

Agreed Syllabus for Religious Education

Exploring and understanding
values and beliefs

2012
edition



ISLINGTON

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Statement of Intent

The members of the Islington SACRE who took part in the deliberations of the Agreed Syllabus Conference (ASC) believe that all young people living in the London Borough of Islington should be given an equal opportunity to:

learn about the beliefs and values of the individuals, families and communities who live in Great Britain.

learn about Christianity; it has been of central importance to the history of our country and is one of the many strands involved in shaping its future.

learn about other religions as well as non-theistic ethical life stances.

explore, develop and share, through the study of this syllabus, their own responses to the fundamental questions of life.

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- Sue Adler - Education Library Service (Resources)
- Keith Angus - SACRE Member (Humanism)
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- Rose White - Early Years Team - London Borough of Islington



Thank you to the pupils from Drayton Park School and New River College Pupil Referral Unit for their wonderful artworks on the theme: 'Our understanding of different faiths'



Foreword

“ It is my pleasure to introduce an updated Religious Education Syllabus for Islington, which has been produced by the Agreed Syllabus Conference (ASC) of Islington SACRE. Religious education lessons are special because they give children and young people the chance to consider the big questions - and those that don't necessarily have “a right answer”.

Nearly three quarters of pupils in Islington schools have African, Asian or Middle Eastern heritage, and over 80% of our population identify with a faith. We speak many languages and there are over one hundred faith based organisations in the borough.

As a SACRE, and in line with National guidelines, we feel that children need not only to learn **about** religions and moral and ethical systems, whether their own or others, but also to learn **from** religions. We believe it is a great privilege to realise that people hold different opinions about difficult issues, and that we must treat everyone with respect, even when we disagree.

It is ten years since Islington SACRE first wrote a completely new syllabus, and this was revised and updated five years ago. It has been well received during this time and has become popular with schools and teachers. This review has given us the opportunity to update it further, especially with regard to resources. All the resources, including websites, listed have been checked. Resources no longer available have been removed, and new ones added.

The speed and manner of communication has improved dramatically over the past five years and, in consultation with parents, teachers, and advisers within and beyond the borough, we have decided to only have an electronic version of the syllabus which will soon be available online. The situation in education is changing rapidly and we think that a web-based version of the syllabus will enable us to update and adapt it as circumstances develop. We will advise you when the Islington SACRE web page has been set up.

In March 2011 Clive Erricker spoke at our joint Islington and Camden SACRE Conference about the recently published Ofsted report

Transforming Religious Education, and about developments in the conceptual enquiry approach to teaching RE. Elements of this approach had already been incorporated successfully into the structure of our Key Stage 3 syllabus. After some deliberation the ASC decided not to do this with KS1 and 2 at this time, but rather to encourage teachers to understand and adopt this approach in their use of the syllabus as it stands. We particularly recommend the publication *Primary Religious Education: A New Approach*, edited by Clive Erricker, along with Judith Lowndes and Elaine Bellchambers, and published by Routledge (David Fulton) 2011. And for Secondary colleagues we recommend *Religious Education: A conceptual and interdisciplinary approach*, also by Clive Erricker and published, in 2010, by Routledge.

I would like to thank all those who worked hard to update this Syllabus. Their skill, professionalism and enthusiasm have been essential to the process, and indeed it has been a delight to work with them.

Members of both sub-committees of the Agreed Syllabus Conference contributed generous amounts of time and expertise, as did the many members of SACRE, Islington Education Library Service and education service staff who helped with the process

I hope that teachers and pupils in Islington will not only find intellectual and spiritual stimulation through our updated Syllabus, but also have the joy of discovery and discussion. That is what makes our work meaningful. ”

Judith Fox

Judith Fox
Chair of SACRE
Chair of the Agreed Syllabus Conference
October 2012



Non-statutory guidance 2010

Scope of the guidance

This guidance replaces the elements of Circular 1/94 that relate to RE and explains that RE is a distinctive but core part of the basic curriculum for maintained schools in England (1). It relates to the Secretary of State's duty in relation to the curriculum. The curriculum for a maintained school must be a balanced and broadly based one which 'promotes the spiritual, moral, cultural, mental and physical development of pupils and of society, and prepares pupils for the opportunities, responsibilities and experiences of later life' (2).

1 Section 80 (1), Education Act 2002

2 Section 79 (1), School Standards and Framework Act

Why updated guidance for RE?

RE is an important curriculum subject. It is important in its own right and also makes a unique contribution to the spiritual, moral, social and cultural development of pupils and supports wider community cohesion. The Government is keen to ensure all pupils receive high-quality RE.

A number of important changes have taken place not just since 1994 but also since 2004 when the non-statutory national framework for RE ('the Framework') was published.

In particular **new** illustrative RE programmes of study for **secondary** education were published in 2007 and a **new** RE programme of learning for **primary** education in January 2010. These effectively replace pages 19-30 of the Framework and provide a basis for LAs, SACREs and their ASCs to develop statutory local syllabuses and for schools in certain cases to determine their own individual syllabuses.

Cross-curricular dimensions such as identity, cultural diversity and community cohesion provide important unifying themes that help young

people make sense of the world and give education relevance. They reflect the major ideas and challenges that face individuals and society and can provide a focus for work within and between subjects and across the curriculum as a whole.

The wider context for RE

The UK has a rich heritage of culture and diversity. This is continuing today in an era of globalisation and an increasingly interdependent world. Religion and belief for many people form a crucial part of their culture and identity. Religion and beliefs have become more visible in public life locally, nationally and internationally. The impact of religion on society and public life is constantly brought to public attention through extensive media coverage. The rapid pace of development in scientific and medical technologies and the environmental debate continue to present new issues which raise religious, moral and social questions. The internet enables learning and encourages participation in public discussion of issues in a new and revolutionary way.

In recommending a syllabus the ASC may not specify the amount of curriculum time that must be allocated to RE by schools, but they may provide an estimate of how much time their syllabus would require, to help schools to plan their timetable.

Pupils should have the opportunity to learn that there are those who do not hold religious beliefs and have their own philosophical perspectives, and subject matter should facilitate integration and promotion of shared values. P23.

Click [here](#) for a copy of the full guidance.

Click [here](#) for more information from the RE Directory.



Key Stage 1

Introduction

Key Stage 1 - Core Units

- Myself and others
- Festivals and celebrations

Key Stage 1 - Additional Units

- Caring for each other
- Caring for our world
- Food
- Light
- Symbol
- Water

Attainment targets



KS1 - Introduction

The Education Act 2000 defines a programme of study as the 'matters, skills and processes' that should be taught to pupils of different abilities and maturities during a particular key stage.

In the National Curriculum programmes of study there are sections on knowledge, skills and understanding and breadth of study.

In religious education these sections identify the key aspects of learning, described as:

- Learning **about** religion: Attainment Target 1
- Learning **from** religion: Attainment Target 2

There are **six key concepts** embedded in the attainment targets:

1	Beliefs, teachings and sources	AT1 predominantly
2	Practices and ways of life	AT1 predominantly
3	Forms of expression	AT1 predominantly
4	Identity and belonging	AT2 predominantly
5	Meaning, purpose and truth	AT2 predominantly
6	Values and commitments	AT2 predominantly

Teachers are encouraged to take the opportunity to develop conceptual links between the units being taught.

Some examples at KS1 are:

1. Beliefs, teachings and sources

- **Festival and celebration:** To learn that there are stories and traditions associated with festivals through an exploration of some major festivals from the Christian, Hindu, Muslim, Jewish and Buddhist faiths.
- **Water:** To understand that cleansing with water is essential for life and is important in preparation for prayer and worship.

2. Practices and ways of life

- **Myself and others:** To explore the ways in which religious communities mark the importance of the individual.
- **Food:** To explore the fact that in most religions there are rituals associated with food.

3. Forms of expression

- **Caring for each other:** Caring for each other: To learn about the various ways in which people help and care for themselves and each other.
- **Symbol:** To discover the special significance of a range of symbols. To understand that religious artefacts, art and architecture are often a way of expressing meaning and belief.

4. Identity and belonging

- **Myself and others:** To know that our identity includes name, language, colour, culture and belief.
- **Festivals and celebrations:** To know that celebration may involve wearing special clothes, sharing a special meal and giving cards and presents.

5. Meaning, purpose and truth

- **Festival and celebration:** To explore the meanings of these festivals and their own special time of celebration.
- **Light:** To explore, through story, how light is used in some religions to symbolise the triumph of good over evil.

6. Values and commitments

- **Caring for our world:** To understand that the world is a gift for which we are all responsible.
- **Light:** To learn about key religious figures who are regarded as bringing light to the world.



By the end of Key Stage 1 pupils should have been taught the following:

**The
2 core units**

+

**At least
4 of the additional units**

Myself and others

Festival and celebration

Caring for each other

Light

Caring for our world

Symbol

Food

Water



Key Stage 1 - Core

Myself and others

Focus statement

Pupils should be given the opportunity to develop a sense of their own identity and an awareness of relationships with others.

Learning objectives

- To understand that each individual is unique and special.
- To know that our identity includes name, language, colour, culture and belief.
- To explore the ways in which religious communities mark the importance of the individual.
- To investigate the range of relationships that individuals develop at home, at school and in the faith community.

Suggested focus points for learning activities

Names of pupils in class (meanings, etc) and naming ceremonies.	
Whispering the adhan (call to prayer).	Islam
Infant baptism – a baby's naming and initiation ceremony.	Christianity
Raksha Bandhan.	Hinduism
Parable of the lost sheep. (Luke 15 v3-7).	Christianity

Story of the birth of Guru Nanak.	Sikhism
Brit Milah and baby blessing	Judaism

For all units in Key Stage 1 teachers can choose their own learning activities as long as they meet the learning objectives.

Examples of outcomes

- To make a collection of their own special things, eg toys, books, games and a display.
- To talk about ceremonies they have seen in their own families and make a tape/book/printout to share.
- To make a chart of their names with meanings.
- To share experiences about belonging to a family or faith community through drama and role play.

Contribution to spiritual and moral development

Sense of uniqueness; self worth and identity; awareness of life's joys; sense of pattern.



Key Stage 1 - Core

Festival and celebration

Focus statement

Pupils should be given the opportunity to develop their understanding of the nature of celebration and of the significance of festivals and other special times in the religious year.

Learning objectives

- To understand that certain times and occasions are special to people.
- To know that celebration may involve wearing special clothes, sharing special meals and giving cards and presents.
- To learn that there are stories and traditions associated with festivals through an exploration of some major festivals of the Christian, Hindu, Muslim, Jewish and Buddhist faiths.
- To explore the meanings of these festivals and their own special times of celebration.

Suggested focus points for learning activities

Birthday celebrations, social outings to mark special occasions, celebrating achievement, presents and praise:

Christmas - story of the birth of Jesus.	Christianity
Easter - story of death and resurrection of Jesus (to include imagery such as the egg, the chrysalis etc).	Christianity
Divali/Deepavali - festival of light, widely celebrated but with regional variations. Hinduism also celebrated by Sikhs, but with a different focus.	Hinduism

Saivite New Year (April 14).	Hinduism
Eid-ul-Fitr - festival of breaking of the fast at the end of Ramadan.	Islam
Passover - celebration of the exodus from slavery in Egypt. Highlight is the Seder meal.	Judaism
Shabbat - a festival every week resting from everyday work and celebrating the family.	Judaism
Wesak/Buddha day - celebration of the Buddha's enlightenment.	Buddhism

Examples of outcomes

- To use artefacts, stories, pictures, etc to show how a variety of festivals are celebrated.
- To make a list of common factors in festivals eg sending cards, preparing foods, and another list that specifies features particular to a festival eg giving eggs at Easter, making and lighting divas at Divali/Deepavali.
- To write poems about special times in their own lives.

Contribution to spiritual and moral development

A sense of celebration; an awareness of the concept of a deity; a sense of the importance of story; an awareness that some individuals, families or communities have no festivals as such but that many regard every day as sacramental.



Key Stage 1 - Additional Units

Caring for each other

Focus statement

Pupils should be given the opportunity to learn about what motivates people to help and care for others.

Learning objectives

- To learn about the various ways in which people help and care for themselves and each other.
- To understand that for some people beliefs and actions relating to God are the most important things in life.
- To consider how the lives and teachings of key figures inspire people to follow their example.

Suggested focus points for learning activities

The Golden Rule.	
The langar (the Guru's kitchen).	Sikhism
The story of the Leper, the Bald Man and the Blind Man.	Islam
The story of the Monkey Bridge.	Buddhism
Zakat - annual payment from personal wealth to those in need.	Islam
Tzedakah - readings about acts of loving kindness.	Judaism

Examples of outcomes

- To have experienced a visit to the gurdwara and shared the langar and reflected on this way of sharing and serving.
- To retell the stories through drama and role play.
- To share how they are cared for through role play with parent, learning assistant, neighbour, religious leader etc.

Contribution to spiritual and moral development

An awareness of the nature of commitment and how this affects a person's attitude to life; an awareness that life involves choices.



Key Stage 1 - Additional Units

Caring for our world

Focus statement

Pupils should be given the opportunity to learn why people feel a sense of responsibility for looking after the world in which we live

Learning objectives

- To understand that the world is a gift for which we are all responsible.
- To explore the ways in which people respond to the beauty, diversity, pattern and cycles of the natural world.
- To understand that food and water are essential for life and that people show their appreciation for their provision in many different ways.
- To learn how religious and other teachings and stories show how people should care for living things and the environment.

Suggested focus points for learning activities

Looking after the world in the 21st Century. Tu B'Shevat - New Year for Trees.	Judaism
Baisakhi (also known as Vaisakhi) - New Year etc and the time of the wheat harvest.	Sikhism
Creation: The Creation Story Harvest Festival.	Judaism/ Christianity

Francis of Assisi and God's command to take care of the natural world.	Christianity
Story: The Prophet Muhammad and the Camel Driver.	Islam
Jataka tale: The Swan Kingdom or another tale of own choice.	Buddhism

Examples of outcomes

- To have the opportunity to observe a tree or other plants in the school grounds or local park and note changes.
- To have helped to plan a Harvest Festival and so appreciate the richness and diversity of the world's harvest.
- To hear a Jataka tale and then write their own stories about how they may care for the world.

Contribution to spiritual and moral development

A sense of pattern, sequence and order; a sense of interdependence with the natural world and each other; a sense of awe, wonder and mystery.



Key Stage 1 - Additional Units

Food

Focus statement

Pupils should have the opportunity to develop understanding of the importance of food in religions.

Learning Objectives

- To understand that many religious people believe in a God on whom they are dependent for the provision of food from the earth and acknowledge this by giving thanks, sharing with others.
- To learn about food for special occasions and that certain foods can have symbolic meaning in religion.
- To explore the fact that in most religions there are rituals associated with food.

Suggested focus points for learning activities

Prashad - shared by all after prayers. Amrit - introduced by Guru Gobind Singh for baptism into the Khalsa.	Sikhism
Offerings of food and milk to God during prayers.	Hinduism
“Give us this day our daily bread” - the Lord’s Prayer. - the symbol of breaking bread - sharing our lives. - “I am the bread of life” – Jesus, Jn 6 v35. - saying grace before and after meals.	Christianity

Kiddush - ancient prayer, that is a blessing and a thank you for the food and wine, said at the beginning of Shabbat.	Judaism
Ramadan - Muslims fast, think about the starving and give Zakat-ul-Fitr. The fast broken with dates or other sweet food.	Islam
Matzah for Passover and apple and honey for Rosh Hashanah.	Judaism
Pancakes before Lent, hot cross buns on Good Friday; Rost lamb and eggs at Easter.	Christianity

Examples of outcomes

- To have learnt about the ways in which different people give thanks for food and share it with others and then to have reflected on how they may thank and share eg how many people can you thank for your lunch?
- Bake a loaf and share it with the class; share apples and honey and express a hope/prayer for the future.
- To make a collection of foods eg dates, apples, honey and hot cross buns and share their symbolic meanings.

Contribution to spiritual and moral development

A sense of interdependence with the natural world and with each other; a sense of pattern and order.



Key Stage 1 - Additional Units

Light

Focus statement

Pupils should be given the opportunity to develop understanding of light as a symbol and its importance in religions.

Learning Objectives

- To understand that light plays an important part in life, celebration, religion and worship.
- To explore, through story, how light is used in some religions to symbolise the triumph of good over evil.
- To learn about key religious figures who are regarded as bringing light to the world.

Suggested focus points for learning activities

The use of candles and lamps in religious traditions eg:

The Hanukiah.	Judaism
Shabbat candles (2 lit at the beginning and the Havdallah candle lit at the end).	Judaism
candles (baptismal, paschal, advent, christingle, etc).	Christianity
Divas left alight at Divali, (also celebrated by Sikhs but for a different reason).	Hinduism
Early morning prayer of the Prophet Muhammad and "The Light" -Qu'ran 24 v35.	Islam

Being open to new light from wherever it may spring - George Fox.	Quaker
The Divali/Deepavali story and the lighting of the oil lamps; The Shivalingham story or Deevum that explains Shiva's endless form.	Hinduism
Jesus understood as the light of the world - I am the light of the world - Jesus John 8 v12 - Holman Hunt's painting "Light of the World" in St. Paul's Cathedral.	Christianity
The light we bring to the world / Circle time activity.	

Examples of outcomes

- To have had the opportunity to light a variety of candles, eg. the Hanukiah - starting with the lower placed but vital servant candle and one other and so on up to 8 while hearing the story of the oil burning for 8 days and to reflect on the significance they have.
- To dramatise the Divali story to illustrate the triumph of good over evil.
- To talk about people they believe have brought light to the world, either by oral presentation of a key figure in religion or introducing a person in their own lives.

Contribution to spiritual and moral development

An awareness that life involves choices; right and wrong, good and evil; a celebration of meaning, purpose and direction.



Key Stage 1 - Additional Units

Symbol

Focus statement

Pupils should be introduced to symbol as a way of expressing meaning and commitment, particularly in religion.

Learning Objectives

- To discover the special significance of a range of symbols.
- To understand that religious artefacts, art and architecture are often a way of expressing meaning and belief.
- To learn that religions can use colours, gestures and ritual actions to express meaning and devotion.

Suggested focus points for learning activities

Recognising symbols in everyday life eg road or health and safety signs, signs in your school. Recognising key symbols of religious and ethical traditions.	
The Buddha image.	Buddhism
Cross.	Christianity
the Aum symbol.	Hinduism
Geometric pattern.	Islam
Star of David.	Judaism
Ik Onkar symbol.	Sikhism
“Bless you”.	Sikhism
Shalom.	Judaism

Ganesha/Vinayagar - overcomes obstacles and blesses new beginnings.	Hinduism
Shivalinga symbol - represents infinity and eternity and is worshipped as the symbol of Shiva.	Hinduism
Signs and greetings eg “The Lord be with you”/ “Peace be with you” and the response and “also with you.”	Christianity
Introduction to the church (holy table/altar, font/ baptistry, the cross) the mosque, the vihara, mandir/ kovil, gurdwara, synagogue.	
“Sat Sri Akal” (true is forever) and a handshake “Vanekam”/“Namaste” with hands together.	Hinduism
“Assalamu Alaikum” (peace be on you) and the response “Wa-alaikum-us-salaam” (and peace be on you).	Islam
Significance of colours eg priest’s clothing used throughout the year and colours of joy and mourning.	

Examples of outcomes

- To make a display of their own special things - religious or other.
- To visit a mosque and a gurdwara and find significant symbols eg geometric patterns, Ik Onkar symbol, and learn about them.
- To visit a church and a temple and investigate the significance of eg stained glass windows/the altar, the murtis/the tall tower.

Contribution to spiritual and moral development

A sense of enquiry; exploration and open mindedness; developing a sense of respect.



Key Stage 1 - Additional Units

Water

Focus statement

Pupils should be given the opportunity to develop understanding of the uses and symbolic importance of water.

Learning Objectives

- To understand that water is essential for all living things.
- To understand that cleansing with water is important in preparation for prayer and worship.
- To discover that water is used to symbolise new beginnings.
- To learn that water is the focus at some places which are special to faith communities.

Suggested focus points for learning activities

Wudu-ablutions before prayer that are an integral part of the act of Worship.	Islam
Puja - worship; morning duty (bathing, applying holy ash, yoga, prayers). Also water in pot for Puja sanctified by chanting names of the 6 Indian rivers.	Hinduism
Baptism - children and adults and the use of water; regular blessing of water by some Christians	Christianity
Amrit - made with water and sugar and stirred with a sword/while prayers are said. Given when people are baptised into the Khalsa.	Sikhism

The importance of the River Ganges.	Hinduism
Story: Jesus' baptism in the River Jordan, Luke 3 v1-22.	Christianity
Tashlich - throwing away one's sins at new year.	Judaism

Examples of outcomes

- To visit a mosque and experience wudu and discuss its significance.
- To have observed a Christian or Sikh baptism in a place of worship or on a video and discussed these and other new beginnings.
- To research the importance of the River Ganges (internet, books, videos, personal experience, etc) and discover its significance in the lives of Hindus.

Contribution to spiritual and moral development

An awareness of commitment and how this affects a person's attitude to life; a sense of reverence and devotion.



Key Stage 1 - Attainment targets

The following statements describe the types and range of performance which pupils characteristically demonstrate by the end of Key Stage 1. The statements are designed to help teachers judge the extent to which their pupils' attainment relates to expected performance.

Attainment Target 1: Learning ABOUT religion

Pupils can:

- Recognise and describe people, objects, symbols, places and events encountered in the study units.
- Remember the outlines of significant stories.
- Talk or write about a religion, or an aspect of a religion, linking some key people, objects, places and events.
- Identify the religions to which key people, objects, places and events belong.
- Show awareness that some features eg festivals are characteristic of more than one religion.
- Suggest meanings for religious symbols, stories and language eg God as father/parent.

Attainment Target 2: Learning FROM religion

Pupils can:

- Respond to spiritual or religious aspects of stories in the light of their own experience and thought.
- Show understanding that some questions in life are difficult to answer.
- Recognise good and bad examples set by characters in stories and by those around them.
- Show awareness that some things are right and some are wrong.

- Relate the moral issues encountered in their daily lives to religious teachings.
- Show awareness that life brings celebration, wonder, sadness and joy.



Key Stage 2

Introduction

Key Stage 2 - Core Units

- Christianity
- Buddhism
- Hinduism
- Islam
- Judaism
- Sikhism

Key Stage 2 - Additional Units

- Rites of passage
- Community
- Holy and special books
- Story and symbol
- People of faith
- Journey/Pilgrimage
- Places of worship
- Prayer and worship
- Principles for living

Attainment targets



KS2 - Introduction

The Education Act 2000 defines a programme of study as the ‘matters, skills and processes’ that should be taught to pupils of different abilities and maturities during a particular key stage.

In the National Curriculum programmes of study there are sections on knowledge, skills and understanding and breadth of study. In religious education these sections identify the key aspects of learning, described as:

- Learning **about** religion: Attainment Target 1
- Learning **from** religion: Attainment Target 2

There are **six key concepts** embedded in the attainment targets:

1	Beliefs, teachings and sources	AT1 predominantly
2	Practices and ways of life	AT1 predominantly
3	Forms of expression	AT1 predominantly
4	Identity and belonging	AT2 predominantly
5	Meaning, purpose and truth	AT2 predominantly
6	Values and commitments	AT2 predominantly

Teachers are expected to cover each of these six concepts in the core units, the major religions, and to develop them - exploring, as appropriate, any religiously distinctive ways of understanding them - in the additional units.

KS2 - The core units

When teaching the core units it is important that a geographical and historical context is provided, and that this should be evident as the content of the unit is taught.

It is also important to remember that while there are certain concepts that are understood by people of all religions and none, and some concepts that many religions share, there are also concepts unique to a particular religion. Older pupils should be helped to understand these particular concepts as part of their study of the religion. Remember too that there are areas of

sensitivity around issues such as how to handle certain religious artefacts, codes of behaviour in places of worship and attitudes to food and clothing traditions.

“The first requirement of the teacher is that of informed sensitivity.”
(Owen Cole, *Religion in the Multi-Faith school* p.33)

And finally, It is vital that pupils are made aware that within each faith there is great diversity in approach and practice. Stereotyping should be avoided. There is no ‘typical’ member of any faith, and certainly no one pupil’s understanding and practice can be taken as definitive.

By the end of Key Stage 2 pupils should have been taught the following:

All 6 core units

Christianity

Buddhism

Hinduism

Islam

Judaism

Sikhism

+

At least 4 of the additional units

Rites of passage

Community

Holy and special books

Story and symbol

People of faith

Journey/Pilgrimage

Places of worship

Prayer and worship

Principles for living



Key Stage 2 - Core Units

Christianity

The early churches; the evangelists; one creed; the western and eastern traditions; the Reformation and the spread of Protestantism. The importance of pupils knowing the Gospel stories and relating them to their own and the nation's stories and being given the opportunity to understand the relevance of Christianity to culture.

Focus statement

Pupils should be introduced to some key beliefs and practices of Christianity, encountering Christian writings, worship and festivals, and developing awareness of the importance of the life and teachings of Jesus for Christians throughout the world.

Learning Objectives

- To know the broad sequence and events of the Gospels' story.
- To understand that God is understood by Christians as Father, Son and Holy Spirit.
- To explore how the life and teachings of Jesus tell Christians about God and what it means to be a Christian.
- To understand that Christians try to follow the example of Jesus as a basis for living their lives.
- To be aware that Christians worship as communities and as individuals.
- To understand the diversity that exists within the Christian faith.

Suggested focus points for learning activities

Teachers may choose their own learning activities as long as they meet the learning objectives.

Jesus' **birth** (Christmas) (Matthew 2, Luke 2 v1 - 21).

Jesus' **baptism** (include concept of God the Father, Son and Holy Spirit) (Luke 3 v1 - 22).

Jesus' **followers** (Luke 5 v1 - 11).

Jesus' **teachings**:

- 2 great commandments and prayer, especially The Lord's Prayer and Kingdom of God (Matthew 6 v1 - 34, Matthew 22 v34 - 40, Mark 4 v26 - 30).
- Parables (eg the house on the rock, the prodigal son). (Matthew 7 v24 - 27, Luke 6 v47 - 49).
- Guidance on how people should live: Sermon on the Mount (Matthew 5 v1 - 12).

The **last supper** (Eucharist, Mass, Holy Communion, Liturgy, Lord's Supper) (Matthew 26 v20 - 29, Mark 14 v17 - 25, Luke 22 v14 - 20, 1 Cor.11 v17-34).

Jesus' **death and resurrection** (Easter) (Matthew 27 v27 - 66 & 28 v1 - 10, Mark 15 v1 - 47 & 16 v1 - 8, Luke 23 & 24, John 19 & 20 v1 - 23).

Historical and doctrinal reasons for the development of the different sub groups eg, Roman Catholic, Orthodox, Anglican, Methodist, Pentecostal, and current geographical spread.

Examples of outcomes

- To read the story of Jesus together and retell it through drama and role play.
- To discuss in small groups, led by members of the Christian faith, the concept of God as Father, Son and Holy Spirit.
- To read one or more of the parables and the story of the last supper and make a list of principles by which Jesus Christ taught people to live.



Key Stage 2 - Core units (Christianity)

- To share their experience of Baptism and what it means to them to belong to fellowship of the church.
- To read/listen to different versions of the story of Jesus and share similarities and differences.
- To have understood some of the differences, and the reasons for these differences, between Eastern and Western Christianity, and between broadly Catholic and broadly protestant Christianity and that local churches develop their own pattern of worship.

Contribution to spiritual and moral development

An awareness of the ideas of discipleship and sacrifice; an awareness that a life involves choices; a sense of reverence and adoration; an awareness of the ideas of forgiveness and acceptance.



Key Stage 2 - Core Units

Buddhism

The Buddha; the Dhamma; the Sangha; two main types of Buddhism – Theravada and Mahayana.

Focus statement

Pupils should be introduced to the faith and practices of Buddhism through tales from the Buddhist tradition and other well known children's stories that explore the contribution of Buddhism to personal, social and spiritual development.

Learning Objectives

- To know that Siddhartha Gautama was a prince who gave up his wealth to find out the truth about unhappiness and change and how he passed on his understanding to others by the way he lived his life.
- To know stories from the Buddhist tradition which teach people to become more compassionate, generous, truthful and patient.
- To explore the idea of a middle way for people to live their lives following the teachings of Buddha so that they can fulfil their potential

Suggested focus points for learning activities

The Buddha - his life and enlightenment. The Jataka tales; story of Siddhartha's search for truth, his discovery of old age, sickness, death and asceticism which led to his search for truth and realisation (enlightenment) through meditation and ethical practice.

Dharma - the Buddha's teaching, the path to enlightenment. The Jataka tales; stories the Buddha told (e.g. Kisagotami - a compassionate explanation that death touches every household; Angulimala - how a fierce bandit becomes a monk; etc).

Sangha - the spiritual community (those with whom you practise following the Buddha's teaching). Important concepts to include the following:

- (1) Go for refuge to the three jewels of the Buddha, Dhamma and Sangha.
- (2) Practise the 5 moral precepts:
 - Not harm any living thing.
 - Not take anything not freely given.
 - Show respect and consideration in all relationships.
 - Speak truthfully, kindly and compassionately.
 - Avoid excess use of intoxicants and addictive behaviour.
- (3) Practise meditation - times of stillness and reflection.

Examples of outcomes

- To learn about the life of the Buddha through books and AV materials and discuss its relevance to the way we live our lives.
- To read/hear some of the Jataka tales and discuss what they teach.
- To explore the concept of the path to enlightenment by reading any of the Buddha's teaching and discuss whether it is possible for us to achieve it by following what he said and did.
- To debate (i) what makes a good/wise person, (ii) how we look after ourselves and each other in school and at home, what rules we follow and why we need them and (iii) what is a precept?

Contribution to spiritual and moral development

Coping with dissatisfaction; managing change; creating the possibility of development in our lives; ethical responses to others' needs/feelings; practising meditation or times of stillness and reflection.



Key Stage 2 - Core Units

Hinduism

Dates from prehistoric times; two strands - Shaivite Hinduism and Vaishnavite Hinduism. Shaivite Hinduism believes in Shiva as the supreme Godhead, who is worshipped both in the formless, symbolically as Sivalingam, or in his various manifestations with form such as Nataraja (Lord of Dance), Vinayaga (Ganesh), Muruga (Skanda), Uma (Sakthi) Vaishnavite Hinduism believes in Vishnu as the supreme Godhead; and his avatars are worshipped, the most popular being Rama and Krishna.

Focus statement

Pupils should be introduced to some key beliefs and practices of Hinduism, encountering Hindu writings, worship and festivals.

Learning Objectives

- To know that there are two main strands of Hinduism - Shaivism and Vaishnavism.
- To know that Hindus believe in one formless God and that they worship God as diverse deities.
- To understand that Hindus believe that God comes to earth when it is in danger to destroy wickedness and restore goodness.
- To be aware that devotion to God is expressed through all aspects of daily life and puja (worship) at home or at the Kovil/Mandir (temple).

Suggested focus points for learning activities

Shiva and his representations e.g. Shivalingam, Vinayagar, Murugan, Nadarajah. Avatars (descents of Vishnu) e.g. Rama, Krishna.

Stories about Shiva/Krishna.
Stories from the Puranas/Ramayana.

Festivals e.g. Navaratri, Deepavali/Divali, Holi, Janmashtami.

Morning duties: bathing, applying holy ash (Shaivites and Vaishnavites), Yoga, and prayers.

Greetings - namaste/vanekam.

