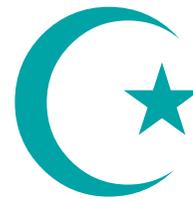


# Exploring the World of Faith and Belief in Lambeth



**The Lambeth Agreed Syllabus  
for Religious Education**

  
**Lambeth**

**I am delighted to introduce the Lambeth Agreed Syllabus for Religious Education, 2020. This updates and replaces the previous Syllabus and takes into account the most recent changes in education policy. It is designed to assist teachers in understanding their statutory responsibilities better, which are clearly presented in the Key Stage sections.**

The Syllabus emphasises the need for a knowledge base as well as the development of skills to analyse and articulate religious and ethical issues. In our multicultural society, Religious Education (RE) is a vitally important element of education as it helps children and young people understand the worldwide range of beliefs, faith and religions. It also helps them relate to different traditions and beliefs whilst developing

their religious literacy and discernment. Our world is increasingly diverse and we must have both knowledge and understanding to make sense of what is happening and to appreciate how the past has shaped the present and helps us learn lessons for the future.

My sincere thanks to members of SACRE for their expert guidance in overseeing this process and to Lambeth Council staff and Councillors who support SACRE. There is a lot of inspiring religious teaching taking place in Lambeth and I hope that the new Syllabus and other projects undertaken by SACRE will cement and extend this excellent work and help provide interesting, enjoyable and challenging lessons of high quality in Lambeth schools, over the coming years.

**Cathy Twist**  
**Director of Education and Learning.**  
**London Borough of Lambeth**

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# Introduction

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## Welcome to 'Exploring The World of Faith and Belief in Lambeth,' the 2020 Agreed Syllabus for Religious Education (RE) in the London Borough of Lambeth.

This syllabus is the result of several years of work by the Lambeth Agreed Syllabus Conference (ASC,) a statutory body from Lambeth Standing Advisory Council on Religious Education, (SACRE,) comprised of local representatives of different faiths and beliefs, teachers and other representatives of professional associations and representatives of the Local Authority, including elected members. The process of writing the syllabus has involved much collaboration, learning from each other, working together, discussing, agreeing and graciously disagreeing, all to review and create this syllabus.

What we have produced is a recipe for RE that is up-to-date for the 2020s and relevant for all children and young people in Lambeth, those of faith and belief and those of none.

2020, the year of publication of this Lambeth Agreed Syllabus, is also a year in which a defining moment

in our country's history has taken place... Brexit. Around Brexit and other events that have happened in our world recently, we find ourselves living in troubled times: – times of division, prejudice, mistrust and fear resulting in many feelings of anxiety and hopelessness. This can feel particularly heightened in a borough such as ours which was the highest voting borough in the country to vote 'Remain' in the EU Referendum.

However, respecting the value of democracy, our country has now left the European Union, setting itself apart from our neighbours, but we must move forward in the best way. RE can help; it is all about bringing people together, building bridges of knowledge and developing understanding of faiths and beliefs: – the unique essence of what it means to be human.

It is our hope that by following this syllabus of RE, our pupils in Lambeth will develop and grow the knowledge, understanding, skills and qualities of reflection, respect and appreciation of faith and belief to recognise commonalities whilst embracing diversity. For in the words of Jo Cox, the late MP, "We are far more united and have far more in common than that which divides us."

I would like to take this opportunity to thank Denise Chaplin, RE Adviser to Lambeth's ASC; Graham Jackson, Rachael Norman and Kathryn Shaw, Representatives of the Director: Education & Learning; Jo Backus, Vice Chair and Maria Gabrielczyk, Clerk to the ASC; along with each and every other member of Lambeth ASC, all for their individual and collective valued hard work and contributions to this Agreed Syllabus.

Thank you also to Lambeth Local Authority for its continuing support in this process and of Lambeth SACRE.

Finally thank you to the teachers and schools of Lambeth for all the RE lessons that you will teach and learn from this Agreed Syllabus. Together we can all play our part in building community cohesion in, around and from Lambeth, valuing our fellow human beings for who they are and what they hold dear in their hearts and minds.

**Shaun Burns**  
**Chair, Lambeth Agreed Syllabus Conference.**

# Introduction

## The importance of Religious Education

‘The United Kingdom 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 forms 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.’ (Religious education guidance in English schools: Non-statutory guidance 2010)

Religious Education provokes challenging questions about the ultimate meaning and purpose of life, beliefs about God, the self and the nature of reality, issues of right and wrong and what it means to be human. It develops pupils’ knowledge and understanding of Christianity, other principal religions, other religious traditions and other worldviews that offer answers to questions such as these. It offers opportunities for personal reflection and spiritual development. It enhances pupils’ awareness and understanding of religions and beliefs, teachings, practices and forms of expression. It also explores the influence of religion on individuals, families, communities and cultures.

Religious Education encourages pupils to learn from different religions, beliefs, values and traditions while exploring their own beliefs and questions of meaning. Religious Education encourages pupils to develop their sense of identity and belonging. It challenges pupils to reflect on, consider, analyse, interpret and evaluate issues of truth, belief, faith and ethics and to communicate their responses. It enables them to flourish individually within their communities and as citizens in a pluralistic society and global community.

Religious Education has an important role in preparing pupils for adult life, employment and lifelong learning. It enables pupils to develop respect for and sensitivity to others, in particular those whose faiths and beliefs are different from their own. It promotes discernment and enables pupils to combat prejudice.

## The contribution of Religious Education to the school curriculum – supporting the values of the curriculum

Religious Education actively promotes the values of truth, justice, respect for all and care of the environment. It places specific emphasis on:

- Pupils valuing themselves and others;
- The role of family and the community in religious belief and activity;
- The celebration of diversity in society through understanding similarities and differences; and
- Sustainable development of the earth.

Religious Education also recognises the changing nature of society, including changes in religious practice and expression, and the influence of religion in the local, national and global community.

## Supporting the aims of the curriculum

**Aim 1:** The school curriculum should aim to provide opportunities for all pupils to learn and achieve.

Religious Education should be a stimulating, interesting and enjoyable subject. The knowledge, skills and understanding in this syllabus are designed to promote the best possible progress and attainment for all pupils. It develops independent and interdependent learning and makes an important contribution to pupils’ skills in literacy and Information Communication Technology (ICT).

Religious Education promotes an enquiring approach in which pupils carefully consider issues of beliefs and truth in religion. It also enhances the capacity to think coherently and consistently. This enables pupils to evaluate thoughtfully their own and others’ views in a reasoned and informed manner.

**Aim 2:** The school curriculum should aim to promote pupils’ spiritual, moral, social and cultural development and prepare all pupils for the opportunities, responsibilities and experiences of life.

At the heart of this Agreed Syllabus for Religious Education is a focus on developing a reflective approach to life and engaging with ultimate questions

and ethical issues. This focus enables pupils to appreciate their own and others' beliefs and cultures and how these impact on individuals, communities, societies and cultures.

Religious Education seeks to develop pupils' awareness of themselves and others. This helps pupils to gain a clear understanding of the significance of religions and beliefs in the world today and learn about the ways different faith communities relate to each other. A major objective of the Agreed Syllabus is to promote religious understanding, dialogue, discernment and respect whilst challenging prejudice and stereotyping.

Religious Education is committed to exploring the significance of the environment, both locally and globally, and the role of human beings and other species within it.

A central concern of Religious Education is the promotion of each pupil's self-worth. A sense of self-worth helps pupils to reflect on their uniqueness as human beings, share their feelings and emotions with others and appreciate the importance of forming and maintaining positive relationships.

## The legal position

Religious Education must be taught to all registered pupils in maintained schools, including those in the sixth form, except to those withdrawn by their parents. This requirement does not apply to nursery classes in maintained schools.

Religious Education is a component of the basic curriculum, to be taught alongside the National Curriculum in all maintained schools. It must be taught according to a locally agreed syllabus, other than voluntary aided schools with a religious character. Each Local Authority (LA) must by law convene an Agreed Syllabus Conference to produce a syllabus. Once adopted by the LA, the programme of study of the local agreed syllabus sets out what pupils should be taught.

The Education Act 1996 states that an agreed syllabus must reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teachings and practices of the other principal religions represented.

Each LA must have a Standing Advisory Council on Religious Education (SACRE). The SACRE may require a review of the agreed syllabus at any time. This is in addition to the requirement on LAs to convene a conference to reconsider the agreed syllabus every five years.

## The aims of Religious Education in Lambeth schools

Religious Education in schools celebrates the diversity of religious and human experience. It encourages pupils to grow with the knowledge, skills, sensitivity and understanding to develop as confident and productive members of their local multi-faith community and the world.

Religious Education should help pupils to:

- Develop a positive attitude towards living in a society of many religions and beliefs, respecting others right to hold different beliefs from their own;
- Acquire and develop knowledge and understanding of Christianity and the other principal religions and non-religious world views represented in Great Britain;
- Develop an understanding of the influence of beliefs, values and traditions on individuals, communities, societies and cultures;
- Develop the ability to make reasoned and informed judgements about religious and moral issues, with reference to their own beliefs and the teachings of the principal religions and beliefs represented in Great Britain; and

- Enhance their spiritual, moral, social and cultural development by:
  - Developing awareness of the fundamental questions of life raised by human experiences, and how religious teachings and philosophies can relate to them;
  - Responding to such questions with reference to the teachings and practices of religions and to their own understanding and experience; and
  - Developing the ability to reflect on their own beliefs, values and experiences in the light of their study.

## Fundamental British Values

Schools should promote the fundamental British values of democracy, the rule of law, individual liberty, and mutual respect and tolerance of those with different faiths and beliefs.

Ofsted stated: “RE contributes to spiritual, moral, social and cultural development of all children and young people when taught well in schools, and through this makes a significant contribution to helping pupils develop and demonstrate skills and attitudes that will allow them to participate fully in and contribute positively to life in modern Britain.”

Through practising the skills of tolerance and mutual respect as seen in fundamental British values, Religious Education provides schools with opportunities to develop pupils learning, understanding around people they will meet, work and live alongside. It can help schools build up resilience skills within the lives of children and young people.

## Time allocation

The Agreed Syllabus is based on the expectation that 5% of curriculum time which equates to the following hours, should be devoted to Religious Education:

<b>Key Stage 1</b>	36 hours per year
<b>Key Stage 2</b>	45 hours per year
<b>Key Stage 3</b>	45 hours per year
<b>Key Stage 4</b>	Adequate time to deliver an accredited examination course for all pupils
<b>Key Stage 5</b>	18 hours per year.

## Using the Agreed Syllabus

The agreed syllabus should be used by:

- Headteachers and governing bodies in ensuring adequate provision for Religious Education that meets statutory requirements;
- Subject leaders in drawing up their school’s scheme of work;
- Head teachers and subject leaders in ensuring progression in pupils’ learning;
- Governors who have responsibility for Religious Education development;
- Faith leaders and members when looking to understand the nature and content of Religious Education in our schools;
- Parents who wish to learn more about the nature and content of Religious Education in schools.

# Early Years Foundation Stage

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**The Early Years Foundation Stage (EYFS) framework focuses on children from birth to the end of the Reception year. For the purpose of this document, we are referring to the later part of the EYFS namely children aged from 3 to 5 who are in a school setting for Nursery or Reception. It is, however, adaptable for all settings with children in the EYFS.**

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 Foundation Stage. It may, however, form a valuable part of the educational experience of children throughout the EYFS.

The aim of preparing this guidance is to help practitioners working with young children to provide appropriate personal, social and emotional experiences which will support the development of their understanding of the place of religion and beliefs in people's lives. This syllabus draws upon the principles that underpin the EYFS Framework:

- **Quality and consistency** in all early years settings, so that every child makes good progress and no child gets left behind;
- **A secure foundation** through learning and development opportunities which are planned around the needs and interests of each individual child and are assessed and reviewed regularly;

- **Partnership working** between practitioners and with parents and / or carers;
- **Equality of opportunity** and anti-discriminatory practice, ensuring that every child is included and supported.

The EYFS specifies requirements for learning and development and for safeguarding children and promoting their welfare. The learning and development requirements cover:

- The areas of learning and development which must shape activities and experiences (educational programmes) for children in all early years settings;
- The early learning goals that providers must help children work towards (the knowledge, skills and understanding children should have at the end of the academic year in which they turn five); and
- Assessment arrangements for measuring progress (and requirements for reporting to parents and / or carers).

The safeguarding and welfare requirements cover the steps that providers must take to keep children safe and promote their welfare.

## British Values

The government has stated that promoting British values is part of the early years curriculum. This means that as part of Ofsted's inspections, early years providers will be inspected on how these values are promoted within the setting. According to the

Department for Education, the fundamental British values can be broken down as:

- Democracy;
- The rule of law;
- Individual liberty;
- Mutual respect and tolerance of different faiths and beliefs.

British values should be included in the whole curriculum. The children in early years settings live in an increasingly diverse society and this guidance will support encouraging them to learn that it is possible to live together peacefully, each of them a valuable part of our multicultural world. It is important to work closely with parents and communities and the ideas in this guidance will support making those links and delivering a broad provision.

British values are embedded in the curriculum of an early years setting when children learn to be kind, helpful and respectful of others, to be part of their local community and to appreciate that it is acceptable to have a group where people believe different things and that they can support and respect each other in those different beliefs.

In finding out about those times that are special to themselves and others and in learning to work together and accommodate different needs we are laying foundations that can be built on in the Key Stages to follow.

## Overarching principles

Four guiding principles should shape practice in early years settings. These are:

- Every child is a unique child, who is constantly learning and can be resilient, capable, confident and self-assured;
- Children learn to be strong and independent through positive relationships;
- Children learn and develop well in enabling environments, in which their experiences respond to their individual needs and there is a strong partnership between practitioners and parents and / or carers; and
- Children develop and learn in different ways and at different rates. The framework covers the education and care of all children in early years provision, including children with special educational needs and disabilities.

## The areas of learning and development

There are seven areas of learning and development that must shape educational programmes in early years settings, which are important and interconnected. Three areas are particularly crucial for igniting children's curiosity, enthusiasm for learning and for building their capacity to learn, form relationships and thrive. These three prime areas are:

- Communication and language;
- Physical development; and
- Personal, social and emotional development.

The other four specific areas are:

- Literacy;
- Mathematics;
- Understanding the world; and
- Expressive arts and design.

Our guidance provides suggestions for ways in which practitioners can both create an environment and also plan activities which help children to further understand the world around them through Religious Education.

# Introduction

**During the Foundation Stage, children begin to explore the world of religion in terms of special people, books, times, places, objects and visiting places of worship. Children listen to, and talk about, stories. They are introduced to specialist words and use their senses in exploring religious beliefs, practices and forms of expression. They reflect upon their own feelings and experiences. They use their imagination and curiosity to develop their appreciation and wonder of the world in which they live.**

It is important for young children to approach early experiences related to Religious Education with open attitudes and interest and to feel free to talk about the place of religious experience in their own lives. In order that this can happen, it is necessary to foster an environment within each setting where children can appreciate that everyone is of equal importance, where diversity is celebrated and where children can develop an understanding that the needs of everyone should be treated fairly and equally. Within such a learning environment, cultural and religious diversity is regarded as positive and children can feel that they are able to express their viewpoints and beliefs in safety.

The resources and experiences that are suggested in this document are meant to support and protect the home cultures and beliefs of every child. This syllabus explores five areas of development for the EYFS where careful resourcing and consideration for

Religious Education outcomes can enable ordinary classroom opportunities to significantly develop foundations for Key Stage 1. Each aspect should be an integral part of early experiences and often two or more aspects may occur simultaneously.

In line with the principles of the EYFS, it is strongly recommended that all planning and provision should be relevant and begin with the child and their personal / real experiences. It is vital that practitioners become aware of the individual child and the child's significant and unique experiences, in order that all activities and learning opportunities are relevant.

Play is essential for child development, building their confidence as they learn to explore, to think about problems, and relate to others. Children learn by leading their own play, and by taking part in play which is guided by adults. The Religious Education curriculum must be implemented through planned, purposeful play and through a mix of adult-led and child-initiated activities. By providing a safe climate, experiences can be shared and learning can move forward as children become aware of the community around them and their place in it.

Practitioners wishing to decide which faiths and beliefs to include in their classroom planning should primarily consider the need for very young children to recognise their home backgrounds and see them acknowledged and celebrated in the school environment. They should therefore take those faiths and beliefs to which the children in their group belong as their starting point and be prepared to be flexible and responsive in their planning to meet the needs of each particular cohort.

If this way of selecting which faiths and beliefs to focus on proves unhelpful, practitioners should discuss with Key Stage 1 colleagues those faiths and beliefs which will be studied and encountered in Years 1 and 2 and decide on some or all of these as their starting point in order to avoid confusing the children with too wide a range of faiths and beliefs with which they are unfamiliar.

Festivals celebrated by members of the school community that feature in the programme planned for the school or in the classroom will provide many opportunities to help children to begin to develop connections between faiths, beliefs, festivals, key figures, places, stories and symbols. As they talk about the story associated with each festival and the way in which the festival is celebrated, children should be beginning to connect festivals to their faith or belief context. For example, it is important that children learn that Christmas is a Christian festival celebrated by Christians.

Adults find stories are powerful vehicles for developing ideas and concepts and promoting discussion. It is however not always helpful to trawl the Bible and the traditions of other faiths and beliefs for stories in the hope that they will provide useful Religious Education starting points. Within an Agreed Syllabus there are focused occasions for the use of such stories which have been carefully planned in discussion with their relevant communities. The introduction of such stories at earlier stages would not prove helpful to the children.

To help practitioners in their choice of stories to use for these religious education foundations for the EYFS, example booklists have been provided within this advice in order to support the development of the four aspects of personal development. The books on the booklists are not meant to be set texts and these are not exhaustive lists, they merely demonstrate a wide range of possibilities for development within some well-known texts. Practitioners will all have other favourites which they will wish to add or use instead to provide similarly useful opportunities. Publishers such as Letterbox Library or Jessica Kingsley have useful texts.

## The Five Areas of Development

Practitioners need to ensure that they cater for all Five Areas across each year group in this stage.



**Alongside the four other aspects of personal, social and emotional development referred to in this advice, practitioners will wish to make a focus on some festivals during the year. It is important to decide which festivals and which faiths and beliefs to include, taking into consideration the need for very young children to recognise their home backgrounds celebrated in their school environment. Therefore take those communities to which the children in the group belong as a starting point.**

Here are some principles that should be considered when selecting festivals to include:

- Be aware of the cultures, faiths and beliefs represented within your setting;
- Select a limited and balanced number of festivals over the year. This should be between 3-6 festivals per year;
- Plan festival focuses at the appropriate time of year to help children to make sense of their own experiences;

- Be clear about the faith or belief to which each festival belongs;
- Introduce the story attached to the festival at an appropriate level for the children;
- Enable children to appreciate that a festival is a celebration whilst ensuring that you do not give them or their carers the impression that they are being asked to participate at the level of a member of a faith community;
- Be clear about what you want the children to gain from the experience – refer to Development Matters and the subsequent Early Learning Goals and EYFS Framework. Is this work relevant and meaningful?
- If you intend inviting children to share foods related to festivals take the opportunity to talk about any food restrictions and laws which relate to the faith concerned and ensure that you are aware of the food laws adhered to by members of the group so that you do not offend or confuse;
- The ways in which people celebrate the festival should be clearly referenced to the faith and cultural tradition – e.g. the making of Diwali cards should be an opportunity to investigate and use Indian or Hindu art and symbol;

- Be alert to the need to avoid racial, cultural and gender stereotyping;
- Where possible, involve members of the relevant community so that children realise the festival is really celebrated by real people.

Practitioners and community representatives should be careful that they are clear about the level at which they should approach these areas with young children. They should appreciate that involvement is not an opportunity to convert or engage children in activities more appropriate to members of the focus faith community.

A festival planner follows – this is to help practitioners to ensure that they have addressed all the necessary issues and help to provide some depth of experience. There is also a blank booklist for settings to complete with resources they find successful and relevant to them.

## Booklist: Festivals

Title, Author, etc	What is it about?	Possible themes

## Festival planner: some things to consider

Festival name and symbol	Faith / culture / belief group	When will I celebrate the festival?	
	Are there any members of this group in your setting?	How does this fit into your planning over the year? It is important to focus on this festival at the relevant time of the year.	
What will the children gain from this experience?		Who from the learning community will be able to contribute? How?	
Make links to Development Matters, Early Learning Goals and EYFS Framework.		Consider staff, children, parents / carers, community leaders.	
What story and resources will I need?	Key vocabulary	What will happen?	What does it mean?
Consider health and safety issues. Be clear about the story characters, locations and names of artefacts.	The vocabulary will need to be accurate and appropriate to the children in your setting.	Key activities / experiences / opportunities / dates / times.	This might look at any symbolism or inner meanings that are appropriate.
Things I have found useful for future planning			
Information, resources etc.			

**Children should know and understand: about their own culture and beliefs and those of other people; that there are differences between people and that different does not mean better or worse**

Expected Outcome	Look, listen and note	Examples of activities, opportunities and experiences
<ul style="list-style-type: none"> <li>• To enable children to raise their self-esteem and value themselves;</li> <li>• For the children to develop sensitivity and respect towards others;</li> <li>• For the children to develop a sense of belonging.</li> </ul>	<ul style="list-style-type: none"> <li>• Developing a sense of what it is to be members of a variety of beliefs;</li> <li>• Children can express their own beliefs comfortably in a supportive environment and where having beliefs is acceptable;</li> <li>• Developing awareness and respect for the range of beliefs, traditions and customs in the group and the wider society.</li> </ul>	<ul style="list-style-type: none"> <li>• Role – play area reflects different cultures, beliefs and lifestyles through e.g. costumes, dress, decorations, dolls, utensils, musical instruments;</li> <li>• Dual language songs / books available and used with a particular Religious Education aim, e.g. for raising self esteem through the celebration of personal language, faith, belief and culture, and raising awareness that there are different texts used in books;</li> <li>• Displays reflecting a range of cultures and beliefs;</li> <li>• Use of stories:               <ul style="list-style-type: none"> <li>– From a range of cultures / faith backgrounds;</li> <li>– To develop self-worth;</li> <li>– For a purpose behind the story, either as a story demonstrating a culture / faith background or about a festival / celebration or containing concepts which may need to be developed such as the idea of a special place.</li> </ul> </li> <li>• Encouraging support from parents / carers from all faiths and cultures.</li> </ul>

**AREAS OF LEARNING LINKS:**

Three prime areas of learning; personal, social and emotional development, communication and language and physical development should be identified.

Four specific areas in which the prime skills are applied: literacy, mathematics, expressive arts and design, and understanding the world.

**How does this link with KS1 R.E?**

- Understanding that religious belief is an important part of some people's lives;
- Familiarity with dress, food, celebrations related to different faiths;
- Understanding that books can be written in different languages as a foundation for studying holy books.

## Example Booklist: self and others

Title, Author, etc	What is it about?	Possible themes
<b>All the colours of the earth</b> by Sheila Hamanaka Published by Morrow 0-688-11131-9	Human diversity – glorying in the range of people in the world through its children.	<ul style="list-style-type: none"> <li>• Difference</li> </ul>
<b>Amber's other grandparents</b> by Peter Bonnici Published by Bodley Head 0-370-30671-6	A little girl from a mixed race family meeting one set of grandparents for the first time.	<ul style="list-style-type: none"> <li>• Who am I?</li> <li>• Families</li> </ul>
<b>Jennifer has two daddies</b> by P. Galloway Published by Women's press 0-88961-095-9	A story about step-families and how a little girl comes to terms with understanding that both her fathers love her.	<ul style="list-style-type: none"> <li>• Families</li> <li>• Relationships</li> </ul>
<b>Clever Sticks</b> by Bernard Ashley Published by Collins	Human diversity – being clever	<ul style="list-style-type: none"> <li>• Individual worth</li> </ul>
<b>Nothing</b> by Mick Inkpen Published by Hodder 0-340-65674-	A sense of belonging	<ul style="list-style-type: none"> <li>• Everyone is important</li> </ul>
<b>Tell me again about the night I was born</b> by Jamie Lee Curtis, Scholastic 0-590-111477	Living in different family units – adoption	<ul style="list-style-type: none"> <li>• Families</li> <li>• Relationships</li> </ul>
<b>Loving</b> by Ann Morris Published by Mulberry Books 0 068811361 33	A book showing loving relationships around the world	<ul style="list-style-type: none"> <li>• Families</li> <li>• World family</li> </ul>
<b>The best loved bear</b> by Diana Noonan Published by Picture Hippo 0-590-55851-X £3.99	All the children bring their bears for the competition – which one will win?	<ul style="list-style-type: none"> <li>• Special things</li> <li>• Love</li> </ul>
<b>Something Else</b> by Kathryn Cave & Chris Riddell Puffin 0-14-054907-2	Being different and belonging.	<ul style="list-style-type: none"> <li>• Difference</li> </ul>
<b>Amazing Grace</b> by Hoffman & Binch Frances Lincoln 0-7112-0699-6	Grace learns about challenging the barriers of difference	<ul style="list-style-type: none"> <li>• Gender, race</li> </ul>

## Children should know and understand: the symbolism and rituals which are part of everyday life

Expected Outcome	Look, listen and note	Examples of activities, opportunities and experiences
<ul style="list-style-type: none"> <li>• To enable the children to understand and appreciate that there are a variety of ways in which people live their lives;</li> <li>• To give children the opportunity to talk about why certain rituals are part of every day life and their values (e.g. washing hands before meals);</li> <li>• To enable the children to share how they live their lives and to learn to accept that there are many ways in which life may be lived;</li> <li>• To help the children learn that there are symbols which help people to lead their lives e.g. green and red men on the crossing.</li> </ul>	<ul style="list-style-type: none"> <li>• Children understand that some members of the group have rituals in their lives which have religious meaning;</li> <li>• Children should see and understand that some symbols relate particularly to faith communities, e.g. outside a place of worship telling you the purpose of that building.</li> </ul>	<ul style="list-style-type: none"> <li>• Provide opportunities to talk about everyday routines that we perform as individuals or in groups, e.g. bedtime rituals or family prayers;</li> <li>• Provide photographs and symbols around the room to develop awareness that symbols convey meanings;</li> <li>• Focus on rituals associated with festivals, including foods;</li> <li>• Discuss preparation rituals necessary before different activities e.g. aprons on before sand / wet play;</li> <li>• Share stories about getting ready for festivals / family celebrations;</li> <li>• Possibly visit a place of worship to find out about a faith / family ritual e.g. a wedding.</li> </ul>

### AREAS OF LEARNING LINKS:

Three prime areas of learning; personal, social and emotional development, communication and language and physical development should be identified.