The shrine at home; puja (worship) at home or in the temple; arathan/arti (offering) ceremony; Kovil/Mandir (temple).

Examples of outcomes

To visit a temple to look at the diverse deities and/or to view them on video, on the internet, in books, discuss their attributes and learn why and when Hindus focus on them.

- To consider their own diverse roles e.g. son/daughter, sister/brother, pupil, friend, etc. and relate this to the concepts of diverse deities and one formless God.
- To read/listen to stories about Shiva and Vishnu, e.g. How the River Ganga came to Earth, Prahlad and Holika, Rama and Sita, and understand the belief that God comes to earth to restore goodness when necessary.
- To observe worshippers in a temple or on a video and compare the devotions to their own.

Contribution to spiritual and moral development

An awareness of a concept of a deity; a sense of reverence and devotion.



Key Stage 2 - Core Units

Islam

Oneness of God/unity of worship – Allah, the five pillars of Islam, Muhammad the messenger of God – revelation of the Qur'an, stories from the life of the prophet, the Qur'an, life after death.

Focus statement

Pupils should be introduced to some key beliefs and practices of Islam, encountering Muslim writings and the Life of the Prophet Muhammad, worship and festivals.

Learning Objectives

- To know that Muslims believe there is one God, Allah; only He is worshipped; Allah is Arabic for God and is gender neutral.
- To understand that Muslims believe that Allah created everything including human beings.
- To explore the significance of the Five Pillars of Islam.
- To understand that Muslims believe that Allah also teaches them through other messengers Adam, Abraham, Moses, Jesus and through books Torah, Zabur, Gospel, Qur'an.
- To know that Muslims believe in a life after death.

Suggested focus points for learning activities

Oneness of God/Unity of worship

- Allah, His special names which reflect his attributes eg Most Merciful, Most Forgiving, Most Just.
- The five Pillars of Islam: Shahadah, Salat, Zakat, Hajj, Sawm (fasting in Ramadan).

Muhammad, The messenger of God

- Muhammad, the last of the prophets.
- Torah given to Moses (Musa).
- Zabur (Psalms) given to David (Dawud).
- Injil (Gospel) given to Jesus (Isa).
- The Qur'an, the last of the revealed books.
- Angels carrying God's message to people.

Life after death

- Accountable for our actions.
- Heaven and Hell.

Examples of outcomes

- To have explored the variety of ways in which Muslims express their concept of God and the importance of the 5 pillars (through debate, pictorial graph).
- To have encountered several stories about the last prophet's life or other Islamic stories.
- To have read the story of how the Qur'an was revealed and understood why it is important for Muslims to learn the Qur'an in Arabic.
- To have explored Muslims' ideas about Angels and life after death and compared them with their own ideas.
- To understand the different traditions of Islam (eg. Sunni and Shia).

Contribution to spiritual and moral development

A sense of community, an awareness of order and pattern, a sense of the transcendent.



Key Stage 2 - Core Units

Judaism

Birth of Judaism; Abraham; Jacob; Joseph; Moses. God is One, Creator of the Universe. Judaism as a religion and a way of life; culture. Variations of practice from ultraorthodox through to secular. Diaspora and the land of Israel

Focus statement

Pupils should be introduced to some key beliefs and practices of Judaism, encountering Jewish writings, worship and festivals.

Learning Objectives

- To know that the nature of God and God's relationship with the world is expressed in the Tenakh (Jewish Bible).
- To understand that the importance of the Sefer Torah (first 5 books of the Tenakh) is demonstrated through the way it is looked after, respected and used in services and through the festivals which celebrate it.
- To understand that special times and places are linked to events in the history of the Jewish people and the land.
- To explore how the Jewish family and home are central to the continuity of the Jewish faith and tradition.
- To understand that other faiths have developed out of Judaism and to explore commonalities and conflicts.

Suggested focus points for learning activities

The Sefer Torah (received by Moses C1200 BCE) (Exodus 19 & 20).

Rosh Hashanah and Yom Kippur (high holy days, judgement and forgiveness, making a fresh start).

The Ten Commandments - explore the first four.

The Shema (Listen) prayer.

Shabbat - day of rest.

Pesach (Passover) - Spring festival of freedom, Seder meal.

Examples of outcomes

- To have understood that the Torah (the "teaching") is in the first five books of the Jewish bible and was given by God to Moses on Mount Sinai (ref The Escape from Egypt: Jewish Stories Anita Ganeri).
- To visit a synagogue or watch a video to see how the Torah is kept, respected and used.
- To read the 10 commandments and the Shema prayer and discuss their relevance today for Jews and others.
- To make the items for a Shabbat table and discuss how Shabbat observances reflect the Jewish faith and traditions.
- To have reflected on (i) their own experiences of the past week, (ii) how they would spend a period of rest and (iii) the idea of "turning over a new leaf".

Contribution to spiritual and moral development

A developing understanding of how beliefs contribute to personal identity; a sense of community.



Key Stage 2 - Core Units

Sikhism

Guru Nanak, the founder, born 1469CE in India; the 10 gurus; the Guru Granth Sahib; the Gurdwara; the 5 ks.

Focus statement

Pupils should be introduced to some key beliefs and practices of Sikhism, encountering Sikh writings, story, festival and ceremony.

Learning Objectives

- To understand that the ten human Gurus and the Guru Granth Sahib are revered as sources of spiritual authority for Sikhs.
- To understand that Sikhs believe that all human beings are equal before God; and that therefore people should treat each other as equals.
- To explore how Sikh beliefs are expressed through family and community life and celebration.
- To know that Sikhs believe that God is One, Creator and Sustainer, without image.

Suggested focus points for learning activities

The ten Sikh Gurus with an emphasis on Guru Nanak, the founder of the faith, and Guru Gobind Singh, the last human Guru, and how they both contributed to the development of Sikhism; the Guru Granth Sahib.

Sikh ceremonies

- naming ceremony.
- amrit ceremony.

The Gurdwara (place of worship) and langar (communal meal).

Sikh festivals:

- The birthday of Guru Nanak
- Baisakhi (also known as Vaisaikhi) - founding of the Khalsaby Guru Gobind Singh, it commemorates the year 1699 when sikhism was born as a collective faith and is also the Sixth New Year festival. Include significance of the panji kakke - 5ks.

Introduce the children to the Mool Mantar (statement of belief at the beginning of the Guru Granth Sahib) which is the essence of Sikhism, repeated several times in the holy book.

Examples of outcomes

- To retell or enact the lives of the 10 Sikh Gurus, evaluating how each one contributed to Sikhism.
- To visit a Gurdwara or watch a video and note how Sikhs promote ideas of equality eg ways of worship, the langar.
- To explore aspects of Sikh family and community life by learning about eg naming ceremony, marriages, amrit ceremony, role of women.
- To study the Mool Mantar - the Sikh essential belief - and compare it to prayers or other writings that are special to them.
- To have experienced a visit to a gurdwara and then discussed their own ideas of equality, sharing and community.

Contribution to spiritual and moral development

A sense of inter-dependence with each other; an awareness of a concept of God; thinking about equality and community.



Key Stage 2 - Additional Units

Rites of Passage

Focus statement

Pupils should develop an awareness that ceremonies associated with birth, marriage and death have meaning and significance and that they often express fundamental beliefs about the purpose and nature of human existence.

Learning Objectives

- To learn that infants are welcomed into faith communities with ceremonies of naming and dedication.
- To compare and contrast a variety of wedding ceremonies (vows, promises, aspirations, rituals, customs, etc).
- To explore the various beliefs about life after death found in different communities.
- To understand that for a believer the nature of life on earth could affect life after death.
- To understand that funeral ceremonies express hopes and beliefs about the future.

Suggested focus points for learning activities

Baby's name chosen by opening The Guru Granth Sahib randomly (1st letter of 1st word on page to be 1st letter of baby's name; Singh (lion) and Kaur (princess)).	Sikhism
Birthday ceremonies in the Mandir/Kovill as indicated by the birth star.	Hinduism

Whispering the adhan in the baby's ear.	Islam
Infant baptism, confirmation.	Christianity
Bar mitzvah and bat mitzvah.	Judaism
Wedding ceremonies.	
Colours and customs of funerals, mourning, memorials. Memorial lights.	
Naming, wedding and funeral ceremonies.	Humanism

Examples of outcomes

- To consider what sort of promises are made in a variety of naming and dedication ceremonies known to them and their families and what promises they would choose.
- To see videos of two or three weddings, attend a wedding or listen to someone who is planning a wedding, and explore the meanings behind the ritual.
- To have reflected on what it feels like to lose something/someone special to them and how they remember them.

Contribution to spiritual and moral development

An awareness of celebration and joy; of sorrow and loss.



Key Stage 2 - Additional Units

Community

Focus statement

Pupils should be given the opportunity to explore the nature of identity and how this is reflected in belonging to a faith community.

Learning Objectives

- To understand that there are responsibilities in becoming a member of a faith community.
- To understand that members of a faith community often subscribe to a central belief.
- To learn that belonging to a faith community enables believers to feel they belong to a worldwide family.
- To explore how marking events as a faith community eg holy days, fasts, congregational prayer and meals, can root an individual in their religious and cultural identity.

Suggested focus points for learning activities

Community - what/where/who is it? Explore the concepts of fellowship and practical caring:

Bar/Bat Mitzvah - preparation and understanding are important.	Judaism
Holy Communion / Eucharist / Breaking of bread/ Mass / The Lord's supper. Adult baptism.	Christianity
Sacred thread ceremony for priests and religious professions eg sculptors.	Hinduism

Amrit ceremony when men and women are initiated into the Sikh Faith.	Sikhism
Shared belief in one God: - The Shahadah. - The Shema. - Unity in Trinity.	Islam Judaism Christianity
Ramadan/Eid-ul-Fitr; breaking fast together in the mosque; brotherhood; the wider community.	Islam
Going for refuge in the sangha.	Buddhism

Examples of outcomes

- To have learnt about several initiation ceremonies and shared their own stories with each other.
- To visit a local place of worship or community centre and observe how the concepts of fellowship and community are observed, eg:
 - Breaking fast together in the mosque
 - A ceremony in a Christian church
 - Amrit ceremony in Gurdwara
 - Bar/Bat Mitzvah in the synagogue
 - Sacred Thread Ceremony in temple or Hindu home
- To have discussed how different holy days are kept, including their own, and how the practices give the individual a group identity.

Contribution to spiritual and moral development

A sense of self-worth and identity; a sense of interdependence with and responsibility for each other.



Key Stage 2 - Additional Units

Holy and special books

Focus statement

Pupils should be given the opportunity to develop knowledge and understanding of the nature, use and authority of writings used within faith communities.

Learning Objectives

- To understand that for most people there are certain books that have a special significance.
- To appreciate that the reverence shown to holy books can be part of worship for some faith communities.
- To understand that for believers, their holy book may be the most important source of authority in their lives.
- To learn that sacred texts contain many different kinds of literature, such as poetry, law, history, parable, prayer.

Suggested focus points for learning activities

Discuss books that have a special significance for you:

The Guru Granth Sahib - a compilation from Sikh gurus and members of other faiths; the Sikhs' guru.	Sikhism
The Torah (the first part of the Tenakh; Genesis, Exodus, Numbers, Leviticus, Deuteronomy).	Judaism
The Qur'an – The Muslim holy book.	Islam
The Bible – a library of books of different genres.	Christianity

The Suttras (thread, doctrine) – sermons given by the Buddha, his close disciples and later teachers.

Buddhism

The Vedas, epics such as the Mahabharata (includes the Bhagavad Gita) and the Ramayana Thirumandiram, Thiruvagasam, Thirukural, Thirumurai, Shaiva Agamas and the Puranas.

Hinduism

Examples of outcomes

- To have visited a Gurdwara/church/Tibetan Buddhist temple/synagogue/mosque and found out how the Guru Granth Sahib/Bible/Suttas/Torah/Qur'an is written, presented, used and kept.
- To explore two or three holy books, eg the Guru Granth Sahib, the Torah, The Qur'an and compare the origins, scripts and languages.
- To read stories from Ramanyana and the Bhagavad Gita and discuss their meaning and message.
- To have explored how some sacred texts can be interpreted differently at different times and by different groups.
- To look at a selection of Bibles and find out how different groups at different times have interpreted the text.

Contribution to spiritual and moral development

Awareness of a concept of deity; a sense of reverence and devotion; awareness of the enjoyment and importance of the story as a source of guidance.



Key Stage 2 - Additional Units

Story and symbol

Focus statement

Pupils should be given the opportunity to develop knowledge and understanding of the way in which language and story can be used to convey meaning beyond their literal sense.

Learning Objectives

- To understand how story and symbolism can be one way of exploring beliefs about the nature of reality and in religious traditions is often also a way of explaining the concept of God.
- To learn that:
 - (i) many stories contain a moral and give an insight into the way we should behave
 - (ii) religious stories often provide believers with guidance as to how they should behave towards themselves, each other and the world in which they live
 - (iii) many components of the natural world (water, light, food) are used within religions to convey deeper meanings about the nature and value of life

Suggested focus points for learning activities

The 'names' of God, for example:

Some of the 99 names of Allah.	Islam
God of mercy and compassion, creator, judge, king, father, saviour.	Judaism, Christianity
Ek Onkar symbol (there is only one God).	Sikhism
Brahma, Vishnu, Shiva.	Hinduism

Stories that illustrate God's relationship with people and how they should behave towards each other:

Story of Noah (families, promises, etc) Gen. 9 –12.	Judaism, Christianity
Parables eg the two sons Luke 15.	Christianity
Kiso Gotami.	Buddhism
Stories from Shaivite tradition- eg Shiva, Vinayagar, Natarajah, etc from Vaishnavite tradition eg Krishna, Vishnu and his 10 avatars.	Hinduism
Jataka Tales – audio tape and download.	Buddhism
Folk and fairy tales, fables, allegories and parables.	
Meanings conveyed by the symbols of water, light, food, fasting, almsgiving.	

Examples of outcomes

- To have explored and compared the variety of different names (some shared) that religions have of describing God and the ideas, including the pupils' own, that these names convey.
- To enact a selection of stories, eg: the story of Noah, how Lord Shiva became blue throated, the birth of the blue God (Krishna) and understand and portray the message of the stories to others.
- To have compared and contrasted a parable, a Jataka tale and one of Aesop's fables and discussed their meanings.
- To have explored the meanings behind some of the major symbols of religions.

Contribution to spiritual and moral development

A sense of awe, wonder, mystery; a sense of meaning, purpose and direction.



Key Stage 2 - Additional Units

People of faith

Focus statement

Pupils should be given the opportunity to gain knowledge and understanding of the way in which faith has influenced the lives of people.

See Resources or the list on page 49 of the KS3 section for some examples. Try to ensure that you include men and women from a wide range of religious and ethnic backgrounds.

Learning Objectives

- To learn how faith can influence the lives, social actions and behaviour of individuals.
- To find out how religious faith has inspired the founding and work of organisations which give expression to that faith.
- To investigate how faith can change the way in which people live their lives.

Examples of outcomes

- To research a selection of people whose lives have been influenced by their faith.
- To have visited an organisation or invited a speaker from an organisation in order to find out about its work and motivation.
- To have found out by reading, interviewing, etc, how faith changed the lives of two or three people, and discuss in class.

Contribution to spiritual and moral development

An awareness of life's joys and sorrows; of the value of commitment and how this affects a person's attitude to life.



Key Stage 2 - Additional Units

Journey/Pilgrimage

Focus statement

Pupils should be given the opportunity to develop knowledge and understanding of the nature and spiritual significance of pilgrimage.

Learning Objectives

- To understand that preparation for and events of pilgrimage can reflect an inner spiritual journey.
- To discover that pilgrimage may re-enact important events and journeys in the history of a religious tradition.
- To learn that pilgrimage is important for the individual and the religious community.

Suggested focus points for learning activities

Discuss journeys and progress (eg through childhood, school, going on holiday, visits to special places):

Pilgrimage in Christianity Lourdes (healing); Iona and the Celts (adventure); Taize (worship and youth); Jerusalem (history); Shrines of saints for eg. Canterbury, Compostella.	Christianity
The Ganges and other 5 Indian rivers Temple of Shiva in Benares and 5 temples in south India that represent the 5 elements (Saivites).	Hinduism
The Golden Temple at Amritsar and 4 other gurdwaras in India that constitute the 5 Thrones.	Sikhism

Pesach, Shavuot and Sukkot - "foot" festivals of pilgrimage.	Judaism
Hajj - the equality of people before Allah. The Journey of "Israa' and Al-Miraaaj".	Islam
Bodhgaya - Dalai Lama.	Buddhism

Examples of outcomes

- To share accounts of journeys they have made, and reasons for making them, eg to visit a sick grandparent, to see a new baby or to go to a special place. Highlight the physical and spiritual aspects.
- To discuss ways in which they keep memories eg in their hearts, diaries and photo albums of special journeys they have made.
- To have talked to people about their experiences of pilgrimage and their reasons for making the journey; to have discussed pilgrimage known to them or that they have undertaken.
- To have developed a selection of guides for some of the pilgrimages studied. To have worked in groups and shared with each other.

Contribution to spiritual and moral development

A sense of pattern and order; an awareness of tradition and continuity.



Key Stage 2 - Additional Units

Places of worship

Focus statement

Pupils should be given the opportunity to develop knowledge and understanding of the significant features, uses and importance of places of worship for religious communities.

Learning Objectives

- To understand that places of worship are used throughout the year for individual devotions and community celebrations, services, educational and social activities.
- To learn that there are appropriate ways to behave and show respect in places of worship.

Visits to support this unit are crucial. It is recommended that pupils visit 2 or 3 places and then via the outcomes compare and contrast the places visited.

Suggested focus points for learning activities

Explore the purpose and significance of the design and the external and internal features of:

Churches (Church of England, Catholic, Orthodox, Baptist, Pentecostal, etc). Include St. Paul's Cathedral.	Christianity
Temple (Vihara)/centre.	Buddhism
Synagogue a house of meeting for the community - Beit Knesset: house of prayer - Beit Tefillah: house of learning/study - Beit Midrash.	Judaism

Temple (Kovil/Mandir).	Hinduism
Mosque worship, learning and socialisation brotherhood, wider community.	Islam
Gurdwara.	Sikhism

Examples of outcomes

During visits to 2 or 3 places of worship:

- To have looked at examples of internal features, such as decoration, use of light, items of furniture, sacred images and books and discussed their significance.
- To have observed how individuals/groups worship and discussed this.
- To have researched how the places of worship are used for educational and social activities.
- To have understood what the features of buildings visited have in common with others of that denomination/faith.

It is also recommended that links be made with the **Prayer and worship** and **Community** units as well as the **RE trail** section under **Resources**.

Contribution to spiritual and moral development

An awareness of a concept sacred space.



Key Stage 2 - Additional Units

Prayer and worship

Focus statement

Pupils should be given the opportunity to develop knowledge and understanding of forms of reflection, thought, religious worship and prayer.

Learning Objectives

- To explore what is meant by 'PRAYER' - entering a relationship with God, fellowship (listening, talking, caring, keeping in touch, doing things for each other, saying sorry and thank you, giving thanks).
- What do pupils understand by 'prayer'?
- Consider the difference between praise and petitionary prayer.
- To find out what is meant by 'WORSHIP' - giving something its true worth, especially God.
 - why people pray
 - the experience and contribution to worship of various people eg priest, musician, singer, member of congregation, etc.
 - some of the things people use in worship
- To learn how people worship – alone, at home, communally.

Suggested focus points for learning activities

Those who do not believe or engage in prayer or worship can still wish for things, have inner thoughts, appreciate and be grateful for good fortune and show empathy and care for others.

Worship in church - Church of England, Roman Catholic, Orthodox, Pentecostal, etc.

Christianity

Prayer and worship in the home.	Judaism
Puja (prayer) arti/arathan (offering) bakthi (devotional worship - Shaivites).	Hinduism
Salah - 5 daily prayers.	Islam
Du'a - own personal supplications. Sewa (serving others) that includes: -music from the ragis -prashad and langar -all seated on floor to signify equality.	Sikhism
Meditation/stillness.	Buddhism
Silence in meeting worship.	Quakers

Examples of outcomes

- To invite people from their families, community groups, religious centres to talk about what PRAYER means to them, and to explore what it means to themselves.
- To visit two or three places of worship to discover how other people WORSHIP and compare it to their own experience.
- From these visits and their own experience to consider how people use music, light, incense, images, beads, etc in worship.
- To reflect on how prayer permeates daily life eg prayer in the home, personal supplications, meditation/stillness.
- To have experienced times of stillness, reflection, meditation.

Contribution to spiritual and moral development

A sense of devotion; an awareness of the nature of commitment.



Key Stage 2 - Additional Units

Principles for living

Focus statement

Pupils should be given the opportunity to develop awareness that people are directed by or follow principles and traditions, which reflect their beliefs.

Learning Objectives

- To explore the ways in which commitment to a faith is reflected in the believer's lifestyle.
- To understand that there are obligations and questions which arise from commitment to a faith, eg the environment, response to war.
- To learn that certain customs and practices are ways of transmitting a religious tradition.

Suggested focus points for learning activities

Two main principles of Jesus' teaching: Matt 22 v37-39.	Christianity
The Ten Commandments (there are 613 in total!).	Judaism
Taking the Precepts (five, ten, sixteen).	Buddhism
Bertrand Russell's ten commandments.	Humanism
Commitment to seeking peace.	Quaker
Religious duties eg Zakah (annual welfare payment, an obligatory act of worship); Salah (5 daily obligatory prayers).	Islam
Wearing the 5 ks (panj kakke).	Sikhism

Kosher food laws (group identity, organisation of kitchen, role of mother).	Judaism
Halal (lawful) and Haram (forbidden) eg foods that are eaten or not eaten.	Islam
The Shabbat meal.	Judaism
Debates on eg global warming, pacifists/ conscientious objectors.	

Examples of outcomes

- To have explored the meaning for some Christians of the song, "When I needed a neighbour".
- To have studied a selection of religious rules and considered their relevance today and to have made a list of their own commandments.
- To have designed a menu for a Jewish or Muslim festival reflecting Kosher/Halal requirements. Include finding some traditional recipes.
- To have read and discussed the story of Baisaki to understand the origin, purpose and importance of the 5 ks to Sikhs today.
- To have set a table for the Shabbat meal and explored the significance of the food, wine and other items on the table.
- To have explored some issues that the pupils consider to be important.

Contribution to spiritual and moral development

An awareness of pattern and order; a sense of devotion; a sense of life involving choices - right and wrong.



Key Stage 2 - Attainment targets

The following statements describe the types and range of performance which pupils characteristically demonstrate by the end of Key Stage 2. The statements are designed to help teachers judge the extent to which their pupils' attainment relates to expected performance.

Attainment Target 1: Learning ABOUT religion

Pupils can:

- Name and describe the functions of key objects, places, people and events encountered in the study units.
- Identify the key points in the life stories of important religious figures.
- Make accurate connections between people, beliefs, places, events and specific religions.
- Demonstrate an understanding of what is involved in belonging to a faith community in terms of beliefs, practices and values.
- Explain some of the interpretations of symbols, stories and language given by believers.
- Recognise that different religions share similar features such as beliefs, values, holy books and places of worship.
- Make simple comparisons between religions in terms of similar features.
- Give examples to show that religion is important to some people and affects people's daily lives.

Attainment Target 2: Learning FROM religion

Pupils can:

- Understand the significance of key people and teaching in the religions they have studied.

- Make comparisons between significant experiences of such people and their own feelings and experiences.
- Suggest answers, when confronted with questions which they and others find puzzling, making reference to the teachings of religions where relevant.
- Develop an understanding of why certain things are right and wrong.
- Develop an understanding of how moral values may be embodied in religions.
- Respond thoughtfully and with sensitivity to others' views on religious and moral issues.
- Show an awareness of the element of reverence, adoration and devotion in the lives of believers.



Key Stage 3 / Key Stage 4

KS3: Outline

KS3 - Concepts

- Concept 1: Belief, teaching and sources
- Concept 2: Practices and ways of life
- Concept 3: Forms of expression
- Concept 4: Identity and belonging
- Concept 5: Meaning, purpose and truth
- Concept 6: Values and commitments

KS4: Outline & attainment targets 1 & 2



Key Stage 3

Outline for Religious Education Syllabus

Concept	Possible bigger questions	Assessment
1 - Beliefs, teachings and sources <ul style="list-style-type: none">- Interpreting teachings, sources, authorities and ways of life in order to understand religions and beliefs.- Understanding and responding critically to beliefs, values and attitudes.	<ul style="list-style-type: none">- can we ever really know what God is like?- why are key religious figures important to believers?	Focus AT1 opportunities for AT2
2 - Practices and ways of life <ul style="list-style-type: none">- Exploring the impact of religions and beliefs on how people live their lives.- Understanding that religious practices are diverse, change over time and are influenced by cultures.	<ul style="list-style-type: none">- what effect might a religious text have on a believer's life?- what effect might religious practices have on an individual or a community?- should we be judged on what we do or, what we think?	Focus AT1 opportunities for AT2
3 - Forms of Expression <ul style="list-style-type: none">- Appreciating that individuals and cultures express their beliefs and values through many different forms.	<ul style="list-style-type: none">- why might different forms of expression be important to a believer?	Focus AT1 opportunities for AT2



Key Stage 3

Outline for Religious Education Syllabus

Concept	Possible bigger questions	Assessment
4 - Identity and belonging <ul style="list-style-type: none">- Understanding how individuals develop a sense of identity and belonging through their faith or belief.- Exploring the variety, difference and relationships that exist within and between religions, values and beliefs.	<ul style="list-style-type: none">- what lessons can be learnt today from religious teachings about the family unit and relationships?- why have certain people become 'focal figures' for their religion, and what lessons can be learnt from them?- who is my neighbour?- how has the role of women changed within religion and culture?	Focus AT2 opportunities for AT1
5 - Meaning, purpose and truth <ul style="list-style-type: none">- Exploring some of the ultimate questions that confront humanity, and responding to them.	<ul style="list-style-type: none">- why are some people not afraid of death?- how do we determine what is 'good' and what is 'evil'?	Focus AT2 opportunities for AT1
6 - Values and commitments <ul style="list-style-type: none">- Understanding how moral values and a sense of obligation can come from beliefs and experience.- Evaluating their own and others' values in order to make informed, rational and imaginative choices.	<ul style="list-style-type: none">- how does a person form moral decisions?- are rules made to be broken?- how can a person's morals be applied to ethical issues in the world today?- what's gone wrong with the world? what can we do?	Focus AT2 opportunities for AT1



Key Stage 3

Students must work towards one 'bigger question' from each of the six concepts.

Concept	Possible bigger questions
1. Beliefs, teachings and sources	<ul style="list-style-type: none"> - can we ever really know what God is like? - why are key religious figures important to believers?
2. Practices and ways of life	<ul style="list-style-type: none"> - what effect might a religious text have on a believer's life? - what effect might religious practices have on an individual or a community? - should we be judged on what we do or, what we think?
3. Forms of expression	<ul style="list-style-type: none"> - why might different forms of expression be important to a believer?

Concept	Possible bigger questions
4. Identity and belonging	<ul style="list-style-type: none"> - what lessons can be learnt today from religious teachings about the family unit and relationships? - why have certain people become 'focal figures' for their religion, and what lessons can be learnt from them? - who is my neighbour? - how has the role of women changed within religion and culture?
5. Meaning, purpose and truth	<ul style="list-style-type: none"> - why are some people not afraid of death? - how do we determine what is 'good' and what is 'evil'?
6. Values and commitments	<ul style="list-style-type: none"> - How does a person form moral decisions? - are rules made to be broken? - how can a person's morals be applied to ethical issues in the world today? - what's gone wrong with the world? what can we do?



Key Stage 3

Students should then work towards an additional question from concepts 1-3 and 4-6.

Students will work towards a minimum of 8 'bigger questions'. It is recommended that at least half a term be spent working towards each 'bigger question'.

There is opportunity for schools to devise their own school created unit. This unit should, however, work towards a 'bigger question'. Three religions need to be addressed in order to work towards a 'bigger question'.

Christianity must be taught in at least 5 of the 'bigger questions'. This is because Christianity is a fundamental component of British history, judiciary and life.

The following religions must all be represented in at least 3 'bigger questions':

- Buddhism
- Hinduism
- Islam
- Judaism
- Sikhism

Summary of expectations

- At Key Stage Three students will be expected to work towards a minimum of 8 'Bigger Questions'.
- Each 'Bigger Question' is based on a theme within the concept.

Example

'Bigger Question' = Can we ever really know what God is like?
Theme = Belief in God - Concept 1 = Beliefs, teachings and sources.

- Concepts 1-3 can be assessed as AT1 units. These are predominantly **learning ABOUT religions** units. Concepts 4-6 can be assessed as AT2 units. These are predominantly **learning FROM religions** units.
- However, **all six concepts** give opportunity for **both AT1 AND AT2** to be assessed.
- At least 3 religions/traditions **must** be taught for each 'Bigger Question'.
- **Christianity must** be taught in at least 5 of the 'Bigger Questions'.
- **Buddhism, Hinduism, Judaism, Islam And Sikhism must** be taught in at least 3 of the 'Bigger Questions'.
- **8 concepts x 3 religions = 24**

Christianity = 5

Buddhism = 3

Hinduism = 3

Islam = 3

Judaism = 3

Sikhism = 3

TOTAL = 20

This leaves 4 opportunities for studying other religions/traditions
Suggestions include:

Humanism

Atheism

Jehovah Witnesses

Rastafarianism



Key Stage 3

Concept 1: Beliefs, teachings and Sources

Bigger Question: Can we ever really know what God is like?

Theme 1: Belief in God

Religion	Content
Christianity	<ul style="list-style-type: none">■ To explore Christian beliefs concerning the Trinity as one God in three 'Persons'.
Hinduism	<ul style="list-style-type: none">■ To understand the Hindu belief that God is One.■ To be aware that Hindus respect many approaches to God, including those of other religions.■ To explore the belief of many Hindus that God is without form but may also be worshipped through form and through the symbol of the Shiva Lingam.■ To explore the belief of many Hindus that God takes on forms eg avatars.
Humanism	<ul style="list-style-type: none">■ To know that not all Atheists and Agnostics are Humanists but all Humanists are either Atheist or Agnostic.■ To consider why Humanists believe that nothing can be known with absolute certainty.
Islam	<ul style="list-style-type: none">■ To explore Muslim beliefs about the oneness of Allah, Tawhid.

Judaism

- To explore Jewish beliefs about the oneness of God.

Sikhism

- To know about Sikh beliefs about God as One and why God is described in gender free language.

Examples of possible outcomes

- Students demonstrate knowledge of a range of beliefs concerning the nature of God.
- Students show an understanding of the similarities and differences that exist both within and between religions.

Key terms and concepts

Trinity, Shiva Lingam, avatars, messengers, Allah, Tawhid, One God, Monotheism, Polytheism, Atheism, Agnosticism.

Contribution to spiritual and moral development

Learning about central religious beliefs, recognising the importance of others' search for truth.



Key Stage 3

Concept 1: Beliefs, teachings and Sources

Bigger Question: Why are key religious figures important to believers?

Theme 2: Key religious figures

Religion	Content
Christianity	<ul style="list-style-type: none">■ To know about the historical, political and religious context of the life of Jesus.■ To understand that the life, crucifixion and resurrection of Jesus is the Christian hope for the fulfillment for the restoration of humanity.
Buddhism	<ul style="list-style-type: none">■ To understand and explore the way Siddhartha Gautama became the Buddha.■ To explore why the Buddha decided to go and teach the Dharma.
Hinduism	<ul style="list-style-type: none">■ To have knowledge and understanding of the role of the early Gurus.
Islam	<ul style="list-style-type: none">■ To understand key events in the life of Muhammad.
Judaism	<ul style="list-style-type: none">■ To explore the importance of the lives of Abraham and Moses.
Sikhism	<ul style="list-style-type: none">■ To explore the life and teachings of Guru Nanak.

Examples of possible outcomes

- Students demonstrate knowledge about key religious figures.
- Students have an understanding of the importance the key religious figures' lives may have on a follower.

Key terms and concepts

Jesus, Siddhartha Gautama, Buddha, Dharma, Muhammad, Abraham, Moses, Guru Nanak.

Contribution to spiritual and moral development

Learning about central religious beliefs; recognising the importance of others' search for truth.



Key Stage 3

Concept 2: Practices and ways of life

Bigger Questions: What effect might religious texts have on a believer's life? Can laws be interpreted over time?

Theme 1: Guidance from religious texts

Religion	Content
Christianity	<ul style="list-style-type: none">■ To understand the spectrum of ways the Bible is used by Christians as an inspiration and guide for their lives.
Buddhism	<ul style="list-style-type: none">■ To understand the Five Precepts not as commandments but as guidance to be explored and applied personally to individual situations.
Islam	<ul style="list-style-type: none">■ To understand how the Qur'an is the revelation of Allah's guidance for Muslims.■ To explore how this guidance is the most important source of authority in the lives of Muslims.■ To know why the sayings of Muhammad and the examples from his life, found in the collections of Hadith, form the basis of the Sunnah.■ To understand how the Shari'ah is developed from the Qur'an and the Sunnah through interpretation by scholars.■ To investigate how it is applied to every aspect of Muslim life.■ To consider the significance of intention when following the Shari'ah.

Hinduism	<ul style="list-style-type: none">■ To understand the importance of stories and poems in Hinduism.
Judaism	<ul style="list-style-type: none">■ To understand and explore how covenant is a two way process.■ To understand why the Shema is a key prayer for Jews.■ To understand the relationship between oral and written law.
Sikhism	<ul style="list-style-type: none">■ To understand how the teaching of Guru Nanak may be used as guidance in a Sikh's life.

Examples of possible outcomes

- Students have a knowledge of religious law.
- Students have an understanding of the impact religious laws can have on an individual and society.

Key terms and concepts

Bible, Five Precepts, Qur'an, Hadith, Sunnah, Shari'ah, Torah, Covenant, Shema.

Contribution to spiritual and moral development

Learning about central religious beliefs; recognising the importance of others' search for truth.



Key Stage 3

Concept 2: Practices and ways of life

Bigger Questions: What effect might religious practices have on an individual or a community? Should we be judged on what we do or what we think?

Theme 2: Practices

Religion	Content
Christianity	<ul style="list-style-type: none">■ To understand the meaning of the practice of communion.
Buddhism	<ul style="list-style-type: none">■ To investigate the relationship between Sila, Samadhi and Prajna and why they are important for developing enlightenment.
Hinduism	<ul style="list-style-type: none">■ To understand the importance of worship in Hinduism ie puja.
Judaism	<ul style="list-style-type: none">■ To understand the practice of observing the Sabbath.
Sikhism	<ul style="list-style-type: none">■ To investigate the spectrum of observance of the Rehat Maryada and commitment to the Khalsa.■ To understand the Sikh aim to become a Gurmukh Sikh and how this is expressed and achieved through sewa, vand chhakna and nam simran.■ To reflect on the centrality of Kirat Karna and life as a householder to the Sikh way of life.

Islam

- The Five Pillars of Islam.

All

- The importance of prayer and meditation.

Examples of possible outcomes

- Students demonstrate knowledge of a range of religious practices.
- Students show an understanding of the similarities and differences that exist both within and between religions.
- Students show an understanding of the importance of religious practice in a believer's life.

Key terms and concepts

Worship, Communion, Sila, Samadhi, Prajna, Five Pillars, Rehat Maryada, Khalsa, Gurmukh Sikh, Sewa, vand chhakna, nam simran, Kirat Karna., commandment, Mitzvah, Sabbath.

Contribution to spiritual and moral development

Awareness of relationship between outer signs and actions and inner state or intention.



Key Stage 3

Concept 3: Forms of expression

Bigger Question: Why might different forms of expression be important to a believer?

Theme: Communicating belief

Religion	Content
All	<ul style="list-style-type: none"> ■ To explore and understand how symbols and metaphor are used to express complex ideas, beliefs and values. ■ To understand the views of different traditions about representing God in human form. ■ To consider how writings of different traditions use a variety of literary forms to explore and express beliefs. ■ To be aware that the process of interpreting and responding to the writing develops, challenges and enriches beliefs and values. ■ To explore how music, buildings, food, dress code and languages can be expressions of faith.
Christianity	<ul style="list-style-type: none"> ■ To consider the diverse ways Christians experience Jesus' humanity and divinity, through art. ■ To investigate ways in which Christians understand God through stories and writing.
Hinduism	<ul style="list-style-type: none"> ■ To understand Hindu beliefs through art.

Islam	<ul style="list-style-type: none"> ■ To understand Islamic beliefs through art.
Judaism	<ul style="list-style-type: none"> ■ To understand Jewish beliefs through art. ■ To investigate ways in which Jews understand God through stories, psalms and writings in the Tenakh, commentaries and prayerbooks. ■ To know about different methods of interpreting the Torah through Talmud, midrash and contemporary commentaries.

Suggested points of learning

- Logos and symbols for different groups and traditions.
- Artefacts: cross/crucifix, paschal candle (Ch), conch (Hi), vajra and bell (Bu), tallit (Ju), mezzuzah (Ju), prayer beads (I), 5 ks (S), ammonite and fossils (Hu).
- Icons (Ch), prastimas/murtis (Hi), Buddha image (Bu), geometric patterns (I and Ju), calligraphy (I).
- Fables, parables, stories, myths, psalms. Jataka tales (Bu)
- Architecture: Spire and dome (Ch), Stupa (Bu), 4 entrances of the Golden Temple, Amritsar (S), Dome and Minaret (I), gateways (Hi), Ark and Bimah (Ju).
- Altar/table, baptistry/font (Ch), qibla (I), Ark (Ju), inner shrine (Hi), palkhi (S).

Examples of possible outcomes

- Students demonstrate knowledge of a range of different religious expressions.



Key Stage 3 - Concept 3 (cont)

- Students show an understanding of the symbolism and meaning of different religious expressions

Key terms and concepts

Divine, theist, atheist, agnostic, metaphor, symbol, icon, fable, parable, myth.

Contribution to spiritual and moral development

Articulation and development of personal beliefs and values through engaging with symbols and writings.



Key Stage 3

Concept 4: Identity and belonging

Bigger Questions: What lessons can be learnt today from religious teachings about the family unit and relationships? Are families important?

Theme 1: Beliefs and family life

Religion	Content
All	<ul style="list-style-type: none">■ To understand what constitutes a family in different cultural and religious contexts and beliefs about responsibilities to each other in relationships.■ To consider the way that families may be key units for the transmission of beliefs and values.

Suggested points of learning

- To understand some contemporary cultural pressures and difficulties experienced by families in transmitting values.
- To explore the guidance offered by different traditions for continuing family relationships and transmission of values e.g. after the ending of a marriage through divorce or death.
- To understand why traditions encourage life as a family and why some incorporate celibate life for living out their faith.
- The importance of peer relationships, with specific reference to the 'Golden Rule'.
- Extended, nuclear, single parent and reconstituted families
- Charter of the rights of the family.

- Attitude to parents: Surah 17:23 (I), Digha Nikaya 31(B), Exodus 20:12 (Ch and Ju).
- Family meals, festivals and gatherings: Luke 22:19, 20, Acts 2:46 (Ch), Shabbat and Seder meal (Ju), Iftar meal (I), Raksha Bandhan (Hi), Langar (S).
- After divorce: Surah 2:231 (I).
- Sex before/after/outside marriage: John 8:1-11 (Ch).
- Rights of the child and responsibility for personal spiritual development, UN Rights of the Child.
- Married/celibate/monastic life: Matthew 19:1-22 (Ch).

Examples of possible outcomes:

- Students demonstrate knowledge of the importance of the family in different religious traditions.
- Students can make links between their own experiences and those of others.
- Students can suggest ways in which we can learn from different religions and traditions.

Key terms and concepts:

Extended, nuclear, homosexual families, peer pressure, celibate, monastic, values, tradition, reconstituted families.

Contribution to spiritual and moral development:

Awareness of personal and family values, reflection on the importance of the family; an understanding of the variety of different types of family that make up society.



Key Stage 3

Concept 4: Identity and belonging

Bigger Questions: Why have certain people become 'focal figures' for their religion, and what lessons can be learnt from them? What can we learn from different focal figures? What attitudes do different focal figures share?

Theme 2: Focal figures

Religion	Content
All	<ul style="list-style-type: none">■ To explore how focal figures have played a key role in the development of different traditions.■ To recognise that the role and significance of a focal figure varies for each tradition, including the role of the prophet.■ To understand the connections between traditions and that some figures are important to more than one tradition.■ To explore how later figures have contributed to the development of a tradition and expressed its values.■ To be aware that later figures often represent a particular aspect of a tradition.■ To reflect on what can be learnt from these figures.

Possible focus figures

- Atavale (Hi)
- Aung San Suu Kyi (Bu);
- Gandhi (Hi)
- Nehru (Hu);

- Dr Ambedkar (Bu)
- Claire Rayner (Hu)
- Francis of Assisi (Ch)
- Mohammad Ali (I)
- Martin Luther King (Ch)
- Yusuf Islam (I)
- Oscar Romero (Ch)
- Malcolm X (I)
- Mother Theresa (Ch)
- Leo Baeck (Ju)
- Desmond Tutu (Ch)
- Rabbi Hugo Gryn (Ju)
- John Wesley (Ch)
- Lily Montagu (Ju)
- Vivekanada (Hi)
- The Baal Shem Tov (Ju)
- Bibi Agya Kaur (S)
- Bhagat Puran Singh (S)

Examples of possible outcomes

- Students demonstrate knowledge of focal figures from different religions and traditions.
- Students show an understanding of why these focal figures are important to the religion or tradition.
- Students can suggest ways in which we can learn from these focal figures.

Key terms and concepts

Origin, tradition, wisdom, revelation, insight, truth, seer, prophet, shared history, interfaith, example, inspiration, model, guide.

Contribution to spiritual and moral development

Learning from inspirational figures; recognising the importance of others' search for truth.



Key Stage 3

Concept 4: Identity and belonging

Bigger Question: Who is my neighbour?

Theme 3: Belonging

Religion	Content
Christianity	<ul style="list-style-type: none">■ To understand the teachings in the parable of The Good Samaritan.■ To have knowledge and an understanding of the teaching 'Love your neighbour as yourself.'■ To have knowledge and understanding of different Christian denominations.
Buddhism	<ul style="list-style-type: none">■ To be aware of and explore the spectrum of ways of belonging to the Sangha.
Hinduism	<ul style="list-style-type: none">■ To know that families or individuals may worship God through their Ishtadev which relates to the three main traditions within Hinduism: Shaivite, Vaishnavite and that of Shakti, the Goddess.■ To understand that there are different denominations, why some of these differences exist and examples of how this influences some practices.
Judaism	<ul style="list-style-type: none">■ To understand some of the differences between Chasidic, orthodox, reform and liberal practices of Judaism.■ To explore the political aspects of the homeland.

Islam

- To understand that there are different types of Muslims eg Sunni and Shi'a.
- To understand the political and social aspects of Shari'ah.
- To have a knowledge and understanding of the belief in the Ummah.
- To understand that Jews have lived in different parts of the world and have developed different cultures.

Sikhism

- To explore the role of the Guru Granth Sahib and the Gurdwara in becoming a Sikh.

Examples of possible outcomes:

- Students demonstrate knowledge of diversity within and between religions.
- Students show an understanding of the importance of a believer's identity and the importance of belonging to a particular religion or tradition.

Key terms and concepts:

Belonging, identity, Sangha, Ishtadev, Shaivite, Vaishnavite, Shakti, Goddess, Diaspora, Chasidic, Orthodox, Reform, Liberal, Guru Granth Sahib, Gurdwara, Shi'a, Sunni, Shari'ah, Ummah.

Contribution to spiritual and moral development:

To reflect on one's own identity and the importance to some of belonging to a religion or a tradition.



Key Stage 3

Concept 4: Identity and belonging

Bigger Question: How has the role of women changed within religious and culture?

Theme 4: Women in religious and ethical traditions

Religion	Content
All	<ul style="list-style-type: none">■ To compare some different teachings about the rights, responsibilities and equality of men and women.■ To explore the range of opinions and interpretations within a religious tradition.■ To be aware of the difference that can exist between teachings and interpretation and practice.■ To begin to distinguish between religion and culture.■ To understand the role of women in the development and transmission of a faith.■ To know about changes in the role of women in the public life and authority of different traditions.■ To explore why people within some traditions are often challenged by changes in the role of women.

Suggested points of learning

- The women first to visit Jesus' tomb John 20:11-18 (Ch).
- Women priests, ministers and rabbis (Ch and Ju).

- Life stories of early Buddhist nuns and modern Buddhist women (Bu).
- To have an understanding of the role and influence of Green Tara (Bu).
- Rishikas, female gurus and sannyasins, eg Uma Bharati: all male Brahmins.
- Bat Mitzvah, Minyan for prayer (Ju).
- Mikveh - ritual bath (Ju).
- Ghushl - ritual bath (I).
- Aisha, the second wife of Muhammad and women jurists today (I).
- Guru Amar Das and the missionaries, Mata Sundarji, leader of Sikh community (S).
- To explore the role of a Granthi and its emphasis on equality (S).
- Christian missionaries: Jackie Pullinger, Gladys Aylward (Ch), St Nino of Georgia.

Examples of possible outcomes:

- Students can demonstrate knowledge of the role women play in different religions and traditions.
- Students show an understanding of the diversity both within and between religions and traditions in the role women play.
- Students show an understanding that the role of women has changed over time.
- Students can suggest ways in which the role of women may still need to change.

Key terms and concepts:

Priest, vicar, rabbi, minyan, Bat Mitzvah, bhikuni, rishika, jurist, missionary, equality, tradition, reform, challenge, authority, change.



Key Stage 3 - Concept 4 (cont)

Contribution to spiritual and moral development:

Appreciation of female qualities and strengths; reflection on the balance between authority and change.



Key Stage 3

Concept 5: Meaning, purpose and truth

Bigger Question: Why are some people not afraid of death?

Theme 1: Life and death

Religion	Content
All	<ul style="list-style-type: none">■ To explore personal beliefs about what happens after death.■ To investigate and compare beliefs about what happens after death in different traditions.■ To understand the reasons for the beliefs about death in different traditions.■ To explore and respond to interpretations of heaven and hell within different traditions.■ To be aware of the spectrum of beliefs and interpretations within some traditions.■ To consider how different beliefs about what happens to life after death affects behaviour and the focus on life now.
Buddhism	<ul style="list-style-type: none">■ To explore the relationship between the law of karma, rebirth and moksha.
Islam	<ul style="list-style-type: none">■ To explore the effects of belief in life after death on the everyday life of Muslims.
Humanism	<ul style="list-style-type: none">■ To understand the Humanist belief that knowledge about life and the world can only be acquired through human endeavour and that only science can explain how the universe came to be the way it is.

Humanism (cont)

- To investigate how belief that this life is all there is affects Humanist attitudes to living.

Zoroastrianism

- To explore Zoroastrian beliefs surrounding The Towers of Silence.

Suggested points for learning

- To respond to different methods for developing mindfulness.
- Death is not the end: 1 Corinthians 15 (Ch).
- Judgement, life after death and paradise: Surahs 36:12 and 39:70 (I).
- Jewish memorial services (Ju).
- Karma, rebirth and moksha (Hi).
- Karma, rebirth and nirvana (Bu).
- Karma, rebirth and mukti (S).
- Present life is all there is but includes an effect on future generations, personal legacy, physical conservation of matter/energy (Hu).

Examples of possible outcomes

- Students can demonstrate knowledge of a range of different religions' and traditions' views on the matter of life after death.
- Students can recognise similarities and differences both within and between different religions and traditions.
- Students can reflect on their own beliefs on the matter of life after death, and how these beliefs may influence how they lead their lives.



Key Stage 3 - Concept 5 (cont)

Key terms and concepts

Soul, spirit, body, Heaven, Hell, judgement, reincarnation, moksha, Nirvana, materialism, agnosticism, atheism.

Contribution to spiritual and moral development

Awareness of the transience of life, valuing time and using it carefully; reflection on sense of purpose and hope, and what motivates us to live a good life.

Bigger Question: How do we determine what is 'good' and what is 'evil'?

Theme 2: Good and evil

Religion	Content
All	<ul style="list-style-type: none">■ To explore the issue of evil, ie moral evil and metaphysical evil.■ To explore different traditions about the nature of the devil.■ To explore how different traditions may respond to the issue of evil and in particular suffering. To understand how different traditions try to determine what is right and wrong through moral codes, examples of key religious figures and practices.■ To explore how these teachings may be relevant in the world today.

Key terms and concepts

Evil, metaphysical (natural) evil, moral (human) evil, suffering, moral, forgiveness, salvation, temptation.

Contribution to spiritual and moral development

Reflection on what is 'right' and 'wrong' and how this may influence the way a person lives their life.



Key Stage 3

Concept 6: Values and commitments

Bigger Questions: How does a person form moral decisions? Are rules made to be broken?

Theme 1: Basis for moral decision making

Religion	Content
Christianity	<ul style="list-style-type: none">■ To understand the nature of God as love and the important place of forgiveness.■ To explore Christian behaviour in the light of their belief that love and forgiveness can transform people's lives and society.■ To explore how this inspires individuals and groups to work for justice and freedom.
Buddhism	<ul style="list-style-type: none">■ To have knowledge of key teachings that may influence a Buddhist eg The Eightfold Path.
Judaism	<ul style="list-style-type: none">■ To know about the range of 613 laws, commandments or Mitzvoth, including the Ten Commandments, given in the Torah.
Humanism	<ul style="list-style-type: none">■ To understand that, for Humanists, the morality of actions can only be judged by human beings.
Hinduism	<ul style="list-style-type: none">■ To have knowledge of key teachings that may influence a Hindu.
Sikhism	<ul style="list-style-type: none">■ To have knowledge of key teachings that may influence a Sikh.
Islam	<ul style="list-style-type: none">■ To explore the concepts of the Shari'ah, Sunnah and the Ummah and how they may influence a Muslim's decision making.

All

- To explore the rights and responsibilities of the individual and society.
- To make reference to The Universal Declaration of Human Rights.
- To look at the relationship between religious law and law of the land.
- To consider the concept of free will in decision making.

Examples of possible outcomes

- Students demonstrate knowledge of a range of different moral codes.
- Students understand the similarities in moral decision making between different religions and traditions.
- Students reflect on their own moral codes.

Key terms and concepts

Forgiveness, justice, laws, mitzvot, Ten Commandments, Torah, Baha'u'llah, rights, responsibilities, The Universal Declaration of Human Rights, secular, free will decisions, Ummah, Shari'ah, Sunnah, Guru, Precept.

Contribution to spiritual and moral development

Awareness of their own, and others, moral codes; respect of both similarities and differences in opinion.



Key Stage 3

Concept 6: Values and commitments

Bigger Questions: How can a person's morals be applied to ethical issues in the world today? What's gone wrong in the world today? What can we do?

Theme 2: Ethical issues

Religion	Content
All	<ul style="list-style-type: none">■ Environmental issues.■ War and peace.■ Crime and Punishment.■ Medical ethics.■ Discrimination.■ Violence.■ Freedom.■ Media, Censorship and Advertising.■ Wealth and Poverty.

Examples of possible outcomes

- Students demonstrate knowledge of different views towards a chosen issue or issues.
- Students demonstrate knowledge of differences in opinion towards a chosen issue both within and between religions and traditions.
- Students are able to respond to different teachings and state their opinion towards issues.

Key terms and concepts

Ethical, moral, environmental, pollution, global warming, stewards, vivisection, war, peace, punishment, corporal, capital, forgiveness, medical ethics, fertility treatment, abortion, freedom, media, censorship, advertising, wealth, poverty, The Four Noble Truths, suffering.

Contribution to spiritual and moral development

Awareness of their own and others' search for answers to ethical issues.



Key Stage 4

Students must follow:

One of the syllabuses for the **Short Course GCSE**.

or

One of the syllabuses for the **Full Course GCSE**.

In either case teachers must ensure that the syllabus and options chosen include a significant percentage of material on Christianity.

Religious Education in the Sixth Form

Provision must be made for religious education in the Sixth Form. Day conferences are proving to be the most successful and stimulating structure for this provision. Schools can approach the Islington SACRE for help and advice on arranging or taking part in day conferences. They must ensure that they allocate a minimum of five hours a year or at least one day conference a year for religious education. However, it is recommended that more time is allocated if possible.

End of Key Stage statements

The following statements describe the types and range of performance which pupils characteristically demonstrate by the end of Key Stage 4. The statements are designed to help teachers judge the extent of which their pupils' attainment relates to expected performance.

Attainment Target 1: Learning ABOUT religion

Pupils can:

- Identify the key features of religions studied, held to be important by members of the faith.
- Use correct technical terminology.
- Show how texts, languages and symbols are interpreted differently within faiths.

Attainment Target 1: Learning ABOUT religion (cont)

Pupils can:

- Explain the importance of key features in relation to the beliefs of adherents.
- Give accounts of the key teachings of religions and the way in which they influence the lives of individuals and societies, especially their values and traditions.
- Demonstrate an understanding of the contemporary relevance and practical applications of religions.
- Explain the key similarities and differences between religions and between denominations and traditions within a faith.
- With reference to specific issues, compare the extent to which individual adherents apply their faith to daily life and the extent to which societies share core values based upon religion.

Attainment Target 2: Learning FROM religion

Pupils can:

- Compare the difficulties of applying religious and moral values to their own lives, with the experiences of people who try to live by religious faith in the modern world.
- Show understanding of what is meant by 'ultimate questions'.
- Refer to moral principles, religious teachings, insight and reasoning in responding to these questions.
- Recognise influences on their beliefs and values.
- Discuss religious and moral issues, following up responding to the ideas of others by asking relevant questions and by giving a reasoned reply when objections are raised to their own arguments.



Good Practice

Advice on assessment

Early Years Foundation Stage

Advice on RE and pupils with
Special Educational Needs

Religious Education and the
use of Languages

Cognitive demands of the RE
curriculum

Emotional/Attitudinal
demands of the RE curriculum



Good practice

Advice on assessment

What is assessment?

Assessment is essentially to do with making judgements about pupils' attainment and achievements. The standards against which pupils' achievements in RE are judged are set by the locally agreed syllabus, faith community guidelines or equivalent.

It is important to distinguish between:

- Assessment **of** learning - this is summative in nature and takes place periodically eg. an end of unit test. The results are often reported in grades, marks or levels and can be tracked over time
and
- Assessment **for** learning - this is formative in nature and takes place all the time in the classroom. It is about using the information gained to improve learning. Where expectations and targets are shared with pupils, it can contribute to assessment of learning.

It is important to distinguish between attainment, which is peer/age referenced against some external criteria such as the eight level scale (below) and achievement, which is personally referenced and linked to the individual's capabilities and development.

How does assessment promote effective learning?

Assessment promotes effective learning where it:

- is embedded in a view of teaching and learning of which it is an integral part.
- involves sharing learning goals with pupils.
- aims to help pupils know and recognise the standards they are aiming for.
- involves pupils in self-assessment.

- provides feedback which enables pupils to recognise their next steps in learning and how to tackle them.
- is underpinned by confidence that every pupil can improve.
- involves both teacher and pupils reviewing and reflecting on assessment data.

Reference: Assessed R.E. - R.E. Today Services publication 2006

To help improve the consistency and effectiveness of assessment in RE, the DfE provides a non-statutory scale as guidance for agreed syllabus conferences, LAs, SACREs and others. Click [here](#) to find more.

On 20.01.2011, the Secretary of State for Education announced a review of the National Curriculum in England. At the time of writing the results of this review have not been announced. The final decisions of this review may affect this scale.

The current scale does not depend on any particular content; it may be applied to any agreed syllabus to develop progression in a consistent way. However, the scale does not represent all aspects of teaching and learning in RE.

Areas such as personal beliefs, opinions and reflections are not included because they are inappropriate for assessment.

The scale is structured around the two attainment targets (ATs)

Learning about religion (AT1)

Learning from religion (AT2)



Good practice - Advice on assessment

The scale is made up of eight level descriptors of increasing difficulty, plus a description of exceptional performance. The scale has two purposes:

- To help in assessment for learning – the formative assessment of pupil's achievements so that teachers and pupils can plan more precisely for progress.
- To help in assessment of learning – summative assessment of pupils' achievement so that teachers can identify more consistently the standards that pupils achieve using a best fit approach.

Attainment targets and level descriptors for RE are as follows:

Level 1

AT1

Pupils use some religious words and phrases to recognise and name features of religious life and practice. They can recall religious stories and recognise symbols, and other verbal and visual forms of religious expression.

AT2

Pupils talk about their own experiences and feelings, what they find interesting or puzzling and what is of value and concern to themselves and to others.

Level 2

AT1

Pupils use religious words and phrases to identify some features of religion and its importance for some people. They begin to show awareness of similarities in religions. Pupils retell religious stories and suggest meanings for religious actions and symbols. They identify how religion is expressed in different ways.

Level 2 (cont)

AT2

Pupils ask, and respond sensitively to, questions about their own and others' experiences and feelings. They recognise that some questions cause people to wonder and are difficult to answer. In relation to matters of right and wrong, they recognise their own values and those of others.

Level 3

AT1

Pupils use a developing religious vocabulary to describe some key features of religions, recognising similarities and differences. They make links between beliefs and sources, including religious stories and sacred texts. They begin to identify the impact religion has on believers' lives. They describe some forms of religious expression.

AT2

Pupils identify what influences them, making links between aspects of their own and others' experiences. They ask important questions about religion and beliefs, making links between their own and others' responses. They make links between values and commitments, and their own attitudes and behaviour.

Level 4

AT1

Pupils use a developing religious vocabulary to describe and show understanding of sources, practices, beliefs, ideas, feelings and



Good practice - Advice on assessment

Level 4 (cont)

AT1 (cont)

experiences. They make links between them, and describe some similarities and differences both within and between religions. They describe the impact of religion on people's lives. They suggest meanings for a range of forms of religious expression.

AT2

Pupils raise and suggest answer to questions of identity, belonging, meaning, purpose, truth, values and commitments. They apply their ideas to their own and other people's lives. They describe what inspires and influences themselves and others.

Level 5

AT1

Pupils use an increasingly wide religious vocabulary to explain the impact of beliefs on individuals and communities. They describe why people belong to religions. They understand that similarities and differences illustrate distinctive beliefs within and between religions and suggest possible reasons for this. They explain how religious sources are used to provide answers to ultimate questions and ethical issues, recognising diversity in forms of religious, spiritual and moral expression, within and between religions.

AT2

Pupils ask, and suggest answers to, questions of identity, belonging, meaning, purpose and truth, values and commitments, relating them to their own and others' lives. They explain what inspires and influences them, expressing their own and others' view on the challenges of belonging to a religion.

Level 6

AT1

Pupils use religious and philosophical vocabulary to give informed accounts of religions and beliefs, explaining the reasons for diversity within and between them. They explain why the impact of religions and beliefs on individuals, communities and societies varies. They interpret sources and arguments, explaining the reasons that are used in different ways by different traditions to provide answers to ultimate questions and ethical issues. They interpret the significance of different forms of religious, spiritual and moral expression.

AT2

Pupils use reasoning and examples to express insights into the relationship between beliefs, teachings and world issues. They express insights into their own and others' views on questions of identity and belonging, meaning, purpose and truth. They consider the challenges of belonging to a religion in the contemporary world, focusing on values and commitments.

Level 7

AT1

Pupils use a wide religious and philosophical vocabulary to show a coherent understanding of a range of religions and beliefs. They analyse issues, values and questions of meaning and truth. They account for the influence of history and culture on aspects of religious life and practice. They explain why the consequences of belonging to a faith are not the same for all people within the same religion or tradition. They use some of the principal methods by which religion, spirituality and ethics are studied, including the use of a variety of sources, evidence and forms of expression.



Good practice - Advice on assessment

Level 7 (cont)

AT2

Pupils articulate personal and critical responses to questions of meaning, purpose and truth and ethical issues. They evaluate the significance of religious and other views for understanding questions of human relationships, belonging, identity, society, values and commitments, using appropriate evidence and examples.

Level 8

AT1

Pupils use a comprehensive religious and philosophical vocabulary to analyse a range of religions and beliefs. They contextualise interpretations of religion with reference to historical, cultural, social and philosophical ideas. They critically evaluate the impact of religions and beliefs on differing communities and societies. They analyse differing interpretations of religious spiritual and moral sources, using some of the principal methods by which religion, spirituality and ethics are studied. They interpret and evaluate varied forms of religious, spiritual and moral expression.

AT2

Pupils coherently analyse a wide range of viewpoints on questions of identity, belonging, meaning, purpose, truth, values and commitments. They synthesise a range of evidence, arguments, reflections and examples, fully justifying their own views and ideas and providing a detailed evaluation of the perspectives of others.

Exceptional performance

AT1

Pupils use a complex religious, moral and philosophical vocabulary to provide a consistent and detailed analysis of religions and beliefs. They evaluate in depth the importance of religious diversity in a pluralistic society. They clearly recognise the extent to which the impact of religion and beliefs on different communities and societies has changed over time. They provide a detailed analysis of how religious, spiritual and moral sources are interpreted in different ways, evaluating the principal methods by which religion and spirituality are studied. They synthesise effectively their accounts of the varied forms of religious, spiritual and moral expression.

AT2

Pupils analyse in depth a wide range of perspectives on questions of identity and belonging, meaning, purpose and truth, and values and commitments. They give independent, well-informed and highly reasoned insights into their own and others' perspectives on religious and spiritual issues, providing well-substantiated and balanced conclusions.

Ref: Non-statutory framework for R.E.

Using the scale

As indicated above, the scale has two purposes:

- To help in assessment for learning - formative assessment of pupils' achievements, so that teachers and pupils can plan more precisely for progress to a higher level of achievement;
- To help in assessment of learning - summative assessment of pupils' achievements, so that teachers can identify more consistently the standards that pupils achieve, using a 'best-fit' approach.



Good practice - Advice on assessment

And finally, it is good to remember that information about pupils' learning may be gained in a variety of ways, eg:

- self and paired assessment.
- taking photographs (of displays, visits, drama presentations, interviews, etc.).
- observing pupils in groups.
- listening to pupils as they discuss their work.
- questioning pupils especially with open-ended questions that allow for a range of responses.
- writing, drawing, using artefacts, dramatisation and role play.

Assessing attainment below Level 1 of the National Curriculum

Some children are working significantly below age related expectations. For these children in both special and mainstream schools teachers will need to take account of the guidance set out in the QCDA document: Planning, teaching and assessing the curriculum for pupils with learning difficulties: Religious Education. Please see section on Special Educational needs for further advice

Encounter

Pupils are present during an experience or activity without any obvious learning outcome, although for some pupils, for example, those who withhold their attention or their presence from many situations, their willingness to tolerate a shared activity may, in itself, be significant.