Four specific areas in which the prime skills are applied: literacy, mathematics, expressive arts and design, and understanding the world.

### How does this link with KS1 R.E?

- Rituals in religions, importance of 'being clean' before worship;
- Understanding that different religions have different rituals;
- Recognising that some practices are expressed differently in different religions, e.g. welcoming ceremonies;
- Understanding that religious symbols relate to different religions.

## Example Booklist: symbolism and rituals

Title, Author, etc	What is it about?	Possible themes
<b>Welcoming babies</b> by M B Knight Published by Tilbury House 0-88448-123-9	How special babies are and how they are greeted across the world and in different faiths	<ul style="list-style-type: none"> <li>• Special times</li> </ul>
<b>The Red Woollen Blanket</b> by Bob Graham Published by Walker 0-7445-1132 1	The relationship between a little girl and her comforter.	<ul style="list-style-type: none"> <li>• Special things</li> </ul>
<b>Chatting</b> by Shirley Hughes Published by Walker 0 7445 3248 5	Importance of bedtime ritual	<ul style="list-style-type: none"> <li>• Special times routines</li> </ul>
<b>Rhymes around the day</b> by Jan Ormerod Published by Kestrel 0-7226 5808	The day told through rhyme and pictures	<ul style="list-style-type: none"> <li>• Everyday rituals</li> </ul>
<b>Lights for Gita</b> by Rachna Gilmore Published by Second Story Press 0-929005-61-9	Gita celebrates her festival of light	<ul style="list-style-type: none"> <li>• Special times</li> </ul>
<b>Can't You Sleep Little Bear?</b> by Martin Waddell Published by Walker 07445 1316 2	The baby bear's bedtime rituals	<ul style="list-style-type: none"> <li>• Special times in the day</li> </ul>
<b>Peepo</b> by Janet & Allan Ahlberg Published by Picture Puffin 0-14-050384-6	Going through the baby's day	<ul style="list-style-type: none"> <li>• Routines</li> </ul>
<b>Eat Up Gemma</b> by Sarah Hayes Published by Walker 07445-13228-6	Mealtimes when Gemma doesn't want to eat her dinner	<ul style="list-style-type: none"> <li>• Routines</li> </ul>
<b>Lucy's Sunday</b> by Margaret Barratt Published by Heinemann 0 435 30401 1	How Lucy and her family spend every Sunday	<ul style="list-style-type: none"> <li>• Special times</li> </ul>

## Children should know and understand: the significance of living things

Expected Outcome	Look, listen and note	Examples of activities, opportunities and experiences
<ul style="list-style-type: none"> <li>• To encourage children to learn about their world;</li> <li>• To help the children develop a sense of the pattern in nature;</li> <li>• Children to further develop knowledge and understanding of living things and have the opportunity to look closely at similarities, differences, pattern &amp; change;</li> <li>• For the children to develop a caring and responsible attitude to living things;</li> <li>• Children to be provided with opportunities to experience awe &amp; wonder.</li> </ul>	<ul style="list-style-type: none"> <li>• Children to begin to reflect on attitudes to life, living things and the world;</li> <li>• Children begin to become aware of the cycle of life and death;</li> <li>• Children respond to significant experiences, showing a range of feelings;</li> <li>• Children develop caring attitudes.</li> </ul>	<ul style="list-style-type: none"> <li>• Provide a range of natural objects reflecting seasonal and growth changes, life and death;</li> <li>• Create opportunities to plant, observe and care for living things;</li> <li>• Organise visits to school grounds, parks gardens, farms etc;</li> <li>• Display attractive posters and books;</li> <li>• Use natural things in the classroom wherever possible;</li> <li>• Tell stories relating to care of pets, plants and the natural world.</li> </ul>

### AREAS OF LEARNING LINKS:

Three prime areas of learning; personal, social and emotional development, communication and language and physical development should be identified.

Four specific areas in which the prime skills are applied: literacy, mathematics, expressive arts and design, and understanding the world.

### How does this link with KS1 R.E?

- KS1 work on Faith beliefs about respect for nature and all life.
- Beliefs regarding the creation of the world.

## Example Booklist: living things

Title, Author, etc	What is it about?	Possible themes
<b><i>God's world makes me feel so little</i></b> by Helen Caswell Published by Scripture Union 0-86201-501-4	Tiny Creatures	<ul style="list-style-type: none"> <li>• Wonder of the world</li> </ul>
<b><i>The world that Jack built</i></b> by Ruth Brown Published by Anderson Press 0-86264-269-8	Pollution	<ul style="list-style-type: none"> <li>• Caring for the world</li> </ul>
<b><i>Dogger</i></b> by Shirley Hughes Published by Picture Lion 0 00 661464 7	Dave loses Dogger – his favourite toy. How will he cope?	<ul style="list-style-type: none"> <li>• Loss</li> <li>• Sacrifice</li> </ul>
<b><i>Leaving Mrs. Ellis</i></b> by C. Robinson Published by Bodley Head 0-370-31856-0	Anxieties about moving on from a well-known teacher	<ul style="list-style-type: none"> <li>• Loss</li> <li>• Special people</li> </ul>
<b><i>Come back Grandma</i></b> by Sue Limb Published by Bodley Head 0-370-31807-2	How much Grandma is missed and the links of family relationships	<ul style="list-style-type: none"> <li>• Loss</li> <li>• Special people</li> </ul>
<b><i>I'll always love you</i></b> by Hans Wilhelm Published by Hodder & Stoughton 0-340-401532	How much a relationship continues to matter after a bereavement.	<ul style="list-style-type: none"> <li>• Special relationships</li> <li>• Loss</li> </ul>
<b><i>In the small, small pond</i></b> by Denise Fleming Published by Red Fox 0 09 943181 5	A small pond but very busy	<ul style="list-style-type: none"> <li>• Diversity of nature</li> </ul>
<b><i>The very worried sparrow</i></b> by Meryl Doney Published by Scripture Union 0 7459 23445	The sparrow worries about so many things and then discovers that God has been looking after everything all the time.	<ul style="list-style-type: none"> <li>• Everything in nature is important</li> </ul>
<b><i>The very hungry caterpillar</i></b> by Eric Carle Published by Puffin 0 14 050087 1	The miracle of growth and change	<ul style="list-style-type: none"> <li>• Changes</li> </ul>
<b><i>Lucy's Rabbit</i></b> by Jennifer Northway Published by Picture Hippo 0-590-13546-5	Looking after a Rabbit	<ul style="list-style-type: none"> <li>• Caring for animals</li> </ul>

# Right and wrong, fairness and justice

## Children should know and understand: about right and wrong and fairness and justice

Expected Outcome	Look, listen and note	Examples of activities, opportunities and experiences
<ul style="list-style-type: none"> <li>• To encourage children to understand that there is a need for agreed values and codes of behaviour for groups of people;</li> <li>• To encourage the development of appropriate behaviour patterns;</li> <li>• To encourage self-discipline;</li> <li>• To help children to explore and express their feelings and interact positively with each other;</li> <li>• For the children to foster the development of a sense of responsibility;</li> <li>• To help children to realise the effect of their words and actions on themselves and others.</li> </ul>	<ul style="list-style-type: none"> <li>• Children develop respect for themselves and each other;</li> <li>• Developing respect for each other's property e.g. by discussion about looking after equipment and reasons why;</li> <li>• Children will begin to learn about different rules e.g. faith rules;</li> <li>• Children to begin to find out how faith communities work;</li> <li>• Children to develop positive attitudes towards faith rules e.g. those about food laws or faith dress conventions.</li> </ul>	<ul style="list-style-type: none"> <li>• Create opportunities for sharing and taking turns e.g. in games or on outside equipment;</li> <li>• When playing games, encouraging an understanding that they won't always win;</li> <li>• Provide adult intervention to encourage a sense of responsibility by challenging, praising, rewarding and reminding about behaviour;</li> <li>• Verbalise everyday rules e.g. 'their turn now' to establish reasons for behaviour;</li> <li>• Encouraging children to say sorry when necessary and to accept apologies from others readily;</li> <li>• At festival times, share foods appropriate to the faith and talk about those foods that are not permitted;</li> <li>• Try on religious dress items (e.g. prayer hats) and talk about why they are worn.</li> </ul>

### AREAS OF LEARNING LINKS:

**1 prime** – Personal, Social and Emotional Development;

**1 specific** – Understanding of the World

### How does this link with KS1 R.E?

- Understanding that communities have rules and that when rules are broken you make yourself and other people unhappy;
- Early knowledge of some faith rules e.g. Do not steal.

## Example Booklist: right and wrong, fairness and justice

Title, Author, etc	What is it about?	Possible themes
<b><i>The Lost Sheep</i></b> by Butterworth & Inkpen Published by Harper Collins 0-55-102873-4	Story told by Jesus as a parable. A shepherd loses a sheep and searches everywhere until he finds it.	<ul style="list-style-type: none"> <li>• Everyone's important</li> <li>• Lost &amp; found</li> </ul>
<b><i>Jamaica's Find</i></b> by Juanita Havill Published by Little, Mammoth 0-7497-0190-0	A little girl finds a toy and is uncertain what to do next.	<ul style="list-style-type: none"> <li>• Ownership</li> <li>• Selflessness</li> </ul>
<b><i>Janine and the new baby</i></b> by Iollette Thomas Published by Andre Deutsch 0 233 97916-6	Preparation for a new baby and then visiting it when it arrives.	<ul style="list-style-type: none"> <li>• Belonging</li> <li>• Families</li> <li>• Relationships</li> </ul>
<b><i>Will there be a lap for me?</i></b> by D. Corey Published by 0807591106	Anxieties before the new baby arrives	<ul style="list-style-type: none"> <li>• Feeling left out</li> </ul>
<b><i>Bad tempered Ladybird</i></b> by Eric Carle Pub. by Picture Puffin 0-14-050398-6	A ladybird's experiences as he learns to share.	<ul style="list-style-type: none"> <li>• Sharing</li> <li>• Keeping your temper</li> </ul>
<b><i>Titch</i></b> by Pat Hutchings Published by Puffin 0-14-050096-0	Titch learns that everyone is equally important.	<ul style="list-style-type: none"> <li>• Fairness and justice</li> </ul>
<b><i>Angry Arthur</i></b> , by H Oram Published by Red Fox 0-992-9001-4	Arthur has to learn what is acceptable behaviour.	<ul style="list-style-type: none"> <li>• Right and wrong</li> </ul>
<b><i>Little red hen</i></b> , by G. Rose Published by C.U.P. 0-521-47606-2	The hen's request for help is ignored and what happens next.	<ul style="list-style-type: none"> <li>• Fairness</li> </ul>
<b><i>This is the Bear</i></b> by S. Hayes & H. Craig Published by Walker Books 0-7445-3621-9	How the bear suffers because of the bad behaviour of the dog.	<ul style="list-style-type: none"> <li>• Consequences of your actions</li> </ul>
<b><i>Guess how much I love you</i></b> by Sam McBratney Published by Walker 0-7445-3224-8	Expressing feelings positively	<ul style="list-style-type: none"> <li>• Families</li> </ul>
<b><i>When the Teddy Bears came to stay</i></b> by Martin Waddell Published by Walker Books 0-7445-4763-6	Have the new baby and all the teddies given as presents taken over mum and dad?	<ul style="list-style-type: none"> <li>• Families</li> <li>• Relationships</li> </ul>

## Examples from the Non-Statutory National Framework for Religious Education that link to this guidance adapted to match the latest EYFS advice:

### Prime areas of learning in the EYFS: Personal, social and emotional development

#### Examples of Religious Education-related experiences and opportunities

- Children use some stories from religious traditions as a stimulus to reflect on their feelings and experiences and explore them in various ways;
- Using a story as a stimulus, children reflect on the words and actions of characters and decide what they would have done in a similar situation. They learn about the story and its meanings through activity and play;
- Using role-play as a stimulus, children talk about some of the ways that people show love and concern for others and why this is important;
- Children think about issues of right and wrong and how humans help one another.

#### Example of an activity

In the context of a learning theme to do with 'growing' or 'the natural world', children encounter the parable of the mustard seed. They look at and talk about some tiny seeds and the teacher tells the parable,

putting it into context as a story Jesus told. The teacher emphasises how, in the story, the tree that grew from the little seed became a safe home for birds. Children talk about what helps them to feel safe. They take a walk to look at trees and touch trees and think about how they should look after them. They plant, grow and take care of vegetables, plants and flowers they have grown from a seed.

They talk about what it would be like to fly up into the branches. They explore ways of moving and respond to music, growing like a seed. They produce shared or independent writing on what they would like to grow into. They discuss what happens as they grow and observe changes in their body over time. Through these experiences, children become more aware of themselves, for example of the concepts 'I am growing', 'I need to feel safe'. They respond to the significant experiences of exploring a story and wonder at the growth of seeds. They learn to understand their responsibility to the natural world and begin to consider beliefs about Jesus.

### Prime Area (EYFS): communication and language and Specific Area: literacy

Examples of Religious Education related experiences and opportunities

- Children have opportunities to respond creatively, imaginatively and meaningfully to memorable experiences;

- Using a religious celebration as a stimulus, children talk about the special events associated with the celebration;
- Through artefacts, stories and music, children learn about important religious celebrations.

#### Example of an activity

In the context of a learning theme to do with 'books' or 'favourite stories', children look at a child's Haggadah and are encouraged to ask questions about it. They are told that the book belongs to a Jewish child who is celebrating Passover. The story of Passover is briefly told. Children are invited to think about their favourite books. The teacher talks about the child learning Hebrew and having an important job to do at the celebration meal. Children think about where and how they learn and how it feels to do something really well. They learn the words 'Jewish' and 'Hebrew'. They use language in role-playing a family meal. They look at and talk about a variety of dual-language books, share other old stories from both oral and written traditions and make a class book based on a favourite story or a celebration they have shared. A questions board is set up for children to record any questions that come into their heads. Through these experiences, they learn about the importance of story and sacred texts in religion, develop respect for the beliefs and values of others and extend their vocabulary.

## Specific Area (EYFS); Understanding of the world

### Examples of Religious Education–related experiences and opportunities

- Children ask and answer questions about religion and culture, as they occur naturally within their everyday experiences.;
- Children visit places of worship;
- They listen to and respond to a wide range of religious and ethnic groups;
- They handle artefacts with curiosity and respect;
- Having visited a local place of worship, children learn new words associated with the place, showing respect.

### Example of an activity

In the context of a learning theme to do with ‘buildings’ or ‘special places’, children are shown a selection of pictures. They then learn about three different places where children go with their families to worship God: a church, the Golden Temple and a mosque.

Children are invited to talk about the pictures of places of worship, looking for common and distinctive features. They talk about somewhere they have been that they will remember.

They go out and photograph significant places (and people) in the local area and display their pictures in school. They visit a place of worship and record what they see. They talk about building materials and how they are used. They look at patterns and create buildings with construction resources. They sort collections of and talk about photographs of buildings and they compare buildings in their local environment and far away, talking particularly about the local church, the Golden Temple and the mosque.

Through these experiences, children learn about the importance of places of worship, relating this to their own special places. They begin to be aware of their own cultures and beliefs and those of other people.

## Specific Area (EYFS); Expressive arts and design

### Examples of Religious Education–related experiences and opportunities

- Using religious artefacts as a stimulus, children think about and express meanings associated with the artefact;
- Children share their own experiences and feelings and those of others, and are supported in reflecting on them.

### Example of an activity

In the context of a learning theme to do with ‘water’, ‘journeys’ or ‘the natural world’, children look at a sealed pot that has water from the Ganges river inside it.

Once they know that the pot contains water, they are encouraged to imagine a wide, flowing river. They look at photographs or videos of rivers and waterfalls and talk about how water moves. They hear the story of the birth of the river Ganges (regarded by Hindus as sacred). The teacher emphasises that it is a story that helps some people imagine what God might be like. They look at photographs of Hindus bathing in the Ganges and talk about why the river is important to them. They are invited to think about their ideas about Heaven. In response to the story, they explore water through play, create rivers on the ground by pouring water and following the direction of the flow. They create a great river collage, using a variety of media. They explore different long flowing marks they can make with watery paint. They make a river dance, using lengths of coloured fabric and accompany it with percussion music.

Through these experiences, children develop their imagination through a variety of creative and expressive arts. They begin to think about the importance of water as a symbol in religion and why some people regard particular places as sacred.

# Key Stages 1 & 2

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## Range and Content

**Throughout Key Stage 1, pupils will explore Christianity and three other principal religions. Through these they learn about different beliefs about God / Ultimate Reality and the world around them. They should encounter and respond to a range of stories, artefacts and other religious materials. They learn to recognise that beliefs are expressed in a variety of ways, and begin to use specialist vocabulary. They begin to understand the importance and value of religion and belief, especially for other children and their families. Pupils should be encouraged to ask relevant questions and develop a sense of wonder about the world, using their imaginations. They should talk about what is important to them and others, valuing themselves, reflecting on their own feelings and experiences and developing a sense of belonging.**

The Agreed Syllabus places importance on the belief that in the Primary phase, pupils are able to find out more about their own faith and that of others around them.

This syllabus is constructed so that in Key Stage 1 pupils will find out about Christianity and three other major faiths and in Key Stage 2 they will study Christianity and all five other main faiths. From the

materials produced for the Primary phase, teachers should therefore select in Key Stage 1 the Part 1 elements of those 3 faiths that most represent the pupils in the school community to incorporate into their scheme of work alongside Christianity.

The content is organised into unit blocks, with key questions indicated that need to be addressed during the teaching of the content. There are also some worked up thematic units to be taught in these Key Stages which include content from Christianity and the option to find out more about the other faiths and Humanism.

## Knowledge, skills and understanding

### Attainment Target 1: Learning about religion

Pupils should be taught to:

- Explore a range of religious stories and sacred writings and talk about their meanings;
- Name and explore a range of celebrations, worship and rituals in religion, noting similarities where appropriate;
- Identify the importance, for some people, of belonging to a religion and recognise the difference this makes to their lives;
- Explore how religious beliefs and ideas can be expressed through the arts and communicate their responses;
- Identify and suggest meanings for religious symbols and begin to use a range of religious words.

### Attainment Target 2: Learning from religion

Pupils should be taught to:

- Reflect on and consider religious and spiritual feelings, experiences and concepts such as worship, wonder, praise, thanks, concern, joy and sadness;
- Ask and respond imaginatively to puzzling questions, communicating their ideas;
- Identify what matters to them and others, including those with religious commitments, and communicate their responses;
- Reflect on how spiritual and moral values relate to their own behaviour;
- Recognise that religious teachings and ideas make a difference to individuals, families and the local community.

## Breadth of study

During this key stage, pupils in Lambeth schools should be taught the knowledge, skills and understanding through the following areas of study:

### Religions and beliefs (see diagram on page 32)

- Christianity;
- Three other principal religions, one of which is a religious community with a significant local presence.

### and compulsory units

- Belonging / Who am I?;
- Celebrations.

Pupils will also bring other faiths and a secular worldview into the discussions in RE where they introduce this from their own experience.

## Themes

- **Believing:** what people believe about God, humanity and the natural world;
- **Story:** how and why some stories are sacred and important in religion;
- **Celebrations:** how and why celebrations are important in religion;
- **Symbols:** how and why symbols express religious meaning;
- **Leaders and teachers:** figures who have an influence on others locally, nationally and globally in religion;
- **Belonging:** where and how people belong and why belonging is important; myself: who I am and my uniqueness as a person in a family and community.

## Curriculum opportunities

During the key stage, pupils should be offered opportunities that are integral to their learning and enhance their engagement with the concepts, processes and content of the subject.

The curriculum should provide opportunities for pupils to:

- Visit places of worship and focus on symbols and feelings;
- Listen and respond to visitors from local faith communities;
- Use their senses and have times of quiet reflection;
- Use art and design, music, dance and drama to develop their creative talents and imagination;
- Share their own beliefs, ideas and values and talk about their feelings and experiences;
- Begin to use ICT to explore religions and beliefs as practised in the local and wider community.

**Throughout Key Stage 2, pupils will learn about Christianity and all five of the other principal religions, recognising the impact of religion and belief locally, nationally and globally. They should make connections between differing aspects of religion and consider the different forms of religious expression.**

Pupils will consider the beliefs, teachings, practices and ways of life central to religion and learn about sacred texts and other sources and consider their meanings. They should begin to recognise diversity in religion, learning about similarities and differences both within and between religions and beliefs and the importance of dialogue between them.

Pupils will also extend the range and use of specialist vocabulary. They will recognise the challenges involved in distinguishing between ideas of right and wrong, and valuing what is good and true.

Pupils should be given opportunity to communicate their ideas, recognising other people's viewpoints. They consider their own beliefs and values and those of others in the light of their learning in Religious Education.

## Knowledge, skills and understanding

### Attainment Target 1: Learning about religion

#### Pupils should be taught to:

- Describe the key aspects of religions, especially the people, stories and traditions that influence the beliefs and values of others;

- Describe the variety of practices and ways of life in religions and understand how these stem from, and are closely connected with, beliefs and teachings;
- Identify and begin to describe the similarities and differences within and between religions;
- Investigate the significance of religion in the local, national and global communities;
- Consider the meaning of a range of forms of religious expression, understand why they are important in religion and note links between them;
- Describe and begin to understand religious and other responses to ultimate and ethical questions;
- Use specialist vocabulary in communicating their knowledge and understanding;
- Use and interpret information about religions from a range of sources.

### Attainment Target 2: Learning from religion

Pupils should be taught to:

- Reflect on what it means to belong to a faith community, communicating their own and others' responses;
- Respond to the challenges of commitment both in their own lives and within religious traditions, recognising how commitment to a religion is shown in a variety of ways;
- Discuss their own and others' views of religious truth and belief, expressing their own ideas;
- Reflect on ideas of right and wrong and their own and others' responses to them;

- Reflect on sources of inspiration in their own and others' lives.

## Breadth of study

During this key stage, pupils in Lambeth schools should be taught the knowledge, skills and understanding through the following areas of study:

### Religions and beliefs (see diagram)

- Christianity;
- Five other principal religions including religious communities with a significant local presence.

### and compulsory units

- How did the World begin?;
- Weddings;
- Peace;
- The End of Life's Journey;
- Understanding Faith and Belief in Lambeth.

Pupils will also bring other faiths and a secular worldview into the discussions in RE where they introduce this from their own experience and where these are selected for study in the compulsory units.

## Themes

- **Beliefs and questions:** how people's beliefs about God, the world and others impact on their lives;
- **Teachings and authority:** what sacred texts and other sources say about God, the world and human life;
- **Worship, pilgrimage and sacred places:** where, how and why people worship, including at particular sites;
- **The journey of life and death:** why some occasions are sacred to believers, and what people think about life after death;
- **Symbols and religious expression:** how religious and spiritual ideas are expressed;
- **Inspirational people:** figures from whom believers find inspiration;
- **Religion and the individual:** what is expected of a person in following a religion or belief;
- **Religion, family and community:** how religious families and communities practice their faith, and the contributions this makes to local life;
- **Beliefs in action in the world:** how religions and beliefs respond to global issues of human rights, fairness, social justice and the importance of the environment.

## Curriculum opportunities

During Key Stage 2, pupils should be offered opportunities that are integral to their learning and enhance their engagement with the concepts, processes and content of the subject.

The curriculum should provide opportunities for pupils to:

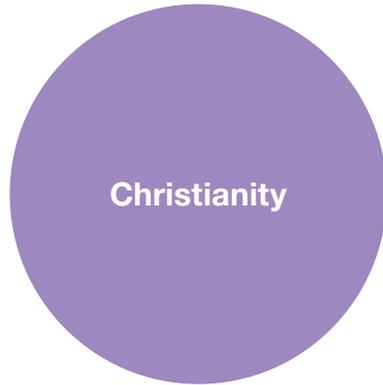
- Encounter religion through visitors and visits to places of worship, and focus on the impact and reality of religion on the local and global community;
- Discuss religious and philosophical questions, giving reasons for their own beliefs and those of others;
- Consider a range of human experiences and feelings;
- Reflect on their own and others' insights into life and its origin, purpose and meaning;
- Express and communicate their own and others' insights through art and design, music, dance, drama and ICT;
- Develop the use of ICT, particularly in enhancing pupils' awareness of religions and beliefs globally.

## Organising your scheme of work

The statutory faith content has been devised to fit allocated amounts of time, expressed as half terms or 6 sessions of an hour.

Whilst Christianity has been allocated the largest amount of content and has therefore been allocated more curriculum time, the five other major world faiths have each been allocated an equal amount of curriculum time with each other across the 2 Key Stages. The statutory content is described in outlines of units of work, which have been devised to organise content in such a way that they scaffold learning. The units need to be developed by teachers to address the key questions linked to each unit. These units do not explain how the content should be taught – this is for teachers to plan with activities and experiences fulfilling the key stage requirements described in the Programmes of Study, which has been adopted originally from national guidance, to meet the needs and abilities of their pupils.