Awareness

Pupils appear to show awareness that something has happened and notice, fleetingly focus on or attend to an object, event or person, for example, by briefly interrupting a pattern of self-absorbed movement or vocalisation.

Attention and response

Pupils attend and begin to respond, often not consistently, to what is happening, for example, by showing signs of surprise, enjoyment, frustration or dissatisfaction, demonstrating the beginning of an ability to distinguish between different people, objects, events and places.

Engagement

Pupils show more consistent attention to, and can tell the difference between, specific events in their surroundings, for example, by focused looking or listening; turning to locate objects, events or people; following moving objects and events through movements of their eyes, head or other body parts.

Participation

Pupils engage in sharing, taking turns and the anticipation of familiar sequences of events, for example, by smiling, vocalising or showing other signs of excitement, although these responses may be supported by staff or other pupils.

Involvement

Pupils actively strive to reach out, join in or comment in some way on the activity itself or on the actions or responses of the other pupils, for example, by making exploratory hand and arm movements, seeking eye contact with staff or other pupils, or by speaking, signing or gesturing.

Gaining skills

Pupils gain, strengthen or make general use of their skills, and understanding knowledge, concepts or understanding that relate to their experience of the curriculum, for example, they can recognise the features of an object and understand its relevance, significance and use.



Good practice - Advice on assessment

The following Performance Criteria for Religious Education provide a useful guide:

Performance Levels 1 - 8

P1 (i)

Pupils encounter activities and experiences. They may be passive or resistant. They may show simple reflex responses, for example, startling at sudden noises or movements. Any participation is fully prompted.

P1 (ii)

Pupils show emerging awareness of activities and experiences. They may have periods when they appear alert and ready to focus their attention on certain people, events, objects or parts of objects, for example, becoming still in response to silence. They may give intermittent reactions, for example, vocalising occasionally during group celebrations and acts of worship.

P2 (i)

Pupils begin to respond consistently to familiar people, events and objects. They react to new activities and experiences, for example, briefly looking around in unfamiliar natural and man-made environments. They begin to show interest in people, events and objects, for example, leaning towards the source of a light, sound or scent. They accept and engage in coactive exploration, for example, touching a range of religious artefacts and found objects in partnership with a member of staff.

P2 (ii)

Pupils begin to be proactive in their interactions. They communicate consistent preferences and affective responses, for example, showing that they have enjoyed an experience or interaction. They recognise familiar people, events and objects, for example, becoming quiet and attentive during a certain piece of music. They perform actions, often

by trial and improvement, and they remember learned responses over short periods of time, for example, repeating a simple action with an artefact. They cooperate with shared exploration and supported participation, for example, performing gestures during ritual exchanges with another person performing gestures.

P3 (i)

Pupils begin to communicate intentionally. They seek attention through eye contact, gesture or action. They request events or activities, for example, prompting a visitor to prolong an interaction. They participate in shared activities with less support. They sustain concentration for short periods. They explore materials in increasingly complex ways, for example, stroking or shaking artefacts or found objects. They observe the results of their own actions with interest, for example, when vocalising in a quiet place. They remember learned responses over more extended periods, for example, following a familiar ritual and responding appropriately.

P3 (ii)

Pupils use emerging conventional communication. They greet known people and may initiate interactions and activities, for example, prompting an adult to sing or play a favourite song. They can remember learned responses over increasing periods of time and may anticipate known events, for example, celebrating the achievements of their peers in assembly. They may respond to options and choices with actions or gestures, for example, choosing to participate in activities. They actively explore objects and events for more extended periods, for example, contemplating the flickering of a candle flame. They apply potential solutions systematically to problems, for example, passing an artefact to a peer in order to prompt participation in a group activity.

P4

Pupils use single elements of communication, for example, words, gestures, signs or symbols, to express their feelings. They show they



Good practice - Advice on assessment

understand 'yes' and 'no'. They begin to respond to the feelings of others, for example, matching their emotions and laughing when another pupil is laughing. They join in with activities by initiating ritual actions or sounds. They may demonstrate an appreciation of stillness and quietness.

P5

Pupils respond appropriately to simple questions about familiar religious events or experiences and communicate simple meanings. They respond to a variety of new religious experiences, for example, involving music, drama, colour, lights, food, or tactile objects. They take part in activities involving two or three other learners. They may also engage in moments of individual reflection.

P6

Pupils express and communicate their feelings in different ways. They respond to others in group situations and cooperate when working in small groups. Pupils listen to, and begin to respond to, familiar religious stories, poems and music, and make their own contribution to celebrations and festivals. They carry out ritualised actions in familiar circumstances. They show concern and sympathy for others in distress, for example, through gestures, facial expressions or by offering comfort. They start to be aware of their own influence on events and other people

P7

Pupils listen to and follow religious stories. They communicate their ideas about religion, life events and experiences in simple phrases. They evaluate their own work and behaviour in simple ways, beginning to identify some actions as right or wrong on the basis of the consequences. They find out about aspects of religion through stories, music or drama, answer questions and communicate their responses.

P7 (cont...)

They may communicate their feelings about what is special to them, for example, using role play. They begin to understand that other people have needs and to respect these. They make purposeful relationships with others in group activity.

P8

Pupils listen attentively to religious stories or to people talking about religion. They begin to understand that religious and other stories carry moral and religious meaning. They are increasingly able to communicate ideas, feelings or responses to experiences or to retell religious stories. They communicate simple facts about religion and important people in religions. They begin to realise the significance of religious artefacts, symbols and places. They reflect on what makes them happy, sad, excited or lonely. They demonstrate a basic understanding of what is right and wrong in familiar situations. They are often sensitive to the needs and feelings of others and show respect for themselves and others. They treat living things and their environment with care and concern.

See next page – class assessment suggestion



Good practice - Advice on assessment

Exemplar whole class assessment for RE

_____ Primary School

Assessment Sheet Curriculum Subject: RE Curriculum Unit: Buddhism

Year: 5

Term: 2 Teacher: Class:

Learning Objectives:

1. To learn the meaning of karma and rebirth - and to consider what it feels like for people who believe in karma and rebirth.
2. To learn the life of Siddhartha Gautama, His disillusionment with material happiness and his journey leading to His discovery of the truth (Dharma).
- 3a FNT1: To learn about samsara and to imagine freedom from sickness, old age and death.
- 3b FNT2: To think about what could be the causes of suffering - and to learn about the three poisons of ignorance, craving, and anger.
- 3c FNT3: To learn of nirvana and to think about what the path to nirvana could be.
- 3d FNT4: To learn the three higher trainings of the eightfold path and the six perfections.
4. To become familiar with 'The wheel of life' as a Buddhist teaching including karma, samsara and re-birth and the four Noble truths.
5. To explore ideas of compassion, tolerance and kindness as a path to happiness.
6. To explore differences between heaven and enlightenment, karma and divine judgement

Expectations:

- **Most children can explain** rebirth and karma~ synopsis Prince Gautama's life and His aim to find the meaning of life - explain how He became the Buddha, and how his teaching of the four noble truths marked the beginning of Buddhism. Pupils are familiar with the Buddhist teaching 'Learn to do good and cease to do wrong', and can provide examples of what this means and how it can be applied to Buddhists and themselves. Pupils can explain the basic meaning of the 'Wheel of life' and they can provide examples of behaviours and thoughts that keep one locked in samsara and provide some idea about paths to enlightenment and the three higher trainings.
- **Some children will not have made so much progress** but are able to explain ideas of eternal rebirth; can explain that Prince Siddhartha saw four sights that convinced him to go on the journey to find the meaning of life. Pupils will recognise the wheel of life, be able to explain the different realms and identify actions and thoughts that they have that are good and how they could improve. (write children's names here).
- **Some children will have progressed further** and can explain how Buddhists believe that the four noble truths prove the path relate how putting others first leads to personal happiness; explain the karma and divine judgement (write children's names here).



Good practice

The Early Years Foundation Stage

The Early Years Foundation Stage includes children from birth to the end of Reception class. Religious Education is statutory for all pupils registered on the school roll.

The statutory requirement for Religious Education does not extend to nursery classes in maintained schools and is not, therefore, a legal requirement for much of the Early Years Foundation Stage. It may, however, form a valuable part of the educational experience of children throughout the key stage.

There are six areas of learning in the curriculum for the foundation stage that are clearly inter-related but for the purpose of the delivery of religious education two of them can be clearly identified as being of significance. They are:

- Personal social and emotional development (particularly in 'Self-confidence and Self-esteem' and 'Sense of Community').
- Knowledge and understanding of the world (particularly in 'Place' and 'Communities').

When planning religious education for children of this age, practitioners are recommended to be guided by the content of development matters and the early learning goals, for example:

Personal, social and emotional development

- Strengthen the positive impressions children have of their own cultures and faiths, and those of others, by sharing and celebrating a range of practices and special events.
- Make a display with the children, showing all those who make up the 'community' of the setting.
- Share stories that reflect the diversity of children's experiences.

Knowledge and understanding of the world

- Use appropriate words for example, 'temple' and 'synagogue', to help children make distinctions in their observations.
- Introduce children to a range of cultures and religions, for example, tell stories. Listen to music, dance and eat foods from a range of cultures. Use the resources in role-play that reflect a variety of cultures, such as clothes, symbols, candles and toys. Practice Guidance for the Early Years Foundation Stage (May 2008) pages 26 to 91.

Children will learn about religion and culture not only by what we teach but by all the experiences that are available and the examples set by adults around them. For example, if persona dolls are used to discuss similarities and differences with children they will be learning about religion and culture at the same time.

There are many ways through which to provide appropriate experiences that will develop young children's basic understanding of the place of religion in people's lives. Some examples are:

1. Involvement of parents/carers and the wider community

Practitioners should build upon the positive two-way partnership they have established with parents by:

- inviting parents/carers in to talk about their places of worship, special days, preparation for, and celebration of, festivals.
- asking parents/carers to lead activities such as cookery, art and craft in order to help children become aware eg of the role food plays in cultural traditions and to enjoy tasting different foods.

Other community members may be involved in these sorts of activities too, eg religious/ community leaders, museum/library personnel who may have access to books and artefacts that will enrich the children's learning experience. They may be invited in to talk with the children, or



Good practice - The Early Years Foundation Stage

the children may be taken to another setting for example, the library, place of worship or community centre whichever is more appropriate for the learning experience in hand. Young children learn so much from first-hand experiences and therefore visits are particularly powerful. Colleagues are advised to keep them short and to ensure that they are appropriate for this age range.

2. Effective displays

Practitioners should make full use of sources that provide books, posters, videos and artefacts. Some recommended sources are:

- Islington Education Library Service, 4 Elthorne Road, London, N19 4 AG (020 7527 5827), www.iels.org.
- Local branch of Islington library.
- Local community/cultural groups.

Displays are a powerful way of communicating information to children, parents, staff and others. It is vital to avoid racial, cultural and gender stereotyping.

The reasons for teaching children about distant places and cultures from an early age appear compelling. Without intervention infants are liable to accept uncritically the bias and discrimination they see around them. Stereotypes promoted in advertisements and stories of war, famine and disasters in the media further distort their perceptions. At the same time the influence of parents and peer group pressure may also serve to confirm negative views. From here racism and all its attendant evils are only a short step away. By contrast if children are exposed to a balanced teaching programme and given access to appropriate information and ideas they will be more likely to judge people as equals whatever their race or nationality.

Young children's perceptions of the world - Stephen Scoffham in Teaching Young Children, 1999.

3. The use of stories

Stories are invaluable for developing ideas and concepts and initiating discussion at any age but particularly for very young children. To help in choosing stories to use in the Foundation Stage example booklists are provided in the resources section. The lists and suggested themes are certainly not exhaustive. There are always new publications and staff will have favourites of their own.

4. Festivals

Festivals are an enjoyable way of introducing different religions to young children. When selecting festivals for the Foundation Stage it is good to:

- recognise that the children and their families are often the best resource for the teacher.
- build up a selection of good quality resources.
- start by choosing festivals from faiths to which the children in the group belong.

Children will then see their home traditions celebrated and valued in the school environment.

Teachers in faith schools or schools with limited diversity will need to ensure that children experience festivals from all major faiths.

- select a limited and balanced number of festivals each term.
- introduce festivals at the appropriate time of the year.
- make very clear to which faith the festival belongs.
- introduce the story of the festival at an appropriate level for the children.



Good practice - Early Years Foundation Stage

- ensure that children and carers know that they are learning about a festival but not being asked to participate at the level of a member of the faith community.
- use the opportunity to extend experience into other areas of the curriculum, eg art (Islamic pattern, Hindu symbol), cookery (recipes related to the festival/faith), music, dance, role-play, drama.
- actively involve relevant parents and others in the community so that the children realise that the festival is celebrated by real people.
- give a clear brief to faith community representatives involved to ensure: they pitch the content at an age appropriate level; they do not proselytise in any way.

2. Home corner and small world play

Including certain religious artefacts in the home corner setting would give children the opportunity to experience an environment which may reflect their own home or those of their friends.

If children are provided with a selection of clothing eg a range of boys and girls Islamic garments, a sari, a wedding dress, they will often play out festivals and other life experiences that are familiar to them. In so doing children deepen their understanding of their own and other cultures.

A range of small world people will similarly give children a richer understanding of religion and culture.

PLEASE NOTE new guidance for the Early Years Foundation Stage is expected to be published in September 2012. Information here was correct and relevant at time of going to print.



Good practice

Advice on RE and pupils with Special Educational Needs

Advice on planning, teaching and assessing the Religious Education curriculum for pupils with Special Educational Needs.

The following is drawn from the QCA document “Planning, teaching and assessing the curriculum for pupils with learning difficulties. Religious Education” March 2001.

Inclusion

This advice, together with relevant curriculum materials should:

- confirm the statutory entitlement to learning for all pupils and build on the principles of inclusion set out in the National Curriculum.
- help schools develop an inclusive curriculum by:
 - setting suitable learning challenges
 - responding to pupils’ diverse learning needs
 - including all learners by overcoming potential barriers to learning and assessment
- provide a stimulus to revisit and revise existing schemes of work or a basis to develop new ones.

All pupils aged between five and sixteen years who are described as having learning difficulties that range from moderate to severe, profound or multiple can be supported by this advice.

Modifying the curriculum for religious education

The statutory inclusion statement of the National Curriculum requires staff to modify the programmes of study to give all pupils relevant and appropriately challenging work at each key stage. Staff teaching RE are encouraged to note this and similarly teach knowledge, skills and

understanding in ways that match and challenge their pupils’ abilities. Staff can modify the curriculum for RE by:

- approaching the teaching of RE through a sensory curriculum which allows for the encounter of religions through all the senses.
- choosing material from earlier key stages.
- maintaining, consolidating, reinforcing and generalising, as well as introducing new knowledge, skills and understanding.
- using a syllabus and/or the guidelines as a resource, or to provide a context, in planning learning appropriate to the age and needs of pupils.
- share feelings, experiences and their work with others.
- appreciate the value of others and of being part of a group.
- develop an understanding of moral values.

Ref: QCA Document P4-5

Improving access to the religious education curriculum

Staff can make RE more accessible by focusing on the senses. They can improve access by:

- using sensory materials and resources through sight, touch, sound, taste or smell, for example, music, tactile artefacts, plants in a sensory garden.
- giving pupils first-hand experiences, for example, visitors to school, visits to school, visits to religious buildings, involvement in festivals.
- organising a range of activities to give personal experiences, for example, dance, drama, visits to a range of environments.
- helping pupils to understand and appreciate their world and its diversity.



Good practice - Advice on RE and pupils with Special Educational Needs

Staff can also improve access by:

- using specialist aids and equipment; e.g. communication books, switches, tracker balls, hearing loops.
- using a range of resources, for example, interactive/sensory stimuli, ICT, to increase pupils' knowledge of religions and the elements in them.
- providing support from adults or other pupils when necessary, while allowing pupils the space, time and freedom to develop skills for themselves.
- adapting tasks or environments and providing alternative activities where necessary, for example, interactive storytelling, role play, presenting work as a painting instead of writing.
- being aware of the pace at which pupils work and of the physical and mental effort required.

Teaching RE can help pupils develop their broader communication and literacy skills through encouraging interaction with other pupils as well as staff. With some pupils, communication and literacy skills will develop as they use a range of visual, written and tactile materials, for example, large print, symbols and symbol text. These skills also develop as pupils use ICT and other technological aids. Other pupils' skills will develop as they use alternative and augmentative communication, for example, body movements, eye gaze, facial expressions and gestures including pointing and signing (Ref: QCA Document P6).

Due to the importance of beginning with the needs of the pupils it may often be the case that there will be partial coverage of the learning objectives set out in the syllabus. It is essential that the learning that takes place is meaningful, relevant and enriches the life experience of each pupil. Each individual needs to be at the centre of their learning. In making a choice of activity and resources, the chronological age of pupils should be considered but it should not compromise the appropriateness of the task, given the pupils' ability.

Throughout each key stage staff can maintain and reinforce knowledge, skills and understanding introduced during earlier key stages by applying these in different areas, and introduce new learning (Ref: QCA Document P16-17).

All the above advice on opportunities and activities has been adapted from the QCA document.

Units in the Islington Agreed Syllabus for Religious Education and the DfEE/QCA Schemes of Work for Religious Education may all be adapted for pupils with learning difficulties. Work at key stage 4 may also contribute to vocational awards such as ASDAN. Website: www.asdan.org.uk
Software Resources for pupils with Special Educational Needs:

- Symwriter and Communicate in Print: a word processing programme supported by symbolic representations of words.
- Clicker 5 and 6.
- Switch IT maker: photographs and audio text; Switch it Maker 2/ Switch it Jigsaw 2.
- Close PRO: tool for cloze activities.
- London Grid for Learning Espresso faith modules.
- Birchfield interactive: multi-media CD Roms.
- Virtual tour: places of worship.
- Creation stories www.bigmyth.com.
- 2Simple Software: a range of accessible software that allows users to create animations, games, publications, story books and more.



Good practice - Advice on RE and pupils with Special Educational Needs

Exemplar: KS1

Given these opportunities in RE at KS1		Topic: Food Symbolic meaning of food in different religions celebrated from Sept - Dec
<p>All pupils with learning difficulties (including those with the most profound disabilities).</p>	<p>should have opportunities to build on their own experiences and knowledge of activities from the foundation stage.</p> <p>They experience some of the characteristics and people associated with a variety of religions and begin to appreciate the world and the diversity of the people in it.</p> <p>They are enabled to express their feelings.</p>	<ul style="list-style-type: none"> ■ Tasting food eg. Judaism –Rosh Hashanah – honey and apple. ■ Visiting places of worship eg. Sukkot at Synagogue. ■ Meeting people – visit from a vicar when making bread at Harvest.
<p>Most pupils with learning difficulties (including those with severe difficulties in learning)</p>	<p>begin to explore what it means to belong to a variety of groups and communities.</p>	<ul style="list-style-type: none"> ■ Hinduism – role play of worship, actions eg. praying, receiving food, chanting.

<p>who will develop further skills, knowledge & understanding in most aspects of the subject.</p>		<ul style="list-style-type: none"> ■ Visiting places of worship – , wearing kappel and tallit. ■ Create photo stories of experiences. ■ Listening to music used during festivals. ■ Party for festivals eg Eid whole school party.
<p>A few pupils with learning difficulties who will develop further aspects of knowledge skills & understanding in the subject.</p>	<p>begin to identify similarities and differences in others for example, what they believe and what they do, and answer questions about such differences.</p>	<ul style="list-style-type: none"> ■ Sort foods, clothing, places or worship experienced, according to religion. ■ Create story book paralleling food diaries or activities of children from different religions.



Good practice - Advice on RE and pupils with Special Educational Needs

Exemplar: KS2

Given these opportunities in RE at KS2		Topic: Places of Worship
<p>All pupils with learning difficulties (including those with the most profound disabilities)</p>	<p>are encouraged to learn more about some of the characteristics of, and people associated with, religions. They have opportunities to develop further ways of expressing themselves.</p>	<ul style="list-style-type: none"> ■ Personal experiences of special places ■ Meet guest speaker who demonstrated dressing in ceremonial clothing. ■ Opportunities to give or display preferences towards food and smells associated with places of worship eg. Sikhism-langar.
<p>Most pupils with learning difficulties (including those with severe difficulties in learning) who will develop further skills, knowledge & understanding in most aspects of the subjects.</p>	<p>realise that they are not the same as others, they do not always think, experience or believe the same things as others. They develop a fundamental sense of right and wrong.</p>	<ul style="list-style-type: none"> ■ Putting on different clothing to enter places of worship. ■ Taking part in services of different religions. ■ Behaving appropriately in different places of worship.

		<ul style="list-style-type: none"> ■ Listen to and share personal experiences of places of worship
<p>A few pupils with learning difficulties who will develop further aspects of knowledge skills & understanding in the subject</p>	<p>ask questions about, compare and contrast aspects of religion and are able to personally reflect during times of stillness and quietness.</p>	<ul style="list-style-type: none"> ■ Prepare questions for visiting speakers. This could be supported with alternative augmentative communication devices. ■ Identify special characteristics of places of worship. ■ Opportunities for quiet reflection when visiting places of worship.



Good practice - Advice on RE and pupils with Special Educational Needs

Exemplar: KS3

Given these opportunities in RE at KS3		Topic: Yom Kippur (Day of Atonement)
<p>All pupils with learning difficulties (including those with the profound disabilities).</p>	<p>should have opportunities to learn about the main characteristics of religions, particularly those practised in their own communities. They may explore similar areas and themes from different religions and may become more aware of what people from religious group think, say and do. With help they may develop their skills of reflection and consideration.</p>	<ul style="list-style-type: none"> ■ Consider things that we may need to say sorry for. ■ Create social stories exploring when and how to say sorry.
<p>Most pupils with learning difficulties (including those with severe difficulties in learning) who will develop further skills,</p>	<p>relate their growing knowledge and understanding to their own experiences and to those of others. They become more aware of people who are part of a religious group, can understand what they think, say and do.</p>	<ul style="list-style-type: none"> ■ Explore what happens at Yom Kippur. ■ Reflect on the need for Yom Kippur by thinking about and discussing how pupils' relationships are affected by disagreements.

<p>knowledge & understanding in most aspects of the subjects.</p>		<p>and how they go about repairing relationships.</p>
<p>A few pupils with learning difficulties who will develop further aspects of knowledge skills & understanding in the subject</p>	<p>start to form their own views, ideas and beliefs, based on their knowledge and experiences.</p>	<ul style="list-style-type: none"> ■ Interview people who have first hand experience of the festival. ■ Applying behaviours and skills explored in everyday situations. ■ Recognise the need to take responsibility for actions.



Good practice - Advice on RE and pupils with Special Educational Needs

Exemplar: KS4

Given these opportunities in RE at KS4		Topic: Asdan Challenge Task: Transition identity, things which help you feel calm.
All pupils with learning difficulties (including those with the the profound disabilities)	consolidate their experience and knowledge of the special features of religions and experience religious ideas expressed in a variety of ways.	<ul style="list-style-type: none"> Experience the different ways in which members of different religions find peace.
Most pupils with learning difficulties (including those with severe difficulties in learning) who will develop further skills, knowledge and understanding in most aspects of the subject.	extend their knowledge of the lives and religious beliefs of people and appreciate the diversity of views and experiences.	<ul style="list-style-type: none"> Interview people of different religions to find out the ways in which they experience calm.

A few pupils with learning difficulties who will develop further aspects of knowledge skills & understanding in the subject

offer their own responses to questions and recognise that some questions cannot be answered or may take time to answer.

They understand that people's religious beliefs can sometimes affect their views on non-religious issues.

- Understand that people are different and will experience the same event in different ways.
- Respect differences of opinion even when they are difficult to understand.
- Recognise that experience is necessary to come to a fuller understanding of others.

Thank you to Richard Cloudesley school for their help in updating and reviewing the contents of this section.



Good practice

Religious Education and the use of language

- In what ways can work in Religious Education help to develop speaking, listening, writing and reading skills?
- How can pupils' understanding of religion be enhanced by developing these skills?

Teachers in all subjects should consider ways of developing pupils' use of language.

The development of language skills is an entitlement for all pupils. To be successful learners, pupils need to be given the opportunity to:

- Speak clearly and effectively to convey information and ideas to a variety of audiences.
- Listen attentively to others to take in meanings, intentions and feelings.
- Read confidently to gain ideas, information and stimulus from written text.
- Write accurately and appropriately to express understanding and present information and imaginative ideas.

Religious education (RE) can provide a rich and wide range of experiences inside and outside the classroom in which to develop these skills. In particular, RE provides the stimulus for pupils to use their language skills to reflect on and make sense of their own experience as human beings, and contribute to their spiritual, moral, social and cultural development. The languages of beliefs, reflection and interpretation are key elements in understanding not only religion and religions, but oneself and experience.

The development of pupils' ability to learn about religions and to learn from

religion is closely linked to the development of their ability to use language. For example, the skill of expression increases the ability to explain concepts, rituals and practices. The quality of learning in RE can be improved by attention to the links between the development of language skills and the development of an ability to think, through the exploration of key concepts in RE.

In RE pupils encounter a range of distinctive forms of written and spoken language, including texts, stories, history, poetry, prayer, creeds, liturgy and worship. These are powerful uses of language, linked to fundamental human needs and aspirations, and attempt to describe the sacred. They include the narrative, the emotional and the symbolic, where the inadequacy of all human language in the face of ultimate mystery is encountered. RE has its distinctive concepts and terminology, which extend the range of pupils knowledge, understanding and expression. Pupils should have opportunities to listen to, talk about, read and reflect on sacred texts and other printed material, write poetry and prose, and engage in role play. This makes RE particularly useful as a source of ideas and material for literacy.

The language of respect is very important in RE. An open and inclusive use of language will encourage pupils to respect themselves and their traditions, and develop respect for the beliefs of others.

Examples of Links between Language Skills and Religious Education

Language skills: speaking and listening	Opportunities in Religious Education
Listen to and talk to different audiences for a variety of purposes including telling stories, describing and explaining events, and exploring and clarifying ideas.	<ul style="list-style-type: none">■ Talk sensitively about feelings of wonder and excitement.■ Retell clearly stories of key religious figures, such as parables, and key events.



Good practice - Religious Education and the use of language

Language skills: speaking and listening	Opportunities in Religious Education
Recall and represent important features of an experience	<ul style="list-style-type: none"> ■ Give a thoughtful account of the celebration of a festival or a visit to a place of worship.
Share ideas and insights	<ul style="list-style-type: none"> ■ Articulate own inner thoughts and opinions about significant places, events and stories.
Listen, remember and respond. Ask and answer questions	<ul style="list-style-type: none"> ■ Listen to and talk about religious stories. ■ Plan and conduct interviews with religious leaders. ■ Discuss and reflect on own and others' ideas in groups.
Participate in dramatic activities, eg. role play	<ul style="list-style-type: none"> ■ Re-enact stories from faith traditions. ■ Dramatise ceremonies appropriately. ■ Use role play to convey understanding of religious concepts, eg forgiveness.
Use an increasing vocabulary	<ul style="list-style-type: none"> ■ Become familiar with and use religious words and phrases; understand symbols ■ Explore meanings of religious language.

Language skills: Reading	Opportunities in Religious Education
Read from a range of sources to gather information, stimulate imagination and enthusiasm.	<ul style="list-style-type: none"> ■ Read religious stories and texts. ■ Say what might happen next in story.
Talk about characters, events and language in books.	<ul style="list-style-type: none"> ■ Retell religious stories in own words.
Read information in print and on screen, and draw on a range of sources and information.	<ul style="list-style-type: none"> ■ Read about key religious figures. ■ Pose pertinent questions ■ Find out about religious practices from books, videos, CD Roms, newspapers, magazines, etc.
Use progressively more demanding texts to broaden perspective and extend thinking.	<ul style="list-style-type: none"> ■ Become familiar with religious texts. ■ Use textual references in scriptures. ■ Interrogate religious texts for appropriate context and meaning.



Good practice - Religious Education and the use of language

Language skills: Writing	Opportunities in Religious Education
<p>Understanding the value of writing. Write in response to variety of stimuli.</p> <p>Organise work for different audiences and purposes, and in different forms, including narratives, descriptions and explanations.</p> <p>Understand the value and use of writing as a means of developing, organising and communicating ideas.</p> <p>Plan, draft, revise and present writing.</p>	<ul style="list-style-type: none"> ■ Write key religious words and names. ■ Write stories to illustrate ideas and feelings, using for example, video, artefacts or food as a stimulus. ■ Prepare information or invitation cards for visits or celebrations. ■ Devise guide books to places of worship. ■ Write a letter of thanks for a visit. ■ Write extended accounts of religious beliefs, and thoughtful responses to profound human experiences. ■ Identify and use appropriate vocabulary. ■ Select and use relevant information to describe religious beliefs. ■ Explain the significance of practices. ■ Present an accurate class display or book.

Language skills: Writing	Opportunities in Religious Education
	<ul style="list-style-type: none"> ■ Use a writing frame to prepare extended writing about religious controversy ■ Present an accurate class display or book. ■ Use a writing frame to prepare extended writing about religious controversy.

There are many ways in which RE and literacy can work together:

- RE can be presented through different types of text, for example: diaries, historical stories, persuasive writing, newspaper articles and writing for a range of purposes.
- The use of writing frames to support extended writing in RE
- The use of Big Books in RE (see Resources list in Appendix).
- RE can be taught through Word-level, Sentence-level and Text-level work in literacy.
- Teachers are advised not to use original Sacred Texts unless it is to look at the language in its entirety without making any changes.



Good practice

Cognitive demands of the RE curriculum

What needs to be done?	What thought and language skills are needed?
Distinguish between opinion, belief and fact; distinguish between the features of different religions.	ANALYSIS
Make the association between religions and individual community, national and international life; identify key religious values and their interplay with secular or cultural values.	APPLICATION
Be able to debate issues of religious significance with reference to evidence and argument. Weigh the respective claims of self-interest, consideration for others, religious teaching and individual conscience.	EVALUATION
Explain concepts, rituals and practices; identify and articulate matters of deep conviction and concern; respond to religious issues through a range of media.	EXPRESSION
Gather rounded information and evidence; ask appropriate and relevant questions; know what may constitute evidence for understanding a religion.	INVESTIGATION

What needs to be done?	What thought and language skills are needed?
Draw out meanings from texts, symbols, artefacts, poetry, works of art. Understand that religious language is often not to be taken as literally as everyday language.	INTERPRETATION
Be able to think sensitively about feelings, relationships, experience, ultimate questions, beliefs and practices.	REFLECTION
Link significant features of religion together in a coherent pattern; connect different aspects of life into a meaningful whole.	SYNTHESIS



Good practice

Emotional/Attitudinal demands of the RE curriculum

What needs to be done?	What thought and language skills are needed?
Develop and nurture the attitude that life matters – for individuals, groups, nations.	CARE
Have a willingness to develop a positive approach to life; understand the importance of commitment to a set of values by which to live one's life; the ability to learn while living with uncertainty.	COMMITMENT
Understand that people (and all sentient beings) are vulnerable to physical, psychological and emotional pain and distress – and the human inclination to alleviate this.	CONCERN
Consider the thoughts, feelings, experiences, attitudes, beliefs and values of others; be able to see the world through the eyes of others and to see issues from their point of view; develop imagination.	EMPATHY
Listen to the views of others without prejudging one's response; give careful consideration to the views of others; be willing to consider evidence and arguments that support views different to/ in conflict with one's own; look beyond surface impressions.	FAIRNESS

What needs to be done?	What thought and language skills are needed?
Gain full and rounded knowledge; understand about prejudice, partiality and bias; develop an ability to live with ambiguities and paradox; be prepared to reconsider views; take an interest in 'more than meets the eye'.	OPENNESS
Rights of others to have different needs, beliefs, views, customs and values to one's own; ability to discern what is worthy of respect and what is not.	RESPECT
Develop: a mature sense of self-worth and value; the capacity to discern the personal relevance of religious questions; the ability to live with uncertainty - and the knowledge that one has these qualities.	SELF-UNDERSTANDING



Glossary

Christianity

Buddhism

Hinduism

Islam

Judaism

Sikhism



Glossary - Christianity

Unlike the other five world faiths included in this glossary, most of the terms given below are in English and will be familiar to many people. The historic languages of the Christian scriptures are Hebrew, Greek and Latin. The Old Testament was written largely in Hebrew, with some texts in Aramaic and Greek (Apocrypha). The whole of the Old Testament was translated into Greek, although many words and passages have their origin in Aramaic. Latin became increasingly the language of the Western Church from the 5th century AD when the Bible was translated into Latin.

Absolution	The pronouncement by a priest of the forgiveness of sins.
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AD (Anno Domini)	In the Year of our Lord. The Christian calendar dates from the estimated date of the birth of Jesus Christ.
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Advent	Coming. The period beginning on the fourth Sunday before Christmas (40 days before Christmas in the Eastern Orthodox tradition). A time of spiritual preparation for Christmas.
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Agape	Love. Word used for the common meal of Christians; a Love Feast.
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Altar (Communion Table, Holy table)	Table used for Eucharist, Mass, Lord's Supper. Some denominations refer to it as Holy Table or Communion Table.
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Anglican	Churches in full communion with the See of Canterbury. Their origins and traditions are linked to the Church of England, and are part of the Anglican Communion.
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Apocalyptic	(i) Revelatory, of God's present purposes and of the end of the world. (ii) Used of a literary genre, eg the Book of Revelation.
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Apocrypha	Books of the Old Testament that are in the Greek but not the Hebrew Canon. Some Churches recognise the Apocrypha as part of the Old Testament Canon.
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Apocryphal New Testament	A modern title for various early Christian books which are non-canonical.
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Apostle	One who was sent by Jesus to preach the Gospel.
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Archbishop	A metropolitan bishop who superintends the bishops in his province and exercises episcopal authority in his own diocese.
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Ascension	The event, 40 days after the Resurrection, when Jesus 'is taken up into heaven' (see Luke 24 and Acts 1) (Orthodox name for the feast is 'Assumption').
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Ash Wednesday	The first day of Lent in the Western Church. In some denominations penitents receive the sign of the cross in ashes on their foreheads. (Lent begins on Monday in the Eastern Church).
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Atonement	Reconciliation between God and humanity; restoring a relationship broken by sin.
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Baptism	Rite of initiation involving immersion in, or sprinkling or pouring of, water.
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Baptist	(i) A member of the Baptist Church, which grew out of the Anabaptist movement during the 16th century Reformation. (ii) A Christian who practises Believer's Baptism.
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Glossary - Christianity

Baptistry	(i) Building or pool used for baptism, particularly by immersion. (ii) Part of a Church, where baptism takes place.
BC	Period of history before the estimated birth of Jesus Christ. (Before Christ).
BCE and CE	Before the Common Era and the Common Era is often used nowadays in an effort to be more inclusive.
Believer's Baptism	The baptism of people who are old enough to understand the meaning of the rite.
Benediction	Blessing at the end of worship. Also, late afternoon or evening service including the blessing of the congregation with the consecrated host (usually in a Roman Catholic context).
Bishop	Senior clergyman in Roman Catholic/ Orthodox churches and Anglican communion, consecrated for the spiritual direction of a diocese. Also in some Methodist and Black-led churches.
Blessed Sacrament	Consecrated bread set aside for future use including Benediction (usually in the Roman Catholic Church).
Canon	(i) The accepted books of the Bible. The list varies between denominations. (ii) Church laws, in some denominations.
Cathedral	Principal church of a diocese containing the Bishop's throne

Catholic	(i) Universal. (ii) Often used as an abbreviation for Roman Catholic.
Chapel	A place of worship of Nonconformists in England. Also used of smaller places of worship connected for eg. to some university colleges, royal houses and cathedrals.
Charismatic	A modern movement within the Church, emphasising spiritual gifts, such as healing or speaking with tongues.
Choir	Group of singers in a church; part of church appropriated to the singers.
Chrismation	<p>In the Orthodox tradition is the second part of Baptism. The third part is Holy Communion, so that an Orthodox baby is a fully communicant member of the Church from its Baptism.</p> <p>Chrismation is also used at the reception of a baptised member of another Christian church into the Orthodox church. The chrism (a special oil) is always consecrated by the Patriarch.</p>
Christ (Messiah)	The anointed one. Messiah is used in the Jewish tradition to refer to the expected leader sent by God, who will bring salvation to God's people. Jesus' followers applied this title to him, and its Greek equivalent, Christ, is the source of the words Christian and Christianity.
Christmas	Festival commemorating the birth of Jesus Christ (25 December, in most Churches).



Glossary - Christianity

Church	(i) The whole community of Christians. (ii) The building in which Christians worship. (iii) A particular denomination.
Clergyman	Ordained Minister.
Confession	Contrition; penance. (i) One of seven sacraments observed by some Churches whose priest confidentially hears a person's confession. (ii) An admission, by a Christian, of wrong-doing. (iii) A particular official statement (or profession) of faith.
Congregationalist	Member of a Christian body which believes that each local church is independent and self-governing under the authority of Christ.
Consubstantiation	Doctrine of the Eucharist associated with Luther, which holds that, after consecration, the substances of the Body and Blood of Jesus Christ and of the bread and wine co-exist in union with each other.
Creed	Summary statement of religious beliefs, often recited in worship, especially the Apostles' and Nicene Creeds.
Crucifixion	Roman method of executing criminals and traitors by fastening them to a cross until they died of asphyxiation; used in the case of Jesus Christ and many who opposed the Romans.
Curate	Clergyman in the Church of England, and some other denominations, assisting a rector or vicar.
Deacon	A member of the order of clergy under priests.

Diocese	The circuit of extent of a bishop's jurisdiction.
Easter	Central Christian festival which celebrates the resurrection of Jesus Christ from the dead. Referred to as 'Pascha' by the Orthodox.
Ecumenism (Oikoumene)	Movement within the Church towards co-operation and eventual unity between different denominations.
Elder	Office bearer in the Presbyterian Church.
Epiphany	Christian festival on January 6th in the Western churches which commemorates the manifestation of Christ to the wise men or Magi. The Eastern churches celebrate this date as the Baptism of Jesus by John in the Jordan. There is a special blessing of water, if possible, sea, lake or river waters. The Magi are remembered at Christmas.
Episcopacy	System of Church government by bishops.
Epistle	From the Greek word for letter. Several such letters, from Christian leaders to Christian Churches or individuals, are included in the New Testament.
Establishment	The church established in a country by law, eg Church of England or Church of Greece.
Eucharist	Thanksgiving. A service celebrating the sacrificial death and resurrection of Jesus Christ, using elements of bread and wine (see Holy Communion).



Glossary - Christianity

Evangelical	Group, or church, placing particular emphasis on the Gospel and the scriptures as the sole authority in all matters of faith and conduct.
Evangelist	A writer of one of the four New Testament Gospels; a preacher of the gospel.
Font	Receptacle to hold water used in baptism.
Free Churches	Non-conformist denominations, free from state control. A grouping of Protestant and Pentecostal denominations, not part of the Establishment (ie free from state control).
Good Friday	The Friday in Holy Week. Commemorates the day Jesus died on the cross.
Gospel	(i) Good news (of salvation in Jesus Christ). (ii) An account of Jesus' life and work.
Grace	(i) The freely given and unmerited favour of God's love for humanity. (ii) Blessing. (iii) Prayer of thanks before or after meals.
Heaven	The place, or state, in which souls will be united with God after death.
Hell	The place, or state, in which souls will be separated from God after death.
Holy Communion	Central liturgical service observed by most Churches (see Eucharist, Mass, Lord's Supper, Liturgy). Recalls the last meal of Jesus, and celebrates his sacrificial and saving death. Breaking of bread.

Holy Spirit	The third person of the Holy Trinity. Active as divine presence and power in the world, and indwelling in believers to make them like Christ and empower them to do God's will.
Holy Week	The week before Easter, when Christians recall the last week of Jesus' life on earth.
Icon	Painting or mosaic of Jesus Christ, the Virgin Mary, a saint or a Church feast. Used as an aid to devotion, usually in the Orthodox tradition.
Iconostasis	Screen, covered with icons, used in Eastern Orthodox churches to separate the sanctuary from the nave.
Incarnation	The doctrine that God took human form in Jesus Christ. It is also the belief that God in Christ is active in the Church and in the world.
Jesus Christ	The central figure of Christian history and devotion. The second person of the Trinity.
Justification by Faith	The doctrine that God forgives ('treats as just') those who repent and believe in Jesus Christ.
Kerygma	The central message about Jesus proclaimed by the early Christians. Greek meaning 'Proclamation'.
Kyrie	As in 'Kyrie eleison' (Lord have mercy). Greek meaning 'O Lord' used for all three persons of the Holy Trinity.
Last Supper	Meal Jesus ate with his disciples on the night before he was crucified.



Glossary - Christianity

Lectern	Stand supporting the Bible or other books.	Minister	One who serves others; used to describe Christian Leaders.
Lectionary	List of scriptural passages for systematic reading throughout the year, or the book containing such readings.	Missal	Book containing words and ceremonial directions for saying Mass.
Lent	Penitential season. The 40 days leading up to Easter.	Mother of God	The title given to the Virgin Mary, mainly in the Orthodox and Roman Catholic Churches, to underline the Trinitarian belief that Jesus was truly God (in this context, God refers to God incarnate as seen in Jesus Christ).
Liturgy	(i) Service of worship according to a prescribed ritual such as Evensong or Eucharist. (ii) Term used in the Orthodox Church for the Eucharist.	Nave	Main part of Church, generally west of the crossing; may include aisles.
Logos	Word. Pre-existent Word of God incarnate as Jesus Christ.	New Testament	Collection of 27 books forming the second section of the Canon of Christian Scriptures.
Lord	Title used for all persons of the Trinity.	Non-conformist	Protestant Christian bodies which became separated from the established Church of England in the 17th century.
Lord's Supper	Alternative term of the Eucharist in some Churches (predominantly Non-conformist).	Old Testament	That part of the Canon of Christian Scriptures which the Church shares with Judaism, comprising 39 books covering the Hebrew Canon, and, in the case of certain denominations, some books of the Apocrypha.
Lutheran	A major Protestant Church that receives its name from the 16th century German reformer, Martin Luther.	Ordination	In episcopal Churches the 'laying on of hands' on bishops, priests and deacons by a bishop. In non-episcopal Churches, the 'laying on of hands' on ministers by other representatives of the Church. Process by which a person becomes a member of the clergy.
Mass	Term for the Eucharist, used by the Roman Catholic and other Churches.		
Maundy Thursday	The Thursday in Holy Week. Commemorates the Washing of the feet of the disciples by Jesus at the Last Supper.		
Methodist	A Christian who belongs to the Methodist Church, which came into existence through the work of John Wesley in the 18th century.		



Glossary - Christianity

Orthodox	(i) The Eastern Orthodox Church consisting of national Churches (mainly Greek or Slav), including the ancient Eastern Patriarchates. They hold the common Orthodox faith and are in communion with the Patriarchate of Constantinople. (ii) Conforming to the creeds sanctioned by the ecumenical councils, eg Nicaea, Chalcedon.	Pentecost	Commemorates the 50th day after Easter, the day the followers of Jesus received the gift of the Holy Spirit.
Palm Sunday	The Sunday before Easter, commemorating the entry of Jesus into Jerusalem when he was acknowledged by crowds waving palm branches.	Pentecostalist	A Christian who belongs to a Church that emphasises certain gifts which were granted to the first believers on the Day of Pentecost (such as the power to heal the sick and speak in tongues).
Paraclete	Advocate. Comforter; helper. Term used for the Holy Spirit in St John's gospel.	Pope	(i) The Bishop of Rome, leader of the Roman Catholic Church (ii) Both Orthodox and Coptic Patriarchs of Alexandria.
Parish	District having its own church and minister or priest of the Established Church.	Presbyterian	A member of a Church that is governed by elders or 'presbyters'; the national Church of Scotland.
Parousia	Presence. The Second Coming or return of Jesus Christ.	Priest	Title for ministers ordained to take a lead in ritual, worship and pastoral responsibilities in some denominations, but term also used of Jesus Christ and, collectively, all the baptised (priesthood of the people).
Pascha/paschal	Of Easter or Passover.	Protestant	That part of the Church which became distinct from the Roman Catholic and Orthodox Churches when their members professed (or 'protested' - hence Protestant) the centrality of the Bible and other beliefs. Members affirm that the Bible, under the guidance of the Holy Spirit, is the ultimate authority for Christian teaching rather than 'Tradition' or official Church teaching.
Passion	The sufferings of Jesus Christ, especially in the time leading up to his crucifixion.	Pulpit	An elevated platform from which sermons are preached.
Pastor	Shepherd; a Christian leader.		
Patriarch	(i) Title for principal Eastern Orthodox bishops, and for some Western prelates (Venice, Lisbon and Rome - though latter referred to as the Pope). (ii) Also used for early Israelite leaders such as Abraham, Isaac and Jacob.		



Glossary - Christianity

Purgatory	In some traditions, a condition or state in which good souls receive spiritual cleansing after death, in preparation for heaven.
Quaker	A member of the Religious Society of Friends, established through the work of George Fox in the 17th century.
Reconciliation	(i) Sacrament of the (Roman) Catholic Church, consisting of Contrition, Confession of sins and Absolution. (ii) The human process of reconciling Christians with one another.
Redemption	Derived from the practice of paying the price of a slave's freedom; and so, the work of Jesus Christ in setting people free through his death.
Reformation	A 16th century reform movement that led to the formation of Protestant Churches. It emphasised the need to recover the initial beliefs and practices of the Church.
Resurrection	(i) The rising from the dead of Jesus Christ on the third day after the crucifixion. (ii) The rising from the dead of believers at the Last Day. (iii) The new, or risen, life of Christians.
Roman Catholic	That part of the Church owing loyalty to the Bishop of Rome, as distinct from Orthodox and Protestant Churches.
Sacrament	An outward sign of an inward blessing, as in baptism or the Eucharist. Roman Catholic/ Orthodox church recognises 7 sacraments.
Sacrament of the sick	The anointing with oil of a sick or dying person.

Salvationist	A member of the Salvation Army founded by William and Catherine Booth in the 19th century.
Sanctification	The process by which a believer is made holy, to become like Jesus Christ.
Seventh Day Adventist	A group that expects the second coming of Christ and observes Saturday as the Sabbath.
Sin	(i) Act of rebellion or disobedience against the known will of God. (ii) An assessment of the human condition as disordered and in need of transformation.
Synoptic	Having a common viewpoint. It is applied to the presentation of Jesus' life in the first three gospels of Matthew, Mark and Luke in contrast with that given in the Gospel of John.
Tabernacle	(i) A receptacle for the Blessed Sacrament, not immediately consumed but set aside or 'reserved' (mainly in Roman Catholic and Eastern Orthodox Churches). The presence of the consecrated elements is usually signalled by a continuously burning light. (ii) Term used by some denominations of their building.
Transubstantiation	Roman Catholic doctrine concerning the Mass, defined at the Lateran Council of 1215 and confirmed at the Council of Trent in 1551. This states that in the Eucharist, at the words of consecration, the substance of the bread and wine becomes the substance of the Body and Blood of Jesus Christ, and that he is thus present on the altar.



Glossary - Christianity

Trinity	Three persons in one God; doctrine of the three-fold nature of God-Father, Son and Holy Spirit.
United Reformed Church	A union of English and Welsh Congregationalists with the Presbyterian Church of England (originally in 1972), then the Reformed Association of the Churches of Christ and in 2000 Congregationalist's in Scotland. It is a Church in three British nations.
Vatican	The residence of the Pope in Rome, and the administrative centre of the Roman Catholic Church. The Chief Building of the Vatican is St Peter's Basilica, built on the traditional site of St Peter's tomb.
Vicar	Church of England Minister in charge of a church.
Virgin Birth	The doctrine of the miraculous conception of Jesus Christ by the Virgin Mary through the power of the Holy Spirit.



Glossary - Buddhism

As Buddhism spread throughout the East, it came to be expressed in many different languages. Terms in Sanskrit and Pali of India are most commonly used in the West, although Japanese - Chinese and Tibetan terms also occur frequently. Pali is the language of the texts of the Theravada school, whilst Sanskrit is used in many Mahayana traditions. Zen and other Japanese Buddhist schools mostly use terms expressed in Japanese - Tibetan Buddhism, Tibetan – Chinese Buddhism, Chinese. For convenience, Pali terms appear in **bold green** except in cases where the **Sanskrit or other alternatives** are the more usual form.

Abhidhamma (Pali) Further or higher teaching. The philosophy and psychology of Buddhism in abstract, systematic form.
Abhidharma (Sanskrit)

Abhidhamma Pitaka (Pali) This is the third of the three principal sections or baskets of the Pali canon of basic scripture (involves philosophical and psychological treatises and discourses). See also Tipitaka.
Abhidharma Pitaka (Sanskrit)

Amitabha (Sanskrit) Also, Amida Butsu (Japanese). Emphasised in Japanese Pure Land – Shingon and Tibetan Vajrayana Schools. Buddhas having unlimited light and long life. Often represented in red.

Anapanasati (Pali) Mindfulness of the breath. A practice associated with the development of concentration and calm, but also used in the training of Vipassana (insight).
Anapanasmrti (Sanskrit)

Anatta (Pali) No self. Insubstantiality; no fixed self. One of the Three Signs of Being together with Anicca and Dukkha.
Anatman (Sanskrit)

Anicca (Pali) Radical impermanence; transience; instability of all things. Second of the Three Signs of Being.
Anitya (Sanskrit)

Arahat, Arahant (Pali) Enlightened disciple. One whose mind is free from the Three Kleshas of greed, hatred and ignorance.
Arhat (Sanskrit)

Asoka (Pali & Sanskrit) Ashoka the Great. Emperor of most of India in the 3rd century BCE. Very influential in propagating Buddhism in India.

Bhikkhu (Pali) Fully ordained Buddhist monk.
Bhikshu (Sanskrit)

Bhikkhuni (Pali) Fully ordained Buddhist nun.
Bhikshuni (Sanskrit)

Bodhi Tree (Pali & Sanskrit) The tree (ficus religiosa) under which the Buddha realised enlightenment at Bodh Gaya. It is known as the Tree of Wisdom.

Bodhidharma (Sanskrit) Pivotal teacher who brought Zen (Ch'an) Buddhism from India to China in the 5th Century CE. He reputedly demonstrated Zen practice by sitting Zazen in a cave near Shaolin Temple for 9 years.

Bodhisatta (Pali) A Wisdom Being. One intent on becoming, or destined to become, a Buddha. Gautama – the historical Buddha before his Enlightenment. Bodhisattvas include many archetypal beings eg. Avalokiteshvara (embodiment of compassion), Manjusri (embodiment of wisdom) and Samantabhadra (universal virtue).
Bodhisattva (Sanskrit)

Brahma Viharas (Pali) The four sublime states: loving kindness, compassion, sympathetic joy, and equanimity.



Glossary - Buddhism

Buddha (Pali & Sanskrit)	Awakened or Enlightened One. See also the Three Jewels.
Dalai Lama (Tibetan)	Great Ocean. Spiritual and temporal leader of the Tibetan people.
Dana (Pali & Sanskrit)	Generosity, a basic virtue.
Dhammapada (Pali) Dharmapada (Sanskrit)	Well known and popular early Buddhist teaching containing 423 verses.
Dhamma (Pali) Dharma (Sanskrit)	Dharma (Upper case) means the nature of reality; universal truth; Buddhist teachings: dharma (lower case) means experience, things, phenomena. Second of the Three Jewels. A key Buddhist term.
Jhana (Pali) Dhyana (Sanskrit) Ch'an (Chinese)	Sitting in meditation. See also Zen.
Dukkha (Pali) Duhkha (Sanskrit)	Bad space. Suffering; ill; unsatisfactoriness; imperfection. The third of the Three Signs of Being. The nature of existence according to the first Noble Truth.
Four Great Vows	Chanted in most Mahayana temples and centres worldwide – expressing the Bodhisattva vow to help save all beings.
Four Noble Truths	Life is suffering – the origin of suffering is craving – the end of suffering is released when attachment to craving is realised...

Four Noble Truths (cont)	Freedom from suffering is possible by practising the Noble Eightfold Path. Attributed to Shakyamuni (Gautama) Buddha.
Gautama (Sanskrit)	Gotama (Pali). One of the names of the historical Buddha – who was reputedly b. 563BCE and d. 483BCE. Also known as: Siddhartha Gautama and Shakyamuni Buddha.
Gompa (Tibetan)	Monastery; place of meditation.
Jatakas (Sanskrit)	Jakata Tales: birth and other stories. Accounts of the previous lives of the Buddha.
Kamma (Pali) Karma (Sanskrit)	Action. Intentional actions that affect one's circumstances and others in this and future lives.
Karuna (Pali & Sanskrit)	Compassion.
Kensho (Japanese)	Seeing into our original nature. Often blissful glimpses of Awakening: Zen Buddhism. (See also Satori).
Kesa (Japanese)	The robe or ceremonial sash of a Buddhist monk, nun, priest and lay people who have taken the Precepts.
Khanti (Pali) Kshanti (Sanskrit)	Patience; forbearance.
Kinhin (Japanese)	Lit. Sutra walking. A walking meditation practice between periods of meditation.



Glossary - Buddhism

Kilesa (Pali) Klesha (Sanskrit)	Veil. The Three Kleshas or Klesas are: greed, hatred and ignorance – also translated as: passion, aggression and stupidity.
Koan (Japanese) Kung-an (Chinese)	Public Record. Paradoxical questions used in Zen Buddhism to develop insight, intuition and realisation. Koan practice is an important part of the process of direct transmission between teacher and student.
Kwan-yin (Chinese)	Also, Kannon and Kanzeon (Japanese), Bodhisattva of compassion, sometimes depicted in female form. Synonymous with the Bodhisattva Avalokitesvara.
Lama (Tibetan)	Teacher; revered holy man.
Lotus Sutra (Sanskrit)	A scripture of major importance to various schools within the Mahayana tradition. It describes the virtues of Bodhisattvas and emphasises that all sentient beings have Buddha nature and can attain Enlightenment (Nirvana).
Mahayana (Sanskrit)	The Great Way or Vehicle. One of the main branches of Buddhism alongside Theravada and Vajrayana. Teachings that spread from India into Tibet and other parts of Asia including the Far East. Characterised by the Bodhisattva Ideal and the prominence given to the development through insight of compassion and wisdom.
Metteya (Pali) Maitreya (Sanskrit)	One who has the nature of loving kindness. Name of the future Buddha.

Mala (Pali)	Also, Juzu (Japanese). String of usually 108 beads used in Buddhist practice especially chanting.
Metta (Pali) Maitri (Sanskrit)	Loving kindness. A pure love which is neither grasping nor possessive. A meditation practice.
Metta Sutta (Pali)	Buddhist scripture attributed to Shakyamuni Buddha which describes the nature of loving kindness.
Mindfulness Sati (Pali)	An awareness of the detail and sensations of the body-mind in every activity from meditation – breathing – washing the dishes - everything. The seventh spoke in the wheel of the Noble Eightfold Path. Increasingly used as a form of therapy in western Psychology.
Mudda (Pali) Mudra (Sanskrit)	Ritual gesture – as illustrated by the hands of Buddha images. e.g. Dharmadhatu mudra which is also used in meditation.
Mudita (Pali & Sanskrit)	Sympathetic joy. Welcoming the good fortune of others.
Nibbana (Pali) Nirvana (Sanskrit)	Blowing out the fires of the Three Klesas of greed, hatred and ignorance and the perfect peace that follows. Synonymous with realisation. A key Buddhist term.
Noble Eightfold Path Marga (Sanskrit)	Right View – Right Intention – Right Speech – Right Action – Right Livelihood – Right Effort – Right Mindfulness – Right Meditation.
Parami (Pali) Paramita (Sanskrit)	Perfection, virtue or translated as the Other Shore. One of the six or ten perfections necessary for the attainment of Buddhahood.



Glossary - Buddhism

Parinibbana (Pali) Parinirvana (Sanskrit)	Final and complete Nirvana reached at the passing away of a Buddha.
Panna (Pali) Prajna (Sanskrit)	Wisdom. Understanding the essential nature of reality.
Prajna Paramita Hridaya Sutra (Sanskrit)	Heart Sutra in English. Lit. Heart of the Perfection of Transcendent Wisdom. Chanted in most Mahayana lineages. A very radical text expressing that form is emptiness and emptiness is form.
Precepts Pratimoksha (Sanskrit)	The training ethical guidelines given to monastics and some lay Buddhists: including the 5 Moral precepts; the 10 and 16 Bodhisattva precepts (Mahayana) and the 227 precepts taken by most Theravadan monks. Nuns take 311.
Rebirth	Previously called Reincarnation. A cyclical view of birth and death that involves all beings – sentient and insentient. See also Karma.
Rinzai (Japanese)	One of the two main Zen schools in Japan. Founded in China through the Lin-chi lineage. One of its great teachers and reformers in 18th C Japan was Hakuin Zenji. Includes the Obaku school. (See also Soto).
Rupa (Pali & Sanskrit)	Form. An image of the Buddha.
Samadhi (Pali & Sanskrit)	Meditative absorption. Sitting in deep meditation.

Samatha (Pali & Sanskrit)	A state of concentrated calmness; meditation (see also Vipassana).
Samsara (Pali & Sanskrit)	Everyday life. The continual round of birth, sickness, old age and death which can be transcended by practising the Noble Eightfold Path.
Sangha (Pali) Samgha (Sanskrit)	Community; assembly. Third of the Three Jewels (see also Buddha/Dharma). Often used for the order of Bhikkhus and Bhikkunis in Theravadan countries. In Mahayana countries, the Sangha also includes lay devotees and priests e.g. in Japan and the West.
Satori (Japanese)	Great Awakening - also known as Daikensho. A more profound realisation experience than Kensho — used primarily in Zen Buddhism.
Sesshin (Japanese)	Touching the heart-mind. Periods of intensive Zen meditation practice, often lasting seven days and nights.
Shakyamuni (Pali) Sakyamuni (Sanskrit)	Sage of the Shakyas (the tribe of the Buddha). Title of the historical Buddha – also known as: Siddhartha Gautama.
Siddattha (Pali) Siddhartha (Sanskrit)	A personal name of the historical Buddha. Also called Gautama or Shakyamuni Buddha.
Sila (Pali & Sanskrit)	Ethics.
Skandha (Sanskrit)	Khandha (Pali). Heap; aggregate. The Five Skandhas together make up the 'person' (form, feeling, perception, mental formation and consciousness).



Glossary - Buddhism

Soto (Japanese)	One of the two main Zen schools in Japan. Founded in China through the Caodong lineage and through Dogen Zenji in Japan in the 13th century CE. Along with Rinzai it has flowered in the West.
Stupa (Sanskrit)	Thupa/Cetiya (Pali). Reliquary representing the 6 elements of earth, water, fire, air, space and consciousness.
Sunyata (Sanskrit)	Zero – emptiness. Relates to Anatta – one of the three Signs of Being. Key Buddhist view. (see also Prajna Paramita Hridaya - Heart Sutra)
Sutra (Sanskrit)	Sutta (Pali). Thread or line. The word of the Buddha.
Sutta Pitaka (Pali & Sanskrit)	The second of the three collections of the Tipitaka - principally of teachings that comprise the Pali canon of basic scripture.
Tathagata (Pali & Sanskrit)	One who has become authentic. Another title for the Buddha.
Theravada (Pali) Sthaviravada (Sanskrit)	Way of the Elders. A principal branch of Buddhism, established in Sri Lanka and South East Asia. It has also flourished in the West.
Three Jewels Tiratana (Pali) Triratna (Sanskrit)	Buddha, Dharma and Sangha. Also called the Triple Refuge.
Three Signs of Being	Anatta (No-self) – Anicca (Impermanence) – Dukkha (Suffering or Unsatisfactoriness). Also known as the Three Dharma Seals and the Three Marks of Existence.

Tipitaka (Pali) Tripitaka (Sanskrit)	Three baskets. A threefold collection of teachings (Vinaya, Sutta, Abhidamma).
Tulku (Tibetan)	Reincarnated Lama. Currently there are over 2000 living Tulkus.
Upaya (Pali)	Skilful means or appropriate action.
Vajra (Sanskrit)	Diamond thunderbolt way. Vajrayana is one of the three main branches of Buddhism. Sometimes symbolises enlightenment. A Vajra or Dorje is also a Buddhist ritual object.
Vinaya (Pali)	The rules of discipline of monastic life.
Vinaya Pitaka (Pali)	The first of the three collections of the Tipitaka – the canon of basic scripture, containing primarily the ethical guidelines for monks and nuns, with many stories and teachings.
Vipassana (Pali) Vipasyana (Sanskrit)	Insight into the true nature of things. A particular form of meditation (see also Samatha).
Wesak (Pali & Sanskrit) Vesak (Sinhalese)	Buddha Day. Name of one of the main Buddhist festivals that takes place on the full moon of Wesak (in May or June). Celebrates the birth, enlightenment and passing away of Gautama Buddha.
Zazen (Japanese)	To sit in meditation. The practice of openly attending to present experience.
Zen (Japanese) Ch'an (Chinese)	Meditation. Derived from the Sanskrit 'dhyana'. One of the most influential Mahayana schools - established in India and flourished in China and later through Japan, Korea, Vietnam and in the West from the early 20th century.



Glossary - Hinduism

The main references are to Sanskrit terminology, although variants are found and used in other Indian languages. Lakshmi, Laksmi, Vishnu or Vis Visnu type variants are not always included because of their frequency. Many of these terms will also be found in books on Buddhism and Sikhism, but with somewhat different meanings.

Proper names and place names are only included in this list if variant forms are commonly used.

Acharya (Acarya)	One who teaches by example. Usually refers to a prominent or exemplary spiritual teacher.
Advaita (Adwaita)	Non-dual. Refers to the impersonalistic philosophy which unqualifyingly equates God, the soul and matter.
Ahimsa (Ahinsa)	Not Killing. Non-violence; respect for life.
Artha	Economic development. The second aim of life.
Arti (Arati)	Welcoming ceremony in which auspicious articles such as incense and lamps are offered to the deity or to saintly people.
Aryan	Noble. Refers to those who know the spiritual values of life. Some scholars say it refers to the original inhabitants of the Sindhu region in India.
Ashram (Asram)	A place set up for spiritual development.
Ashrama (Asrama)	A stage of life (of which there are four) adopted according to material considerations, but ultimately as a means to spiritual realisation.

Atharva	Veda The fourth of the Vedas.
Atman (Atma)	Self. Can refer to body, mind or soul, depending on context. Ultimately, it refers to the real self, the soul.
Aum	The sacred symbol and sound representing the ultimate; the (Om) most sacred of Hindu words.
Avatar (Avatara, Avtara)	One who descends. Refers to the descent of a deity, most commonly Vishnu. Sometimes it is translated as incarnation which, although inaccurate, may be the best English word available.
Ayodhya	Birthplace of Rama.
Bhagavad Gita	The Song of the Lord. Spoken by Krishna, this is the most important scripture for most Hindus. Tradition dates it back to 3,000 years BCE, though most scholars attribute it to the first millennium BCE; considered an Upanishad.
Bhajan (Bhajana)	Devotional hymn or song.
Bhakti	Devotion; love. Devotional form of Hinduism.
Bhakti-yoga	The path of loving devotion, aimed at developing pure love of God.
Brahma	A Hindu deity, considered one of the Trimurti, and in charge of creative power; not to be confused with Brahman or Brahmin.