## Key Stage 1



The Christianity content should be taught in the equivalent of 4 half termly units

**Plus:**

Teachers select 3 of the **Faith Part 1 components** (content equivalent to 2 half termly units each)

**Plus these statutory thematic units:**

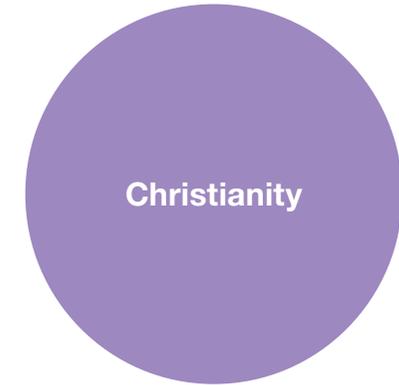
- Celebrations;
- Who am I? / Belonging.

(each planned to be taught over a half term)

## Faiths other than Christianity

<b>Part 1</b> 2 units	<b>Part 2</b> 2 units
<b>Part 1</b> 2 units	<b>Part 2</b> 2 units
<b>Part 1</b> 2 units	<b>Part 2</b> 2 units
<b>Part 1</b> 2 units	<b>Part 2</b> 2 units
<b>Part 1</b> 2 units	<b>Part 2</b> 2 units

## Key Stage 2



The Christianity content should be taught in the equivalent of 5 half termly units

**Plus:**

Teachers should incorporate the remaining Faith Part 1 and 2 sections

**Plus these statutory units:**

- How did the world begin?;
- Weddings;
- Peace;
- The end of life's journey;
- Understanding Faith and Belief in Lambeth.

(each to be taught over a half term)

## Two Examples of organising a Key Stage 1 and 2 scheme of work

### Example Scheme of Work 1

Year	Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
1	Who am I? / Belonging	Christianity 1	Judaism 1	Christianity 2	Islam 1	Islam 2
2	Hinduism 1 <b>Hinduism Visit</b>	Celebrations	Judaism 2	Christianity 3	Hinduism 2	Christianity 4 <b>Christianity Visit</b>
3	How did the World Begin?	Buddhism 1	Christianity 5	Sikhism 1	Sikhism 2	Judaism 3 <b>Judaism Visit</b>
4	Buddhism 2	Islam 3	Islam 4	Christianity 6 <b>Christianity Visit</b>	Sikhism 3 <b>Sikhism Visit</b>	Sikhism 4
5	Hinduism 3	Peace <b>Black History Month focus and Buddhism Visit</b>	Hinduism 4	Christianity 7	Weddings	Christianity 8
6	Buddhism 3	Christianity 9	Judaism 4	The End of Life's journey <b>Islam Visit</b>	Buddhism 4	Understanding Faith and Belief in Lambeth <b>Faith Trail</b>

This school, that has a high proportion of Muslim and Hindu pupils, has selected Judaism, Islam and Hinduism to teach alongside Christianity and the Key Stage 1 units in Key Stage 1.

The remainder of the statutory content has been planned into the Key Stage 2 curriculum map. Learning outside the classroom experiences have also been planned to support and enrich the curriculum.

## Example Scheme of Work 2

Year	Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
1	Who am I? / Belonging	Christianity 1 <b>Christianity Visit</b>	Sikhism 1	Christianity 2	Islam 1	Islam 2
2	Hinduism 1	Celebrations <b>Hinduism Visit</b>	Judaism 2	Christianity 3	Hinduism 2	Christianity 4
3	How did the World Begin?	Judaism 1	Christianity 5	Judaism 2	Buddhism 1	Buddhism 2
4	Judaism 3 <b>Judaism Visit</b>	Hinduism 3	Islam 3	Christianity 6 <b>Christianity Visit</b>	Sikhism 3 <b>Sikhism Visit</b>	Sikhism 4
5	Hinduism 4	Peace <b>Black History Month focus and Buddhism Visit</b>	Islam 4	Christianity 7	Judaism 4	Weddings <b>Christianity Visit</b>
6	Christianity 8	Buddhism 3	Christianity Visit	The End of Life's journey	Buddhism 4	Understanding Faith and Belief in Lambeth <b>Islam Visit or Faith trail</b>

In this school, where there are several Sikh, Hindu and Muslim pupils, those faiths are selected for Key Stage 1. Learning outside the classroom experiences have again been indicated to support and enrich the curriculum.

# Key Stage 1 & 2 Statutory Faith Content

<b>Buddhism</b> .....	<b>36</b>
<b>Christianity</b> .....	<b>37</b>
<b>Hinduism</b> .....	<b>40</b>
<b>Islam</b> .....	<b>41</b>
<b>Judaism</b> .....	<b>42</b>
<b>Sikhism</b> .....	<b>43</b>

## Buddhism

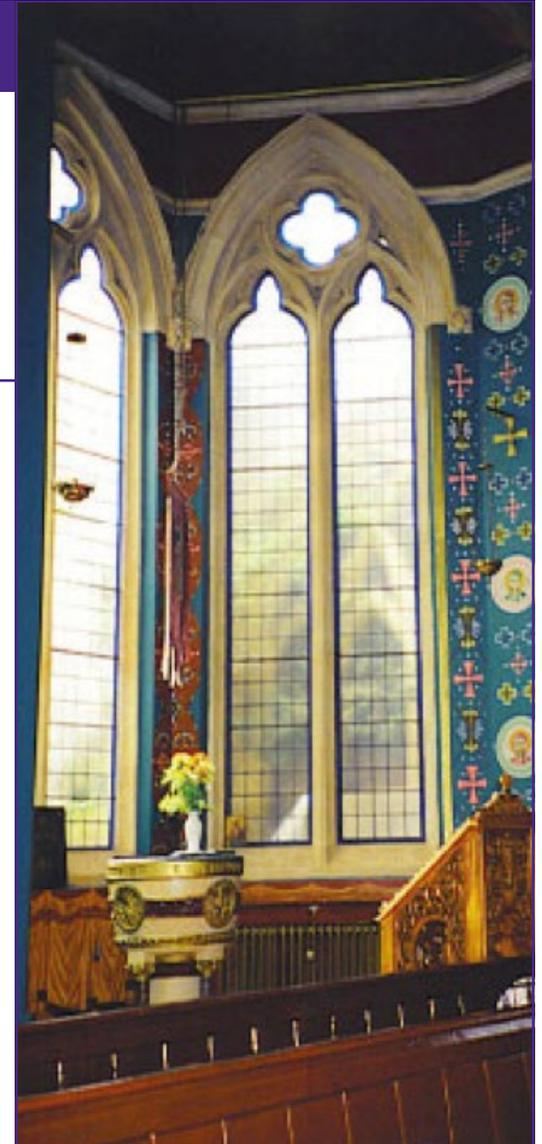
Unit 1: The Buddha	Unit 2: Living as a Buddhist	Unit 3: Following the Buddha's Teaching	Unit 4: The Buddhist Community Worldwide
<p><b>Key Questions:</b></p> <ul style="list-style-type: none"> <li>• What is a Buddha?</li> <li>• How did the Buddha teach that people should live?</li> </ul>	<p><b>Key Questions:</b></p> <ul style="list-style-type: none"> <li>• What is the importance of a temple or a Buddhist centre?</li> <li>• Why do Buddhists have images of the Buddha?</li> </ul>	<p><b>Key Questions:</b></p> <ul style="list-style-type: none"> <li>• What is the importance of a temple or a Buddhist centre?</li> <li>• Why do Buddhists have images of the Buddha?</li> </ul>	<p><b>Key Questions:</b></p> <ul style="list-style-type: none"> <li>• Which places have special meaning to Buddhists?</li> <li>• What might Buddhists gain from visiting these places?</li> <li>• How do Buddhists try to live a good life?</li> </ul>
<p><b>The Buddha</b></p> <ul style="list-style-type: none"> <li>• The Buddha's search for truth;</li> <li>• Buddha means the 'awakened one'. He was a human being who 'woke up' from the 'sleep of confusion' and became aware of the truth. The Buddha became free of suffering and was able to help others to 'awaken themselves';</li> <li>• Teachings of the Buddha;</li> <li>• The Four Noble Truths. People should work at becoming kind, compassionate, generous, truthful;</li> <li>• People should try not to hurt any living thing, take things that are not given and try to be honest and straightforward;</li> <li>• Story of Siddhartha and the Swan.</li> </ul>	<p><b>The Buddhist Community – The Sangha</b></p> <ul style="list-style-type: none"> <li>• Members of Buddhist communities support one another. They are communities of spiritual friends;</li> <li>• Members try to follow the example of the Buddha and his teachings e.g: <ul style="list-style-type: none"> <li>– The Noble Eight Fold Path;</li> <li>– The Five Moral precepts;</li> <li>– The Story of The King's Elephant – moral: keeping good company matters.</li> </ul> </li> </ul> <p><b>Places of devotion and worship (puja)</b></p> <p><b>The home shrine</b></p> <ul style="list-style-type: none"> <li>• Used for personal Buddhist practice;</li> <li>• Generally with an image(s) of the Buddha;</li> <li>• Buddhists meditate to help them understand the Buddha's teachings.</li> </ul>	<p><b>The Buddha</b></p> <ul style="list-style-type: none"> <li>• Buddha is the perfect example of what people can become;</li> <li>• The Noble Eightfold Path;</li> <li>• Symbols, e.g. the wheel and lotus. The Dharma (Buddhist teachings);</li> <li>• Story that illustrates Buddhist values – The Monkey King;</li> <li>• All Buddhists try to learn and practice the Dharma. This is the teaching and practice that leads to awakening.</li> </ul> <p><b>Temples or Buddhist Centres</b></p> <ul style="list-style-type: none"> <li>• Buddhists meditate together, and can work for the benefit of the community;</li> <li>• Sacred spaces, where removal of shoes shows respect;</li> <li>• May contain a shrine with an image(s) of the Buddha or examples of sacred text;</li> <li>• Buddhist teachings and courses are given and sacred texts recited.</li> </ul> <p><b>Vaisakha Puja or Vesak / Wesak</b></p> <ul style="list-style-type: none"> <li>• Festival remembering the life, enlightenment and teaching of the Buddha.</li> </ul>	<p><b>Buildings and Places in the wider world</b></p> <p><b>Pilgrimage</b></p> <ul style="list-style-type: none"> <li>• Investigate these places of pilgrimage, stories associated with them and their significance;</li> <li>• e.g. Lumbini – birthplace of Buddha;</li> <li>• Bodhgaya – place of enlightenment;</li> <li>• Deer Park at Sarnath – first teachings of Buddha;</li> <li>• Kushinagar – where he passed away.</li> </ul>

## Christianity – Key Stage 1

Unit 1: Jesus' birth and Christmas	Unit 2: Jesus the teacher	Unit 3: Easter and Symbols	Unit 4: A Local Church
<p><b>Key Questions:</b></p> <ul style="list-style-type: none"> <li>• What do Christians remember at Christmas?</li> <li>• What do Christians believe about Jesus?</li> <li>• Why is the Bible important to Christians?</li> </ul>	<p><b>Key Questions:</b></p> <ul style="list-style-type: none"> <li>• What values do Christians believe Jesus taught?</li> <li>• How do Christians believe Jesus taught them these values?</li> </ul>	<p><b>Key Questions:</b></p> <ul style="list-style-type: none"> <li>• What do symbols of Easter represent?</li> <li>• How do symbols and symbolic actions show the importance of Easter for Christians?</li> </ul>	<p><b>Key Questions:</b></p> <ul style="list-style-type: none"> <li>• What happens in a Christian place of worship?</li> <li>• How does a place of worship help Christians to remember their beliefs about Jesus?</li> <li>• How do Christians try to follow Jesus' example?</li> </ul>
<p><b>Beliefs</b></p> <p>Christians believe that Jesus is God's Son</p> <ul style="list-style-type: none"> <li>• Christian celebrations;</li> <li>• Christmas is the celebration of Jesus' birth which shows he is special for Christians;</li> <li>• The Bible is a special book:             <ul style="list-style-type: none"> <li>– Different from other books;</li> <li>– It contains stories about the birth and life of Jesus.</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• Jesus' teaching and life give Christians the perfect example;</li> <li>• There are stories about Jesus which develop Christian values:             <ul style="list-style-type: none"> <li>– Zacchaeus.</li> </ul> </li> <li>• Jesus told stories about forgiveness and love:             <ul style="list-style-type: none"> <li>– The Lost Son;</li> <li>– The Good Samaritan.</li> </ul> </li> <li>• Jesus taught the two greatest Commandments are 'Love God' and 'Love your neighbour';</li> <li>• The Bible is a special book:             <ul style="list-style-type: none"> <li>– Christians read it to learn about Jesus.</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• The story of Jesus' death and resurrection emphasises the idea that Jesus is special for Christians;</li> <li>• Jesus washing feet and sharing food with his friends – some of whom let him down.</li> </ul> <p><b>Symbols</b></p> <ul style="list-style-type: none"> <li>• Cross and egg;</li> <li>• Symbols of Easter e.g. palm crosses, Easter gardens, colours of vestments and candles;</li> <li>• Symbolic actions: washing feet on Maundy Thursday;</li> <li>• Christians share food together to recall Jesus' last meal with his friends.</li> </ul>	<p><b>Through finding out about a local church:</b></p> <ul style="list-style-type: none"> <li>• Most Christians keep Sunday as a special day;</li> <li>• There are many places where Christians worship together, read the Bible, sing and pray one or more times weekly;</li> <li>• Leaders of the service and community e.g. priests, ministers, elders;</li> <li>• Objects and symbols in buildings;</li> <li>• Important ceremonies e.g. welcoming / dedication / infant baptisms, weddings;</li> <li>• Christians try to follow the example of Jesus by caring for others, e.g. the elderly and those less fortunate, e.g. at Harvest, through charities and food banks.</li> </ul>

## Christianity – Key Stage 2

Unit 5: The Bible	Unit 6: Local Christian places of worship	Unit 7: Who was Jesus? – Human and Divine
<p><b>Key Questions:</b></p> <ul style="list-style-type: none"> <li>• How do Christians use the Bible?</li> <li>• What is the relationship between the life of Jesus and the Old and New Testaments?</li> <li>• What does the Bible contain?</li> <li>• How does using the Bible help Christians to grow in their faith?</li> </ul>	<p><b>Key Questions:</b></p> <ul style="list-style-type: none"> <li>• Why are there different places of worship for Christians?</li> <li>• What similarities are there in what Christians believe?</li> <li>• How does coming together help Christians to grow in their faith?</li> </ul>	<p><b>Key Questions:</b></p> <ul style="list-style-type: none"> <li>• Who do Christians believe Jesus to be?</li> <li>• What evidence do Christians base their beliefs upon?</li> <li>• What meaning does the life and death of Jesus have for Christians.</li> </ul>
<ul style="list-style-type: none"> <li>• A source of Christian belief and teaching – some Christians read the Bible every day and find it helpful for their everyday lives;</li> <li>• The Old and New Testaments include many books with different genres; these include history, law, songs; Gospels and letters;</li> <li>• The Gospel stories tell about events in Jesus’ life;</li> <li>• Jesus’ teaching about the Kingdom of God in parables: The Lost Sheep;</li> <li>• Ten Commandments with particular focus on the two greatest commandments.</li> </ul>	<p>Through finding out about a second local place of worship:</p> <ul style="list-style-type: none"> <li>• Special places for Christians;</li> <li>• There are many different types of Christian places of worship;</li> <li>• Belonging to a group and sharing activities with others is important and meaningful;</li> <li>• Worship includes the use of stillness and silence for reflection;</li> <li>• Reasons why people pray;</li> <li>• The Lord’s Prayer;</li> <li>• The Bible (a source of Christian belief and teaching) used in services.</li> </ul>	<p><b>God:</b></p> <ul style="list-style-type: none"> <li>• Father, Son and Holy Spirit;</li> <li>• Christmas – Jesus’ birth;</li> <li>• Choosing 12 disciples and friends;</li> <li>• Jesus’ temptations;</li> <li>• Jesus’ baptism;</li> <li>• Miracles and acts of healing e.g. ‘Stilling the storm’, ‘The four friends’ or ‘Healing a leper’;</li> <li>• Easter – Jesus’ death, resurrection and afterwards;</li> <li>• Christians believe Jesus’ life and death helps them have a relationship with God.</li> </ul>



## Christianity – Key Stage 2

Unit 8: Christian Festivals	Unit 9: Leading a Christian life	
<p><b>Key Questions</b></p> <ul style="list-style-type: none"> <li>• How do festivals help Christians to remember Jesus and His teachings?</li> <li>• What happens in places of worship to help Christians understand the meaning behind their festivals?</li> </ul>	<p><b>Key Questions:</b></p> <ul style="list-style-type: none"> <li>• How do Christians follow Jesus and His teachings in their daily lives?</li> <li>• What Christian values guide the actions of the people and organisations studied?</li> <li>• What are the challenges of living a Christian life today?</li> </ul>	
<p><b>The Church has its own calendar with special names for certain times of the year:</b></p> <ul style="list-style-type: none"> <li>• Times associated with Jesus’ life; how Christians understand and celebrate these events – Christmas and Easter;</li> <li>• Times of reflection: Advent and Lent – Jesus’ temptation;</li> <li>• Sharing the Lord’s Supper;</li> <li>• Pentecost.</li> </ul>	<p>Commitment, belonging and belief in the special presence of God during significant life events, e.g. weddings.</p> <p>Example of at least one person and one charitable organisation that exemplifies Christianity in action.</p> <p>Encounter with one local Christian to share how their life is led by faith.</p>	

Content organised into non-statutory units

## Hinduism

Part 1: Unit 1 – Diwali	Part 1: Unit 2 – Worship	Part 2: Unit 3 – Hindu life	Part 2: Unit 4 – God and beliefs
<p><b>Key Questions:</b></p> <ul style="list-style-type: none"> <li>• What understanding do Hindus have about God?</li> <li>• What do stories at Diwali explain about God?</li> <li>• What is the role of a Hindu temple in a Hindu's life?</li> </ul>	<p><b>Key Questions:</b></p> <ul style="list-style-type: none"> <li>• What is the importance of families in Hinduism?</li> <li>• Why are honesty and truthfulness important in Hinduism?</li> <li>• How do Hindus pray at home and in the Temple?</li> </ul>	<p><b>Key Questions:</b></p> <ul style="list-style-type: none"> <li>• Why is the natural world important to a Hindu?</li> <li>• How does belief about creation lead to vegetarianism and ahimsa?</li> </ul>	<p><b>Key Questions:</b></p> <ul style="list-style-type: none"> <li>• How do Rama and Krishna help Hindus to understand God?</li> <li>• What stories do you know that help Hindus to learn about right and wrong or evil or good?</li> <li>• What does it mean to be a Hindu?</li> </ul>
<p><b>Hindus believe in one God</b></p> <ul style="list-style-type: none"> <li>• Represented through different names and forms e.g. Rama Ganesh, Hanuman, Lakshmi;</li> <li>• God has visited earth at different times in different forms to help people: Rama;</li> <li>• Stories on the theme of good and evil connected to Rama and Sita recalled at Diwali;</li> <li>• Stories are found in the Ramayana.</li> </ul> <p><b>Worship at Diwali</b></p> <ul style="list-style-type: none"> <li>• The Hindu Mandir;</li> <li>• Respect shown by sitting on the floor;</li> <li>• The shrine;</li> <li>• The Aarti ceremony;</li> <li>• Puja.</li> </ul>	<p><b>The Hindu Home</b></p> <ul style="list-style-type: none"> <li>• Respect for all people and living things;</li> <li>• The importance of caring for others;</li> <li>• Importance of honesty and truthfulness;</li> <li>• Love and loyalty between member of the extended family;</li> <li>• Value of the relationship between brother and sister and the Festival of Raksha Bandhan;</li> <li>• Worship at home – the home shrine;</li> <li>• Namaste – symbol of respect and greeting.</li> </ul> <p><b>The Hindu Mandir</b></p> <ul style="list-style-type: none"> <li>• Worship in a Mandir;</li> <li>• The role of the Hindu priest;</li> <li>• The role of divine images;</li> <li>• Prashad (food offered, blessed and served after prayer).</li> </ul>	<p><b>The Environment</b></p> <ul style="list-style-type: none"> <li>• Beliefs about creation;</li> <li>• Aum / Om symbol;</li> <li>• Attitudes towards animals, especially cows / bulls;</li> <li>• Ahimsa – the importance and reasons for non-violence and its implications e.g. vegetarianism, not hurting living things created by God.</li> </ul> <p><b>The World</b></p> <ul style="list-style-type: none"> <li>• Originally an Indian religion;</li> <li>• Hindus live in Great Britain and across the world and often keep links to India.</li> </ul>	<p><b>God</b></p> <ul style="list-style-type: none"> <li>• Forms of God include Krishna, Rama, Shiva, Ganesh;</li> <li>• God as Trimurti – 3 main images: Brahma, Vishnu and Shiva;</li> <li>• The universe and the endless cycle of creation, preservation and destruction;</li> <li>• Birth of Krishna (Janmashtami);</li> <li>• Stories: The Birth of Krishna, Krishna and Sudhama.</li> </ul> <p><b>The Life journey</b></p> <ul style="list-style-type: none"> <li>• What makes each person's unique identity?;</li> <li>• 4 ashramas;</li> <li>• Samskars – especially initiation (sacred thread);</li> <li>• marriage.</li> </ul>

## Islam

Part 1: Unit 1 – Prophet Muhammad (pbuh)	Part 1: Unit 2 – Five Pillars of Islam	Part 2: Unit 3 – Ramadan and Eid ul Fitr	Part 2: Unit 4 – Hajj – the journey of a lifetime
<p><b>Key Questions:</b></p> <ul style="list-style-type: none"> <li>• What is the profession of faith?</li> <li>• What do Muslims believe?</li> <li>• Why is Prophet Muhammad (pbuh) important to Muslims?</li> <li>• What is the Qur'an?</li> </ul>	<p><b>Key Questions:</b></p> <ul style="list-style-type: none"> <li>• What are the five pillars of Islam?</li> <li>• What does worship mean to Muslims?</li> <li>• How do Muslims show their respect for Allah in everyday life?</li> </ul>	<p><b>Key Questions:</b></p> <ul style="list-style-type: none"> <li>• Why do Muslims fast during Ramadan?</li> <li>• How does fasting help Muslims to grow closer to Allah and to each other?</li> <li>• What lessons can be learned from Ramadan by everyone?</li> <li>• How do Muslims celebrate Eid?</li> </ul>	<p><b>Key Questions:</b></p> <ul style="list-style-type: none"> <li>• What is a pilgrimage?</li> <li>• Why do Muslims go on Hajj?</li> <li>• Which stories are associated with the places on Hajj?</li> <li>• How does the Hajj make Muslims feel they are all part of one family?</li> </ul>
<p>Muslims believe in one God (Allah) and the Prophet Muhammad (pbuh) is the final Messenger.</p> <p>Stories from the life of the Prophet Muhammad (pbuh)</p> <ul style="list-style-type: none"> <li>• Revelation of the Qur'an;</li> <li>• The early Muslims;</li> <li>• Migration to Madinah.</li> </ul> <p><b>The Qur'an</b></p> <ul style="list-style-type: none"> <li>• The Qur'an is the holy book of Islam, written in Arabic;</li> <li>• The Qur'an must be treated with respect.</li> </ul> <p><b>Place of Worship</b></p> <ul style="list-style-type: none"> <li>• The Mosque;</li> <li>• The first call to prayer.</li> </ul>	<ol style="list-style-type: none"> <li>1. Shahadah – Declaration of faith</li> <li>2. Salah – Prayer</li> <li>3. Sawm – Fasting</li> <li>4. Zakat – Charity</li> <li>5. Hajj – Pilgrimage</li> </ol> <p><b>Worship of Allah</b></p> <p>Muslims serve Allah in many ways</p> <ul style="list-style-type: none"> <li>• Giving charity;</li> <li>• Daily Salah.</li> </ul> <p><b>The Muslim Home</b></p> <ul style="list-style-type: none"> <li>• Worship in the home.</li> </ul> <p><b>Living as a Muslim</b></p> <ul style="list-style-type: none"> <li>• The importance of good values for Muslims e.g. honesty, truthfulness and dressing modestly;</li> <li>• Respect for everyone;</li> <li>• Birth and naming of a baby – names chosen for their good meanings;</li> <li>• Keeping food requirements – halal.</li> </ul>	<p><b>Sawm</b></p> <ul style="list-style-type: none"> <li>• The importance of the month of Ramadan;</li> <li>• Qur'anic quotes about fasting;</li> <li>• Ramadan – a time to focus on Allah, being a good Muslim, charity, self-discipline and considering those who have less;</li> <li>• Fasting requirements;</li> <li>• Breaking the fast;</li> <li>• Worship during Ramadan.</li> </ul> <p><b>Eid ul Fitr</b></p> <p>Celebration of keeping the fast at its end. Zakat al Fitr (charity at Eid.)</p>	<p>Allah sent guidance through the Qur'an and his Prophets.</p> <p><b>The Ka'aba</b></p> <ul style="list-style-type: none"> <li>• First house of worship for God;</li> <li>• Prophets Ibrahim and Ismail (pbuh) built the Ka'aba;</li> </ul> <p>Hajj requirements, stories associated with the places of the Hajj.</p> <p><b>Eid ul Adha</b></p> <p>Festival that takes place the day after the gathering of pilgrims on Mount Arafat. A time for Muslims worldwide to celebrate.</p>