Glossary - Hinduism

Brahmachari (Brahmacari, Brahmacharin, Brahmcarin)	One in the first stage of life, a celibate student of Vedic knowledge.
Brahmacharya (Brahmacarya, Brahmachari Brahma charin)	The first ashrama or stage of life.
Brahman	The ultimate reality, or the all-pervading reality; that from which everything emanates, in which it rests and into which it is ultimately dissolved.
Brahmin (Brahman, Brahmana)	The first of the four varnas, the principal social groupings from which priests are drawn. Some writers, rather confusingly, use the spelling 'brahman', and the meaning only becomes clear in the context of a few sentences (see also Brahman and Brahma).
Darshan Shastras	Six systems of Hindu philosophy - Nyaya, Vaisheshika, Sankhya, Yoga, Vedanta and Meemansa.
Dassehra (Dussehra, Dassera Dashara)	Ten days. Also called Vijay Dashami. Celebrates the victory of Rama on the tenth day of the bright half of the lunar month of Jyeshtha. As is often the case with Hindu festivals, followers may interpret the festival differently, eg in connection with Durga (see Navaratri).
Dharma	Religion or religious duty is the usual translation into English, but literally it means the intrinsic quality of the self or that which sustains one's existence.

Dhoti	A garment made of natural fibre (usually cotton or silk), worn by males, which covers the lower body and legs.
Dhyana	Meditation
Divali (Diwali, Dipavali, Deepavali)	Festival of lights at the end of one year and beginning of the new year, according to one Hindu calendar.
Dravidian	Refers to ancient civilisation of India. Some scholars refer to the Indus Valley civilisation
Durga	Female deity. A form of the goddess Parvati; consort of Shiva.
Dvaita (Dwaita)	Dual. Refers to the personalistic philosophy that differentiates between God, the soul and matter
Dwarka (Dvarka, Dvaraka, Dwaraka)	Pilgrimage site on the west coast of India
Ganesha (Ganesh, Ganpati, Ganapati, Vinayaga)	A Hindu deity portrayed with an elephant's head - a sign of strength. The deity who removes obstacles. For Saivites first manifestation of Shiva.
Ganga	The Ganges. Most famous of all sacred rivers of India.
Gangotri	Source of the river Ganges.
Gotra	Exogamous group within Jati.



Glossary - Hinduism

Grihasta (Gristhi, Grhastha)	The second stage of Hindu life; one who belongs to that stage, ie the householder (grihasti).
Guna	Rope; quality. Specifically refers to the three qualities of sattva (goodness), rajas (passion) and tamas (ignorance), which permeate and control matter.
Guru	Spiritual teacher, preceptor or enlightener.
Hanuman	The monkey warrior who faithfully served Rama and Sita. Also called Pavansuta (son of the wind God).
Havan	Also known as Agnihotra. The basis of many Hindu rituals used at weddings and on other ceremonial occasions; the ceremony or act of worship in which offerings of ghee and grains are made into fire.
Havan Kund	The container, usually square or pyramid-shaped, in which the havan fire is burned.
Hitopadesh	Stories with a moral.
Holi	The festival of colours, celebrated in spring.
Homa	Term often used interchangeably with havan.
The International Society for Krishna Consciousness (ISKCON)	A religious group of the Vaishnava tradition.

Janeu (Jenoi)	Sacred thread worn by Hindus who study under a guru.
Janmashtami (Janmashtmi)	The birthday of Krishna, celebrated on the eighth day of the waning moon in the month of Badra.
Japa (Jap)	The quiet or silent repetition of a mantra as a meditative process.
Jati	Caste is the usual translation, meaning occupational kinship group.
Jnana (Gyan)	Knowledge.
Jnana-yoga (Gyan-yoga)	The path of knowledge that aims at liberation.
Kailash	Abode of Shiva.
Kali (Kaali)	Name given to that power of God which delivers justice, often represented by the Goddess Kali (a form of Durga).
Kali Yuga	The fourth of the ages; the iron age or the age of quarrelling and hypocrisy.
Kantha Shasti	Six day festival for Lord Murugan.
Kama	The third of the four aims of life - regulated sense of enjoyment.
Karma	Action. Used of work to refer to the law of cause and effect.
Karma-Yoga	The path of self-realisation through dedicating the fruits of one's work to God.



Glossary - Hinduism

Kirtan	Songs of praise; corporate devotional singing, usually accompanied by musical instruments.	Marg	Path (see Jnana yoga, Karma yoga and Bhakti yoga).
Kovil	Temple.	Mata	Mother. Often associated with Hindu goddesses who represent shakti (power).
Krishna	Usually considered an avatar of Vishnu. One of the most popular of all Hindu deities in contemporary Britain. His teachings are found in the Bhagavad Gita.	Mathura	Holy place connected with Krishna.
Kshatriya (Khatri)	Second of the four varnas of traditional Hindu society, the ruling or warrior class.	Maya	Not this. Usually, it refers to illusion, particularly where the permanent soul identifies itself with temporary matter, eg the body, etc. It can also mean power.
Lakshmi (Laksmi)	The goddess of fortune.	Moksha (Moksa)	Ultimate liberation from the process of transmigration, the continuous cycle of birth and death.
Mahabharata	The Hindu epic that relates the story of the five Pandava princes. It includes the Bhagavad Gita.	Mundan	The head-shaving ceremony. Performed in the first or third year of life.
Mala (Maala)	Circle of stringed beads of wood or wool used in meditation.	Murti (Moorti)	Form. The image or deity used as a focus of worship. 'Idol' should definitely not be used, and 'statue' may also cause offence.
Mandala (Mandai)	A circle, area or community/group.	Murugan	For Shaivites, the second manifestation of Shiv.
Mandir	Temple.	Natarajah	Shiva's dance form in Chiamparam, South India.
Manifestation	As opposed to avatars; manifestations of Shiva.	Navaratri (Navaratra)	The Nine Nights Festival preceding Dassehra, and held in honour of the Goddesses Durga, Saraswathi and Laxmy.
Mantra	That which delivers the mind. Refers to a short sacred text or prayer, often recited repetitiously.	Nirvana	The cessation of material existence.
Manusmriti	The laws of Manu. An ancient and important text on Dharma, including personal and social laws.		



Glossary - Hinduism

Panchatantra	Part of the supplementary Vedic scriptures, composed of animal stories with a moral.
Parvati	The consort of Shiva, also known by other names such as Durga, Devi, etc.
Prahlada (Prahalada)	A great devotee of Vishnu, connected with the festival of Holi.
Pranayam (Pranayama)	Regulation of breath as a means of controlling the mind.
Prashad (Prasad, Prasada, Prashada)	Sacred or sanctified food.
Pravachan	A lecture or talk, usually based on the scriptures.
Puja (Pooja)	Worship. General term referring to a variety of practices in the home or temple (kovil/mandir).
Purana	Ancient. Part of the Smriti scriptures. Contains many of the well-known stories of Hinduism.
Raja Yoga (Raj Yoga)	Path of self-control and meditation to realise God.
Rajas	Passion or creative potency, one of the three gunas (qualities of material nature).
Rakhi (Raakhi)	A bracelet, usually made out of silk or cotton, tied to give protection and to strengthen the bond of mutual love.
Raksha Bandhan	The festival when women tie a decorative bracelet on their brothers' wrists.
Rama	The incarnation of the Lord, and hero of the Ramayana (avoid using the variant "Ram" for obvious reasons).
Ramayana (Ramayan)	The Hindu epic that relates the story of Rama and Sita, composed by the sage Valmiki thousands of years ago.
Ramnavami (Ramnavmi)	The birthday festival of Rama.
Rig Veda (Rg or Rc Veda)	The first scripture of Hinduism, containing spiritual and scientific knowledge.
Rishi (Rsi, risi)	A spiritually wise person. More specifically, one of the seven seers who received the divine wisdom.
Sadhana (Sad han)	One's regulated spiritual practices or discipline.
Sadhu Saddhu)	Holy man; ascetic.
Sama Veda	The Veda of chanting; material mainly from the Rig Veda, arranged for ritual chanting in worship.
Samsara (Sansara)	The world - the place where transmigration (the soul's passage through a series of lives in different species) occurs.
Samskar (Sanskar, Samskara)	Sacraments designed to initiate a new stage of life. There is usually a total of sixteen such rites of passage (though many schools of thought do not practice them all).



Glossary - Hinduism

Sanatan Dharma	The eternal or imperishable religion; also known as Vedic Dharma. Adherents often prefer this term to Hinduism since it characterises their belief in the revealed and universal nature of religion.
Sannyasa	The state of renunciation, the fourth stage of life.
Sannyasin (Samyasin, Samnyasin)	A renunciate who, having given up worldly affairs and attachments, has entered the fourth stage of life, often as a mendicant.
Sanskrit	Sacred language of the Hindu scriptures.
Saraswati	The power of knowledge, often represented by the goddess Sarawati, the goddess of learning.
Sattva (Sattwa)	Goodness, or the potency to sustain and nourish; one of the three gunas.
Seva (Sewa)	Service, either to the divine or to humanity.
Shaivism (Saivism)	The religion of Hindus who are devotees of the God Shiva. Kashmir Saivism, Veera Saivism, Southern Saivism.
Shakti (Sakti)	Energy or power, especially of a Hindu feminine deity.
Shiva (Siva – many variants - even Civa have been found)	A Hindu god. The name means kindly or auspicious Supreme Godhead of Saivites.

Shivaratri (Sivaratri)	The annual festival celebrated in February/ March in honour of Shiva. Also called Mahashivaratri.
Shraddha (Sraddha)	Ceremony in which sanctified food is offered to the poor and needy in memory of departed ancestors
Shri (Sri)	Illustrious. Used as a title of respect, eg Shri Krishna. Also a respectful title for men. The feminine form is Shrimati (Mrs).
Shruti (Srti)	That which is remembered. Applicable to Hindu scriptures other than the Vedas.
Sita (Seeta)	The divine consort of Rama.
Sithandam	Philosophy of Saivites.
Smriti (Srti, Shruti)	That which is heard. A term specifically applied to the four Vedas, including the Upanishads. Some Hindus believe that Smriti is subservient to Shruti, but other Hindus consider them to have equal importance.
Sutra (Sutta)	Short sayings or verses relating to various rituals, or encapsulating profound philosophical meaning.
Swami (Svami)	Controller. Sometimes, more specifically, Goswami (one who can control his/her senses). An honorific title applied to a religious teacher or holy person, particularly the sannyasi.



Glossary - Hinduism

Swastika (Svastika)	From the Sanskrit for well-being; a mark of good fortune. The four arms signify the four directions (space), the four Vedas (knowledge), and the four stages (time) in the life cycle. Not to be confused with the Nazi symbol.
Tamas	Ignorance or destructive potency; the lowest of the three gunas.
Thiruvemba	Ten day festival for Shiva (Tamil tradition).
Trimurti	The three deities. Refers to Brahma, Vishnu and Shiva, who personify and control the three gunas. They represent and control the three functions of creation, preservation and destruction. 'Trinity' should be avoided.
Upanayana	Ceremony when the sacred thread is tied - to mark the start of learning with a guru.
Upanishad (Upanisad)	To sit down near. A sacred text based on the teaching of a guru to a disciple. The Upanishads explain the teachings of the Vedas.
Vaishnavism (Vaisnavism)	The religion of Hindus who are devotees of the God Vishnu.
Vaishya (Vaisya)	The third of the four varnas of Hindu society, composed of merchants and farmers.
Vanaprastha	The third stage of life, typified by retirement and asceticism.

Vanaprasthi (Vanaprastha)	Forest dweller. One who is in the third stage of life.
Varanasi (Banares, Benares Kashi, Kasi)	City on the river Ganges, sacred to Shiva. It is one of the holiest pilgrimage sites and also an ancient centre of learning.
Varna	Colour. The four principal divisions of Hindu society. It is important to note that the word 'caste' refers strictly to subdivisions within each varna, and not to varnas themselves.
Varnashrama (Varnasrama, Dharma)	The system whereby society is divided into four varnas (divisions), and life into four ashramas (stages).
Varsha Pratipada	The day of Creation, celebrated as New Year's Day by many Hindus.
Veda	Knowledge. Specifically refers to the four Vedas, though any teaching which is consistent with the conclusions of these scriptures is also accepted as Vedic.
Vijay Dashmi (Vijaya Dashami)	Another name for Dassehra.
Vinayaga Sathurthi	Festival for Lord Vinayagal Ganesha.
Vishnu (Visnu)	A Hindu God. With Brahma and Shiva forms the Trimurti.
Vrat (Vratam)	Vow. Often including abstention from certain foods.



Glossary - Hinduism

Vrindavan (Brindavan, Vrindavana, Brindaban)	The sacred village connected with Krishna's pastimes as a youth.
Yajur Veda	One of the four Vedas, dealing with the knowledge of karma.
Yamuna (Jamuna, Jumna)	Tributary of the river Ganga (Ganges), considered by many Hindus to be the most sacred of all holy rivers.
Yatra (Jatra)	Pilgrimage. Usually to important sacred places in India.
Yoga	Communion; union of the soul with the Supreme, or a process which promotes that relationship. The English word 'yoke' is derived from yoga.
Yuga	Age, or extended period of time, of which there are four.



Glossary - Islam

The Qur'an was revealed in Arabic, therefore Arabic is the language of Islam, Islamic worship, theology, ethics and jurisprudence. Islam is inextricably linked with the Arabic language despite the variety of languages spoken by the believers.

For British teachers and pupils who have not encountered Islamic terms, this transliteration is a simplified version of that used by contemporary scholars. An apostrophe is used to indicate a pause. The reader will note that the words salah and zakah end in 'h' when they appear alone. When part of a phrase, these words are written with a 't' at the end, eg Salat-ul-Zuhr, Zakat-ul-Fitr, as a guide to pronunciation.

Abd	Servant. As in Abdullah, servant of Allah.
Abu Bakr	The first Khalifah, successor to the leadership of the Muslim community after the death of the Prophet Muhammad.
Adam	Adam (peace be upon him). The first man, and first Prophet of Allah.
Adhan	Call to prayer. From the same root, Mu'adhin (one who makes the call to prayer).
Aishah	One of the wives of the Prophet Muhammad, and daughter of Abu Bakr (Radhi-Allahu-anhum - may Allah be pleased with them).
Akhirah	Everlasting life after death - the hereafter.
Akhlaq	Conduct, character, attitudes and ethics.
al-Amin	The Trustworthy. The name by which Prophet Muhammad was generally known, even before the revelation of Islam.

al-Aqsa	Masjid-ul-Aqsa (The farthest mosque) in Jerusalem, often known as the Dome of the Rock.
al-Fatihah	The Opener. Surah 1 of the Qur'an. Recited at least 17 times daily during the five times of salah. Also known as 'The Essence' of the Qur'an.
al-hamdu-li-liah	All praise belongs to Allah. Frequently used as an expression of thanks to Allah.
al-Kafi	The title of the books of Hadith compiled by Muhammad ibn-Yaqub Koleini, a Shi'ah scholar.
al-Khulafa-ur- Rashidun	The Rightly Guided Khalifahs. The first four successors to the leadership role of the Prophet Muhammad. They were Abu Bakr, Umar, Uthman and Ali (Radhi-Allahu-anhum - may Allah be pleased with them).
al-Madinah	Madinatu'n-Nabi (The City of the Prophet). The name given to Yathrib after the Prophet Muhammad migrated there in 622 CE and founded the first Islamic state.
Ali	Cousin and son-in-law of the Prophet Muhammad; husband of Fatima Zahrah; father of Hassan, Hussein, and Zainab; the fourth of 'al-Khulafa ur-Rashidun' according to Sunnis, and the first successor accepted by Shi'ah Islam (Radhi-Allahu-anhum - may Allah be pleased with them).



Glossary - Islam

Allah	The word for God in the Arabic language. Used in Islam in preference to the word God, this Arabic term is singular, has no plural, nor is it associated with masculine, feminine or neuter characteristics.
Allahu Akbar	Allah is most great.
Angels	Beings created by Allah from light. In Islam they have no free will and are completely obedient to Allah.
Ansar	Supporters. The Muslims of al Madinah, who welcomed, helped and supported the Muslims who migrated from Makkah.
Arafat	A plain, a few kilometres from Makkah, where pilgrims gather to worship, pray and ask for forgiveness. This takes place on the ninth day of the Islamic month of Dhul-Hijjah, the day before Id-ul-Adha.
Asr (Salat-ul-Asr)	Mid-afternoon salah which may be performed from late afternoon until (Salat-ul-Asr) a short while before sunset.
As-Salamu- Alaykum	Peace be upon you. An Islamic greeting.
Ayah (sing)	A unit within a Surah of the Qur'an.
Barakah	Blessings.
Bilal	The first Mu'adhin of Islam (see Adhan), a companion of Prophet Muhammad, formerly an Abyssinian slave (RadhiAllahu-anhu - may Allah be pleased with him).

Bismillah	In the name of Allah.
Bismillah-ir- Rahman-ir- Rahim	In the name of Allah - all Gracious, All Merciful. The preface to all Surahs of the Qur'an except the ninth one. It is usually said by Muslims before eating or beginning any action.
Dar-ul-Islam	House or abode of Islam. Sometimes used to refer to lands ruled by Islamic Shari'ah.
Da'wah	Call. Inviting people to Islam, whether by literal invitation and preaching, or by the example of good actions.
Dawud	David (peace be upon him). A Prophet of Allah to whom the Zabur (the Book of Psalms) was given.
Dhikr	Remembrance. Remembrance of Allah in one's heart or by reciting His names or sections from the Qur'an.
Dhimmi	A non-Muslim living freely under the protection of an Islamic state.
Dhul-Hijjah	The month of the Hajj, last month of the Islamic year.
Din	Way of life, religion together with its practices.
Din-ul-Fitrah	A description of Islam as the natural way of life.



Glossary - Islam

Du'a	Varying forms of personal prayer and supplication.
Fajr (Saiat-ul-Fajr)	Dawn salah which may be performed from dawn until just before sunrise.
Fard	Obligatory duty according to divine law, eg offering salah five times a day.
Fatihah	See al-Fatihah.
Fatimah (al-Zahrah)	Daughter of the Prophet Muhammad; wife of Ali; mother of Hassan, Hussein and Zainab (Radhi-Allahuanhum - may Allah be pleased with them).
Fatwa	The legal guidance of a pious, just, knowledgeable Muslim scholar and jurist, based on the Qur'an, Sunnah and Islamic Shari'ah.
Fiqh	Understanding. Islamic jurisprudence.
Ghusl	Greater ablution. Formal washing of the whole body prior to worship (see Wudu).
Hadith	Saying; report; account. The sayings of the Prophet Muhammad, as recounted by his household, progeny and companions. These are a major source of Islamic law. Some Hadith are referred to as Hadith Oudsi (sacred Hadith), having been divinely communicated to the Prophet Muhammad.
Hafiz	Someone who knows the whole Qur'an by heart.

Hajar	Hagar. Wife of the Prophet Ibrahim, and mother of the Prophet Isma'il (peace be upon them).
Hajj	Annual pilgrimage to Makkah, which each Muslim must undertake at least once in a lifetime if he or she has the health and wealth. A Muslim male who has completed Hajj is called Hajji, and a female, Hallah.
Halal	Any action or thing which is permitted or lawful.
Haram	Anything unlawful or not permitted.
Haram Sharif	The grand mosque in Makkah, which encompasses the Ka'bah, the hills of Safa and Marwah and the well of Zamzam.
Hijab	Veil. Often used to describe the head scarf or modest dress worn by women, who are required to cover everything except face and hands in the sight of anyone other than immediate family.
Hijrah	Departure; exit; emigration. The emigration of the Prophet Muhammad from Makkah to Madinah in 622 CE. The Islamic calendar commences from this event.
Hira	The name of a place near Makkah, where the Prophet Muhammad went for solitude and worship. It was there that he received the first revelation of the Qur'an.



Glossary - Islam

Ibadah	All acts of worship. Any permissible action performed with the intention to obey Allah.
Iblis	The Jinn who defied Allah by refusing to bow to Adam (peace be upon him), and later became the tempter of all human beings (see Shaytan).
Ibrahim	Abraham (peace be upon him). A Prophet of Allah to whom 'the scrolls' were given.
Id	Recurring happiness. A religious holiday; a feast for thanking Allah and celebrating a happy occasion.
Id Mubarak	Id blessings! Greeting exchanged during Islamic celebrations.
Id-ul-Adha	Celebration of the sacrifice, commemorating the Prophet Ibrahim's willingness to sacrifice his son Isma'il for Allah (peace be upon them). Also known as Id-ul-Kabir – the Greater Id - and Ourban Bayram (Turkish) - feast of sacrifice.
Id-ul-Fitr	Celebration of breaking the fast on the day after Ramadan ends, which is also the first day of Shawal, the tenth Islamic month. Also known as Id-ul-Saghir the Lesser Id - and Sheker Bayram (Turkish) - sugar feast.
Ihram	The state or condition entered into to perform either Hajj or Umrah. During this period, many normally permitted actions are placed out of bounds to Muslims. Also, the name of the two plain white unsewn

Ihram (cont)	cloths worn by male pilgrims to indicate the brotherhood, equality and purity of the pilgrim. For women the dress of Ihram consists of their normal modest clothing.
Ijma	General consensus of scholars, expressed or tacit, on matters of law and practice.
Imam	Leader. A person who leads the communal prayer, or a founder of an Islamic school of jurisprudence. In Shi'ah Islam, Imam is also the title of Ali (Radhi-Allahuanhu - may Allah be pleased with him) and his successors.
Imamah	Office and function of an Imam. Religious authority in Shi'ah Islam; successor to the Prophet Muhammad as leader of the Muslim community.
Iman	Faith.
Injil	Gospel. A book given to Prophet Isa (peace be upon him).
Iqamah	Call to stand up for salah.
Isa	Jesus. A Prophet of Allah, born of the virgin Mary (peace be upon them).
Isha	Evening salah which may be performed from just over an hour after (Salat-ul-Isha) sunset until midnight.
Islam	Peace attained through willing obedience to Allah's divine guidance.



Glossary - Islam

Isma'il	Ishmael. A Prophet of Allah. Son of the Prophet Ibrahim and Hajar (peace be upon them).
Isnad	Chain of transmission of each Hadith.
Jibril	Gabriel. The angel who delivered Allah's messages to His Prophets.
Jihad	Personal individual struggle against evil in the way of Allah. It can also be collective defence of the Muslim community.
Jinn	Being created by Allah from fire.
Jumu'ah (Salat-ul-Jumu'ah)	The weekly communal salah, and attendance at the khutbah performed shortly after midday on Fridays.
Ka'bah	A cube-shaped structure in the centre of the grand mosque in Makkah. The first house built for the worship of the One True God.
Khadijah	First wife of the Prophet Muhammad. Mother of Fatimah Zahrah (Radhi Allahu-anhum - may Allah be pleased with them).
Khalifah	Successor; inheritor; custodian; vice-regent (see al-Khulafaur-Rashidun).
Khilafah	The institution of the Khalifah.
Khums	Contribution (additional to zakah) of one fifth of surplus annual income paid by Shi'ah Muslims. Sunni Muslims only apply Khums to booty.

Khutbah	Speech. Talk delivered on special occasions such as the Jum'uah and Id prayers.
Laylat-ul-Qadr	The Night of Power, when the first revelation of the Qur'an was made to the Prophet Muhammad. It is believed to be one of the last ten nights of Ramadan.
Madinah	See al-Madinah.
Maghrib (Saiat-ul-Maghrib)	Sunset salah which is performed after sunset until daylight ends.
Mahdi, al-Muntazar	The (rightly) guided one who is awaited and will appear towards the end of time to lead the Ummah and restore justice on Earth. The one who is promised in the Judaic, Christian and Islamic traditions.
Makkah	City where the Prophet Muhammad was born, and where the Ka'bah is located.
Maryam	Mary. The virgin mother of the Prophet Isa (peace be upon them).
Masjid	Place of prostration. Mosque.
Mihrab	Niche or alcove in a mosque wall, indicating the Qiblah - the direction of Makkah, towards which all Muslims face to perform salah.
Mina	Place near Makkah, where pilgrims stay on the 10th, 11th and 12th of Dhul-Hijjah and perform some of the activities of the Hajj.



Glossary - Islam

Minbar	Rostrum; platform; dais. The stand from which the Imam delivers the khutbah or speech in the mosque or praying ground.
Miqat	Place appointed at which pilgrims enter into the state of ihram.
Mi'raj	The ascent through the heavens of the Prophet Muhammad.
Mu'adhin	Caller to prayer (see Adhan). Known in English as 'muezzin'.
Muhammad	Praised. Name of the final Prophet.
Muharram	First month in the Islamic calendar, which is calculated from the time the Prophet Muhammad migrated to Yathrib (Madinah).
Musa	Moses (peace be upon him). A Prophet of Allah to whom the Tawrah (Torah) was given.
Mumin	Faithful. A believer, a practicing Muslim who wholeheartedly yields to Allah's guiding wisdom and is thus in harmony with His will and at peace with himself and fellow creatures.
Muslim	One who claims to have accepted Islam by professing the Shahadah.
Muzdalifah	Place where pilgrims on Hajj stop for a time during the night of the day they spend at Arafat.

Nabi	Prophet of Allah.
Niyah	Intention. A legally required statement of intent, made prior to all acts of devotion such as salah, Hajj or sawm.
Qadar	Allah's complete and final control over the fulfilment of events or destiny.
Qiblah	Direction which Muslims face when performing salah towards the Ka'bah (see Mihrab).
Qur'an	That which is read or recited. The Divine Book revealed to the Prophet Muhammad. Allah's final revelation to humankind.
Rak'ah	A unit of salah, made up of recitation, standing, bowing and two prostrations.
Ramadan	The ninth month of the Islamic calendar, during which fasting is required from just before dawn until sunset, as ordered by Allah in the Qur'an.
Rasul	Messenger of Allah.
Sa'y	Walking and hastening between Safa and Marwah, as part of the Hajj, in remembrance of Hajar's search for water for her son Isma'il (peace be upon them).
Sadaqah	Voluntary payment or good action for charitable purposes.



Glossary - Islam

Safa & Marwah	Two hills in Makkah, near the Ka'bah, now included within the grand mosque (see Sa'y).
Sahih al-Bukhari	The title of the books of Hadith compiled by Muhammad ibn Isma'il al-Bukhari, a Sunni scholar. The collection is described as Sahih (authentic).
Sahih Muslim	The title of the books of Hadith compiled by Abul Husayn Muslim ibn al-Hajjaj, a Sunni scholar. The collection is described as Sahih (authentic).
Salah	Prescribed communication with, and worship of, Allah, performed under specific conditions, in the manner taught by the Prophet Muhammad, and recited in the Arabic language. The five daily times of salah are fixed by Allah
Sawm	Fasting from just before dawn until sunset. Abstinence is required from all food and drink (including water) as well as smoking and conjugal relations.
Shahadah	Declaration of faith, which consists of the statement, "There is no god except Allah, Muhammad is the Messenger of Allah".
Shari'ah	Islamic law based upon the Qur'an and Sunnah.
Shaytan	Rebellious; proud. The devil (see Iblis).

Shi'ah	Followers. Muslims who believe in the Imamah, successorship of Ali (Radhi-Allahu-anhu - may Allah be pleased with him) after the Prophet Muhammad and 11 of his most pious, knowledgeable descendants.
Shirk	Association. Regarding anything as being equal or partner to Allah. Shirk is forbidden in Islam.
Shura	Consultation of the people in the management of religious and worldly affairs. A duty prescribed in the Qur'an to leaders at all levels, from family to government.
Sirah	Biographical writings about the conduct and example of the Prophet Muhammad.
Subhah	String of beads used to count recitations in worship.
Sunnah	Model practices, customs and traditions of the Prophet Muhammad. This is found in both Hadith and Sirah.
Sunni	Muslims who believe in the successorship of Abu Bakr, Umar, Uthman and Ali (Radhi-Allahu-anhum - may Allah be pleased with them) after the Prophet Muhammad.
Surah	Division of the Qur'an (114 in all).
Takbir	Saying 'Allahu Akbar!' Recited during salah, Id and other celebratory occasions.



Glossary - Islam

Tawaf	Walking seven times around the Ka'bah in worship of Allah. Also, a part of Hall and Umrah.
Tawhid	Belief in the Oneness of Allah - absolute monotheism as practiced in Islam.
Tawrah	The Torah. The book given to the Prophet Musa (Moses) (peace be upon him). Scholars of Islamic law and jurisprudence (sing. Alim).
Ulama	Second Khalifah of Islam.
Umar ibn ul-Khattab	Community. World-wide community of Muslims; the nation of Islam.
Ummah	Lesser pilgrimage which can be performed at any time of the year.
Umrah	The third Khalifah of Islam.
Uthman	Ablution before salah.
Wudu	Town to which the Prophet Muhammad migrated from Makkah (see al-Madinah).
Yathrib	The book of Psalms given to Prophet Dawud (David) (peace be upon him).
Zabur	Purification of wealth by payment of annual welfare due. An obligatory act of worship.
Zakah	Welfare payment at the end of Ramadan.

Zakat-ul-Fitr	Name of the well adjacent to the Ka'bah in Makkah.
Zamzam	The water first sprang in answer to Hajar's search and prayers (see Hajar and Sa'y).
Zuhr	Salah which can be performed after midday until afternoon (Salat-ul-Zuhr).



Glossary - Judaism

Most of the terms included in this section are Hebrew in origin. However, since the Jewish diaspora, many terms reflect the different countries where Jews have settled. For example, many words are in Yiddish, a common language (a mixture of German, Russian and Hebrew) developed by Jews throughout Central and Eastern Europe. The preferred form in this glossary uses the Sephardic pronunciation, which is equivalent to modern Hebrew as spoken in Israel today. As with all transliterations, there may be acceptable differences in the ways in which words are spelt.

Afikomen	Dessert. Portion of a matzah eaten near the end of the Seder (Greek).
Agadah (Aggadah)	Telling. Rabbinical teachings on moral values.
Aleinu	Key prayer at the conclusion of each service.
Aliyah	To go up. (i) Being called to read the Sefer Torah in the synagogue. (ii) The migration of Jews to Israel.
Amidah	Standing. The standing prayer.
Aron Hakodesh	Holy Ark. The focal point of the synagogue, containing Torah scrolls.
Ashkenazim	Jews of Central and Eastern European origin.
Bar Mitzvah	Son of Commandment. A boy's coming of age at 13 years old, usually marked by a synagogue ceremony and family celebration.

Bat Mitzvah (Bat Chayil)	Daughter of Commandment. As above, but for girls from 12 years old. May be marked differently between communities.
Bet ha Kneset (Beit ha Kneset, Shul)	House of Assembly. Synagogue.
Bimah	Dais. Raised platform primarily for reading the Torah in the synagogue.
Brit Milah (Berit Milah, Bris)	Circumcision.
Challah (Hallah)	Enriched bread used particularly on Shabbat and during festivals.
Chazan (Hazzan, Cantor)	Leader of reading, singing and chanting in the services of some synagogues.
Chumash	Five. The Torah in book form, used in the synagogue and the home.
Circumcision	Religious rite of Brit Milah, performed by a qualified mohel on all Jewish boys, usually on the eighth day after birth.
Gemara (Gemarah)	Commentary on the Mishnah included in the Talmud.
Genizah	Storage place for damaged religious texts.
Haftarah	Completion. Passages from Nevi'im (Prophets) read in the synagogue (linked to weekly Torah and festival readings).
Hagadah (Haggadah)	Telling. A book used at Seder.



Glossary - Judaism

Halakhah (Halacha)	The Way. The code of conduct encompassing all aspects of Jewish life.
Hanukiah (Chanukiah, Menorah)	Nine-branched Hanukkah lamp used at the festival of Hanukkah.
Hanukkah (Chanukha)	Dedication. An eight-day festival of lights to celebrate the rededication of the temple following the Maccabean victory over the Greeks.
Hasid (Chasid, Hasidim pl.Chasidim)	Pious. Member of the Orthodox movement of Hasidism.
Hasidism (Chasidism)	A religious and social movement formed by Israel Baal Shem Tov (from the 18th century onwards).
Havdalah	Distinction. Ceremony marking the conclusion of Shabbat.
Hebrew (Ivrit)	Ancient Semitic language; language of the Tenakh (Hebrew Scriptures) and used by Jews for prayer and study. Also, everyday language in Israel.
Huppah (Chuppah)	Canopy used for a wedding ceremony, under which the bride and groom stand.
Israel	One who struggles with God. The phrase refers to the worldwide Jewish community, the land of Israel and the modern state of Israel.
Kabbalah (Cabala)	Jewish mysticism.

Kaddish	Prayer publicly recited by mourners.
Kashrut	Laws relating to keeping a kosher home and lifestyle.
Ketubah (Ketubbah)	Document that defines rights and obligations within Jewish marriage.
Ketuvim	Writings. Third section of the Tenakh.
Kibbutz (Kibbutzim (pl))	Israeli collective village based on socialist principles.
Kiddush	Holy. A prayer sanctifying Shabbat and festival days, usually recited over wine.
Kippah (Yamulkah, Capel)	Head covering worn during prayers, mainly by men. Torah study, etc. Some followers wear it constantly.
Knesset	Assembly. Israeli parliament.
Kol Nidrei (Kol Nidre)	All vows. Prayer recited on the evening of Yom Kippur.
Korach	Name of the leader who defied Moses in the wilderness.
Kosher (Kasher)	Fit; proper. Food permitted by Jewish dietary laws.
Ladino	Language used predominantly by Sephardim.
Magen David	Shield of David, popularly called Star of David.



Glossary - Judaism

Maimonides	Rabbi Moses ben Maimon (1135-1204), a leading Jewish philosopher, medical writer and codifier of Jewish law.
Mashiach (Moshiach, Messiah)	The anointed one who will herald in a new era for Judaism and all humankind.
Matzah (Matzot (pl.))	A flat cracker-like bread which has been baked before it rises; used at Pesach.
Menorah	Seven-branched candelabrum which was lit daily in the temple.
Mezuzah	A scroll placed on doorposts of Jewish homes, containing a section from the Torah and often enclosed in a decorative case.
Midrash	Collection of various Rabbinic commentaries on the Tenakh.
Mikveh	Ritual bath used for the immersion of people and objects.
Minyan	Quorum of ten men, over Bar Mitzvah age, required for a service. Progressive communities may include women but do not always require a minyan.
Mishnah	First writing down of the Oral Tradition. An authoritative document forming part of the Talmud, codified about 200 CE.
Mishkan	Dwelling. The original travelling sanctuary used prior to the building of the permanent Temple in Jerusalem.

Mitzvah (Mitzvot (pl.))	Commandment. The Torah contains 613 Mitzvot. Commonly used to describe good deeds.
Mohel	Person trained to perform Brit Milah.
Moshav (Moshavim (pl.))	Collective village or farm in Israel.
Ner Tamid	Eternal light. The perpetual light above the Aron Hakodesh.
Nevi'im	Prophets. Second section of the Tenakh.
Noachide Laws	Seven laws given to Noah after the flood, which are incumbent on all humankind. These laws form the foundation for a just society.
Parev (Parveh)	Neutral foods, which are neither milk nor meat, eg vegetables, eggs and fish.
Pesach (Passover)	Festival commemorating the Exodus from Egypt. One of the three biblical pilgrim festivals. Pesach is celebrated in the spring.
Pikei Avot (Pirke Avoth)	Sayings of the Fathers. Part of the Mishnah containing ethics of Rabbinical sages.
Pikuakh Nefesh	Save a soul. The setting aside of certain laws in order to save a life.
Pogrom	Organised attack on Jews, especially frequent in 19th and early 20th century Eastern Europe and Russia.



Glossary - Judaism

Purim	Festival commemorating the rescue of Persian Jewry as told in the book of Esther
Rabbi	My teacher. An ordained Jewish teacher. Often the religious leader of a Jewish community.
Rashi	Rabbi Shlomo ben Yitzhak (1040-1105). A French rabbinical scholar and leading commentator on the Torah and Talmud.
Rebbe	Rabbi. The term used by Hasidim for their religious leader.
Rosh Hashanah (Rosh Ha-Shanah)	Head of the Year. Jewish New Year occurring in early Autumn.
Seder	Order. A home-based ceremonial meal during Pesach, at which the Exodus from Egypt is recounted using the Hagadah.
Sefer Torah	Torah scroll. The five books of Moses handwritten on parchment and rolled to form a scroll.
Sephardim (Sefardim)	Jews originating from Mediterranean countries, especially Spain, North Africa and the Middle East.
Shabbat (Shabbos)	Day of spiritual renewal and rest commencing at sunset on Friday, terminating at nightfall on Saturday.
Shatnez (Shaatznez)	Garments containing a forbidden mixture of wool and linen.

Shavuot	Weeks. One of three pilgrim festivals. Shavuot is celebrated in the summer, seven weeks after Pesach.
Shekhina	The divine presence.
Shema	Major Jewish prayer affirming belief in one God. The Shema is found in the Torah.
Shemot	Names. Seven holy names of God.
Shiva	Seven days of intense mourning following the burial of a close relation. During this period, all ordinary work is prohibited.
Shoah	Desolation. The suffering experienced by European Jews at the hands of the Nazis, including the systematic murder of six million Jews between 1933 and 1945.
Shofar	Ram's horn blown at the season of Rosh Hashanah.
Siddur	Order. Daily prayer book.
Simchat Torah	Rejoicing of the law. Festival celebrating the completion and recommencement of the cycle of the weekly Torah reading.
Sukkah (Sukkot (pl.))	Tabernacle; booth. A temporary dwelling used during Sukkot.
Sukkot	One of three biblical pilgrim festivals, Sukkot is celebrated in the Autumn.



Glossary - Judaism

Synagogue (Shul, Bet Haknesset, Bet Hamidrash) Building for Jewish public prayer, study and assembly.

Tallit (Tallith) Prayer-shawl. Four cornered garment with fringes.

Talmud Mishnah and Gemara, collected together.

Tefillah (Tefila) Self-judgement. Jewish prayer and meditation.

Tefillin (Tephilin, T'filin, Phylacteries) Small leather boxes containing passages from the Torah strapped on the forehead and arm for morning prayers on weekdays.

Tenakh (Tanakh) The collected 24 books of the Jewish Bible, comprising three sections; Torah, Nevi'im, and Ketuvim (Te;Na;Kh).

Teshuva Repentance. Returning to God.

Tikkun Olam (Tikun) Care for the world and environment.

Torah Law; teaching. The Five Books of Moses.

Tzedaka Righteousness. An act of charity.

Tzitzit (Tzittzit) Fringes on the corners of the Tallit. Also commonly refers to the fringed undervest worn by some Jewish males.

Yad Hand-held pointer used in reading the Sefer Torah.

Yahrzeit Year-time. Anniversary of a death.

Yeshiva College for study of the Torah and Talmud.

Yiddish Language used predominantly by Ashkenazim.

Yishuv Ingathering. The Jewish community of Israel.

Yom Hashoah Day to commemorate the Shoah.

Yom Kippur Day of Atonement. Fast day occurring on the tenth day after Rosh Hashanah; a solemn day of Tefillah and Teshuva.

Zionism Political movement securing the Jewish return to the land of Israel.



Glossary - Sikhism

Sikh terms are drawn from the Punjabi language, and the versions below are based upon that language. Many of these terms will also be found in books on Hinduism and Buddhism but with somewhat different meanings. As with all transliterations, there are problems which are difficult to resolve. This is particularly true when moving from the Gurmukhi script, which has an alphabet of 35 letters, to the Roman alphabet which has only 26 letters.

Names of persons and places are only included in this list if variant forms are commonly used.

Akal Purakh The Eternal One. A designation frequently used of God by Guru Nanak.

Akal Takht (Akal Takhat) Throne of the Eternal; throne of the Timeless One. Building facing the Golden Temple in Amritsar, where Sikhs gather for political purposes.

Akhand Path Continuous reading of the Guru Granth Sahib from beginning to end.

Amrit Nectar. Sanctified liquid prepared with sugar and water, while prayers are said, used in initiation ceremonies.

Amrit ceremony (Amrit Sanskar, Amrit Pahul, Khande di Pahul or 'Taking Amrit', Chhakna') The Sikh rite of initiation into the Khalsa. 'Baptism' should not be used.

Anand Karaj (Anand Sanskar) Ceremony of bliss. Wedding ceremony.

Ardas Prayer. The formal prayer offered at most religious acts.

Baisakhi (Vaisakhi) A major Sikh festival celebrating the formation of the Khalsa, 1699 CE.

Bangla Sahib The site of the martyrdom of Guru Har Krishan (Delhi).

Bhai Khanaya A Sikh commended by Guru Gobind Singh for serving water to the enemy wounded.

Bhai Lalo A humble carpenter who opened his house to Guru Nanak. The Guru preferred Bhai Lalo's simple food to the offerings of a local rich merchant.

Chanani (Chandni) Canopy over the scriptures, used as a mark of respect.

Chauri (Chaur) Symbol of the authority of the Guru Granth Sahib. Fan waved over scriptures, made of yak hairs or nylon. It should not be called a 'fly wisk'.

Dasam Granth Collection of compositions, some of which are attributed to the tenth Sikh Guru, compiled some years after his death.

Giani A person learned in the Sikh scriptures.

Granthi Reader of the Guru Granth Sahib, who officiates at ceremonies.



Glossary - Sikhism

Gurbani (Bani, Vani)	Divine word revealed by the Gurus. The Shabads contained in the Guru Granth Sahib.
Gurdwara (Gurudwara)	Sikh place of worship. Literally the 'doorway to the Guru'.
Gurmat	The Guru's guidance.
Gurmukh	One who lives by the Guru's teaching.
Gurmukhi	From the Guru's mouth, Name given to the script in which the scriptures and the Punjabi language are written.
Gurpurb (Gurpurab)	A Guru's anniversary (birth or death), Also used for other anniversaries, eg of the installation of the Adi Granth, 1604 CE.
Guru	Teacher. In Sikhism, the title of Guru is reserved for the ten human Gurus and the Guru Granth Sahib.
Guru Arjan	The fifth Guru who was the first Sikh martyr (1563 - 1606).
Guru Gobind Singh (Guru Govind Singh - original name: Guru Gobind Rai)	Tenth Sikh Guru, It is important to note that the title 'Guru' must be used with all the Gurus' names. Sikhs usually use further terms of respect, eg Guru Gobind Singh Ji or Guru Nanak Dev Ji.
Guru Granth Sahib (Adi Granth - 'Granth by itself should be avoided)	Primal collection of Sikh scriptures, compiled by Guru Arjan and given its final form by Guru Gobind Singh

Guru Har Gobind (Guru Hargobind, Guru Hargovind)	Sixth Sikh Guru.
Guru Har Krishnan (Guru Harkishan, Guru Harkrishan)	Eighth Sikh Guru.
Guru Nanak	The first Guru and the founder of the Sikh faith (1469-1539).
Guru Tegh Bahadur	The ninth Guru who was martyred for the principle of religious tolerance (1622-1675).
Haumai	Egoism. The major spiritual defect.
Hukam	God's will.
Hukam (Vak)	Random reading taken for guidance from the Guru Granth Sahib.
Ik Onkar	There is only One God. The first phrase of the Mool Mantar. It is also used as a symbol to decorate Sikh objects.
Janamsakhi (Janam Sakhi)	Birth stories. Hagiographic life stories of a Guru, especially Guru Nanak.
Japji Sahib	A morning prayer, composed by Guru Nanak, which forms the first chapter of the Guru Granth Sahib.
Jivan Mukht (Jivan Mukht)	Enlightened while in the material body; a spiritually enlightened person, free from worldly bonds.



Glossary - Sikhism

Kachera	Traditional underwear/shorts. One of the five K's (see panj kakke).
Kakka (Singular of the Punjabi letter K ('Kakke'))	See panj kakke.
Kangha (Kanga)	Comb worn in the hair. One of the five K's (see panj kakke)
Kara	Steel band worn on the right wrist. One of the five K's (see panj kakke).
Karah Parshad (Karah Prasad)	Sanctified food distributed at Sikh ceremonies.
Kaur	Princess. Name given to all Sikh females by Guru Gobind Singh (see Singh).
Kesh (Kes)	Uncut hair. One of the five K's (see panj kakke).
Khalsa	The community of the pure. The Sikh community.
Khanda	Double-edged sword used in the initiation ceremony. Also used as the emblem on the Sikh flag.
Kirat karna	Earning one's livelihood by one's own efforts.
Kirpan	Sword. One of the five K's (see panj kakke). 'Dagger' should be avoided.

Kirtan	Devotional singing of the compositions found in the Guru Granth Sahib.
Kirtan Sohila	A prayer said before retiring for sleep. It is also used at the cremation ceremony and when the Guru Granth Sahib is laid to rest.
Kurahit	Prohibitions, eg intoxicants.
Langar (Guru ka Langar)	Guru's kitchen. The gurdwara dining hall and the food served in it.
Mela	Fair. Used of Sikh festivals which are not gurpurbs.
Manji (Manji Sahib)	Small platform on which the scripture is placed.
Manmukh (Munmukh)	Self-orientated (as opposed to gurmukh).
Mool Mantar (Mul Mantar)	Basic teaching; essential teaching. The basic statement of belief at the beginning of the Guru Granth Sahib.
Nam Simran(Nam Simaran, Naam Simran)	Meditation on the divine name, using passages of scripture.
Nankana Sahib	Birthplace of Guru Nanak. Now in Pakistan.
Nishan Sahib	Sikh flag flown at gurdwaras.
Nit Nem	The recitation of specified daily prayers.
Panj Kakke	The five K's. The symbols of Sikhism worn by Sikhs.



Glossary - Sikhism

Panj Piare (Pyare - other forms may also be found)	he five beloved ones. Those first initiated into the Khalsa; those who perform the rite today.
Panth	The Sikh community.
Patases (Patashas)	Sugar bubbles or crystals used to prepare Amrit.
Punjab	Land of five rivers. The area of India in which Sikhism originated.
Ragi	Sikh musician who sings compositions from the Guru Granth Sahib.
Rahit	Sikh obligations, eg to meditate on living within the Sikh discipline.
Rahit Maryada (Rehat Maryada)	Sikh code of discipline.
Sadhsangat (Sangat)	Congregation or assembly of Sikhs.
Sewa (Seva)	Service directed to the whole of humanity.
Shabad (Sabad, Shabd)	Word. Hymn from Guru Granth Sahib; the divine word.
Sikh	Learner; disciple. A person who believes in the ten Gurus and the Guru Granth Sahib, and who has no other religion.
Singh	Lion. Name adopted by Sikh males (see kaur).

Sis Ganj Sahib	The site of the martyrdom of Guru Tegh Bahadur (Delhi).
Vak (Vaak)	A random reading taken for guidance from the Guru Granth Sahib.
Vand Chhakna	Sharing one's time, talents and earnings with the less fortunate.
Waheguru	Wonderful Lord. A Sikh description of God.



Resources

Books in series on world religions

Websites

Places to visit in or near London

Resources for the 6 major faiths

People of faith

Humanism

RE trail

Reflective spaces



Resources

Books in series on world religions

Alpha Religion

(Evans) (KS2, KS3)

- Jerusalem
- Makkah
- Rome

Atlas of world faiths

(Watts) (KS2)

- Hinduism around the world
- Buddhism around the world
- Judaism around the world
- Sikhism around the world
- Christianity around the world

Beliefs and Cultures

(Watts) (KS2)

- Hindu
- Sikh
- Jewish
- Muslim
- Christian
- Buddhist

Celebrate!

(HodderWayland) (KS2)

- Diwali
- Id-ul-Fitr
- Christmas

Celebration Stories

(HodderWayland) (KS1, KS2)

- Coming Home
- A Present for Salima
- Waiting for Elijah
- The Taste of Winter
- The Guru's Family
- The Best Prize of All

Celebrations

(Raintree) (KS1)

- Christmas
- Diwali
- Hanukkah

Celebrations!

- Baisakhi
- Christmas
- Diwali

Celebrations! (cont...)

(Heinemann) (KS2)
Big books available

- Easter
- Hanukkah
- Ramadan and Id-ul-Fitr
- Wesak

Communities in Britain

(Watts) (KS2)

- Hindus in Britain
- Jews in Britain
- Muslims in Britain
- Sikhs in Britain

Curriculum Visions (Religion)

(Henley-on Thames, Atlantic
Europe Publishing) (KS2)

- Buddhist Temple
- Church
- Hindu Mandir
- Jewish Synagogue
- Mosque
- Sikh

Discovering Sacred Texts

(Heinemann) (KS2)

- The Qur'an
- The Torah
- Buddhist Scriptures
- The Christian Bible
- The Guru Granth Sahib
- Hindu Scriptures

Families and their faiths

(Cherry Tree) (KS1 KS2)

- Buddhism in Thailand
- Islam in Turkey
- Hinduism in Bali
- Christianity in Mexico
- Sikhism in India
- Judaism in Israel

Festival

(Wayland) (KS2)

- Passover
- Christmas
- Id-ul-Fitr
- Diwali



Resources - Books in series on world religions

Festival Stories

(Evans) (KS1, KS2)
Big books available

- Christmas Story
- Divali Story
- Easter Story
- Hannukah Story
- Passover Story
- Hajj Story

Festival time

(Watts) (KS2)

- A year of Buddhist festivals
- A year of Hindu festivals
- A year of Muslim festivals
- A year of Jewish festivals
- A year of Sikh festivals

Festival Time!

(Frances Lincoln)
(Early Years, KS1)

- Apples and Honey
- Eight Candles to Light
- Four Special Questions
- Hope and New Life
- It's Party Time
- Lighting a Lamp
- Sweet Dates to Eat

Festivals (Little Nippers)

(Heinemann)
(Early Years, KS1)

- My Divali
- My Hanukkah
- My Christmas
- My Id-ul-Fitr
- My Rosh Hashanah

Festivals Cookbook

(HodderWayland) (KS2)

- Hindu
- Christian
- Jewish

Great Religious Leaders

(Wayland) (KS2)
Simplified (differentiated) versions of each title in the series Religious lives. (KS2)

- The Buddha and Buddhism
- Krishna and Hinduism
- Guru Nanak and Sikhism
- Moses and Judaism
- Jesus and Christianity
- Muhammad and Islam

Holy Places

(Heinemann) (KS2)

- Bodh Gaya
- Makkah
- The Ganges
- The Golden Temple
- The Vatican
- The Western Wall

Introducing Religions

(Heinemann) (KS2)

- Buddhism
- Christianity
- Hinduism
- Judaism
- Islam
- Sikhism

Keystones

(A & C Black) (KS2)

- Buddhist Temple
- Christian Church
- Hindu Mandir
- Jewish Synagogue
- Muslim Mosque
- Sikh Gurdwara

Let's Find Out About...

(Heinemann Raintree) (KS, KS2)

- Buddhist Temple
- Christian Church
- Hindu Mandir
- Jewish Synagogue
- Islamic Mosque
- Sikh Gurdwara

Looking at Religion

(Wayland) (KS1)

- My Buddhist Life
- My Hindu Life
- My Jewish Life
- My Muslim Life
- My Sikh Life
- My Christian Life



Resources - Books in series on world religions

My Community

(Watts) (KS1, KS2)

- Buddhist
- Hindu
- Christian
- Jewish
- Muslim
- Sikh

My Life; My Religion

(Watts) (KS1, KS2)

- Anglican Curate
- Catholic Priest
- Hindu Priest
- Jewish Rabbi
- Muslim Imam
- Sikh Granthi

My religion and me

(Watts) (KS2)

- We are Buddhists
- We are Christians
- We are Jews
- We are Hindus
- We are Muslims
- We are Sikhs

Our places of worship

(Wayland) (KS2)
CD-Rom available

- Islam
- Judaism
- Buddhism
- Sikhism
- Hinduism
- Christianity

Places of Worship

(Heinemann) (KS2)

- Buddhist Temples
- Synagogues
- Catholic Churches
- Hindu Temples
- Mosques
- Orthodox Churches
- Protestant Churches
- Sikh Gurdwaras

Prayer and Worship

(Watts) (KS2)

- Buddhism
- Christianity
- Hinduism
- Judaism
- Islam
- Sikhism

Rainbows Faiths

(Evans) (KS1)
Big books available

- My Buddhist Faith
- My Hindu Faith
- My Jewish Faith
- My Muslim Faith
- My Sikh Faith
- My Christian Faith

Religion in focus

(Watts) (KS2, KS3)

- Buddhism
- Christianity
- Hinduism
- Judaism
- Islam
- Sikhism

Religions of the World

(Heinemann) (KS2)

- Buddhism
- Christianity
- Hinduism
- Judaism
- Islam
- Sikhism

Religious Lives

(Wayland) (KS2) Simplified
(differentiated) versions of each title
in the series Great religious leaders.
(KS2)

- The Buddha and Buddhism
- Krishna and Hinduism
- Guru Nanak and Sikhism
- Moses and Judaism
- Jesus and Christianity
- Muhammad and Islam



Resources - Books in series on world religions

Start-up Religion

Big books available for Visiting a mosque; Visiting a synagogue; Visiting a church

- Visiting a Mosque
- Belonging
- Visiting a Church
- Visiting a Synagogue
- The Jewish Faith
- Gifts and Christmas
- Visiting a Mandir
- Celebrating Harvest (Evans) (KS1)
- Gifts at Christmas
- The Jewish faith Celebrating harvest

Stories from faiths

(QED) (KS1 KS2)

- The great night journey and other stories
- The temple lamp and other stories
- Krishna steals the butter and other stories
- The sound the hare heard and other stories
- The milk and the Jasmine flower and other stories
- Noah and the ark and other stories

Storyteller

(Evans) (KS2)

- Hindu Stories
- Sikh Stories
- Jewish Stories
- Muslim Stories
- Christian Stories
- Buddhist Stories

Talking About My Faith

(Watts) (KS1)

- I am Muslim
- I am Sikh
- I am Hindu
- I am Christian
- I am Jewish
- I am Buddhist

This is my faith

(Ticktock) (KS2)

- Buddhism: Yuranan's story
- Islam: Hambali's story
- Sikhism: Inderjeet's story
- Judaism: Yoni's story
- Hinduism: Babu's story
- Christianity: Herbert's story

Times to Remember

(RMEP) Big Books and Story Sacks available (KS1)

- A Birthday to Celebrate
- Let My People Go
- A Day to Rest
- A Row of Lights
- The Tallest Candle
- Under the Bodhi Tree
- A Very Special Sunday
- Watching for the Moon

Ways into RE

(Watts) (KS1 KS2)

- Belonging
- Celebrations
- Places of worship
- Symbols of faith

We Love!

(Wayland) (KS1)

- Christmas
- Id-ul-Fitr; Diwali
- Easter
- Passover

What Do We Know About...?

(Macdonald) (KS2)

- Buddhism
- Christianity
- Hinduism
- Judaism
- Islam
- Sikhism



Resources - Books in series on world religions

Where We Worship

(Watts) (KS1)

- Buddhist Temple
- Christian Church
- Hindu Mandir
- Jewish Synagogue
- Moslem Mosque
- Sikh Gurdwara

Why Is This Festival Special?

(Watts) (KS1 KS2)

- Divali
- Christmas
- Hanukkah
- Id-ul-Fitr

World Beliefs and Cultures

(Heinemann) (Year Six; KS3)

- Buddhism
- Christianity
- Hinduism
- Judaism
- Islam
- Sikhism

A World of Festivals

(Evans) (KS2)

- Christmas
- Divali
- Easter
- Hanukkah
- Holi
- Passover
- Ramadan and Id-ul-Fitr

World of Faiths

(QED) (KS2)

- Buddhism
 - Christianity
 - Hinduism
 - Judaism
 - Islam
 - Sikhism
-

A Year of Religious Festivals

(Wayland) (KS2)

- My Buddhist Year
 - My Hindu Year
 - My Jewish Year
 - My Muslim Year
 - My Sikh Year
 - My Christian Year
-



Resources

Websites: a selection

www.theresite.org.uk

A resource for those teaching religious education. Teen and Junior versions. Infants version will be available soon.

www.primaryresources.co.uk/re

Many downloadable primary resources in a variety of formats.

www.bbc.co.uk/religion

The BBC RE Site

www.channel4learning.com/shop

The Channel 4 website is a source for many RE DVDs e.g. Animated World of faith; Faith in action; Quest: life stories & creation stories

www.about.com/religion

About Religion. Information and resources on spirituality and world religions

www.smsc.org.uk

SMSC Online

www.reep.org

RE Environment Programme

www.woodlands-junior.kent.sch.uk/homework/religion

World religions: homework (and teaching) information and help

www.icteachers.co.uk/resources

Notes for KS2/KS23 teachers

www.hollandpark.essex.sch.uk/curriculum/child_re.htm

RE resources

www.articlesoffaith.co.uk

Religious resources for education (Artefacts and other resources)

www.tts-group.co.uk

TTS: Primary RE Resources and Religions Education Suppliers

www.pcfre.org.uk

RE teachers' site

www.humanism.org.uk

British Humanism Association

www.secularsites.freeuk.com

Secular Sites

www.secularism.org

National Secular Society

www.lds.org

The Church of Jesus Christ of Latter-Day Saints (The Mormons)



Resources - Websites: a selection

www.lds.org

The Church of Jesus Christ of Latter-Day Saints (The Mormons)

www.watchtower.org

Jehovah's Witnesses

www.islingtonfaithsforum.org.uk/database.html

Islington Faith Forum (IFF)

www.shapworkingparty.org.uk

Shap Calendar

www.learnjainism.org

Jain website

Websites especially useful for assemblies

www.tearfund.org

Tear Fund (Christian Relief Fund)

www.damaris.org

Damaris Trust (subscribe to assembly and RE lessons on-line)

www.outoftheark.com

Out of the Ark Music (new songs for assemblies and productions)

www.salvationarmy.org.uk

Salvation Army, Schools Site

www.culham.ac.uk

Culham College (general RE/broadly Christian)

www.assemblies.org.uk

The Assemblies Web Site

www.request.org.uk

RE:Quest Christian RE Site

www.assemblingcitizens.co.uk

Assembling Citizens

www.smsc.org.uk

SMSC Online

www.barnabasinschools.org.uk

Barnabas in Schools (Christian)

www.jesusandkidz.com

Jesus and Kidz (Bible stories)

www.christianaid.org.uk

Christian Aid

www.muslimaid.com

Muslim Aid



Resources - Websites: a selection

Websites especially useful for assemblies (cont)

www.reonline.org.uk

RE Online

www.retoday.org.uk

RE Today

Organisations and centres and their web addresses

BBC

- www.bbc.co.uk/schools
- www.bbc.co.uk/religion

Channel 4

- www.channel4.co.uk/education

The Quakers

- www.quaker.org

CEM

- www.cem.org.uk

RE Today

- www.retoday.org.uk

Bradford Interfaith Education Centre

- <http://bso.bradford.gov.uk/Schools/CMSPage.aspx?mid=443>



Resources - Places to visit in or near London

Baps Shri Swaminarayan Mandir

- 105-119 Brentfield Road, Neasden, London NW10 8LD
- www.mandir.org

Bevis Marks Synagogue

- 2 Heneage, London EC3A 5DR
- www.bevismarks.org.uk

Bhaktivedanta Manor (UK headquarters of the International Society for Krishna Consciousness)

- Hillfield Lane, Oldenham Watford, Hertfordshire WD25 8EZ
- www.bhaktivedantamanor.co.uk/home

Central Gurdwara (Khalsa Jatha) London

- 62 Queensdale Road, London W11 4SG, tel: 020 7603 2789
- www.centralgurdwara.org.uk

Friends Meeting House

- 173 Euston Road London NW1 2BJ
- www.quaker.org.uk

Highgate Hill Murugan temple

- 220 Archway Road London N6 5BA
- www.highgatehillmurugan.org

The Islamic Cultural Centre and The London Central Mosque

- 146 Park Road London NW8 7RG
- www.iccuk.org

Jewish Museum

- Raymond Burton House 129-131 Albert Street, London NW1 7NB
- www.jewishmuseum.org.uk

North London Buddhist Centre

- 72 Holloway Road London N7 9JG
- www.northlondonbuddhistcentre.com

The National Gallery London

- Trafalgar Square London WC2N 5DN
- www.nationalgallery.org.uk
- Many famous Christian pictures including:
Virgin and Child with St Anne and John the Baptist - Leonardo da Vinci, *Mystic Nativity* Sandro - Botticelli, *Christ at Supper* - Caravaggio

St Paul's Cathedral

- St Paul's Churchyard London EC4M 8AD
- www.stpauls.co.uk/education

Victoria and Albert Museum

- South Kensington, Cromwell Road London SW7 2RL
- www.vam.ac.uk
- Fine and applied arts from all over the world from ancient China to contemporary Britain. Visit the Jameel Gallery of Islamic Art, and the collection of Buddhist artefacts

Westminster Cathedral

- 42 Francis Street London SW1P 1QW
- www.westminstercathedral.org.uk



Resources for the 6 major faiths

Christianity

A selection of websites

www.bbc.co.uk/schools/religion/christianity

www.woodlands-junior.kent.sch.uk/Homework/religion/christian.htm

www.chpublishing.co.uk

Church House Publishing

www.lionhudson.com

A range of books for children under the Lion Children's and Candle imprints. Bibles and prayers, picture books, novelty and information and reference books for ages 0 to young teen

www.biblegateway.com

The Bible in nine languages and many versions. For KS2 and KS3

www.christianity.net

Christianity Net

www.christian-aid.org.uk

A RE curriculum for global education for all key stages

www.oikoumene.org

World Council of Churches

www.cafod.org.uk

Good school resources

A small selection of books - See also SERIES section

Dicker, Katie (2007)

- **Easter** (Series: Special days of the year) - Wayland (KS1)

Hoffman, Mary and Jackie Morris (2001)

- **Parables: Stories Jesus told** and
- **Miracles: Wonders Jesus worked** - Frances Lincoln (KS2)

Llewellyn, Claire (2003)

- **Saints and Angels** - Kingfisher (KS2, KS3)

Mead, Jean and Ruth Nason (2008)

- **How do the beliefs of Christians influence their actions?** (Series: Step-up religion) Evans, KS2 KS3

Murrie, Diana (2008)

- **My Baptism book: A child's guide to Baptism** Church House Publishing (KS1)

Piper, Sophie and Dubravka Kolanovic (2006)

- **My Baptism book** - Lion Children's (KS2)

Wildsmith, Brian (2002)

- **Mary** (KS1 KS2) and
- **Jesus** - Oxford University Press (KS1 KS2)

Posters

Many images are available from **Chris Brown Educational**

Tel: 07799191507 - e.g. Christian light symbols, Art in Christianity. A4 and A3 packs. Good for all key stages (Other faiths represented, too).