## Judaism

Part 1: Unit 1 – Shabbat – A day of rest	Part 1: Unit 2 – Festivals in Jewish Life	Part 2: Unit 3 – Abraham	Part 2: Unit 4 – Prayer and Worship of God
<p><b>Key Questions:</b></p> <ul style="list-style-type: none"> <li>• Why is Shabbat important to Jews?</li> <li>• Why do Jews visit the synagogue on Shabbat?</li> <li>• Why is it important to keep traditions / customs alive?</li> </ul>	<p><b>Key Questions:</b></p> <ul style="list-style-type: none"> <li>• How does what happens at each festival help to teach young Jews about their past?</li> <li>• What do these festivals show about the Jews' relationship with God?</li> </ul>	<p><b>Key Questions:</b></p> <ul style="list-style-type: none"> <li>• Why is Abraham important to Jews?</li> <li>• How does the Torah help Jewish people to understand what being Jewish means?</li> </ul>	<p><b>Key Questions:</b></p> <ul style="list-style-type: none"> <li>• How does the Shema tell Jews to keep their religion alive?</li> <li>• How does the role of a Jew change after their Bar / Bat Mitzvah?</li> <li>• Why are the home and synagogue equally important in Jewish life?</li> </ul>
<p><b>Shabbat – the Sabbath Day</b></p> <ul style="list-style-type: none"> <li>• Day of separation and different from other days; a day of rest and joy, remembering God creating and resting;</li> <li>• What happens?</li> <li>• Preparing for Shabbat;</li> <li>• Sunset candle lighting;</li> <li>• Blessings;</li> <li>• Shared meal – Kiddush;</li> <li>• Shabbat Table and customs;</li> <li>• Charity contributions (Tzedakah).*</li> </ul> <p><b>Synagogue</b></p> <ul style="list-style-type: none"> <li>• Jews attend Synagogue for prayer with the community on Shabbat.</li> </ul> <p><b>Havdalah and the end of Shabbat.</b></p> <ul style="list-style-type: none"> <li>• Spices, wine, plaited candle and the blessing of Shabbat taken into next week.</li> </ul>	<p><b>Succot (Sukkoth)</b></p> <ul style="list-style-type: none"> <li>• Festival of Tabernacles;</li> <li>• Celebration at home and in the synagogue;</li> <li>• Story retold;</li> <li>• Harvest.</li> </ul> <p><b>Passover (Pesach)</b></p> <ul style="list-style-type: none"> <li>• Story recalled: Moses and the Exodus from Egypt;</li> <li>• Celebration at home;</li> <li>• Symbolism and ritual of seder meal – questions from youngest child.</li> </ul> <p><b>Hanukkah</b></p> <ul style="list-style-type: none"> <li>• Story recalled of the miracle of the oil;</li> <li>• Celebration at home;</li> <li>• Symbolism of candle lighting and eating doughnuts.</li> </ul> <p><b>Purim</b></p> <ul style="list-style-type: none"> <li>• Story recalled of persecution and God saving His people;</li> <li>• Celebrations in the Synagogue;</li> <li>• Symbolism of food and actions.</li> </ul>	<p><b>Belief in one God</b></p> <ul style="list-style-type: none"> <li>• Abram / Abraham;</li> <li>• Abraham and one God;</li> <li>• Abraham and Isaac – obedience to God.</li> </ul> <p><b>Torah</b></p> <ul style="list-style-type: none"> <li>• Jewish sacred text;</li> <li>• Where stories about the Jews' relationship with God are found – the story of Abraham;</li> <li>• Written on a scroll in Hebrew;</li> <li>• Laws and rules;</li> <li>• Treated with respect, e.g. use of Yad.</li> </ul>	<p><b>The Shema</b></p> <ul style="list-style-type: none"> <li>• Said twice daily;</li> <li>• Preparing for prayer. – Philacteries, Tallit, Kippah;</li> <li>• The Shema in the Mezuzah – signifying a Jewish home.</li> </ul> <p><b>Synagogue</b></p> <ul style="list-style-type: none"> <li>• Ark;</li> <li>• Ner Tamid;</li> <li>• Torah portion read in services;</li> <li>• Minyan.</li> </ul> <p><b>Family celebrations</b></p> <ul style="list-style-type: none"> <li>• Bar / Bat Mitzvah.</li> </ul>

\* It is custom to put money in a **Tzedakah** box at a point in the weekday services as Orthodox Jews do not use money on Shabbat

**Sikhism**

Part 1: Unit 1 – Guru Nanak and his teachings	Part 1: Unit 2 – Sikh teaching and life	Part 2: Unit 3 – The Gurdwara and the Guru Granth Sahib – final and everlasting Guru	Part 2: Unit 4 – Belonging to the Sikh community
<p><b>Key Questions:</b></p> <ul style="list-style-type: none"> <li>• What do Sikhs believe about God?</li> <li>• What does Guru mean?;</li> <li>• What does it mean to be equal?</li> </ul>	<p><b>Key Questions:</b></p> <ul style="list-style-type: none"> <li>• How do the lives of Sikhs show they follow rules in their lives?;</li> <li>• What does worship mean to Sikhs?</li> </ul>	<p><b>Key Questions:</b></p> <ul style="list-style-type: none"> <li>• How is the Gurdwara a centre for worship and a place that demonstrates Sikh values?;</li> <li>• Why is the Guru Granth Sahib ‘The Everlasting Guru’?</li> </ul>	<p><b>Key Questions:</b></p> <ul style="list-style-type: none"> <li>• Why was Guru Gobind Singh important?;</li> <li>• What is the significance of the Amrit Ceremony?</li> </ul>
<p><b>The Gurus</b></p> <ul style="list-style-type: none"> <li>• There were 10 human Gurus;</li> <li>• Guru Nanak was the first Guru;</li> <li>• Guru Granth Sahib – last of the Gurus;</li> <li>• Guru Nanak’s life and teaching;</li> <li>• Guru Nanak’s teaching that all people are equal;</li> <li>• Celebration of Guru Nanak’s birthday.</li> </ul> <p><b>Beliefs about God</b></p> <ul style="list-style-type: none"> <li>• Sikhs believe in one God – symbolised by the Ik Onkar symbol;</li> <li>• God created all things.</li> </ul>	<p><b>Sikh Teaching</b></p> <p>The Gurus and the Guru Granth Sahib teach Sikhs how to live.</p> <ul style="list-style-type: none"> <li>• Three important rules to follow:             <ul style="list-style-type: none"> <li>– Work honestly;</li> <li>– Share food with the needy;</li> <li>– Remember God.</li> </ul> </li> </ul> <p>The Gurus showed how to put teachings into practice in their lives:</p> <ul style="list-style-type: none"> <li>• Story of Guru Gobind Singh and the Water Carrier, Bhai Ghanaya.</li> </ul> <p><b>Sikh Life</b></p> <ul style="list-style-type: none"> <li>• Special celebrations – Akhand Path;</li> <li>• Sikhs worship at home and in the Gurdwara;</li> <li>• The Guru Granth Sahib teaches Sikhs how to live;</li> <li>• Sikhs share and show that everyone is equal in the Gurdwara.</li> </ul>	<p><b>The Gurdwara</b></p> <ul style="list-style-type: none"> <li>• Centre for the community and place of prayer and worship;</li> <li>• Nishan Sahib and Khanda symbol;</li> <li>• Shoes removed, hair covered;</li> <li>• Role of Granthi;</li> <li>• Use of music;</li> <li>• Karah Prasad;</li> <li>• The Langar kitchen – free food for all;</li> <li>• Weddings.</li> </ul> <p>The Golden Temple – a special place for Sikhs around the world.</p> <p><b>The Guru Granth Sahib</b></p> <ul style="list-style-type: none"> <li>• Sikh holy book, final everlasting Guru;</li> <li>• Written in Gurmurkhi;</li> <li>• Treated with respect as a human Guru;</li> <li>• Contains: teachings of Guru Nanak and other Gurus &amp; teaching hymns from Hindu low caste saints and Muslim Sufi Sheikh Farid; hymns and sung prayers.</li> </ul>	<p><b>Guru Gobind Singh</b></p> <ul style="list-style-type: none"> <li>• The last human Guru;</li> <li>• Celebration of Vaisakhi;</li> <li>• Established the Khalsa;</li> <li>• The 5 Ks and Sikh names.</li> </ul> <p><b>Belonging to the Community</b></p> <ul style="list-style-type: none"> <li>• Becoming a Khalsa Sikh;</li> <li>• Amrit ceremony;</li> <li>• Obligations accepted with Amrit.</li> </ul>

# Key Stage 1 & 2 Thematic Units

## Key Stage 1:

Celebrations .....	45
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## Key Stage 2:

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What this unit contains	Where the unit fits and how it builds upon previous learning	Extension activities and further thinking
<p>In this unit pupils are given the opportunity to learn about the beliefs of two religions, Christianity and Judaism, through a focus on celebrations and festivals. They will learn the meaning of the festivals for believers, the way in which the festival is celebrated around the world, and what pupils may learn about their own lives and communities from it.</p>	<p>This unit builds on previous learning and experiences with regard to celebrations and festivals and pupils' family and community experiences. It provides a framework which can be adapted.</p>	<ul style="list-style-type: none"> <li>• Be able to explain the significance and symbolism of the ways in which the festivals are celebrated;</li> <li>• To understand how celebrations are important for families and communities.</li> </ul>
Vocabulary		SMSC / Citizenship
<ul style="list-style-type: none"> <li>• Festival</li> <li>• Hannukkah</li> <li>• Church</li> <li>• Jesus</li> <li>• Celebration</li> </ul>	<ul style="list-style-type: none"> <li>• Latkes</li> <li>• Joyful</li> <li>• Christingle</li> <li>• Christian</li> <li>• Synagogue</li> </ul>	<ul style="list-style-type: none"> <li>• Sharing</li> <li>• Prayer</li> <li>• Christmas</li> <li>• Doughnuts</li> <li>• Jewish</li> </ul>
<ul style="list-style-type: none"> <li>• Worship</li> <li>• Nativity</li> </ul>	<ul style="list-style-type: none"> <li>• Inclusion of all people in celebrations;</li> <li>• Sharing of foods etc with everyone.</li> </ul>	

## Session 1 Key Question: How are special occasions celebrated?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<b>Pupils should:</b> <ul style="list-style-type: none"> <li>Consider how important celebrations are to families;</li> <li>Explain how and why they and their communities have celebrations;</li> <li>Reflect on and share their own experiences of celebrations.</li> </ul>	✓		Create a class mind map showing what pupils know about celebrations in their own experiences. Keep this for future sessions.	<b>Resources:</b> <ul style="list-style-type: none"> <li>Art materials.</li> </ul> <b>Notes for teachers:</b> <p>You are looking in relation to any celebration for:</p> <ul style="list-style-type: none"> <li>Preparations e.g. ordering food, cakes, invitations, venues;</li> <li>Personal anticipation, excitement;</li> <li>How different people contribute to the preparation of the celebration;</li> <li>Someone who is the focus.</li> </ul>
	✓	✓	Talk about when people celebrate, e.g., special anniversaries such as birthdays, weddings or the birth of a baby, or occasions such as passing a test, scoring a goal. Why are these experiences often shared with others?	
		✓	Discuss and agree answers to the following questions: <ul style="list-style-type: none"> <li>Is it important to celebrate special events?;</li> <li>How do people feel before the celebration / after the celebration? (anticipation, excitement, pride);</li> <li>Which celebrations or occasions have special clothes / food / decorations / cards?;</li> <li>How and what do you celebrate in your family?</li> </ul>	
		✓	In groups pupils should either depict a celebration in art work or dramatise a celebration.	
	✓	✓	As preparation for the next lesson ask pupils if they have attended a celebration which involved a visit to a place of worship. Those who have, could describe how it is different from having a party at home.	

## Session 2 Key Question: What is it like to share a celebration?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<p><b>Pupils should:</b></p> <ul style="list-style-type: none"> <li>Consider the importance of food in celebrations;</li> <li>Share a celebration and consider what it is like to share in a celebration.</li> </ul>	✓	✓	Investigate why and how special food is often used at celebration e.g. community celebration, sharing together. What sort of foods can pupils recall belonging to particular celebrations? e.g. hot cross buns, Christmas cake, birthday cakes etc.	<p><b>Resources:</b></p> <ul style="list-style-type: none"> <li>Materials to make invitations;</li> <li>Food.</li> </ul> <p>This lesson is an opportunity for cross curricular links and family involvement.</p>
		✓	In small groups plan a small class celebration to mark a particular occasion, e.g. completing a particular piece of work or delivering a class assembly. Who will be invited?	
	✓	✓	Consider different types of special, celebration food needed – make sure all pupils are able to eat some of the foods so consider food laws followed in the class, food preferences, and take especial care with allergies. Discuss the importance of sharing, including everyone and being involved.	
		✓	Bring in foods. If possible, make some simple celebration foods (party cakes, non-cook coconut ice, marzipan fruits)	
			Make invitations (containing a suitable illustration for the celebration).	
	✓		Experience the party and record what it is like to experience a celebration.	

## Session 3 Key Question: What is a Religious Festival? – the Festival of Christmas

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<b>Pupils should:</b> <ul style="list-style-type: none"> <li>Learn that religions usually involve celebrations;</li> <li>Identify the difference between a festival and other celebrations;</li> <li>Recount the story linked to the festival</li> <li>Begin to understand its significance and symbolism for both believers and non-believers.</li> </ul>		✓	In this session you are going to focus on the religious festival of Christmas and use this to find out more about religious celebrations.	<b>Resources:</b> <ul style="list-style-type: none"> <li>Internet and video clips: Espresso, LGFL site.</li> <li>Festivals video / DVD 2 = Christingle</li> <li>BBC Active DVD 'Festivals &amp; Celebrations'</li> <li>Websites:                             <ul style="list-style-type: none"> <li><a href="http://www.request.org.uk/infants/festivals/christmas/christingle/christingle01.php">http://www.request.org.uk/infants/festivals/christmas/christingle/christingle01.php</a></li> <li><a href="http://www.christingle.org/">http://www.christingle.org/</a></li> </ul> </li> <li>Most items for the Christingle orange can be purchased from The Children's Society.</li> </ul> <b>Check for allergies before using nuts</b> <ul style="list-style-type: none"> <li>Christmas for Christians and non-Christians worksheet activity.</li> </ul>
	✓		Revisit the mind-map from session 1 and identify religious celebrations listed. If none were, introduce Christmas as the focus for the session. What is the difference between a festival and other celebrations? Explain that Christmas is celebrated by both Christians and non-Christians differently in the UK and across the world.	
	✓		Make a class mind map of what pupils already know about Christmas and organise the knowledge <ul style="list-style-type: none"> <li>The story of the Festival (you could watch a video / DVD of the story or read a simple age appropriate version);</li> <li>How the festival is celebrated at home and in a place of worship – foods, cards, presents, services etc. for Christians and non-Christians;</li> <li>Which religion the festival belongs to;</li> <li>What the message of the festival is to Christians;</li> <li>What message the festival has for non-Christians.</li> </ul>	
	✓	✓	Through examining the symbolism of a Christingle discuss symbolism of the use of light for believers in this festival.	

## Session 4 Key Question: What is a Religious Festival? – the Festival of Hannukkah

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<b>Pupils should:</b> <ul style="list-style-type: none"> <li>Know about the festival of Hannukkah;</li> <li>Recount the story linked to the festival;</li> <li>Begin to understand its significance and symbolism for believers.</li> </ul>	✓		Using the same headings as the previous lesson, introduce pupils to the Jewish festival of Hanukkah: <ul style="list-style-type: none"> <li>For the story of the festival, you could watch a video / DVD / film of the story;</li> <li>Find out how the festival is celebrated at home and in a place of worship – lighting candles, increasing from 1 to 8 each night; singing history song; foods, cards, presents etc;</li> <li>Emphasise the religion to which the festival belongs.</li> </ul>	<b>Resources:</b> <ul style="list-style-type: none"> <li>Costumes (dressing up);</li> <li>Music;</li> <li>Visitors to the school e.g. someone who can explain how the festival is marked in the home;</li> <li>Hannukiah (the candlestick).</li> </ul>
	✓	✓	Dramatise the story with groups of pupils being the characters. At significant points “Freeze Frame” the action and ask ‘characters’ how they are feeling at that moment.	
	✓		Draw out the inner meaning of the festival as a festival where God showed the Jews that He is always with them.	

## Session 5 Key Question: How do religious believers celebrate the meaning of a festival?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<b>Pupils should:</b> <ul style="list-style-type: none"> <li>Understand that festivals have a religious significance;</li> <li>Explain that worship, both at home and in a place of worship, is a key part of the festival celebration;</li> <li>Explain the importance of the festival to believers.</li> </ul>	✓		<ul style="list-style-type: none"> <li>Describe the religious observance of the festivals studied e.g. using video that shows people in a place of worship (church or Synagogue) or in the home celebrating. Watch previous video clips or look at posters for a different emphasis.</li> </ul>	<b>Resources:</b> <ul style="list-style-type: none"> <li>Photographs of people celebrating festivals;</li> <li>Music;</li> <li>Visitors to the school e.g. someone who can explain how the festival is marked in the home.</li> </ul>
	✓	✓	Ask the pupils whether they have ever attended a place of worship to celebrate a festival. If so let them describe what they have seen and how a service has developed. Emphasise that this is the main part of the festival for believers.  Either: <ul style="list-style-type: none"> <li>Discuss how you think a believer feels during a festival;</li> <li>Visit a place of worship leading up to or during the season of the festival to find out how it is made ready and what will happen there;</li> <li>Invite a visitor to talk to the pupils about a festival they celebrate in a place of worship and what a service at the time of the festival means to them.</li> </ul>	
	✓	✓	Ask pupils to think about the festival through the eyes of a young child in the community that is celebrating. How do they learn what the festival means to their family?  Either: <ul style="list-style-type: none"> <li>Compose a piece of joyful music;</li> <li>Make up and perform a celebration dance (P.E.);</li> <li>Make a card for Hannukkah / Christmas.</li> </ul>	

## Session 6 Key Question: What have we learnt about the festivals?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<b>Pupils should:</b> <ul style="list-style-type: none"> <li>Identify the key feature of one of the festivals;</li> <li>Link the different aspects of the festival into a coherent whole;</li> <li>Evaluate what they have learnt about the festival.</li> </ul>	✓		Draw together what has been learnt under different headings for each festival. <ul style="list-style-type: none"> <li>Who? – which faith groups celebrate;</li> <li>How? What? – is done to celebrate;</li> <li>When? – time of year;</li> <li>Where? – In the home, place of worship;</li> <li>Why? – religious understanding behind the festival.</li> </ul>	<b>Resources:</b> <ul style="list-style-type: none"> <li>Assessment criteria should emphasise the meaning of the festival, not just how it is celebrated</li> </ul>
	✓		Present what has been learnt in one of the following: <ul style="list-style-type: none"> <li>A class book;</li> <li>Wall display labelled by the children;</li> <li>In a school assembly (through drama, dance or music);</li> <li>Completion of a new mind map (compare to first one);</li> <li>Presentation to another class or whole school of any video taken of drama, visits etc during the unit.</li> </ul>	

# Key Stage 1: Celebrations

## Christingle information sheet

There are many examples of symbolism to be found at Christmas, one of these is the ceremony of Christingle, which means 'Christ – Light':

- The orange represents the world;
- The cocktail sticks are the four seasons;
- The raisins, nuts and sweets are the fruits of the earth;
- The red ribbon represents Jesus' blood shed for the world;
- The candle symbolises Jesus as the light of the world.

Some people suggest that the red ribbon represents the love of Jesus surrounding the world and its peoples.

The Christingle Ceremony probably began in the practice of the Moravian Church. The children, whose families were poor themselves, brought produce to the church on Christmas Eve for distribution to those even poorer. The priest gave them, in exchange, oranges decorated with goose quills laden with fruit and a candle. The children sang carols by the light of the candles and then carried their Christingles home, spreading the light of Christmas in the darkened world.

Today The Children's Society uses the Moravian ceremony to raise money for children in need. During Advent or Christmas, children and adults collect money which they bring to the Christingle service in church. All those presenting envelopes of money are given a Christingle. The services are also held outside the United Kingdom; in the South Atlantic island of St. Helena, where oranges are in short supply, they use bananas to make their Christingles

## Christingle



### To make a Christingle you will need:

- An orange;
- Foil – about 10cm square;
- A white candle about 10cm tall;
- 4 cocktail sticks;
- Red ribbon (or red adhesive tape);
- Raisins, sultanas, nuts, jelly and sweets –e.g. dolly mixtures.

### Instructions:

- Make a hole in the top of the orange;
- Fasten the red ribbon or tape around the centre;
- Place the foil around the base of the candle to catch the drips and insert the candle firmly in the hole;
- Put nuts & fruit on cocktail sticks and insert in the orange.

## Activity for Session 3

**Daniel and his family are Christian**

**What are some reasons Christians celebrate Christmas?**

**Catherine and her family are not religious**

**What are some reasons both non-Christians and Christians celebrate Christmas?**



# Key Stage 1: Celebrations

## Notes for teachers on Session 3 activity

Depending on age or ability, you can have pupils write their own reasons onto the sheet, have them cut out the reasons below or from a similar list and use a glue stick, have laminated reasons and use sticky tack, or run the exercise as a whole-class activity using the smart board.

While many of the reasons below are clearly religious or clearly secular, some (like enjoying singing Christmas songs) might start a discussion.

### Possible reasons might include:

- |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <ul style="list-style-type: none"> <li>• Spending time with family</li> <li>• Giving presents to friends and family</li> <li>• Enjoying Christmas food and drinks</li> <li>• Putting up Christmas tree, lights and decorations</li> <li>• Being cosy indoors during the cold Christmas weather</li> <li>• Upholding family Christmas traditions</li> <li>• Inviting people into our homes to share the celebrations</li> <li>• Advent calendar (to remember the journey leading up to the birth of Jesus)</li> </ul> | <ul style="list-style-type: none"> <li>• Receiving presents from friends and family</li> <li>• Watching Christmas television</li> <li>• Having time off school and work to relax</li> <li>• Playing games</li> <li>• Celebrating the birth of Jesus Christ and remembering God on Earth</li> <li>• Attending a Christmas service at Church, to celebrate God's coming to Earth with other Christians</li> <li>• Singing Christmas carols and other Christmas songs</li> <li>• Sending cards to, and remembering, friends and family far away</li> </ul> |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

### Read the following scripts to / with the class before the exercise.

#### Daniel

My family and I are Christians. At Christmas, we celebrate the birth of Jesus Christ. We begin to think about Christmas at the beginning of December when we start the countdown to Christmas. We open our advent calendars. Each day we open a different window which tells us the story of the birth of Jesus. On Christmas Eve, I get to stay up late to go to Church for a Christmas service where we sing special Christmas carols to worship Jesus. We have a nativity scene in our house which reminds us of the Christmas story. We share gifts, which reminds us of the gift of Jesus; I love seeing my family and sharing our special Christmas dinner.

#### Catherine

My family and I aren't religious but we still enjoy Christmas time. I like getting time off school to spend with my parents and going to visit relatives who we don't see often to exchange presents, play games and have a big meal together. I always love the Doctor Who Christmas special. Christmas is a really good way of feeling all warm and happy during the cold winter months.

What this unit contains	Where the unit fits and how it builds upon previous learning	Extension activities and further thinking	
<p>In this unit pupils draw on their understanding of what it means to belong, and then relate it to how children are given a sense of belonging in four religions: Christianity, Islam, Hinduism and Sikhism. Pupils investigate how children are welcomed into different religions. They think about how people show they belong and what is special for them about belonging.</p>	<p>This unit should be taught in KS1. It includes a focus on symbol and dress. Through this unit pupils will focus on a number of Key Questions and begin to deepen the knowledge they have already gained from their life experiences and begin to build on their depth and knowledge of understanding of peoples' lives within each faith or belief to support the curriculum at KS2.</p>	<ul style="list-style-type: none"> <li>• Complete a piece of writing about what it means to belong to a religion they have studied or another faith or belief to which they belong themselves;</li> <li>• Write about what it feels like to not belong and how people should help someone who is lonely;</li> <li>• Consider why people who believe in a faith come together in groups to worship and share time.</li> </ul>	
Vocabulary		SMSC / Citizenship	
<ul style="list-style-type: none"> <li>• Belonging</li> <li>• Family</li> <li>• Worship</li> <li>• Naming ceremony</li> </ul> <p><b>Sikhism</b></p> <ul style="list-style-type: none"> <li>• Gurdwara</li> <li>• Five 'k's</li> <li>• Guru granth sahib</li> <li>• Kaur</li> <li>• Singh</li> </ul>	<p><b>Islam</b></p> <ul style="list-style-type: none"> <li>• Qur'an</li> <li>• Surah</li> <li>• Hadith</li> <li>• Prayer mat</li> <li>• Adhan</li> <li>• Aqiqah</li> <li>• Bismillah</li> <li>• Mosque</li> <li>• Muhammad (pbuh)</li> </ul>	<p><b>Hinduism</b></p> <ul style="list-style-type: none"> <li>• Brahman</li> <li>• Rama</li> <li>• Sita</li> <li>• Murti</li> <li>• Puja</li> <li>• Shrine</li> <li>• Vedas</li> <li>• Namakaran</li> <li>• Ganesh</li> <li>• Temple</li> </ul> <p><b>Christianity</b></p> <ul style="list-style-type: none"> <li>• Cross</li> <li>• Bible</li> <li>• Baptism</li> <li>• Church</li> <li>• Chapel</li> <li>• Clerical collar</li> </ul> <p><b>Humanism</b></p>	<ul style="list-style-type: none"> <li>• How religious or belief groups show they take responsibility for others;</li> <li>• The duty of members of religions or beliefs to care for everyone;</li> <li>• How people belong to a range of different groups within the wider community including a faith or belief group.</li> </ul>

## Session 1. Key Question: What does it mean to belong?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<p><b>Pupils should:</b></p> <ul style="list-style-type: none"> <li>• Explore ways in which they belong;</li> <li>• Earn how belonging is expressed and made explicit;</li> <li>• Understand the importance of belonging to a group or groups.</li> </ul>			<p><i>Prior to the lesson, arrange for the class to bring in an example of uniforms of different groups they belong to, e.g. brownies, football teams. Ideally pupils should sit in these groups. Children who do not belong to activity groups will belong to a 'class' group representing the class and school. Alternatively pictures can be presented.</i></p>	<p><b>Resources:</b></p> <ul style="list-style-type: none"> <li>• Digital camera;</li> <li>• School photograph;</li> <li>• Class photograph;</li> <li>• School badge;</li> <li>• Photos of different groups that may not be represented;</li> <li>• Session 1 Resource Sheet.</li> </ul> <p><b>Notes for teachers:</b></p> <ul style="list-style-type: none"> <li>• <i>When using the Resource sheet, be sensitive to family backgrounds of children in the group.</i></li> </ul>
		✓	<p>Explain to the children how an individual can belong to different groups, i.e. family, mothers, women, parents, colleges, social clubs ... (Resource sheet) The teacher could present the class with a poster of his / her own belonging mind map, or web.</p>	
		✓	<p>Talk about how by belonging to the class, each of them already belongs to a group. They are members of the school, (possibly show a school photograph) and also a member of their class (show a class photograph), as well as being members of their other entirely different groups outside school.</p>	
		✓	<p>Where they are sitting, pupils can work together to create either a mind map or Venn diagram to show what they already know about the groups that members of the class belong to. They can send ambassadors to other tables to ask questions to inform their work.</p>	
		✓	<p>As a class discuss how they show they belong to their different groups / clubs e.g. by wearing a uniform, badge etc. Pupils can draw a badge or item of uniform and label with what it means to them. During the lesson the digital camera should be available so that pictures can be taken for a wall display.</p>	
		✓	<p>In pairs within their group pupils share what they like about belonging to a group / club and what they do when they are meeting together. Are there any group rules they are expected to follow?</p> <p><b>Plenary:</b></p> <p>Discuss what pupils think it means to belong in terms of benefits and responsibilities.</p>	

## Session 2. Key Question: What does it mean to belong to a family?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<b>Pupils should:</b> <ul style="list-style-type: none"> <li>Understand the concept of belonging to a family;</li> <li>Understand the concept of belonging to a faith family.</li> </ul>			<i>Prior to the lesson send a letter home asking the children to bring in family group photos they may have at home.</i>	<b>Resources:</b> <ul style="list-style-type: none"> <li>Completed family tree – could be teacher's or the family tree attached to this unit.</li> <li>Blank family tree</li> <li>Different Families: Same Love poster: <a href="https://www.stonewall.org.uk/resources/different-families-same-love-poster">https://www.stonewall.org.uk/resources/different-families-same-love-poster</a></li> <li>Names and symbols for:                             <ul style="list-style-type: none"> <li>Christianity – Christian;</li> <li>Sikhism – Sikh;</li> <li>Islam – Muslim;</li> <li>Hinduism – Hindu.</li> </ul> </li> </ul> <b>Notes for teachers:</b> <ul style="list-style-type: none"> <li>Sensitivity Teachers need to be sensitive towards the different kinds of family structures represented in their class;</li> <li>Prior to the next lesson, do an audit of the pupils' faiths.</li> </ul>
		✓	Discuss with pupils the concept of belonging to a family and what it means to them. (Ensure this is done inclusively so that all pupils feel that their family experience is valid).	
		✓	Look at a pre-drawn family tree. Within a class there will be many variations, so try to keep to a simple one. Discuss this with the pupils. They could then complete their own family trees using a template.	
		✓	Look at the Different Families: Same Love poster and discuss the variety of family types with students.	
			If possible, get a member of a child's family to come in and talk about what belonging to a family means to them and how each person is valued. If not possible, the classroom assistant or another adult could do this for the class.	
		✓	Discuss with the class other people who are important in their families, but who are not on the family tree. In pairs get the pupils to talk about how they contribute to their family.	
	✓	✓	Introduce the idea that people who believe in God belong to a family too – a religious family. Explain that they do things together to show that they belong. Introduce the names of the faiths to be featured in the following lessons.	

## Session 3. Key Question: What are the outward signs that a person belongs to a religious family?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<p><b>Pupils should:</b></p> <ul style="list-style-type: none"> <li>Understand that there are a number of religions and beliefs in the world;</li> <li>Understand that religious people feel they belong to a faith;</li> <li>Know that religious people have different ways of showing that they belong to their faith.</li> </ul>			<p><i>In order to complete the task within these lessons and to maintain a high standard, groups should be encouraged to record their work and keep in folders to be presented as a project.</i></p>	<p><b>Resources:</b></p> <ul style="list-style-type: none"> <li>Artefacts:                             <ul style="list-style-type: none"> <li>Pictures of a Sikh person;</li> <li>5 'K's;</li> <li>Cross / crucifix;</li> <li>Fish badge;</li> <li>Pictures of a member of a choir or a priest or Espresso / LgFL 'Faiths' picture of a choir boy and a vicar.</li> </ul> </li> <li>Books, e.g. 'I am a Sikh' (Hachette Publishers), 'Living as a Sikh', 'My Sikh Life' (Evans Publisher's). (A version is also available for each faith);</li> <li>Digital technology;</li> <li>Research Sheet 1</li> </ul> <p>During this the teacher should take pictures of the pupils;</p> <ul style="list-style-type: none"> <li>Teachers should take the opportunity to point out that religious jewellery is important for its symbolic purpose.</li> </ul>
	✓	✓	<p>(Ideally during this unit a visit to a Gurdwara, Mosque, Temple (Mandir / Kovil) or church is strongly recommended.)</p> <p>For the next three sessions the pupils should be split into groups and they should work in the same group each week.</p>	
	✓	✓	<p>Recall from the end of the last lesson the idea of a religious family and how members wear things to show that they belong. Ask any pupils who belong to a specific faith group to share what belonging to that group means to them with the pupils studying that faith.</p>	
	✓	✓	<p>Class teacher to create research groups, each group to be allocated a faith (Christianity, Islam, Hinduism, Sikhism), using a variety of resources including studying any artefacts within the school, the pupils should explore the religion they are becoming the class experts about using the research sheet to guide them.</p>	
	✓	✓	<p>In this session, each member of the group should draw and label a different item of clothing or religious jewellery that is important in the religion they are studying, which they can use during the feedback to the class. These can also be used for display afterwards.</p>	
	✓	✓	<p>Each group reports back to the class about what they have found out. This will allow the whole class to know about the religions included, whilst allowing a more in-depth study of a religion.</p>	

## Session 4. Key Question: What happens to a child when they join a religious family?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<p><b>Pupils should:</b></p> <ul style="list-style-type: none"> <li>Understand the concept of belonging to a family;</li> <li>Understand the concept of belonging to a faith family.</li> </ul>			<i>Pupils should work in the same groups as last week.</i>	<p><b>Resources:</b></p> <ul style="list-style-type: none"> <li>Research Sheet 2;</li> <li>Digital camera;</li> <li>Video clip of a baptism from Espresso LgFL 'Faiths' or BBC Video / DVD 'Places for Worship';</li> <li>Video / DVD clip from 'Pathways of Belief' Sikhism: Sikh naming ceremony;</li> <li>BBC Active DVD 'Rites of Passage' sections on Belonging;</li> <li>DVDs;</li> <li>Digital camera;</li> <li>Picture of a font;</li> <li>Video of a Humanist naming ceremony: <a href="http://understandinghumanism.org.uk/uhtHEME/celebrations-and-ceremonies/">http://understandinghumanism.org.uk/uhtHEME/celebrations-and-ceremonies/</a></li> </ul>
	✓	✓	Show the class a short clip from a video / DVD of a christening / infant baptism, a naming ceremony (Humanist, Muslim or Sikh) 'Namakaran' (Hindu naming ceremony).	
	✓	✓	Ask the pupils to share their experiences about any of these ceremonies which they might have attended. Pupils might wish to bring in any gifts they received at their own initiation ceremony to share with the class.	
	✓	✓	In groups they should begin to explore these initiation ceremonies in more depth, using the research sheet to guide them.  Notes should be made to help them feedback and these can be added to the poster.	
	✓	✓	<p><b>Plenary:</b></p> <p>All groups to feedback to the class.</p> <p>Ask the questions:</p> <ul style="list-style-type: none"> <li>How do these ceremonies show that the religious and non-religious communities are welcoming this person not just the individual family?;</li> <li>Why is it important and does a public ceremony like this need to take place?</li> </ul>	

## Session 5. Key Question: How do children belong to a religious family?

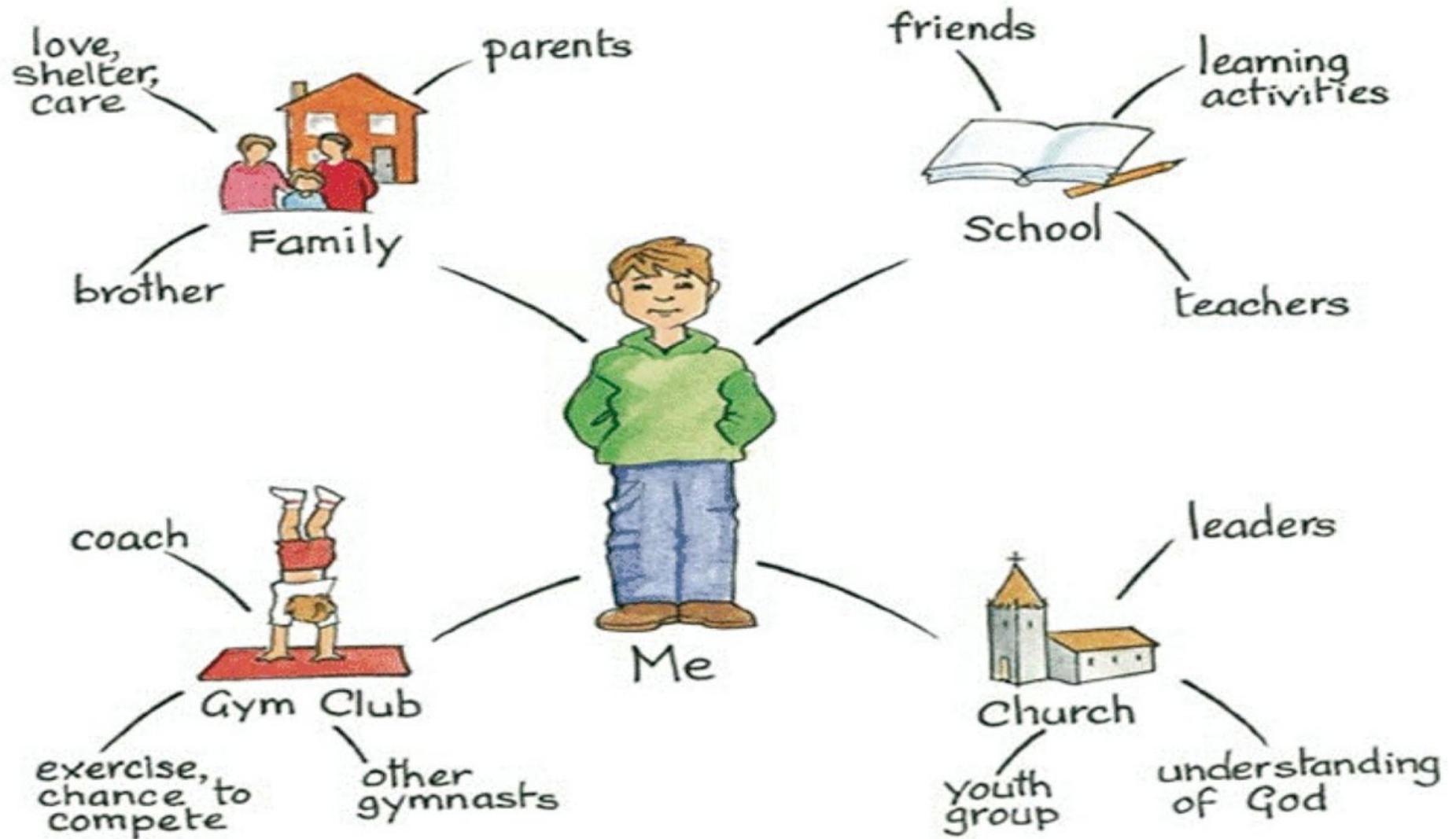
Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<b>Pupils should:</b> <ul style="list-style-type: none"> <li>Know what is involved for a child in belonging to a religion.</li> </ul>	✓	✓	The children should work in the same groups as previous weeks. Quickly recap on the work covered last week to help them.	<b>Resources:</b> <ul style="list-style-type: none"> <li>Research Sheet 3;</li> <li>Books;</li> <li>Posters;</li> <li>Digital camera;</li> <li>Espresso / LgFL 'Faiths';</li> <li>BBC Active DVD 'Beliefs and Belonging'.</li> </ul>
	✓	✓	Ask pupils if there are any activities which they do at home that are to do with their religion e.g. Christian families saying grace, daily Bible readings, prayers, family Christmas activities, Sikh family prayers, Hindu daily worship / puja at a home shrine, Muslim prayer, reading the Qur'an.	
	✓	✓	In groups using pictures and books, pupils should deepen their understanding of how families might worship together at home or in their place of worship and the part children might take in the worship. They can use Research sheet 3 to assist them. This will also be helpful to them in their feedback to the remainder of the class.	
	✓	✓	Report back, within groups, to the class about their learning. This part can also be used as an opportunity for pupils in the other groups to ask questions.	

## Session 6. Key Question: What have we learnt about the importance of belonging to a religious family?

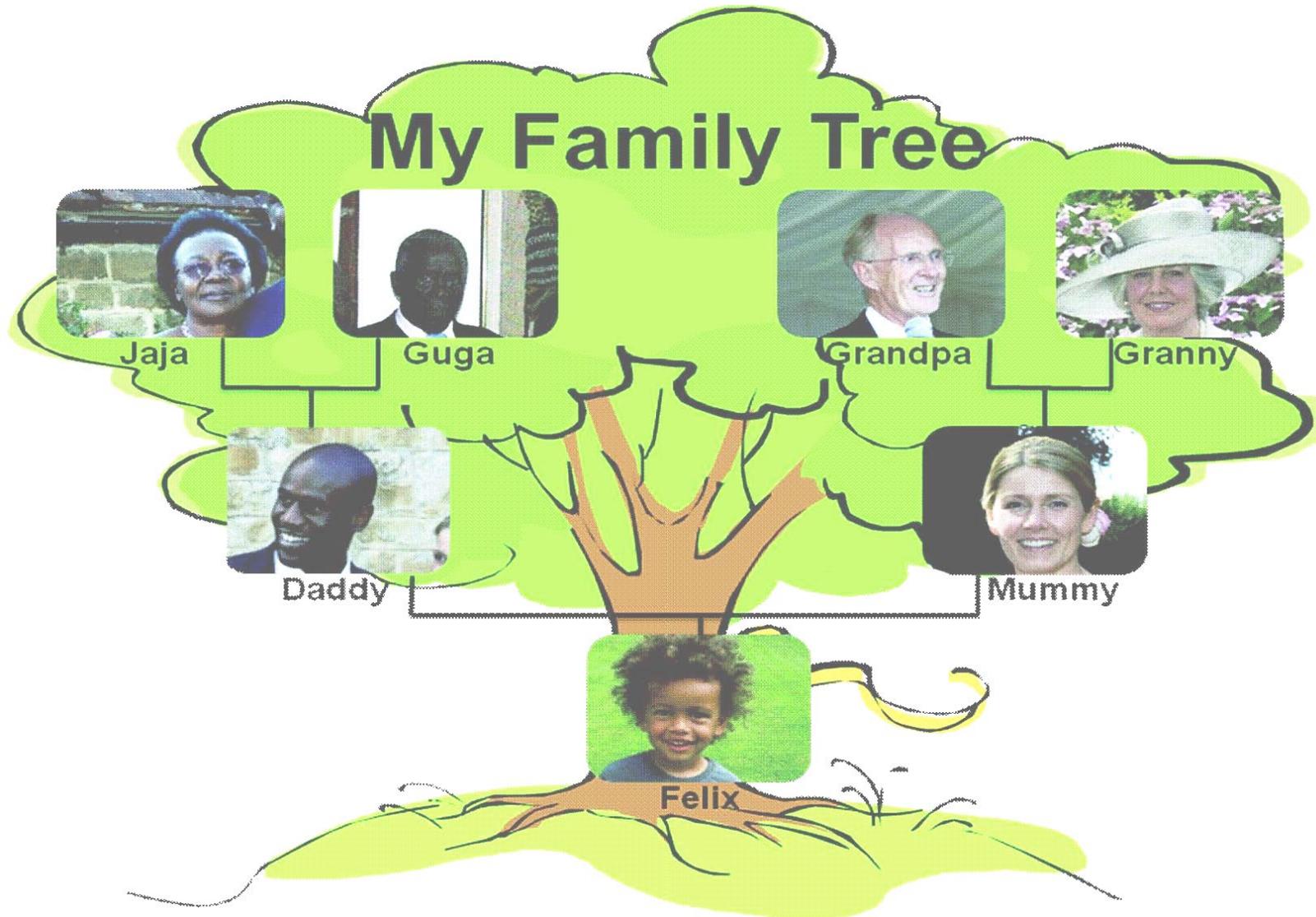
Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<p><b>Pupils should:</b></p> <ul style="list-style-type: none"> <li>• Know how people show they belong to a religion;</li> <li>• Understand what is special about belonging;</li> <li>• Understand about the ideas of being special.</li> </ul>			<i>Pupils should work in the same groups as previous weeks.</i>	<p><b>Resources:</b></p> <ul style="list-style-type: none"> <li>• Books;</li> <li>• Digital Camera;</li> <li>• Posters;</li> <li>• Research sheets from previous weeks.</li> </ul> <p>It is important that pupils recognise that they do not have to belong to a faith or belief community. There are many ways to belong and we can belong to groups that cross over religious and belief groups. We can form our own identities.</p>
		✓	Explain to pupils that this week they are going to produce, edit and publish their project into a book about the faith they have been studying over the previous weeks. They can use all the notes they have made in their feedback, but it should contain something about clothing, joining and worship within the faith family.	
		✓	Explain that the book should be a mixture of drawings, which might be annotated and short pieces of writing, perhaps two or three sentences.	
	✓	✓	Groups to work independently to complete the task, sharing with the class their work at the end.	
			Pupils can share these books with another class or in an assembly, possibly with parents depending on arrangements within the school.	
	✓	✓	<p><b>Plenary:</b></p> <p>Present the books at the front of the class. Tell the children about the TV programme 'Through the Keyhole' Using artefacts or pictures introduce some things that may have been seen if children look through a keyhole. The teacher can ask the children 'Which religious family home might this be?' Children to identify through their gained knowledge which faith can be identified by the religious objects.</p>	

# Key Stage 1: Who am I? / Belonging

## Session 1 Resource Sheet



## Example family tree



## Research Sheet 1

1. In the faith that you are studying, what clothes or religious jewellery do people wear that show they belong to their faith community?

2. What are these items called?

3. What do these items of clothing or religious jewellery mean to the people wearing them?

4. Draw and label these items. Each member of your group should draw a different item if possible.

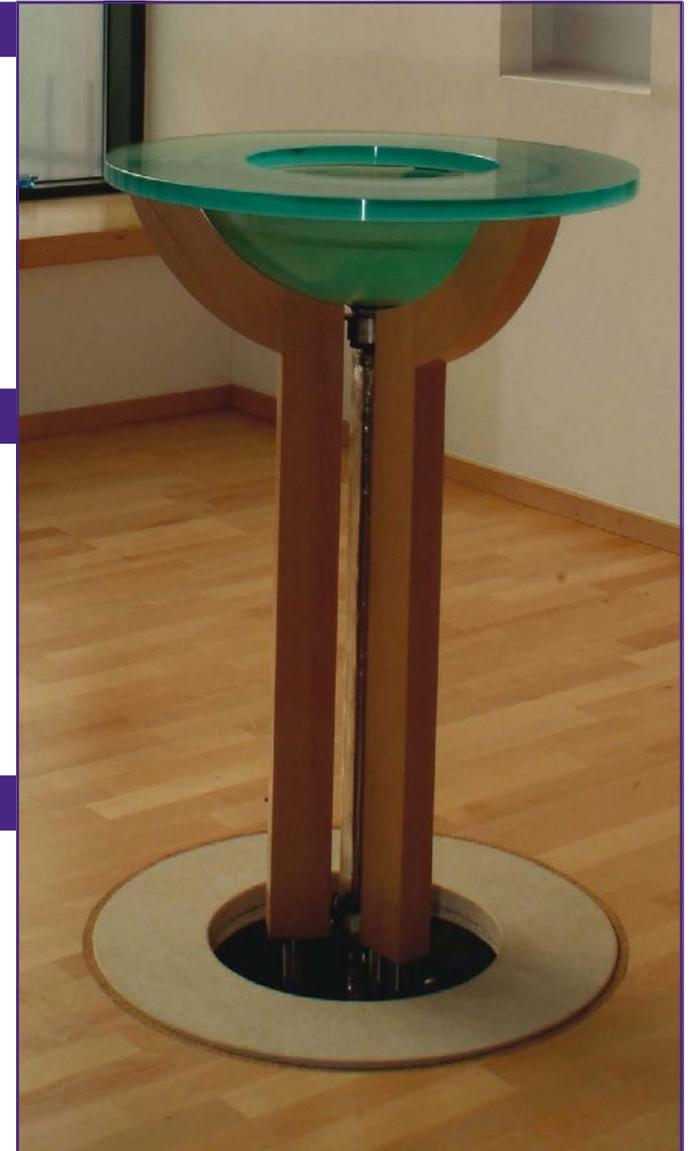
5. Can you find out more about these items?

## Research Sheet 2

1. Name the ceremonies that introduce children or young people to their faith community.

2. Why do these ceremonies happen?

3. Make some notes for your feedback.



## Research Sheet 3

1. What is the name of the special building used by the people of this faith?

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2. Can you collect and present any pictures of your special building?

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3. What might families do at home to worship?

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4. When might families go to a place of worship together and why?

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5. Within the faith you are studying, how are children involved?

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## Key Stage 2: Where did the world begin?

What this unit contains	Where the unit fits and how it builds upon previous learning	Extension activities and further thinking
<p>In this unit pupils investigate patterns, rhythms in nature, change and growth and start to consider the cycle of life. The unit provides an opportunity to experience awe and wonder as pupils reflect on attitudes to life, living things and the world. The question is raised: 'Where did it all begin?' Through this unit pupils are introduced to the belief that whilst some people believe the world was a wonderful accident, people of many faiths, and specifically Jews, Christians and Muslims, believe a Creator God, designed the world.</p> <p>Content includes: Jewish and Christian beliefs about God as a Creator, responsibility for living things on the planet. As a response to this belief, they investigate Harvest thanksgiving and St Francis as an example of a Christian living a life in response to these beliefs. Islamic beliefs about Allah, the Creator of all things and people as the custodians of the earth are also studied.</p>	<p>This unit introduces pupils to beliefs in Judaism, Christianity and Islam and should be taught in Years 3 or 4.</p> <p>Throughout the unit pupils should be encouraged to notice change in the world around them – in the weather, in plant life around the school, in themselves and in seeds / bulbs that can be grown in class. If possible they should be encouraged to care for creatures, for example feeding fish or birds.</p>	<ul style="list-style-type: none"> <li>• Explore and respond to Christian images of creation from works of art from different periods. For example Michelangelo's images of the Creator and his creation in the Sistine Chapel;</li> <li>• Discuss elements of the natural world which may at first seem unappealing and consider their place in the greater scheme of things (snakes, spiders, slugs in the garden);</li> <li>• Find out more about other celebrations in faiths and beliefs that follow the rhythm of the year, e.g. May Day celebrations.</li> </ul>
Vocabulary		SMSC / Citizenship
<ul style="list-style-type: none"> <li>• Create</li> <li>• Creator</li> <li>• God</li> <li>• Allah</li> <li>• Dead</li> <li>• Alive</li> <li>• Christian</li> </ul>	<ul style="list-style-type: none"> <li>• Christianity</li> <li>• Judaism</li> <li>• Muslim</li> <li>• Islam</li> <li>• Make</li> <li>• Living</li> <li>• Beautiful</li> </ul>	<ul style="list-style-type: none"> <li>• Mysterious</li> <li>• Earth</li> <li>• Sea</li> <li>• Sky</li> <li>• Animal</li> <li>• Bird</li> <li>• Saint francis</li> </ul>
		<p><b>Investigate:</b></p> <ul style="list-style-type: none"> <li>• Ultimate questions about the origin of life on the planet and beliefs about a Creator who cannot be seen;</li> <li>• Ways to care for the planet;</li> <li>• The work of a school council and how pupils can be active members of the school community through this.</li> </ul>

## Session 1 Key Question: Where did the world and everything in it come from?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<p><b>Pupils should:</b></p> <ul style="list-style-type: none"> <li>Know that the world contains many beautiful natural things, all of which are unique;</li> <li>Consider that life is special and transient;</li> <li>Consider beliefs about origins.</li> </ul>			<p><i>Before the lesson prepare a collection of items from several natural environments, e.g. water, land, air. Have items derived from the natural world, e.g. oil, wool, feathers, eggshells, stones, shells, seedpods, leaves, plants.</i></p>	<p><b>Resources:</b></p> <p>Items for natural world display. Art materials – pastels, chalks, paints and a range of brushes, Paper of different colours, grades and sizes.</p>
		✓	Select and talk to the class about one object from the collection. How many different words can they suggest to describe the item? Do they know what it is and where it comes from? Introduce them to the idea that although there may be many similar items in the world, each one is unique.	
		✓	Distribute items so each pupil has one. Look at it closely and think of words to describe it. Ask pupils: Is their object dead or alive? Was it ever alive? Did anything ever live on or in it? What does it feel like? Smell like? Who made this object? Who made the first example of this object?	
	✓	✓	Talk about the fact that some people in the world believe that everything in the world appeared and developed into what it is today or may have begun as an explosion in space and many others believe it was made by a Creator (maker) God.	
		✓	Using a range of art materials let pupils draw or paint their special item. Label pictures, where possible with the words pupils have chosen.	
		✓	<p><b>Plenary:</b></p> <p>Look again at the whole display. Ask the class where the birds are that grew the feathers or the creatures that lived in the shells? Share outcomes of the lesson and display.</p> <p>Measure and record heights / shoe sizes of class members. Repeat this later in the unit to see how they have changed during the time they have been working on this unit.</p>	

## Session 2 Key Question: What do Jews and Christians believe about the creation of the world?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<p><b>Pupils should:</b></p> <ul style="list-style-type: none"> <li>• Know that Jews and Christians believe that God created the world;</li> <li>• Know that Jews and Christians believe that people have a responsibility to care for God's creation;</li> <li>• Consider the need to care for the planet today;</li> <li>• Know about conservation projects to support wildlife or the natural environment;</li> <li>• Support the local environment and involve the work of the school council.</li> </ul>	✓	✓	Watch a video / DVD or read a version of the Jewish / Christian creation story. As a class sequence the steps of creation and focus on the repetition of 'it was good'. Talk about the responsibilities given to Adam and Eve in caring for the garden and naming the animals. How might they have felt?	<p><b>Resources:</b></p> <ul style="list-style-type: none"> <li>• Video / DVD: Creation Stories – Quest, Channel 4;</li> <li>• BBC Active DVD Worship &amp; Sacred Places</li> <li>• Christian creation story retold. e.g. The Creation by James Weldon Johnson – <a href="https://www.youtube.com/watch?v=jehhUNgXUBY">https://www.youtube.com/watch?v=jehhUNgXUBY</a>;</li> <li>• Images of creatures from around the world including large, small, nocturnal, reptiles, mammals, fish, birds. Include some that are 'endangered';</li> <li>• Charity information about saving creatures, e.g. whales, dolphins, orangutans, tigers.</li> </ul>
	✓	✓	Show pupils pictures of creatures from around the world – can they recognise them? Do they know their names? Do pupils know where in the world animals live? Reflect on the way that Adam and Eve had so many names to choose.	
	✓	✓	Explain that some creatures are finding it hard to live and people are trying to help them to survive. Show pupils information about a conservation charity and link to human responsibilities as carers for the world. How might Adam and Eve feel about this project?	
		✓	This lesson could link to local conservation work or the need for it in and around the school grounds. Groups of pupils could formulate rules for caring for part of the school grounds. The class could then decide which rules are the best and make a class list and some posters to encourage others to keep the rules.	
		✓	The class could also take this work to the school council as a proposition for the school to consider following or developing.	