Resources for the 6 major faiths

Islam

A selection of websites

www.iccuk.org

Central Mosque, Regents Park, London

www.goodwordbooks.com

Goodward Kidz. Publisher of Islamic books for children, in English

www.ic-el.com

Islamic Centre of England

www.islamic-foundation.org.uk

The Islamic Foundation

www.islam.org

The Islam Page

A small selection of books - See also SERIES section

Abdullah, Noorah Kathryn (1996)

- **What do we say...a guide to Islamic manners**
The Islamic Foundation (Early Years KS1)

Ganeri, Anita (2005)

- **Hajj stories**
Evans (KS2)

Hughes, Monica (2003)

- **My Id-ul-Fitr**
Heinemann (Series: Little Nippers: festivals) (Early years KS1)

Jungman, Ann (2006)

- **The most magnificent Mosque**
Frances Lincoln, 2006 (KS2)

Khan, Saniyasnain

- **A visit to Madinah: The Prophet Muhammad for little hearts**
New Delhi: Goodword Books, 2003 (KS1, KS2)
- **Tale of a fish: Quran stories for little hearts**
New Delhi: Goodword Kidz, 2002 (KS1,KS2)
- **Tell me about the prophet Muhammad**
New Delhi: Goodword Books, 2006 (KS2, KS3)

Quaglia, Gianna (2007)

- **Islam**
Wayland (Series: World religions today) KS2

Robert, Na'ima bint and Diana Mayo (2005)

- **Journey through Islamic art**
Mantra (Dual texts: available in 22 languages) (KS1, KS2)

Robert, Na'ima bint and Nilesh Mistry (2002)

- **The swirling hijab**
Mantra (Dual texts: available in 20 languages) (Early years KS1)

Robert, Na'ima B. and Valentina Cavallini (2012)

- **Going to Mecca**
Frances Lincoln (KS2 KS1)



Resources for the 6 major faiths

Judaism

A selection of websites

www.akhlah.com

Akhlah: Jewish children's learning network

www.annefrank.org.uk

Anne Frank Educational Trust

www.bbc.co.uk/schools/religion/judaism

BBC site. Information, worksheets and more

www.bod.org.uk

Board of Deputies of British Jews.
Their education department offers advice and can arrange speakers

www.jewishagency.org

The Jewish Agency has an education section

A small selection of books - See also SERIES section

Auld, Mary (2000)

- **Exodus from Egypt**
Watts, 2000 (Series: Bible stories)

Gorsky, Jonathan and Anita Ganeri (2006)

- **Jewish prayer and worship**
Watts (Series: Prayer and worship) (KS2)

Koralek, Jenny (2005)

- **The Moses basket**
Frances Lincoln
-

Nason, Ruth (2006)

- **Moses and Judaism**
Wayland (Religious lives) (KS2, KS3)

Shire, Michael (2001)

- **The illuminated Haggadah featuring medieval illuminations from the Haggadah collection of the British Library**
Frances Lincoln (KS2, KS3, KS4)

Taylor, Kate

- **My Jewish community (2006)**
Watts (KS2)

Wood, Angela Gluck (2006)

- **Judaism**
QED (Series: Worlds of faiths) (KS2, KS3)
-



Resources for the 6 major faiths

Hinduism

A selection of websites

www.bbc.co.uk/schools/religion/hinduism

BBC site about Hinduism in London

www.fov.org.uk

Friends of Vrindavan, a community project that focuses on environmental regeneration and care, based on Hindu values.

www.hindunet.org/home.shtml

The Hindu Net

www.HinduismToday.com

Hinduism Today

www.iskcon.org.uk

ISKCON The International Society for Krishna Consciousness (ISKCON), popularly known as the Hare Krishna movement

A small selection of books - See also SERIES section

Das, Rasamandala and Ananta Shakti Das (2005)

- **Creation: A story from ancient India**
ISKCON

Ganeri, Anita and Nilesh Mistry (2007)

- **Krishna steals the butter and other stories**
QED (Series: Stories from faiths) (KS1 KS2)

Ganeri, Anita and Barbara Vagnozzi (2008)

- **The birth of Krishna**
Watts (Series: Hopscotch stories of religion) (KS1)

Gavin, Jamila (2002)

- **Coming home: a story about Diwali**
Wayland (Series: Celebration stories)

Heiligman, Deborah (2006)

- **Celebrate Diwali**
Washington D.C., National Geographic (Series: Holidays around the world)

Kadodwala, Dilip and Sharon Chhapi (2006)

- **My Hindu life**
Wayland (Series: Looking at religion) (KS1)

Karwal, Divya and Doreen Lang (2009)

- **Deepak's Diwali**
Mantra (Dual texts. Available in 13 languages) (KS1, KS2)



Resources for the 6 major faiths

Sikhism

A selection of websites

www.sikhnet.com

The Sikh Net

www.sikhs.org

The Sikh Home Page

www.sikhmissionarysociety.org

Sikh Missionary Society

www.sikhs.org/gurdwara.htm

Information for KS3 and KS4

www.nsouk.co.uk

Network of Sikh Organisations

A small selection of books - See also SERIES section

Ganeri, Anita

- **Sikh stories London**
Evans, 2000 (Series: Storyteller)

Kaur-Singh, Kanwaljit (2005)

- **Visiting a gurdwara (2005)** - Evans (Series: Start-up religion) (KS1)
- **Sikhism (2006)** - QED (Series: World of faiths) (KS2 KS3)
There are many more other books for KS1-KS4 by Kanwaljit Kaur-Singh (Google her at Amazon for book titles)

Magloff, Lisa

- **Sikh gurdwara**
- **Sikh holy days**
Henley on Thames: Atlantic Europe (Series: Curriculum visions) (KS2)

Mitchell, Patricia (2002)

- **The Guru's family: A story about Guru Nanak's birthday**
Wayland (Series: Celebration stories) (KS1, KS2)

Panesar, Rajunder Singh

- **Guru Nanak and Sikhism (2002)**
Wayland (Series: Great religious leaders) (KS2,KS3)

Ross, Mandy (2002)

- **Baisakhi**
Heinemann (Series: Celebrations!) (KS1, KS2)



Resources for the 6 major faiths

Buddhism

A selection of websites

www.bbc.co.uk/schools/religion/buddhism

www.buddhanet.net/e-learning/buddhism/index.htm

www.cardiffbuddhistcentre.com/schools/html

www.clear-vision.org/Schools/Teachers.aspx

(Audio-visual resources exploring Buddhism)

www.samyeling.org/index/buddhism-for-schools

www.woodlands-junior.kent.sch.uk/Homework/religion/buddhism.htm

www.thebuddhistcentre.com

Friends of the Western Buddhists

A small selection of books - See also SERIES section

Chodzin, Sherab (1997)

- **The Barefoot book of Buddhist tales** - Bristol: Barefoot Books (KS2)

The Clear Vision Trust (1997)

- **The monkey king and other tales** - Manchester: The Clear Vision Trust - (KS2)

Demi (1996)

- **Buddha** - New York: Henry Holt & Co. (KS2)

Dharma Publishing, USA

- **The magic of patience: A Jataka tale**
- **The rabbit who overcame fear: A Jataka tale** (KS2)

Ganeri, Anita (2011)

- **Buddhist stories** - Evans (KS2)
- **Buddhism** - Wayland, 2009. (Series: 21st century religions) (KS2, KS3)
- **The Tipitaka and other Buddhist texts** - Evans, 2003 (Series: Sacred texts) (KS2 KS3)

Khanna, Anita (2001)

- **Stories of the Buddha** - New Delhi - Children's Book Trust (KS2)

Magloff, Lisa (2008)

- **Buddhist art and writing**
Atlantic Europe (Series: Curriculum visions) (also: Buddhist holy days 2007 and Buddhist temple, 2005) (KS2 KS3)

Storey, Rita (2008)

- **A year of Buddhist festivals** - Watts (Series: Festival time) (KS2)

Wallace, Holly (2006)

- **Buddhism: Yuranan's story** - Ticktock (Series: This is my faith) (KS2, KS3)

West, Jane A.C. (2010)

- **A journey through life in Buddhism** - Black (Series: Special times) (KS2)



Resources

People of faith

A very useful book for teachers to use with pupils and students is:

- Mackley, Joyce (ed) (2005)
Special people of faith and action...and what inspires them
Birmingham, Christian Education Publications.

You can also visit:

- www.reonline.org.uk
REonline - People of Faith where you can explore the diversity of the world's main faiths and religions from the viewpoints of individuals.

This area can be quite difficult to resource, and sometimes there is little available at the appropriate reading level. These titles are suggestions:

Demi (1998)

- **The Dalia Lama: A biography of the Tibetan spiritual and political leader** - New York: Henry Holt (KS2)

Gandhi, M.K.(2006) (Abridged edition)

- **An autobiography or The story of my experiments with truth**
New Delhi: Penguin (KS3 KS4)

Jeffrey, Gary (2007)

- **Martin Luther King JR: The life of a civil rights leader**
Watts (Series: Graphic Biographies) (KS2, KS3)

Morpurgo, Michael and Michael Foreman (1998)

- **Joan of Arc** - Hodder (KS2 KS3)

Rao, Sandhya (2007)

- **Picture Gandhi**
Chennai: Tulika (KS2)
-

Rappaport, Doreen (2001)

- **Martin's big words: the life of Dr. Martin Luther King, Jr.**
New York: Disney Books (KS1, KS2, KS3)

Wagg, Louisa (2005)

- **A toast to life: The story of Hugo Gryn**
RMEP (KS2, KS3)

Winner, David (1989)

- **Desmond Tutu**
Watford: Exley (KS3, KS4)
-



Resources

Humanism

Attainment Expectations

Humanism is a non-religious philosophy, world view or practice that focuses on human values and concerns. It has come to be applied to a set of beliefs and attitudes by which people who are not religious view the world, ethics and morality. Together, these beliefs and attitudes constitute a view of the world which rejects religion in favour of the advancement of humanity by its own efforts.

It is hoped that school-leavers will be able to describe in broad terms what humanists believe, how Humanism has developed, and to know something of the works of humanist figures in various walks of life and how they were inspired and motivated by their Humanism. They should also be aware of humanist ceremonies and their nature. Knowledge and awareness should be gathered over all Key Stages.

- **By Key Stage 1** children should have the ability to ask questions about the world around us and investigate those questions, including the key question “what makes us special?”
- **By Key Stage 2** all children should know that many people base their lives on values that do not depend on belief in any god, or in any revelation.
- **By Key Stage 3** the existence of Humanism as a contemporary life stance should be established, including using reason and evidence in determining morals and ethics.
- **By Key Stage 4** the presence and involvement of Humanism in the life of society should be more extensively understood, including its roots in philosophy.

Beliefs and Values

Humanists believe that morality is based on human nature, human society and human experience; that it has not come from a god.

Humanists believe that true explanations of natural and human phenomena are the result of the application of human reason to verifiable evidence through the scientific method. Humanists believe that phenomena can be explained in terms of natural causes.

Humanists accept that human beings are the product of millions of years of biological evolution, as are all other forms of life on earth. Humanists believe that human beings have only one life, and no existence after death.

Humanists also believe that there is no valid evidence for the supernatural, including a God or gods. Humanists believe that, in the absence of an afterlife and any discernible purpose to the universe, human beings can act to give their own lives meaning by seeking happiness in this life and helping others to do the same, by adopting fulfilling goals.

Humanists endeavour to follow a golden rule that you should treat people as you wish to be treated, avoiding causing harm to others.

Humanism is a reason-based belief, rather than faith-based. The humanist view of the universe does not depend on a belief in god or Gods. Humanists are agnostic (a-gnostic = without knowledge) because they think we cannot know whether God exists or not. Because there isn't evidence derived by the scientific method for the existence of God or an after-life, humanists live their lives as atheist (a-theist = without god), and find other reasons for living fulfilling lives.

Humanists derive their morality from human knowledge and experience and believe morality is central to living in communities and societies. They believe that morality should be directed towards human fulfilment and welfare and are committed to the concept of 'human rights' as a guarantee of this.

Development

Humanism has its historical roots 2,500 years ago, when Greek thinkers formulated the idea that humankind alone is responsible for its own welfare



Resources - Humanism

and development. This way of understanding of the world, of finding meaning in life and of grounding moral thinking, can also be found in China, India and many other cultures.

These ideas from Ancient Greece were revived in the Renaissance and developed during the 18th century Enlightenment. The 18th/19th century discovery of the geological time scale made possible Darwin's Theory of Evolution. This opened the way to a coherent view of how natural processes led to the development of the human species.

Modern Humanism has evolved further during the 20th and early 21st centuries. Humanism is promoted, and humanists are supported, by many national and international organisations. In this country the principal national agency for Humanism is the British Humanist Association, and there are many local humanist groups and societies.

Activities and Ceremonies

Many humanists do not involve themselves in 'humanist' activities beyond their normal daily lives. However, other humanists do meet to share ideas and experiences, to deepen their knowledge and understanding of life's mysteries and complexities, and to help and draw inspiration from each other. They do not meet to pray or worship.

There are humanist ceremonies for baby namings, weddings and funerals. They are personal and appropriate to the wishes of those most closely involved by providing a ceremony without religion.

An alternative to the ten commandments, cited by Richard Dawkins

1. Do not do to others what you would not want them to do to you
2. In all things, strive to cause no harm
3. Treat your fellow human beings, your fellow living things, and the world in general with love, honesty, faithfulness and respect.
4. Do not overlook evil or shrink from administering justice, but always be ready to forgive wrongdoing freely admitted and honestly regretted.

5. Live life with a sense of joy and wonder
6. Always seek to be learning something new
7. Test all things; always check your ideas against the facts, and be ready to discard even a cherished belief if it does not conform to them.
8. Never seek to censor or cut yourself off from dissent; always respect the right of others to disagree with you.
9. Form independent opinions on the basis of your own reason and experience; do not allow yourself to be led blindly by others.
10. Question everything

Richard Dawkins is a humanist and atheist and as such doesn't believe in unchanging or unchallengeable commandments. His ten commandments are meant to be thought-provoking. Some humanists may not necessarily agree with them all and could probably imagine circumstances when they might not apply. Everyone can think of other commandments which they might consider more important. Dawkins appreciates the debate and thought required to construct rules and principles to improve the life of human beings.

What would be your 10 commandments?

Key Figures

Many people have contributed to the development of modern Humanism or have promoted and supported Humanist values. They include:

Greek and Roman Historical Origins

- | | |
|--------------|-------------|
| ■ Protagoras | ■ Lucretius |
| ■ Democritus | ■ Cicero |
| ■ Epicurus | |

The Enlightenment

- | |
|------------|
| ■ Diderot |
| ■ Voltaire |
-



Resources - Humanism

Utilitarianism

- Jeremy Bentham
- John Stuart Mill

The Science of Evolution

- Charles Darwin
- Thomas Huxley

Other Scientists

- Marie Curie
- Pierre Curie
- Albert Einstein

Founders of United Nations Agencies

- Julian Huxley (UNESCO),
- John Boyd-Orr (FAO)
- Brock Chisholm (WHO)

Peace and Human Rights

- Bertrand Russell
- Fenner Brockway
- Simone de Beauvoir
- Mary Wollstonecraft
- Jawaharlal Nehru

The Arts

- Percy Bysshe Shelley
 - Marian Evans ('George Eliot')
 - E.M. Forster
 - Thomas Hardy
 - Virginia Woolf.
 - Gene Roddenberry (creator of Star Trek)
 - "My country is the world, and my religion is to do good" (Thomas Paine)
-

Authors, Media

- Prof. Richard Dawkins
 - Prof. Brian Cox
 - Ian McEwan
 - Sir Terry Pratchett
 - Salman Rushdie
 - Stephen Fry
-

Glossary

Humanism is a major ethical non-theistic tradition. This glossary was provided by the British Humanist Association. It is largely drawn from the 'Glossary of Terms' produced by the Secondary Examinations Council and the Religious Education Council.

Agnosticism Open-mindedness or genuine doubt as to the truth of claims made for the reality or existence of God or any supernatural domain. (1) The word was coined by Thomas Huxley in 1869 from "a" (without) and "gnostic" (good at knowing). Its meaning is, therefore, "without knowledge". (5)

1. Belief or assertion that God or gods lack convincing evidence and arguments;
2. Denial of God. (1)

Atheism The word is formed from "a" (without) and "theist" (a believer in a God or Gods). (5)

Ethics The moral rules and principles that ought to govern human conduct: they may be formulated by different religions or independently. The British Humanist Association was formed from The Ethical Union. It is a member of the International Humanist and Ethical Union. It has close links with the South Place Ethical Society based in Conway Hall, London (5).



Resources - Humanism

Humanism	A naturalistic life stance, which focuses on the capacity of human beings to understand, to sympathise and to feel responsible. Not accepting any supernatural power or creator, humanists look at human effort to solve the problems of this world (1). Humanism is a view of life - and a way of life. It is for those people who base their interpretation of existence on the evidence of the natural world and its evolution, and not on belief in a supernatural power. This is why it is called a naturalistic life stance (4).
Life stance	The style and content of an individual's (or a community's) relationship with that which is most ultimate in their lives: the consequences for life that flow from this. The term encompasses both theistic and non-theistic positions without favouring one more than the other. Christianity and Islam are theistic life stances, for example, while Buddhism and Humanism are non-theistic life stances (5).
Naturalistic	A world-view that focuses on natural causes and processes as the only source of purpose and meaning in life, thus, for some, evolution provides a human account of existence which makes any notion of divine purpose superfluous (1). Humanism is founded on a naturalistic world view, rather than a supernatural, or super-purposive, view.
Science	<ol style="list-style-type: none">1. The enterprise of creating and organising human knowledge about the cosmos, the natural world and humanity itself, so as to form rationally-based systems of thought.2. The application of such systems to generate further knowledge and to benefit humanity (1).

Secular	This word can be used in two different ways: <ol style="list-style-type: none">1. Excluding and rejecting religion.2. Including all religions and alternative life stances on an equal footing (as with the Constitution of the Republic of India) (1).
Spiritual	<ol style="list-style-type: none">1. The highest expression and activity of the human person deriving from whatever source.2. Sometimes used more selectively to refer only to what relates explicitly to God (1).3. "The potential for spiritual development is open to everyone and is not confined to the development of religious beliefs or conversion to a particular faith". (2) "Spirituality refers to the inner nature of human beings often expressed in the search for meaning and purpose in life; the sense of personal value and values: reflections on the challenges life brings; and a sense of mystery and awe at the universe (3).
Supernatural	<ol style="list-style-type: none">1. "Other-worldly" reality radically different from ordinary experience;2. Source of creative energy from above or beyond the world, that may transform existence as we know it;3. Hidden or occult power(s) (1). See also Naturalistic

Notes:

- (1) Definitions taken from GCSE: A Glossary Of Terms Secondary Examination Council in collaboration with Religious Education Council of England and Wales (1986)
- (2) Spiritual And Moral Development - A Discussion Paper: National Curriculum Council (1993)
- (3) A Religious Education Syllabus For Independent Schools: Independent Schools Joint Council (1994)
- (4) The Humanist Dipper Booklet (BHA 1991)
- (5) Comments supplied by British Humanist Association Education Committee.



Resources

RE Trail

The purpose of a RE trail is to help children understand and discover the part played by religion and belief in their local community. Children are encouraged to recognise the diversity and variety of different faiths, and explore the impact they have on their community.

A RE trail gives children the opportunity to investigate the variety of religious features surrounding their school, which may have previously been overlooked. Children investigate the locality of their school by completing a trail, which leads them through a series of religious features. The trail can consist of questions or investigations that take place along the way, or further enquiry back at school.

Children will begin to recognise that their community is a reflection of the features within it and will gain a greater awareness of what community can mean.

A RE trail provides an opportunity for children to learn outside of their classroom environment, which is often found to be a stimulating and rewarding experience.

A trail should not be limited to the interior and exterior of buildings, but could also include shops, street names and community facilities. Modern and historic features could be combined on the trail, as well as features in the natural environment. An RE trail provides good opportunities for cross-curricular learning, especially in history and geography.

For more information, you can visit: www.retrails.org.uk, a website created to support the use of trails as a Learning Outside the Classroom project for teachers of Religious Education.

RE Trail in Islington for KS2

This trail was developed by Andrea Smith from Hungerford Primary School and Primary Lead on the Islington SACRE.

To make the most of your RE trail, you must:

- book visits to all buildings in advance of arrival. This ensures staff will be available to show you round and help with any questions.
- read all questions through thoroughly with your children before embarking on the trail to prepare them for what they are going to investigate. Preteach any difficult vocabulary.
- Check prior learning section.
- Some questions will need further research at school.
- Remember the whole trail does not need to be completed at one time. You can investigate a section or sections of the trail depending on the amount of time available.

Could start with **Caledonian Rd Methodist church** (Market Rd)



Hungerford Primary School to St Mary Magdalene Church (Anglican):

► walk down Mackenzie Rd through Paradise Park. Enter church from rear. (12 mins)

Prior Learning:
Research on Mary Magdalene:

1. Mary Magdalene is considered by many Christian denominations to be a saint, with a feast day of July 22nd. Who was Mary Magdalene and what was her importance in the bible? Which chapter of the bible did she make an appearance?



Resources - RE Trail

- Investigate the St Mary Magdalene Centre (in crypt underneath church). The centre provides help and support for people of any faith or background who are in need. Imagine you were a refugee from another country. How many different ways could the hands of the church community reach out to support or care for you?
- How does the centre help to support families with children, or those on low income?
- Go into the church. Find the large painting of St Mary Magdalene. What important Christian texts lie on either side of the painting?
- Where is the font located in the church? Research what the word baptism means. What does water symbolise during this ceremony?
- Originally the gardens of the church were burial grounds laid out around a Chapel of Ease. However at the end of the 19th century, an Act of Parliament was passed to allow the transition from remembrance gardens into a space for public use. Many of the tombs and headstones were removed, the land enlarged and formal rose gardens added. The chapel of rest became St Mary Magdalene's church, as it remains today. Over time the park has evolved and the way it is used has changed. What leisure activities can you see or imagine happening in the park? Why would it be an ideal place for reflection?
- Look on a pathway for a stone flag with a quote from the bible inscribed on it. Can you decode the inscription and name the chapter and verse it is from?
- Find the sundial on the ground near the front of the church. If it is a sunny day stand on it. How does your shadow help you to tell the time?
- Find the large plaque on the wall of the church. When was it built and which Bishop opened it?
- Ask someone who works at the church, what the church means to Christians. Is the building important, or what happens inside?



St Mary Magdalene Church to the Central Library (2 Fieldway Crescent)

► Cross Holloway Rd at zebra crossing and Central Library is directly ahead of you. (2 mins)

- Humanism is the view that we can make sense of the world using reason, experience and shared human values and that we can live good lives without religious or superstitious beliefs. Humanists do not believe in a God or gods, meaning they share atheist or agnostic beliefs. How then does a library support a humanist belief?



Central Library to the North London Buddhist Centre (72 Holloway Rd)

► Continue up Holloway Rd for 2 minutes.

Prior learning

Some examples of the mudras (hand gestures) of Buddha. Read poem 'The Human Body At Peace With Itself' by Tsong Khapa

- On entering the Buddhist Centre what can you smell? How could this smell be important or useful to the Buddhist Community?
- Walk upstairs to the main meditation room. Meditation can help you to develop clarity, confidence, energy and positive emotion. How does this room help you to do this?
- Any Buddha figure will show characteristics that communicate meanings to the person looking at it. The most important of these characteristics are the mudras, or hand gestures, of the Buddha. These well-defined gestures have a fixed meaning throughout all styles and periods of Buddha images. Can you find any images of Buddha? Draw the hand gestures and find out what they mean.



Resources - RE Trail

- 4 Tsong Khapa was a famous 14th century Tibetan Buddhist Master. Read 'The Human Body at Peace with Itself by' Think about the first verse. How does the North London Buddhist Centre help you to cherish and bring peace to your body?

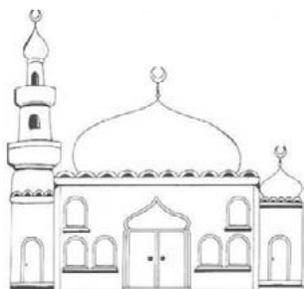
Karuna Trust Charity (Top floor of Buddhist Centre)

- 1 Located on the top floor of the Buddhist Centre is a charity called the Karuna Trust. Research the charity on their website: www.karuna.org What does the Sanskrit word Karuna mean? Which four countries does Karuna do charity/aid work in? How does Karuna help people in these countries? How do basic Buddhist beliefs support the work of the Karuna Trust?

North London Buddhist Centre to The Holloway Mosque (152 Holloway Rd)

► Turn right out of the Buddhist Centre walk up Holloway Rd for 3 minutes.

- 1 Although prayers can be done privately, either indoors or outdoors, nearly every community of Muslims dedicates a space or building for congregational prayer. If you were given time to pray or reflect where would you choose to and why?
- 2 This mosque is very small and plain on the outside as it used to be a shop. Many faith buildings appear to be magnificent, awe inspiring and have been very expensive to build. Should it be important what a building looks like to worship in it?



Holloway Mosque to Sacred Coffee shop

► Cross Holloway Rd and turn left down Hornsey St. Coffee shop is on your left. (5 mins)



- 1 The name of the coffee shop is 'Sacred Coffee', which contains some religious Christian artefacts inside. How could using a name associated with religion, or using religious undertones, help to attract people to buy their coffee?

Sacred Coffee Shop to Sacred Heart of Jesus Catholic Church Community Centre Eden Grove (5 mins)

- 1 Investigate how the Catholic Community Centre reaches out to help people of the local community, even those that aren't members of the Church.

Community Centre - Sacred Heart of Jesus Catholic Church - (opposite)

- 1 Outside the church is a large war memorial beneath a cross. How is the cross in the Catholic Church different to the Anglican Cross? How do the crosses explain the beliefs of the two different branches of Christianity?
- 2 The war memorial at the front of the church reads 'Pray for the souls of the men in the Great War.' Which war was this referring to? The purpose of a war memorial is to celebrate a victory and to remember the people who have died fighting in the war. Research famous war memorials in different countries. Draw the one you find most inspiring.
3. Look at the poster on the window of the community centre. It says 'Jesus said I am light'. On entering the church what sources of light can you find? Why was light an important symbol in Christianity?
4. On entering the church there is a small bowl of Holy Water on your left. Catholics will bless themselves as they enter and leave the Church. What is the purpose of this blessing?
5. Find the font in the church. How would the Baptism ceremony be different to the one in the Anglican Church?
6. The Catholic Church displays statues and images to help people have a visual understanding of the stories and the important people in the Bible. Look at the images around the church and on the stained glass windows. What stories can you see being told? Who can you recognise?



Resources - RE Trail

Sacred Heart of Jesus Catholic Church - Eden Grove road sign (1 minute)

► Turn right out of the Church and the street sign is a minute up the road.

- 1 The Church is located on the road 'Eden Grove'. The name Eden appears in the book of Genesis in the Old Testament of the bible. It is the first book in the bible and explains how the world was created. The name Eden relates to a 'perfect garden' that God created. If you were in that garden what would you expect to see, hear, smell, taste or touch?

Eden Grove – Hungerford Primary School – 10 mins



Resources

Reflective spaces

Reflective spaces within a school create a place for children and adults to be calm and have the opportunity to reflect. Reflection is a very important skill, which can often be overlooked in today's modern society, where people do not feel they have time to stop and think about what is important in their lives.

Offering a reflective space provides a variety of learning opportunities. For example children could be encouraged to deal with bigger philosophical questions, or just have time to think about their own lives and situations. Through enquiry children are encouraged to think about things for themselves, share opinions and create rich dialogue based on reasoning.

Being reflective supports the concept of 'philosophy for children' as it allows children to become clearer about their own thinking and values and to appreciate experiences more fully.

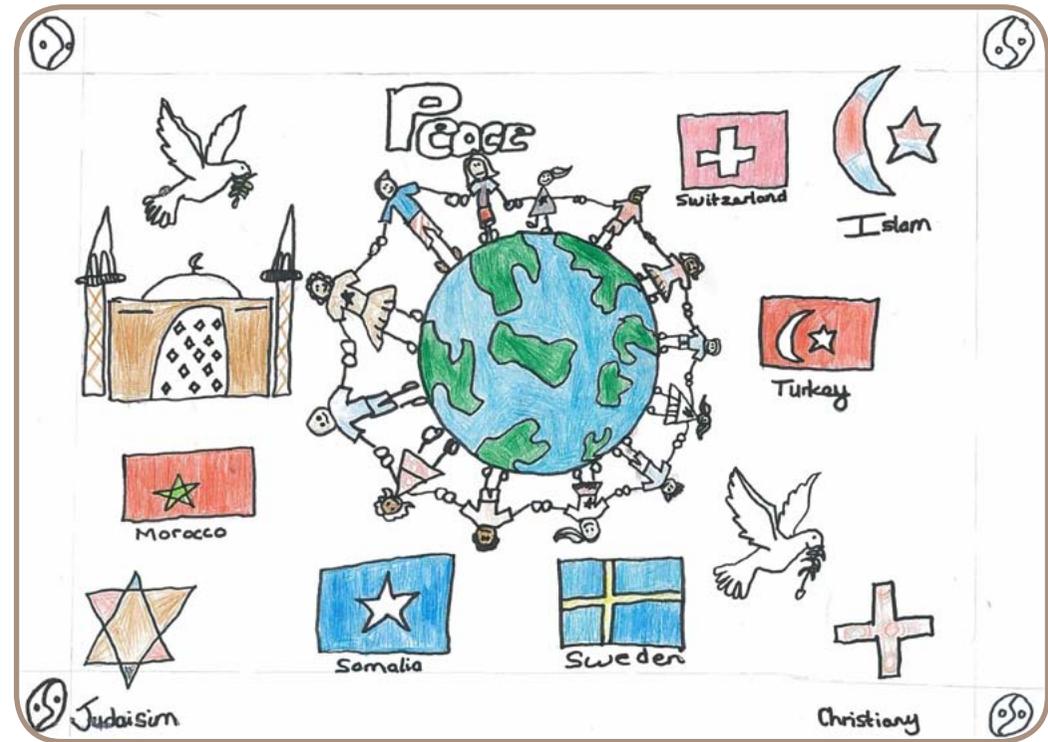
Encouraging children to be reflective can often be very challenging, which is why it is important to think carefully about setting up or choosing a suitable reflective space or area. Reflective spaces need to be places where children feel relaxed and calm, allowing them to think deeply.

Considering a reflective space outside for example, offers the children an opportunity to learn outside the boundaries of their classroom, often found to stimulate and increase mental ability.

To be reflective is quite a difficult skill for children to learn. A good starting point could be an open discussion about what it means to be reflective. Sessions should be purposeful, and initially well scaffolded and teacher led where necessary, until children become more competent in the skill of reflection.

Children should only share their reflections if they feel comfortable in doing so. These sharing sessions often generate insightful comments, giving the teacher greater opportunity in understanding the ability of her class.

For more information, please visit www.laserlearning.tv. Once on the home page, search for either 'being reflective' or 'big questions'.



Salma - Pakeman Primary School



Agreed Syllabus for Religious Education

Exploring and understanding values and beliefs - 2012 Edition



ISLINGTON