## Session 3 Key Question: How do Christians thank God for the world? How do they show their care for other people?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<p><b>Pupils should:</b></p> <ul style="list-style-type: none"> <li>Know that Christians celebrate Harvest to thank God for his creation;</li> <li>Know that at Harvest Christians remember that humans are dependent on the weather and nature for the food and drink needed to survive;</li> <li>Know that Christians often use Harvest as a way to share food with those less fortunate than themselves.</li> </ul>			Either:	<p><b>Resources:</b></p> <ul style="list-style-type: none"> <li>'The Tiny Seed' by Eric Carle</li> <li>'Ears and the Secret Song' by Meryl Doney (Lion)</li> <li>BBC Active DVD Celebrations and Special Times. <a href="https://www.tts-group.co.uk/celebrations-and-special-times-cd-rom-bbc/1003510.html">https://www.tts-group.co.uk/celebrations-and-special-times-cd-rom-bbc/1003510.html</a> or via Amazon</li> <li>Or <a href="https://www.pearsonschooolsandfecolleges.co.uk/Primary/GlobalPages/KnowledgeBox/BBCActiveWhiteboardActive/BBCActiveWhiteboardActive.aspx">https://www.pearsonschooolsandfecolleges.co.uk/Primary/GlobalPages/KnowledgeBox/BBCActiveWhiteboardActive/BBCActiveWhiteboardActive.aspx</a></li> </ul>
	✓		1. Watch the film of children from Bushey Baptist Church collecting and distributing items for their local community at Harvest. Invite a local Christian into the class to talk about Harvest in their church – why and how it is celebrated and how it is an opportunity to share with others.	
	✓		2. Visit a local church to see it decorated for Harvest and discuss how Harvest is a time when Christians thank God and share with others.	
	✓	✓	3. Read a Harvest story and consider what contributes to the plants growing and how at Harvest Christians thank God for ensuring the Harvest is good.	
	✓		Make a Harvest loaf in the shape of ears of corn with the class. Explain to pupils how the ingredients have been dependent on nature and explain that at Harvest Christians thank God for the way He provides for their needs.	
			✓	

## Session 4 Key Question: How did St. Francis show his thanks to God for his creation?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<b>Pupils should:</b> <ul style="list-style-type: none"> <li>• Know why St Francis is a Christian example of caring for and protecting living things;</li> <li>• Know St Francis' canticle to the sun from 'The Circle of Days';</li> <li>• Consider ways that they can think of and help others.</li> </ul>	✓	✓	Talk about how sometimes people's beliefs make them choose to live in particular ways. Ask pupils for any examples they may know such as following food rules, celebrating festivals, working for charities.	<b>Resources:</b> <ul style="list-style-type: none"> <li>• Stories about St Francis:                             <ul style="list-style-type: none"> <li>– 'St Francis' by Wildsmith, Oxford;</li> <li>– 'Lives and Times St Francis' (big book) Heinemann;</li> <li>– 'The Circle of Days' by Reeve Lindbergh, Candlewick Press ISBN-13: 978-0763603571.</li> </ul> </li> <li>• <a href="https://www.youtube.com/watch?v=bqD6fUHIFBY">https://www.youtube.com/watch?v=bqD6fUHIFBY</a>;</li> <li>• Pictures of Franciscan friars;</li> <li>• Pictures of animals.</li> </ul>
	✓		Read with pupils the story of the life of St Francis, an example of someone who tried to follow Jesus' teachings. Explain that the title 'Saint' is sometimes given to Christians who have lived particularly special lives.	
	✓	✓	Discuss why St. Francis felt he wanted to give up his rich clothes and lifestyle to live simply. How hard might that have been for him and his friends?	
	✓		Read the 'Circle of Days' and talk about what it tells about St Francis' beliefs about the natural world.	
	✓		Discuss how the story and St. Francis' words show that St. Francis was determined that he would follow Jesus' teachings and be peace-loving, kind and thoughtful to everyone and every creature.	
			✓	

## Session 5 Key Question: What do Muslims believe about the creation of the world?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<p><b>Pupils should:</b></p> <ul style="list-style-type: none"> <li>• Know that Muslims believe Allah is the Creator of all things;</li> <li>• Know that Muslims respect and appreciate everything that Allah created and believe that people are the custodians of the earth;</li> <li>• Know that many Muslims do not draw human beings or creatures.</li> </ul>	✓		Show pupils a star and crescent symbol and explain that in this lesson they are going to find out about what Muslims believe about where everything in the world came from.	<p><b>Notes to Teachers:</b></p> <p>The use of the star and crescent symbol in this lesson is to make clear to pupils that during this lesson they are learning about the Muslim faith. This is not a universally accepted symbol of Islam.</p>
	✓		Watch the part of the first Islam programme from the Pathways of Belief video / DVD that explains about Muslim beliefs about creation. Afterwards draw out the new vocabulary that pupils have encountered and clarify their understanding.	
	✓		Show pupils the beautiful images inspired by nature that can be found in the Muslim world. Explain that some Muslims believe that the human image should not be drawn or reproduced except for particular educational purposes, but that respect is shown to Allah's creation and it is celebrated in many decorative ways.	
	✓		Explain that Muslims thank Allah for his wonderful creation. Show pupils the prayer mat and explain that this is often used to kneel on during prayer, to provide a clean place to pray.	
	✓	✓	<p><b>Unit Assessment task</b></p> <p>Either draw flowers or plants from around the class / school or do bark or leaf rubbings and use these to make small paper prayer mats that show how much Muslims recall Allah's creation and thank him in their prayers. Label to explain what Muslims believe about creation and then display outcomes.</p>	

## Session 6 Key Question: How should we care for the world?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<b>Pupils should:</b> <ul style="list-style-type: none"> <li>• Reflect on attitudes to life, living things and the world;</li> <li>• Identify living things in the environment that they can care for and protect;</li> <li>• Recognise their roles and responsibilities in caring for the world.</li> </ul>		✓	Consider how pupils feel when they have made something that they are proud of. How do they feel if someone spoils or damages it?	<b>Resources:</b> <ul style="list-style-type: none"> <li>• Materials for design project;</li> <li>• <a href="http://www.reep.org/">www.reep.org/</a></li> </ul>
	✓	✓	Design an area of the school that can be either part of the natural world or can incorporate part of the natural world and can be used for quiet reflection. This could be a focus about how special the world is or can be used as a memory garden or a place where people can go if they want to think about something. This could link to Islamic beliefs about the Garden of Paradise.	
			If making a garden area is not possible, you might develop some tubs, miniature gardens or window boxes or even set up a bird table to help the local birds.	
		✓	Make up a code of conduct for that area. How could it best be shared with others / kept in a good state?	
	✓	✓	Link to non-religious, Jewish, Christian and Muslim beliefs about stewardship.	
		✓	Take proposals to the School Council.	

What this unit contains	Where the unit fits and how it builds upon previous learning
<p>This unit provides an opportunity to find out about weddings as part of a number of focuses on change and the cycle of life across Key Stages 1 and 2. As they work through the unit, in relation to the faiths and beliefs studied, pupils will examine the following areas:</p> <ul style="list-style-type: none"> <li>• <b>Ways of celebrating</b> (What do people do?);</li> <li>• <b>The story</b> (Who is it all about?);</li> <li>• <b>The community</b> (Whose celebration is this?);</li> <li>• <b>The symbols</b> (Why do they do that?);</li> <li>• <b>The inner meaning</b> (What is it really about?).</li> </ul> <p>Pupils should all study weddings in the Christian tradition and then focus on one other faith or belief from <b>Hinduism, Judaism, Sikhism</b> or <b>Humanism</b> in detail. Teachers need to emphasise that there are many family experiences and many ways that people choose to live, all equally valid – this unit will focus on the choice of marrying a partner, loving relationships and setting up a home together. Teachers need to be sensitive to the experience of pupils whose parents’ marriages have not lasted and / or are living in single parent households – the families are considered equally valid. Some non-religious belief groups such as Humanists, and some religious denominations such as Quakers, Unitarians and Liberal Jews, conduct weddings for same-sex couples. Some denominations of some faiths celebrate and conduct blessings of same sex relationships. A photograph of a same-sex wedding might be discussed in Session 2 and / or 5.</p>	<p>This unit provides an opportunity of focusing in depth on one Rite of Passage, Weddings, as part of developing concepts of change and the cycle of life.</p>
Vocabulary	SMSC / Citizenship
<ul style="list-style-type: none"> <li>• Wedding</li> <li>• Page boy</li> <li>• Christian</li> <li>• Christianity</li> <li>• Bride and groom</li> <li>• Wedding rings</li> <li>• Usher</li> <li>• Priest</li> <li>• Vicar</li> <li>• Bridesmaid</li> <li>• Music</li> <li>• Ceremony</li> <li>• Sikh</li> <li>• Best man</li> <li>• Father of the bride</li> <li>• Organist</li> <li>• Hinduism</li> <li>• Hindu</li> <li>• Promises</li> <li>• Vows</li> <li>• Sikhism</li> <li>• Marriage</li> <li>• Celebrate</li> <li>• Rabbi</li> <li>• Judaism</li> <li>• Jew</li> <li>• Choir</li> <li>• Cantor</li> <li>• (C)huppah</li> <li>• Ketubah</li> <li>• Mazel tov</li> <li>• Mitzvah</li> <li>• Civil partnership</li> <li>• Celebrant</li> <li>• Humanist</li> <li>• Tallit</li> <li>• Henna</li> <li>• Sindur</li> <li>• Puja</li> <li>• Ganesh</li> <li>• Mangal sutra</li> <li>• Garlands</li> <li>• Shanhai</li> <li>• Same sex marriage</li> </ul>	<ul style="list-style-type: none"> <li>• Public commitment to a partnership;</li> <li>• Journey of life;</li> <li>• Promises and vows.</li> </ul>

## Session 1 Key Question: What special times have we shared with others?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<b>Pupils should:</b> <ul style="list-style-type: none"> <li>Know that there are different stages in life when people share common human experiences;</li> <li>Reflect on special times they have shared.</li> </ul>		✓	As a class, talk about and make a class list of celebrations pupils have taken part in.	<b>Resources:</b> <ul style="list-style-type: none"> <li>Wedding pictures from the class or any website;</li> <li>BBC Active DVDs 'Rites of Passage' and 'Celebrations and Special Times'; 'What do people do when they celebrate special times?';</li> <li>Short Response sheet.</li> </ul> <b>Notes for Teachers:</b> <ul style="list-style-type: none"> <li>Teachers need to be aware of different family structures of children within their class and ensure that their approach and the children's understanding are inclusive;</li> <li>Teachers need to be sensitive to the experience of pupils whose parents' marriages have not lasted and / or are living in single parent households – the families are equally valid.</li> </ul>
	✓	✓	What is a celebration? Watch the 'Introduction to the idea of family celebrations' in the BBC Active DVD. Extend pupils' understanding of a celebration, using examples from the class to illustrate.	
	✓	✓	Make a simple timeline and help pupils to share and list life experiences, both secular and religious, e.g. my birthday, when mum had a new baby, when we went to a wedding.	
		✓	Explore the experiences in a number of ways: <ul style="list-style-type: none"> <li>Who is it all about?</li> <li>What did the people do?</li> <li>Why did they do it?</li> <li>Whose celebration was it?</li> <li>What was it really about?</li> </ul>	
		✓	On a short response sheet, pupils should draw and write about one of their personal special experiences, these can contribute towards a class display of happy times.	

## Session 2 Key Question: What is a wedding?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<p><b>Pupils should:</b></p> <ul style="list-style-type: none"> <li>Know that growing up sometimes involves deciding to marry someone;</li> <li>Know that the celebration is called a wedding;</li> <li>Understand that a wedding is a way for a family to celebrate a stage in the lives of two people.</li> </ul>		✓	Recap the times explored in the last session and share some of the pupils' work. Talk about the journey of life and introduce the idea that a wedding is a special time of celebration.	<p><b>Resources:</b></p> <ul style="list-style-type: none"> <li>Photos of traditional Christian weddings and a same sex wedding;</li> <li>BBC Whiteboard Active DVD 'Rites of Passage' Unit 4 'A world of weddings'.</li> </ul> <p><b>Notes for Teachers:</b></p> <ul style="list-style-type: none"> <li>Pupils need to understand that weddings do take place outside of places of worship. Also that not every partnership goes on to be a wedding and that some families do not feel they want to be married.</li> </ul>
	✓		Ask the class if they have been to any weddings. What is a wedding? Make a list of what happens during a wedding. Explain that people usually get married in a civil service, religious or a Humanist ceremony. These can take place in a registry office, a place of worship, or somewhere chosen by the couple. If possible link to examples of weddings attended by members of the class. Use topical national / international events as an aid.	
	✓	✓	Examine a range of pictures of Christian weddings or watch one of the Christian wedding services taking place in the BBC Active DVD, freezing the film as necessary. Discuss with children what is happening in these pictures and how people are feeling during the service.	
	✓	✓	What key ways do people celebrate weddings? (e.g. eat special food, gifts, sending cards). What are the special promises made by the couple to each other and how might they impact on their lives?	
	✓	✓	<p>Make a class record organising information about a wedding using the headings introduced in the previous lesson:</p> <ul style="list-style-type: none"> <li>Who is it all about? (i.e. the couple getting married);</li> <li>What did the people do?</li> <li>Why did they do it?</li> <li>Whose celebration was it?</li> <li>What was it really about? (i.e. telling everyone that you are changing lives as individuals and becoming a family).</li> </ul>	

## Session 3 & 4 Key Question: What happens in a Christian wedding?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<p><b>Pupils should:</b></p> <ul style="list-style-type: none"> <li>• Know that Christians celebrate a wedding with their family, friends and the wider Christian community;</li> <li>• Know what happens during a traditional Christian wedding;</li> <li>• Know some of the symbols of a Christian wedding and understand their meaning;</li> <li>• Understand that a wedding is celebrating the story of a relationship and asking God to bless it.</li> </ul>		✓	Recall what they saw on the video clip from the previous lesson. Explain that historically the bridegroom had to ask permission of the bride's father to ask her to marry him. When this had happened and the bride had agreed to get married, the couple are 'engaged'. Then they could prepare for their wedding. Talk about the preparations that pupils think will be needed for a wedding. Who will need to be invited? Where will it be held?	<p><b>Resources:</b></p> <ul style="list-style-type: none"> <li>• Bride magazines;</li> <li>• Pictures from catalogues or magazines of engagement rings, wedding rings, wedding clothes;</li> <li>• Wedding invitations;</li> <li>• Photographs;</li> <li>• Role play material such as dressing up clothes e.g. bridesmaids dresses, suits, top hats, plastic flowers, tiara, invitations, etc.</li> </ul>
	✓		Either visit a church to see a place where a wedding might take place or invite in a Minister to talk about the preparations that take place before the wedding. Ask the Minister to discuss what happens during the wedding service, particularly the promises that are made and the symbolism of the ring. Discuss what the Christian wedding is really about. Talk about the vows that are made. The couple make a promise to each other about their love and do this in front of their family and friends and God.	
	✓	✓	<p>Either:</p> <ul style="list-style-type: none"> <li>• Role play parts of the wedding;</li> <li>• suggest the promises that pupils feel the couple should make to each other;</li> <li>• make a collage of a wedding scene;</li> <li>• make wedding invitations or cards;</li> <li>• put pupils into groups to research one other faith from the following in the next lesson: Judaism, Hinduism or Sikhism.</li> </ul>	

## Session 5a Key Question: What happens in a Jewish wedding?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<b>Pupils should:</b> <ul style="list-style-type: none"> <li>• Know what happens during a Jewish wedding;</li> <li>• Understand that the celebration is shared with families, friends and the faith community;</li> <li>• Know some of the symbols in a Jewish wedding;</li> <li>• Understand the inner meaning of a Jewish wedding.</li> </ul>	✓	✓	The group focusing on Judaism should examine pictures / video / DVD of a Jewish wedding. What do people do? Focus on preparations, the ceremony and the sequel.	<b>Resources:</b> <ul style="list-style-type: none"> <li>• BBC Active DVD 'Rites of Passage' Unit 4;</li> <li>• Google images – Jewish wedding.</li> </ul>
	✓		Discuss – who is it about? Consider the role of the bride, groom, the groom's two adult male witnesses, parents of the bride, the groom's family, bridesmaid / attendants, Cantor and Rabbi.	
	✓		Where is it conducted and why? Who is there to share? i.e. the community, family and friends. Jews believe that marriages are made in heaven so when a couple is married, they are often referred to as a 'heaven blessed' couple.	
	✓		Talk about the symbols in a Jewish wedding, e.g. Chuppah (wedding canopy) clothes and accessories, wedding rings and stamping on the wine glass.	
	✓	✓	Focus pupils on what it is really all about; bring out the idea that the two separate people are becoming one.	
			Prepare as a group to talk to the class during the next lesson about how a Jewish wedding is similar or different to a Christian wedding.	
	✓		Children could design an invitation to a Jewish wedding using Jewish symbols.	

## Session 5b Key Question: What happens in a Hindu wedding?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<b>Pupils should:</b> <ul style="list-style-type: none"> <li>Know what happens during a Hindu wedding;</li> <li>Understand that the celebration is shared with family, friends and the faith community;</li> <li>Know some of the symbols in a Hindu wedding;</li> <li>Understand the inner meaning of a Hindu wedding.</li> </ul>	✓	✓	The groups investigating Hinduism should look at pictures / video of a Hindu wedding. List what they can see in the pictures and talk about whose celebration it is i.e. the community, family and friends.	<b>Resources:</b> <ul style="list-style-type: none"> <li><a href="http://www.bbc.co.uk/religion">www.bbc.co.uk/religion</a>;</li> <li>BBC Whiteboard Active DVD 'Rites of Passage' Unit 4;</li> <li>Wedding music;</li> <li>Hindu wedding video.</li> </ul>
	✓		<ul style="list-style-type: none"> <li>Can you tell who the bride and groom are? How can you tell?</li> <li>What do you notice about the clothes the people wear?</li> <li>Where is it conducted and why? Does a Hindu wedding have to happen in a temple or can it be conducted anywhere?</li> </ul>	
	✓		Explain to the group that many Hindus believe that fire serves as a messenger to God, so they take their vows by circling the fire and make it their witness. Discuss what the ceremony is really all about; drawing out the idea that the two separate people are becoming one.	
			Using videos, websites and books find out: <ul style="list-style-type: none"> <li>How many days do the ceremonies last for?</li> <li>What other rituals happen before the wedding day?</li> <li>Why are the colours worn by the bride so different from those worn by Christian brides?</li> <li>Explanations for symbols in the wedding, e.g. clothes and accessories, henna for the bride, garlands, coconut, mangal Sutra (necklace that symbolises that a woman is married).</li> </ul>	
	✓		Prepare to feed back to the class during the next lesson about how a Hindu wedding is similar or different from a Christian wedding. Children could design invitation cards using the wedding symbols.	

## Session 5c Key Question: What happens in a Sikh wedding?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<b>Pupils should:</b> <ul style="list-style-type: none"> <li>Know what happens during a Sikh wedding;</li> <li>understand that the celebration is shared with family, friends and the faith community;</li> <li>Know some of the symbols in a Sikh wedding;</li> <li>Understand the inner meaning of a Sikh wedding.</li> </ul>	✓	✓	The group investigating a Sikh wedding should look at pictures / video of a Sikh wedding, and identify what they can see in the pictures. Talk about whose celebration it is i.e. the community, family and friends.	<b>Resources:</b> <ul style="list-style-type: none"> <li><a href="http://www.sikhfoundation.org">www.sikhfoundation.org</a>;</li> <li>A Sikh Wedding by Olivia Bennett;</li> <li>BBC Whiteboard Active DVD 'Rites of Passage' Unit 4.</li> </ul>
	✓		<ul style="list-style-type: none"> <li>Can you tell who the bride and groom are? How can you tell?</li> <li>What do you notice about the clothes the people wear?</li> <li>Where is it conducted, and why? Does it have to happen in a Gurdwara or can it be conducted anywhere?</li> </ul>	
	✓		Explain to the group that Sikhs believe the Guru Granth Sahib is their sacred book, so they take their vows by circling the book and make it their witness. Discuss what the ceremony is really all about; drawing out the idea that the two separate people are becoming one.	
	✓		Using videos / DVDs, websites and books pupils should find out: <ul style="list-style-type: none"> <li>How many days do the ceremonies last for?</li> <li>What other rituals happen before the wedding day?</li> <li>Why are the colours worn by the bride so different from those worn by Christian brides?</li> <li>Symbols in the wedding.</li> </ul>	
	✓		Prepare to report back to the class during the next lesson about how a Sikh wedding is similar or different from a Christian wedding. Children could design invitation cards using wedding symbols.	

## Session 5d Key Question: What happens in a Humanist wedding?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<p><b>Pupils should:</b></p> <ul style="list-style-type: none"> <li>• Know what happens during a Humanist wedding / civil partnership;</li> <li>• Understand that the celebration is shared with family, friends and the wider community;</li> <li>• Know some of the common rituals in a Humanist wedding / civil partnership;</li> <li>• Understand that a wedding is celebrating the story of a relationship.</li> </ul>	✓	✓	<p>The group investigating Humanist weddings / civil partnerships should look at pictures / video of a Humanist wedding / civil partnership, and identify what they can see in the pictures. Talk about whose celebration it is i.e. the family, friends and colleagues.</p> <ul style="list-style-type: none"> <li>• Can you tell who the bride and groom are? How can you tell?</li> <li>• Are there any set vows or promises?</li> <li>• Where is it conducted, and why?</li> </ul>	<p><b>Resources:</b></p> <ul style="list-style-type: none"> <li>• Humanist celebrants will conduct weddings or civil partnership ceremonies for couples who have been married to other people before, for couples from different faiths or beliefs (who can share in the personal, non-religious content), and for same-sex couples.</li> </ul> <p><b>Resources:</b></p> <ul style="list-style-type: none"> <li>• Understanding Humanism lesson plan, presentation, activities, film and perspective on 'What happens at a Humanist wedding?' <a href="http://understandinghumanism.org.uk/uhtheme/celebrations-and-ceremonies/">http://understandinghumanism.org.uk/uhtheme/celebrations-and-ceremonies/</a>;</li> <li>• Stephen Fry video on Humanist ceremonies: <a href="https://www.youtube.com/watch?v=wzTXicmkrQ4">https://www.youtube.com/watch?v=wzTXicmkrQ4</a></li> </ul>
	✓		<p>Explain to the group that Humanists do not believe in a god or gods and that weddings / civil partnerships simply focus on the couple getting married. The ceremony is a fully bespoke celebration of their love and commitment for each other.</p>	
			<p>Using Understanding Humanism, pupils should find out:</p> <ul style="list-style-type: none"> <li>• What is the difference between a Humanist wedding / civil partnership and a civil ceremony?</li> <li>• Who conducts the Humanist wedding / civil partnership ceremony?;</li> <li>• How long do the celebrations last for?</li> <li>• What rituals sometimes happen on the day itself?</li> <li>• Symbols, if any, in the wedding.</li> </ul>	
	✓		<p>Prepare to report back to the class during the next lesson about how a Humanist wedding / civil partnership is similar or different from a Christian wedding. Design invitation cards using wedding symbols.</p>	

## Session 6 Key Question: What do we know about weddings?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<b>Pupils should:</b> <ul style="list-style-type: none"> <li>Clarify similarities and differences between weddings they have studied in the unit.</li> </ul>	✓	✓	Pupils should share what they have found out about weddings in the faiths / beliefs they have studied and also any weddings they have attended.	<b>Resources:</b> <ul style="list-style-type: none"> <li>Books:                             <ul style="list-style-type: none"> <li>Ceremonies and Celebrations – Weddings;</li> <li>Wedding Days – Celebrations of Marriage, by Anita Ganeri.</li> </ul> </li> </ul>
			As a class discuss what is similar between the celebrations: <ul style="list-style-type: none"> <li>Families;</li> <li>Invitations;</li> <li>Clothes;</li> <li>Promises and vows;</li> <li>Celebration party;</li> <li>Giving of gifts;</li> <li>The bride and the groom have special clothes;</li> <li>Flowers.</li> </ul> What is different between the religions and beliefs? e.g. <ul style="list-style-type: none"> <li>The time span of the wedding;</li> <li>Rituals &amp; symbols;</li> <li>Promises.</li> </ul>	
			<b>Assessment Task:</b> Why are weddings in places of worship shared with many people? How might those involved believe they are also shared with God?	

## Session 1 Response Sheet

A special time in my life that I shared with others was:



## Key Stage 2: Weddings

### Notes for Teachers – Hindu weddings

**A Hindu wedding ceremony is the second of the four Ashrams. Each Ashram has specific duties or dharma that a person must follow. The Grihastha Ashram is known as household life and for taking an active role in the care and protection of one's family and responsibility to society. Wedding ceremonies in the UK are traditionally conducted in the ancient language, Sanskrit and brief translations can be given by the priest.**

The pre-wedding ceremonies include an **engagement**, (involving **Vagdhana**, an oral agreement), **A Lagna Patra, a written declaration**, and arrival of the marriage party at the bride's residence, often in the form of a marriage procession. The post-marriage ceremonies involve welcoming the bride to her new home.

An important thing to note is that despite the fact that the modern Hinduism is based on the Puja, the worship of devas as enshrined in the **Puranas**. A Hindu marriage ceremony is essentially a Vedic yajña (a fire-sacrifice). The primary witness of a Hindu marriage is the fire-deity (or the Sacred Fire) Agni dev, and by law and by tradition, no Hindu marriage is deemed complete unless in the presence of the Sacred Fire, seven encirclements have been made around it by the bride and the groom together.

**IMPORTANT: Hindu marriage ceremonies vary in different regions and according to family traditions.** The major ceremonies are the following:

- **Ganesh Puja** – Invoking Lord Ganesh to remove obstacles;
- **Agni Puja** – Evoking the holy fire as a witness and seeking his blessings;
- **Kanyádána** – Giving away the bride to the groom. Of many auspicious charities, giving your daughter in marriage is considered one of the most auspicious. As a condition for offering his daughter for marriage, the father of the bride requests a promise from the groom for assisting the bride in realizing their spiritual and material duties. The groom makes the promises by repeating them three times;
- **Mangalsutra** – Tying of holy necklace on bride;
- **Saptapadi / Saat Phere** – The Seven Holy Steps circling the fire;
- **‘il r hana** – Bride steps on the stone.

The ceremonies involve the Pandit (priest) chanting various prayers and mantras. **Saat phere** is an important part of the wedding ceremony, undertaken by the bride and the groom around a sacred fire. *Saat* means seven and *Phere* means circumambulation. The vows taken in front of Agnidev, the fire God, who acts both as a witness and one who offers his blessings. The vows or promises are considered sacred and unbreakable.

The bride and groom circumambulate the fire seven times reciting the following prayers:

1. With the first step, the couple asks God for plenty of pure and nourishing food. They promise to share this with the less fortunate.
2. With the second step, the couples pray to give them the mental, physical and spiritual strength to lead a healthy life. They promise to share their joys and sorrows.
3. The third step is for preserving wealth, prosperity and virtuous, noble and heroic children. They promise to live with honour and respect.
4. With the fourth step, they pray for attainment of happiness and harmony by mutual love and trust between themselves and within the family including, respect for elders.
5. With the fifth step, they pray for the welfare of all living beings in the Universe. They promise to protect and give in charity to the vulnerable in society, including children and the elderly.
6. With the sixth step, to give them a long, joyous life and togetherness forever.
7. With the seventh, and last step, for understanding and companionship. They promise each other loyalty and unity with love and sacrifice.

## Glossary – Hindu weddings

Term	Explanation
<b>Ashrams</b>	Four stages of life and development.
<b>Bramachari Ashram</b>	Student Life – Learning, values and qualities.
<b>Grihasta Ashram</b>	Married Life / Householder – Married Life. Responsibility to family and Society. To give charity and help the poor and vulnerable.
<b>Vanaprastha Ashram</b>	Retired Life – Devotee more time to spiritual matters.
<b>Sannyasa Ashram</b>	Renounced Life- Devotee more time to spiritual matters.
<b>Dharma</b>	Religious and social responsibilities and duties.
<b>Grihasta</b>	Married life and responsibility to family and society.
<b>Vagdhana</b>	An oral agreement of marriage.
<b>Lagna Patra</b>	A written declaration of marriage.
<b>Puranas</b>	Hindu holy scriptures.
<b>Puja</b>	Ceremony.
<b>Agni Dev</b>	Fire God.
<b>Ganesh Puja</b>	Ceremony invoking Lord Ganesh to remove obstacles.
<b>Agni Puja</b>	Ceremony evoking the holy fire as a witness and seek his blessings.
<b>Kanyadana</b>	(Kanya – unmarried woman, dana – charity). Considered one of the highest acts of charity. A father gives his daughter's hand in marriage to the groom.
<b>Mangalsutra</b>	Tying the holy necklace on the bride.
<b>Saptapadi</b>	Taking seven steps or vows.
<b>Saat Phere</b>	(Saat – seven, Phere – circumambulating) – The Seven Holy Steps circling the fire.

What this unit contains	Extension activities and further thinking
<p>This unit contains the following content from Christianity: How Christian places of worship give opportunities for peaceful reflection, meditation and prayer, e.g. worship in the Quaker tradition; Christian beliefs about ‘the Peace of God’; Jesus’ teaching ‘Blessed are the Peacemakers’; Martin Luther King and peaceful, non-violent protest.</p> <p>Also teachers may select content from one of the following faiths and beliefs, either:</p> <ul style="list-style-type: none"> <li>• <b>Hinduism:</b> Non injury to living things – Ahimsa. Gandhi’s life – demonstrating Ahimsa in practice through non-violent protest.</li> <li>• <b>Islam:</b> As-Salaam, one of the beautiful names of Allah meaning the Source of Peace. As-Salaamu alaykum (Peace be upon you)’ as a greeting of peace, which is always shared by Muslims. Islam derives from the word salaam which means peace;</li> <li>• <b>Humanism:</b> Humanists promote peace because they promote happiness and fulfilment in this life because they believe it is the only one we have. Humanists believe the Golden Rule is so universal because it evolved naturally from the fact our species has long lived together in communities – it grew from natural capacities of reason and empathy;</li> </ul> <p><b>Or Buddhism:</b> Buddhist ideas about peace, shown in the Tibetan Peace Garden (Lambeth) and the Peace Pagoda (Battersea). Teachers need to emphasise that peace and living harmoniously with your neighbour is an important belief of all religions, including Sikhism and Judaism.</p>	<ul style="list-style-type: none"> <li>• Find out about conscientious objectors from the Christian tradition and how the Quakers responded in World War 2;</li> <li>• Read Psalm 23 or Psalm 46:10 and discuss how Christians or Jews might interpret these in their lives;</li> <li>• Consider how to stand up for peace and take a stand against violence. How can you be a friend to others?;</li> <li>• Consider what it might mean to ‘love your neighbour’ focusing on positive ways to contribute to support for people who are suffering from conflict;</li> <li>• Investigate beliefs about peace in other world faiths and beliefs, including Sikhism and Judaism.</li> </ul>
Vocabulary	SMSC / Citizenship
<ul style="list-style-type: none"> <li>• Peace</li> <li>• Conflict</li> <li>• Asylum seeker</li> <li>• Muslim</li> <li>• Enlightenment</li> <li>• United nations</li> <li>• Hinduism</li> <li>• Ahimsa</li> <li>• Christianity</li> <li>• Buddhist</li> <li>• Metta</li> <li>• Humanism</li> <li>• Hindu</li> <li>• Buddhism</li> <li>• Confrontation</li> <li>• Dharmachakra</li> <li>• Interconnectedness</li> <li>• Auspicious</li> <li>• Islam</li> <li>• Salaam</li> <li>• Pagoda</li> <li>• Sanskrit</li> <li>• Bhavachakra</li> <li>• Bodhisattva</li> <li>• Shalom</li> <li>• Consecrated</li> <li>• Dukkha</li> <li>• Harmony</li> </ul>	<ul style="list-style-type: none"> <li>• Peaceful reflection;</li> <li>• Peaceful resolution of conflict;</li> <li>• How communities function;</li> <li>• What peace means in an international context, and how this affects how people are able to live.</li> </ul>

## Session 1 Key Question: What is peace? What does peace mean in the world and to you?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<p><b>Pupils should:</b></p> <ul style="list-style-type: none"> <li>Consider the meaning of the word 'peace' in secular and spiritual contexts;</li> <li>Explore what peace can mean to them in their lives;</li> <li>Explore what peace can mean with friends and family.</li> </ul>		✓	Ask the class what the word peace means and what it means to them. Provide some thinking time while quiet music is played for them to reflect on what 'peace' is. Share children's ideas or feelings on what peace is and means to them. Explain that this word has many subtle / different meanings.	<p><b>Resources:</b></p> <ul style="list-style-type: none"> <li>The Seeds of Peace by Berkeley, Barefoot Books. ISBN: 1-84148-006-1;</li> <li>Peacetimes by Scholes, Belitha Press. ISBN: 1-85561-761-7;</li> <li>Any peaceful music.</li> </ul>
		✓	Talk about times when they feel peaceful. What influences that feeling for them, e.g. being on good terms with others, being in places and around people that make them feel peaceful? Make a class list of these influences.	
		✓	Read <i>The Seeds of Peace</i> to the class and discuss the issues raised by the book. What does the old hermit mean when he says to the sad merchant "Peace comes from within you. It is like a seed."?	
		✓	Encourage children to talk about whether feeling peaceful makes a difference to living alongside others. How is it different if they are feeling irritated and argumentative?	
		✓	Read <i>Peacetimes</i> around the class and select some of the statements in the book to be illustrated by the class with pictures or photographs from their own lives or from newspapers or magazines illustrating topical situations.	

## Session 2 Key Question: What does Peace mean for countries and the people living in them?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<p><b>Pupils should:</b></p> <ul style="list-style-type: none"> <li>Investigate what peace means in an international context;</li> <li>Understand how this affects the way people are able to live;</li> <li>Consider the peaceful resolution after conflict.</li> </ul>		✓	Consider what peace between countries means. What is different when there is no peace? What are the difficulties that lead to times of conflict?	<p><b>Resources:</b></p> <ul style="list-style-type: none"> <li>The story of the 'Peace Crane';</li> <li><i>Peace One Day</i> by Jeremy Gilley and Karen Blessen;</li> <li>Topical newspaper, radio and television news reports;</li> <li>Internet news sites;</li> <li>Details of how to fold cranes can be found on: <a href="http://www.ppu.org.uk/learn/early/cranes_early_years.html">www.ppu.org.uk/learn/early/cranes_early_years.html</a></li> </ul> <p><b>Notes for Teachers:</b></p> <ul style="list-style-type: none"> <li>Ensure this lesson addresses current affairs.</li> <li>To send a thousand cranes to the Children's Monument in Hiroshima's Peace Park, string them on garlands of 100 cranes each, and mail to: Office of the Mayor City of Hiroshima 6-34 Kokutaiji-Machi 1 Chome Naka-ku, Hiroshima 730 Japan</li> </ul>
		✓	Talk about how it must be to live in a country where there is no peace. Investigate local issues around the dangers left behind by refugees or asylum seekers.	
		✓	Depending on topical national and international news items, pupils may speak of issues to do with death and injury, lack of sanitation or food, lack of homes or education. Teachers will need to be sensitive to the anxieties of pupils, particularly those who have experienced war conditions, and channel their feelings to empathy and care for those enduring these experiences today.	
		✓	Consider how it must feel to come to a time of peace after a time of war.	
		✓	Read the story of the Peace Crane and make some peace cranes for the school, writing on them wishes for those who are not at peace.	

## Session 3 Key Question: What does Peace mean to Christians?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<p><b>Pupils should:</b></p> <ul style="list-style-type: none"> <li>Consider Christian beliefs about 'the peace of God';</li> <li>Reflect on Jesus' teaching 'Blessed are the Peacemakers';</li> <li>Know how Christian places of worship give opportunities for peaceful reflection, meditation and prayer.</li> </ul>	✓	✓	To find out what Christians mean by 'the peace of God' and how they feel this affects their lives, you might organise an opportunity for pupils to talk to local Christians about what this peace means to them in daily life and in times of difficulty. Alternatively before this lesson pupils might devise a brief questionnaire on this topic and send to the local church or e-mail to local Christians so that responses can be shared during the lesson. Pupils can also investigate worship in the Quaker tradition and how this is held in an atmosphere of meditative silence.	<p><b>Resources:</b></p> <ul style="list-style-type: none"> <li>The Beatitudes;</li> <li>Newspaper articles, pictures, music etc.;</li> <li><a href="http://www.bbc.co.uk/religion/religions/christianity/subdivisions/quakers-1.shtml">www.bbc.co.uk/religion/religions/christianity/subdivisions/quakers-1.shtml</a></li> </ul>
	✓		Examine words from the Beatitudes (attached to the unit) from the Sermon on the Mount, when these were said and what Jesus meant by them.	
	✓	✓	In groups illustrate Jesus' words by a collage of newspaper articles, speech bubbles, Power Point presentation or through dance and / or drama.	
	✓	✓	Talk about the places of worship that they know, e.g. the local church and in groups share information and ideas and record how the place or the areas within it, foster peaceful reflection, meditation and / or prayer.	

## Session 4 Key Question: How did Martin Luther King's attitude to peace change lives?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<b>Pupils should:</b> <ul style="list-style-type: none"> <li>Know how Martin Luther King's faith led him to fight injustice through peaceful, non-violent protest.</li> </ul>	✓	✓	Context: in the 1960s in the USA, there were laws saying that white and black children couldn't go to school together, and that people with darker skin had to ride in the back of a bus. Ask pupils, "What would you feel like, for example, if you were told that because you had brown hair or blue eyes that you weren't allowed to come here or had to sit in another part of the class?"	<b>Resources:</b> <ul style="list-style-type: none"> <li><a href="http://www.activityvillage.co.uk/mlk_day.htm">www.activityvillage.co.uk/mlk_day.htm</a>;</li> <li><a href="http://www.bbc.co.uk/news">www.bbc.co.uk/news</a> (and search for Martin Luther King).</li> </ul>
	✓		Display a picture of Martin Luther King. He was a Christian minister who spoke to many people; black and white, and taught them to stand up and say that the laws were wrong. He used only peaceful methods to solve problems. Martin Luther King had a dream that all kinds of children would go to school together and be friends, and that when people worked together, they were able to change the laws. Read part of Martin Luther King's famous speech "I have a dream" and discuss its meaning.	
	✓	✓	Martin Luther King was a very brave man who continued his work even when people tried to kill him and, through peaceful protest, changed laws that were unfair. After his assassination the US government designated a national holiday, the third Monday in January each year, to celebrate his life.	
	✓		Either: <ul style="list-style-type: none"> <li>design a class flag for peace;</li> <li>make a friendship tree, each leaf with a wish for peace from a different member of the school community, where necessary in home languages, and afterwards make the leaves into a peace book.</li> </ul>	

## Session 5a Key Question: How was Gandhi able to change attitudes peacefully?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<p><b>Pupils should:</b></p> <ul style="list-style-type: none"> <li>Know that Ahimsa is an important concept in Hinduism;</li> <li>Know that Gandhi was a famous Indian politician and campaigner through non-violent, peaceful protest;</li> <li>Know how Ahimsa influenced Gandhi's life.</li> </ul>		✓	Explain and record the meaning of <b>Ahimsa</b> . Ahimsa is a Hindu religious concept which advocates non-violence and a respect for all life. Ahimsa is Sanskrit for avoidance of himsa, or injury. It is interpreted, most often, as meaning peace and reverence towards all sentient beings. List actions that promote and go against Ahimsa.	<p><b>Resources:</b></p> <ul style="list-style-type: none"> <li><a href="http://www.en.wikipedia.org/wiki/Ahimsa">www.en.wikipedia.org/wiki/Ahimsa</a></li> </ul>
	✓	✓	Introduce the story of Gandhi. There are various books appropriate for the primary school that cover Gandhi's life. He was born in 1869, a Hindu and did not live an easy life. In the storytelling explain that he struggled to find freedom for his countrymen and to spread his belief in non-violent resistance. Gandhi practised and engaged the theory of peace and justice as the world had never seen before.	
		✓	As a class reflect on the following from the UN Universal Declaration of Human Rights 1948:  <b><i>“All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.”</i></b>	
	✓	✓	Each pupil should record one local, national or world event that does not uphold this statement. How might Gandhi have responded to these?	

## Session 5b Key Question: How do Muslims associate peace with Allah?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<p><b>Pupils should:</b></p> <ul style="list-style-type: none"> <li>Know that a number of key phrases derive from the word salaam (peace) including the name of the religion Islam;</li> <li>Know that 'As-salaam', is one of the beautiful names of Allah meaning the 'source of peace';</li> <li>Consider why the Muslim greeting 'As-salaamu alaykum' (peace be upon you) reflects their belief in Allah.</li> </ul>		✓	Make a class list of as many different greetings as can be recalled. Introduce the idea that the origin of the western handshake is that an open right hand showed you were not carrying a weapon; if two men met and offered each other empty right hands, this presumably meant that neither would stab the other. So the handshake was a sign of peace and peaceful intentions towards someone else. A further reason in Islam to shake hands is that in one of the hadiths the Prophet explained the virtue of shaking hands: 'When two Muslims meet and shake hands Allah forgives the sins of both before they depart' (Abu Dawud).	<p><b>Resources:</b></p> <ul style="list-style-type: none"> <li>BBC 'Pathways of Belief': Islam programme 1 <a href="http://www.bbc.co.uk/programmes/b0079tb4/episodes/guide">http://www.bbc.co.uk/programmes/b0079tb4/episodes/guide</a>;</li> <li>BBC Active DVD 'Worship and Sacred Places' <a href="http://www.pearsonschoolsandcolleges.co.uk/AssetsLibrary/SECTORS/Primary/Catalogues/2009/BBCActive/Pg89-98ReligiousEducation.pdf">http://www.pearsonschoolsandcolleges.co.uk/AssetsLibrary/SECTORS/Primary/Catalogues/2009/BBCActive/Pg89-98ReligiousEducation.pdf</a>;</li> <li>Qur'an quotes about Allah.</li> </ul>
	✓		Muslims all over the world use the Islamic form of greeting, "Assalamu alaikum", which means "Peace be to you".	
	✓		Show pupils the section from 'Pathways of Belief' Islam where the names of Allah are introduced.	
	✓		Read the Qur'an quotes about Allah and, using beautiful writing, record some of the names and qualities of Allah.	
			✓	

## Session 5c Key Question: What do Humanists believe about peace?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<p><b>Pupils should:</b></p> <ul style="list-style-type: none"> <li>Know Humanists promote peace because they promote happiness and fulfilment in this life because they believe it is the only one we have;</li> <li>Know Humanists believe the Golden Rule is so universal because it <b>evolved</b> naturally from the fact our species has long lived together in communities – it grew from our natural capacities of <b>reason</b> and <b>empathy</b>.</li> </ul>	✓		<p>Discuss the difference between where some Humanists think the Golden Rule came from and where some religious people think it came from.</p> <p><a href="https://youtu.be/XBfncdAaaMo">https://youtu.be/XBfncdAaaMo</a></p> <p><a href="http://www.humanismforschools.org.uk/pdfs/the%20golden%20rule.pdf">http://www.humanismforschools.org.uk/pdfs/the%20golden%20rule.pdf</a></p>	<p><b>Resources:</b></p> <ul style="list-style-type: none"> <li>Carl Sagan's 'Pale Blue Dot', photograph and text or video</li> <li>Note: there is no universal Humanist belief on war and peace – some Humanists are <b>pacifist</b> and believe violence is always wrong, some think we should seek <b>non-violent solutions first</b>, others think violence can be justified if it is <b>altruistic</b> or in <b>self-defence</b></li> </ul>
			<p>Explain the role played by prominent Humanists in setting up the UN and the UN Declaration of Human Rights after WWII.</p>	
			<p>Show pupils a video of Carl Sagan's 'Pale Blue Dot'.</p> <p><a href="https://youtu.be/wupToqz1e2g">https://youtu.be/wupToqz1e2g</a></p>	
	✓	✓	<p>Discuss one or more of the following:</p> <ul style="list-style-type: none"> <li>Why do you think so many different cultures have come up with something so similar?;</li> <li>Do you think the Golden Rule is enough on its own?;</li> <li>Would it stop people lying or stealing or killing people?;</li> <li>If people followed it, would they always do the right thing?;</li> <li>If they disobeyed it, would they tend to do bad things?</li> </ul>	

## Session 5d Key Questions: Where do Buddhists get their ideas about peace from? How does the Tibetan Peace garden illustrate what Buddhists think about peace?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<p><b>Pupils should:</b></p> <ul style="list-style-type: none"> <li>Know the Noble Eightfold Path, and the first Precept not to harm any being (Ahimsa), as well as about friendliness and compassion (Metta and Karuna);</li> <li>Understand what a Peace Pagoda is and the reasons for the construction of the Peace Pagoda (temple) in Battersea Park in London. How the design of this building reflects harmony and peace;</li> <li>Know about the Peace Garden in the grounds of the Imperial War Museum in Lambeth. Explain how its structure and symbolism mirror ideas of Peace.</li> </ul>	✓		Recall what pupils already know about the Noble Eightfold path and the first precept. Find out about Loving kindness meditation and practice of Goodwill.	<p><b>Resources:</b></p> <ul style="list-style-type: none"> <li><a href="https://www.gozen.com/love/">https://www.gozen.com/love/</a></li> <li>Peace Pagoda <a href="https://www.timeout.com/london/blog/five-things-you-should-know-about-the-peace-pagoda-in-battersea-012317">https://www.timeout.com/london/blog/five-things-you-should-know-about-the-peace-pagoda-in-battersea-012317</a></li> <li>BBC – London’s peace pagoda</li> <li>Buddhist buildings and worship see: <a href="http://www.bbc.co.uk/religion/religions/buddhism/customs/worship_1.shtml">http://www.bbc.co.uk/religion/religions/buddhism/customs/worship_1.shtml</a></li> <li>Peace Garden: <a href="http://www.tibet-foundation.org/page/peace_garden">http://www.tibet-foundation.org/page/peace_garden</a></li> <li>Resource Sheet to research the Peace Garden</li> </ul>
	✓		Investigate the construction and use of the London Peace Pagoda. Pagoda design is meant to show harmony between the elements of earth, fire, water, air and space. The Battersea Park Peace Pagoda was built as part of the healing process following World War 2. It is a lovely place to visit. Peace pagodas are meant to inspire people to think about peace and harmony between people.	
	✓		The Tibetan Peace Garden contains symbols related to Buddhist ideas and peace. Also, a message from the Dalai Lama speaks of peace being connected to mutual understanding between people.	
	✓		Reflect on the thoughts of His Holiness the Dalai Lama on the need for harmony and mutual respect as a road to peace, as carved on the language pillar.	
		✓	<p>Pupils could:</p> <ul style="list-style-type: none"> <li>Design a photo journal or display of the Peace Pagoda;</li> <li>Design a garden for the school which has their ideas for peace;</li> <li>Write a manifesto for the school to become a happier, more harmonious place.</li> </ul>	

## Session 6 Key Question: What does peace mean to us? How can we foster peace in our lives

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<b>Pupils should:</b> <ul style="list-style-type: none"> <li>Express personal responses to the subject of peace;</li> <li>Consider practical ways of becoming agents for peace in schools and in the wider community.</li> </ul>	✓		Display on the whiteboard the text of the Jewish prayer for peace and read it aloud to focus pupils on the meaning. Discuss the meaning of the prayer in the light of the topics studied in the previous lessons.	<b>Resources:</b> <ul style="list-style-type: none"> <li>Jewish prayer for peace;</li> <li>Jewish music.</li> </ul>
	✓	✓	Pupils should engage in one of the following: <ul style="list-style-type: none"> <li>Devise a proposal to the school council to consider having a peace event to link with local communities to let them know how the school feels about local conflicts;</li> <li>Make a Peace Table in the class / school as a special table for children to go to when there is a conflict to be worked out;</li> <li>Make a classroom pledge for non-violence. Encourage family involvement by sending home copies of the pledges for families to work with their children to make family pledges;</li> <li>Learn about Nobel Peace Prize Winners and others who have worked for peace;</li> <li>Learn more about the United Nations and its efforts to keep international peace. Connect through the web (<a href="http://www.un.org/Pubs/CyberSchoolBus/">www.un.org/Pubs/ CyberSchoolBus/</a>);</li> <li>Sing or compose songs celebrating peace, the earth and all people;</li> <li>Create playground games that promote co-operating and working together as a team rather than competitively;</li> <li>Write to local politicians, radio and TV stations, newspapers, etc. to spread the word of peace.</li> </ul>	

## Key Stage 2: Peace

### Session 2 Resource Sheet

## Peace Cranes

*'Paper Crane,  
I will write peace  
on your wings  
and you will fly all  
over the world'.*

Sadeko Sasaki, age 12

Sadeko Sasaki was only two years old in 1945 when the atom bomb was dropped on Hiroshima, in Japan.



She was not immediately affected but ten years later, as a direct result, she became very ill, developed leukaemia, and had to stay in hospital.

While Sadeko was in hospital, her best friend told her of the Japanese legend that if a person could fold 1,000 paper cranes, the gods would grant them a wish. Sadeko wished to get better so that she could run again. She started folding cranes, but unfortunately she was only able to fold 654 before she died at the age of twelve.

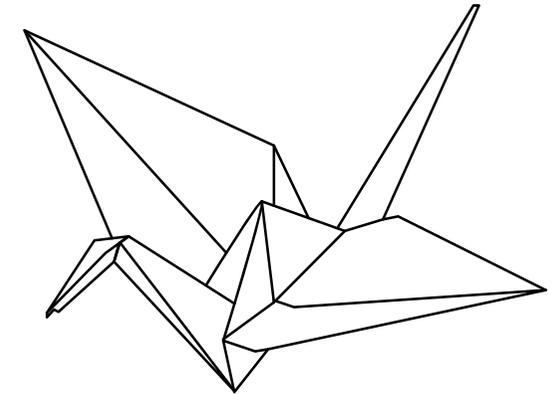
Inspired by her courage and strength, Sadeko's friends and classmates put together a book of her letters and published it.

They began to dream of building a monument to Sadeko and all of the children killed by the atom bomb. Young people all over Japan helped collect money for the project.

In 1958, a statue of Sadeko holding a golden crane was unveiled in Hiroshima Peace Park. The children also made a wish which is inscribed at the bottom of the statue and reads:

***"This is our cry;  
this is our prayer,  
Peace in the world".***

Today, people all over the world fold paper cranes and send them to Sadeko's monument in Hiroshima.



**An ancient Japanese legend will come true if you fold one thousand origami cranes.**

## Session 3 Resource Sheet 1

### Quaker Worship

*John 4:23 “But the hour is coming – in fact, it is already here – for true worshippers to worship the father as he truly is, without regard to place. It is worshippers of this sort the father is looking for.”*

*John 4:24 “God is not tied to this place, and those who worship God must worship him as he truly is, without regard to place.”*

*Matthew 18:20 “In fact, wherever two or three are gathered together in my name, I will be there among them.”*

translation by the Jesus Seminar

Quakers worship together in two ways – ‘unprogrammed’, and ‘programmed’. Whichever way they do so, when Quakers come together to worship God, they do so in obedience to these passages.

What do Quakers say? The following is an outline of what may happen during their Meeting for Worship developed by the Bristol Quakers:

*If you are wondering what God may be,  
looking for a purpose in life,  
craving company, or seeking solitude,  
come to our Meeting for Worship!  
We shall not ask you to speak or sing,  
We shall not ask you what you believe,  
We shall simply offer you our friendship,  
And a chance to sit quietly and think,  
And perhaps somebody will speak,  
And perhaps somebody will read,  
And perhaps somebody will pray, And perhaps you  
will find here that which you are seeking...  
We are not saints, We are not cranks,  
We are not different –  
Except that we believe that God’s light is in us all,  
waiting to be discovered.*

### Session 3 Resource Sheet 2

## The Beatitudes – Matthew 5:1-12

When Jesus saw the crowds, He went up on the mountain, and after He sat down, His disciples came to Him. He opened His mouth and began to teach them, saying...

*“Blessed are the poor in spirit, for theirs is the kingdom of Heaven.*

*Blessed are those who mourn, for they shall be comforted.*

*Blessed are the gentle, for they shall inherit the earth.*

*Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.*

*Blessed are the merciful, for they shall receive mercy.*

*Blessed are the pure in heart, for they shall see God.*

*Blessed are the peacemakers, for they shall be called sons of God.*

*Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of Heaven.*

*Blessed are you when people insult you and persecute you, and falsely say all kinds of evil against you because of Me.*

*Rejoice and be glad, for your reward in Heaven is great; for in the same way they persecuted the prophets who were before you.”*

### Session 4 Resource Sheet 1

## Martin Luther King Jnr

Martin Luther King Jnr's work in America led to him receiving the Nobel Peace Prize.

This is an extract from his acceptance speech:

*'We will not build a peaceful world by following a negative path. It is not enough to say "We must not wage war."*

*It is necessary to love peace and sacrifice for it. We must concentrate not merely on the negative expulsion of war, but on the positive affirmation of peace.'*



### Excerpt from Martin Luther King's Dream speech

*'I say to you today, my friends, that in spite of the difficulties and frustrations of the moment, I still have a dream. It is a dream deeply rooted in the American dream.*

*I have a dream that one day this nation will rise up and live out the true meaning of its creed:*

*"We hold these truths to be self-evident: that all men are created equal."*

*I have a dream that one day, on the red hills of Georgia, the sons of former slaves and the sons of former slaveowners will be able to sit down together at a table of brotherhood...*

*I have a dream that my four children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character. I have a dream today.*

*I have a dream that one day the state of Alabama ... will be transformed into a situation where little black boys and black girls will be able to join hands with little white boys and white girls and walk together as sisters and brothers. I have a dream today...*

*With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.'*

## Key Stage 2: Peace

### Session 5a Resource Sheet

## Gandhi

**Gandhi was born in a town in the north-west of India, to a rich family of the merchant caste. He went to England as a young boy where he trained as a barrister and took his bar finals in 1891.**

His political career started in South Africa. Appalled by the treatment of Indians there he organised his first peaceful protests and succeeded in repealing some of the discriminatory laws. He also worked as a stretcher carrier in the Boer War, preaching self-denial and pacifism.

On his return to India, he travelled the countryside on foot, talking and learning from the ordinary people. He joined the Indian National Congress turning it from a largely powerless political organisation into a mass movement with millions of ordinary peasant followers. He founded the Sabarmati Ashram near Ahmadabad which was part school, part refuge, and part headquarters for the independence movement.

Gandhi came to international attention in 1930 with the Salt March which led to his first arrest and imprisonment. Time magazine named him Man of the Year and the following year he was released from jail.

The press coverage brought him more supporters. In 1942 he threatened a mass campaign of civil disobedience and was again imprisoned. India rioted so his power only grew. However whenever his followers failed to contain their violence he would atone for it with periods of fasting and self-denial. The authorities were terrified he would die in jail, and he was released after 21 months.

In 1947, after World War 2, India was granted independence as Britain no longer had the will or resources to oppose Gandhi. However Britain introduced partition, dividing India into the main Hindu region and creating Pakistan, a Muslim country. This was a great disappointment to Gandhi as his lifelong aim had also been to bring together the divided religions of India.

In his talks, Gandhi quoted from different religions to increase mutual understanding. Over a million people died in the rioting that followed partition. He continued to work to reunite India and Pakistan but the people would no longer follow him as before. Four months after partition, on January 30 1948, a right-wing Hindu nationalist shot him.

### Gandhi quotes

*“Ahimsa means not to injure any creature by thought, word or deed, not even to the supposed advantage of this creature.”*

*“Truth is my religion and Ahimsa is the only way of its realisation.”*

*“I do not envisage God other than truth and non-violence. If you have accepted the doctrine of Ahimsa without a full realization of its implications, you are at liberty to repudiate it. I believe in confessing one's mistakes and correcting them. Such confession strengthens one and purifies the soul. Ahimsa calls for the strength and courage to suffer without retaliation, to receive blows without returning any.”*

### Session 5b Resource Sheet 1

## Qur'an Quotes about Allah

*Allah is He, other than Whom there is no other god;  
Who knows both what is hidden and what can be witnessed;  
He is the Most Compassionate and Merciful.  
Allah is He, other than Whom there is no other god;  
the Sovereign, the One, the Source of Peace,  
the Guardian of Faith, the Preserver of Security,  
the Exalted, the Compelling, the Supreme.  
Glory be to God, beyond any associations.  
He is Allah, the Creator, the Evolver, the Bestower of Form.  
To Him belong the Most Beautiful Names:  
Whatever exists in heaven and earth declares His Praise and Glory.  
And He is Exalted in Power, the Wise.*

*Al Hashr (exile) 59:22 – 24. tr. Helminski*

## As-Salam

*The Source of Peace.*

*And know that God invites man unto the abode of peace,  
and guides him that wills to be guided onto a straight way.*

*Yunus (Jonah) 10:25. tr. Asad*



## Session 5c Resource Sheet 1

### Examples of the ‘Golden Rule’ from around the world

***“He should treat all beings as he himself should be treated. The essence of right conduct is not to injure anyone.”***

(JAINISM – from The Suta-Kritanga, about 550 BCE\*)

***“Do not do to others what you would not like for yourself.”***

(CONFUCIANISM – from The Analects of Confucius, about 500 BCE)

***“I will act towards others exactly as I would act towards myself.”***

(BUDDHISM – from The Siglo-Vada Sutta, about 500 BCE)

***“This is the sum of duty: Do nothing to others which, if done to you, could cause you pain.”***

(HINDUISM – The Mahabharata, about 15 BCE)

***“What you would avoid suffering yourself, seek not to impose on others.”***

(ANCIENT GREECE – Epictetus, the Greek philosopher, about 90 CE)

***“Love your neighbour as yourself.”***

(JUDAISM / CHRISTIANITY – Leviticus 19, in The Torah, about 400 BCE, quoted by Jesus in Matthew 22 and Mark 12, 1st Century CE)

***“What is harmful to yourself do not do to your fellow men. That is the whole of the law...”***

(JUDAISM – from Hillel: The Talmud, about 100 CE)

***“None of you truly believes until he wishes for his brothers what he wishes for himself.”***

(ISLAM – a saying of The Prophet Muhammad, 7th Century CE)

***“As you think of yourself, so think of others.”***

(SIKHISM – from Guru Granth Sahib, 1604 CE)

***One should be “contented with so much liberty against other men, as he would allow against himself.”***

(Thomas Hobbes, English philosopher, 1588-1679 CE)

***“He should not wish for others what he does not wish for himself.”***

(BAHA'I from the writings of Baha'u'llah, about 1870 CE)

***“You should always ask yourself what would happen if everyone did what you are doing.”***

(FRANCE – Jean-Paul Sartre, French existentialist philosopher, 1905-80 CE)

***“Treat other people as you'd want to be treated in their situation; don't do things you wouldn't want to have done to you.”***

(British Humanist Association, 1999 CE)

(Humanists UK also produces a poster with more examples, available by telephoning 020 7079 3580.)

\* BCE = Before Common Era, equivalent to BC.  
CE = Common Era, equivalent to AD

## Key Stage 2: Peace

### Session 5d Resource Sheet

## A garden dedicated to peace

**There are many different ideas and definitions of what the term 'peace' means. For example it could mean 'an absence of war' or living without conflict'. Buddhists generally believe that no conflicts (small or large) can be solved by violent action (the Sanskrit word for this is Ahimsa).**

The first of the Five Buddhist Precepts supports this approach by saying 'do no harm to any being' (This includes both humans and animals). Violent or aggressive actions usually end up in increasing the suffering and unhappiness for all involved!

Buddhists believe that the teachings of the Buddha have a focus on what thoughts and actions lead to ending suffering (dukkha) in all of its forms. Also, that he suggested a path (which is the fourth of the Four Noble Truths) to lasting happiness and peace. This is the Noble Eight Fold Path.

### **A garden designed and dedicated to peace in Lambeth: Samten Kyil**

Near to the Imperial War Museum in Lambeth, a garden has been designed to symbolise some important Buddhist ideas but also to represent peace and harmony. We could think about the idea of harmony in a piece of music – different notes combining to make a pleasant sound. Buddhist leader the Dalai Lama, who

gave the garden a special blessing, said that it was most important to create understanding between different cultures in order to promote harmony and peace. You can see more of his thinking in the information below.

The garden has many symbols of Buddhism in it. A bronze Kalachakra Mandala is at the centre. It symbolises the earth or the universe depending on how you view it. This version of a mandala is associated with world peace. Outside of the mandala are eight stone seats for people to sit and take in the beauty of the garden or even to meditate.

### **The Language Pillar**

The Language Pillar is an important feature of the garden. *'Carved into each side of this pillar is a special message from His Holiness the Dalai Lama in Tibetan, English, Chinese and Hindi. The pillar design is based on the Sho Pillar, a 9th Century treaty stone in Lhasa acknowledging the rights of both Tibet and China to coexist in peace. The three carved steps at the top of the pillar represent peace understanding and love.'*

### **The special message from HIS HOLINESS THE 14th DALAI LAMA**

*"We human beings are passing through a crucial period in our development. Conflicts and mistrust have plagued the past century, which has brought immeasurable human suffering and environmental*

*destruction. It is in the interests of all of us on this planet that we make a joint effort to turn the next century into an era of peace and harmony.*

*May this peace garden become a monument to the courage of the Tibetan people and their commitment to peace.*

*May it remain as a symbol to remind us that human survival depends on living in harmony and always choosing the path of non-violence in resolving our differences."*

[http://www.tibet-foundation.org/page/peace\\_garden](http://www.tibet-foundation.org/page/peace_garden)



The Tibetan Peace Garden honours one of the principal teachings of His Holiness The Dalai Lama – the need to create understanding between different cultures and to establish places of peace and harmony in the world.'

### Session 5a Resource Sheet

## Jewish Prayers for Peace

*'May the Lord bless you and protect you. May the Lord make His face shine on you and be gracious to you. May the Lord turn His face toward you and give you peace.'*

Numbers chap. 6, verses 24-26

*'And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning - hooks; nation shall not lift up sword against nation, neither shall they learn war any more.'*

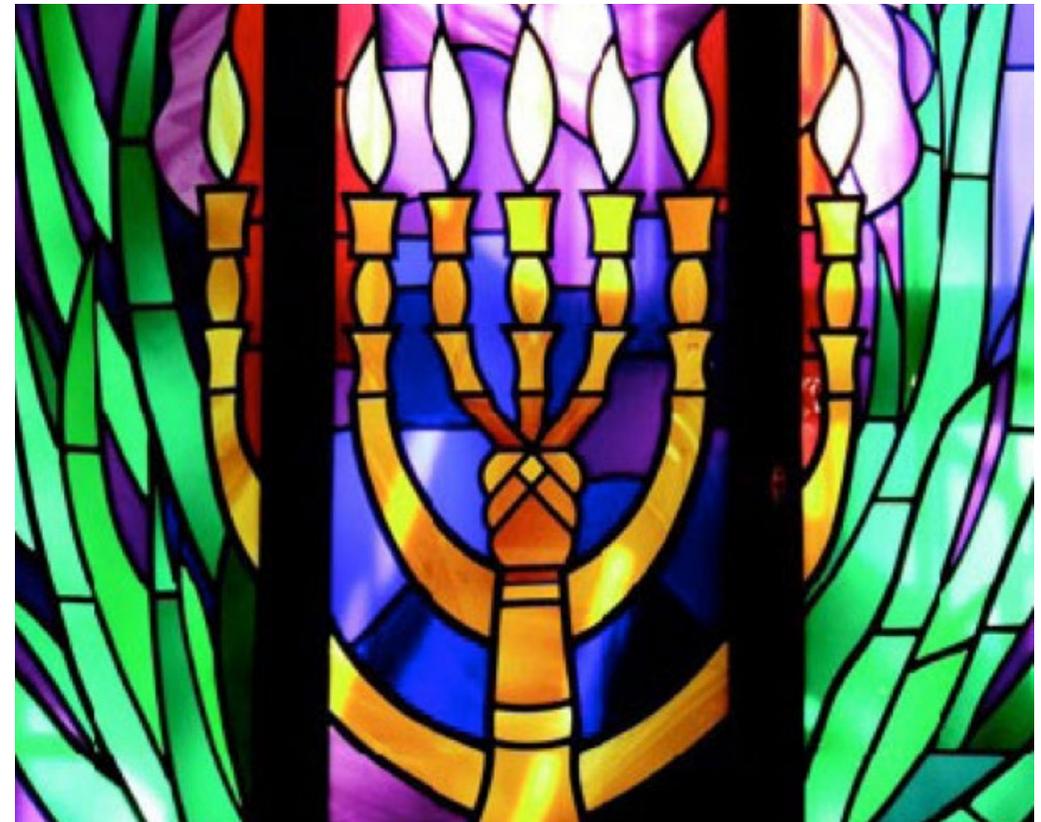
Isaiah chap. 2, verse 4.

*'Grant peace, goodness and blessing, grace, loving kindness and compassion to us. Blessed are You, Lord, who blesses His people with peace.'*

Prayer for Peace

*'May He who makes peace in His high places, make peace for all of us, and let us say: Amen.'*

Conclusion of Kaddish Prayer said by mourners and at the end of all services



What this unit contains	Where the unit fits and how it builds upon previous learning	Extension activities and further thinking
<p>During this unit pupils investigate beliefs about life and life after death. The unit encourages them to reflect on and express their hopes for their future. Pupils will have the opportunity to share feelings of loss caused by separation and consider how faith and belief can provide some answers to life's most challenging and ultimate questions, and also challenges attitudes, values and commitments in life. They will consider how important it is to celebrate the lives of those they have lost and how remembering can help the healing process. They will examine their attitudes, values and commitments in the light of this learning.</p>	<p>This unit should be taught in Year 6. It focuses on elements from the local Agreed Syllabus on ultimate questions. Some lessons have suggested cross-curricular links with ICT, art and design, and design and technology.</p> <p><b>CAUTION:</b> Some lessons could be upsetting to a pupil who has recently suffered bereavement. Care needs to be taken to check whether any pupils are in this situation and to deal with this sensitively in communication with parents / carers.</p>	<p>Humanist notes and a book for pupils can be found on <a href="http://www.humanism.org.uk/shop/92">http://www.humanism.org.uk/shop/92</a> for those schools who would like pupils to find out how the end of life is marked in Humanism.</p> <p>Explore personal feelings about grief through: Michael Rosen's Sad Book by Michael Rosen (Author), Quentin Blake (Illustrator), Walker Books</p> <p>Find out about the work of a local hospice in caring for the families of those who are life limited. For example, contact St Christopher's Hospice. 51-59 Lawrie Park Road, Sydenham, London SE26 6DZ Tel: 020 8768 4500</p> <p>Visit a war memorial or graveyard</p>
Vocabulary		SMSC / Citizenship
<ul style="list-style-type: none"> <li>• Christian</li> <li>• Christianity</li> <li>• Loss</li> <li>• Sadness</li> <li>• Remembering</li> <li>• Religious</li> <li>• Islam</li> <li>• Muslim</li> <li>• Hinduism</li> <li>• Hindus</li> </ul>	<ul style="list-style-type: none"> <li>• Buddhism</li> <li>• Buddhist</li> <li>• Community</li> <li>• Reincarnation</li> <li>• Sikhism</li> <li>• Sikh</li> <li>• Heaven</li> <li>• Karma</li> <li>• Bereavement</li> <li>• Bereaved</li> </ul>	<ul style="list-style-type: none"> <li>• Grief</li> <li>• Healing</li> <li>• God</li> <li>• Hope</li> <li>• Memorial</li> <li>• Burial</li> <li>• Coffin</li> <li>• Commemorate</li> <li>• Cremation</li> <li>• Humanist</li> </ul>
<ul style="list-style-type: none"> <li>• Epitaph</li> <li>• Eulogy</li> <li>• Grave</li> <li>• Gravestone</li> <li>• Priest</li> <li>• Spirit</li> <li>• Soul</li> <li>• Judaism</li> <li>• Jew</li> <li>• Celebrant</li> </ul>	<ul style="list-style-type: none"> <li>• Personal hopes for the future;</li> <li>• Beliefs about death;</li> <li>• Ultimate questions about meaning and purpose in religion;</li> <li>• Remembering the lives of others.</li> </ul>	

## Session 1 Key Question: How is life like a journey?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<p><b>Pupils should:</b></p> <ul style="list-style-type: none"> <li>Realise there are significant milestones on the journey of a life;</li> <li>Consider what they would like to happen for themselves and the world in the future;</li> <li>Appreciate the importance of hope to human beings.</li> </ul>		✓	As a whole class activity, make a map of a journey of life identifying significant milestones along the way for an imaginary person. This could be drawn as a road with smooth and rocky sections, crossroads, etc.	<p><b>Resources:</b></p> <ul style="list-style-type: none"> <li>Template of timeline for modelling to the pupils;</li> <li>RE Today: Exploring the Journey of Life and Death.</li> </ul> <p><b>Sensitivity note for teachers:</b></p> <ul style="list-style-type: none"> <li>This activity may lead to discussion about the end of the journey of a person's life and may also lead to pupils sharing experiences of the ends of lives of members of their families. These need to be dealt with very sensitively and a class code of conduct where disclosures are treated with respect would benefit the atmosphere for starting this unit.</li> </ul>
		✓	Encourage pupils to discuss key moments in their lives so far, e.g. taking their first steps, starting school, learning to read, moving from KS1 to KS2, etc.	
		✓	Teachers could share with pupils some significant milestones in their lives, e.g. leaving school or first job, then a personal reflection on what they still hope to achieve, see or do. Invite pupils to share their hopes – it may be appropriate to make a list of these and to discuss how some may not be achieved as life can sometimes be difficult. Talk about how during tough times people hope for better times in the future. Decide how one might show easy and hard times in life, on the diagram.	
		✓	Pupils draw personal timelines, based on the idea of the one that has been modelled. The timelines should branch off showing their probable and ideal future.	
			<p><b>Plenary:</b></p> <p>During this session the pupils can share their timelines, if they would like to, with other members of the class. Encourage pupils to discuss what helps people to look forward to better times during times of difficulty.</p>	

## Session 2 Key Question: How do we feel when people leave us?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<p><b>Pupils should:</b></p> <ul style="list-style-type: none"> <li>Consider human responses to loss and bereavement;</li> <li>Reflect on their own response to human experience of life and death.</li> </ul>		✓	Start the lesson by reminding pupils how they shared and discussed their timelines. Select incidents in some of them and discuss why they are similar in some places and different in others e.g. starting school, illness, friends moving, so that pupils consider the different experiences every one of them has had and also that everyone has had some difficult times to cope with.	<p><b>Resources:</b></p> <ul style="list-style-type: none"> <li><i>Children Also Grieve – Talking about death and healing</i> by Linda Goldman (Jessica Kingsley)</li> <li>Dog puppets or toys can be the dogs in the story</li> <li>SEAL Pack (<i>for those still able to access it</i>)                             <ul style="list-style-type: none"> <li>Relationships Years 1 and 2 pages 15, 29, 30 and 33;</li> <li>Relationships Years 3 and 4 page 20;</li> <li>Relationships Years 5 and 6 pages 22 and 23;</li> <li>Photographs of feelings and emotions (SEN Pack).</li> </ul> </li> </ul> <p><b>Notes for Teachers:</b></p> <p><i>These sessions may all involve pupils sharing experiences of the deaths of members of their families, friends or pets. These need to be dealt with very sensitively and it may help to recall the class code of conduct.</i></p>
		✓	Read the storybook ' <i>Children Also Grieve</i> ' with the pupils.	
		✓	Talk about how the characters cope with their loss and grief and how they begin to feel less sad. How might the story help people to think about their own experiences?	
		✓	In groups think about questions you might like to ask the dog characters. Then pupils could, using puppets or toys, 'hot seat' the characters asking their questions.	
		✓	<b>Plenary:</b> Discuss the feelings people have when people close to them die. How might the book help the audience for whom it is intended?	

## Sessions 3 Key Questions: Key Questions: What do Christians believe happens after we die? How does the Christian community respond to bereavement?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<b>Pupils should:</b> <ul style="list-style-type: none"> <li>Learn about ways in which human experiences associated with death, loss and bereavement are understood in Christianity;</li> <li>Understand the term bereavement;</li> <li>Be aware that people cope with bereavement in different ways;</li> <li>Understand how the Christian community supports the person who is bereaved.</li> </ul>		✓	Recap work from last lesson.	<b>Resources:</b> <ul style="list-style-type: none"> <li>Good News Bibles for pairs or small groups;</li> <li>'Pathways of Belief' Video / DVD: Christianity – Easter <i>Waterbugs and Dragonflies</i> or the book on which this is based: <i>Waterbugs and Dragonflies: Explaining Death to Young Children</i> by Doris Stickney. or the same story section from BBC Active DVD 'Rites of Passage'.</li> </ul>
	✓		Explain to pupils that the vast majority of Christians believe in some kind of Heaven, in which believers enjoy the presence of God and other believers and freedom from suffering. Christian views differ as to whether those of other faiths or none at all will be in Heaven, and there are many views about what Heaven might be like.	
		✓	To understand one Christian view of what happens when someone dies, with the class watch a short film extract on 'Waterbugs and Dragonflies' or read the book to the pupils and discuss the symbolism with them.	
	✓		Refer to the words of The Bible taken from 1 Corinthians 2:9: "No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him."	
		✓	Compare this to the dragonfly which is unable to return to tell the other waterbugs what he has discovered about life after the pond.	
		✓	Introduce the term "bereavement" and talk about how different people cope with loss in different ways.	
	✓		Talk about how being part of the Christian community can help Christians who are bereaved in a variety of ways. You could ask a member of the local Christian community to come in to talk about the support given to community members and how this helps them.	

## Session 4 and 5 Key Questions: What do other faiths and beliefs believe happens after we die? How do they respond to bereavement?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<p><b>Pupils should:</b></p> <ul style="list-style-type: none"> <li>Understand the term bereavement;</li> <li>Learn about the ways in which human experiences associated with death, loss, hope, and meaning in life are understood in the faiths of Buddhism, Hinduism, Islam, Judaism, Sikhism and the non-religious worldview of Humanism;</li> <li>Be aware that people cope with bereavement in different ways;</li> <li>Understand how each community supports the person who is bereaved.</li> </ul>	✓	✓	<p>Recap what has been covered in the unit so far.</p> <p>Explain that different religions have different answers to the question 'What happens when someone dies?'</p>	<p><b>Resources:</b></p> <ul style="list-style-type: none"> <li>Espresso Faiths – Buddhism (Worksheet on Pets) Research Sheet;</li> <li>Clearvision Buddhism for Key Stage 2' Video / DVD – <i>The story of Kisa and the Mustard Seed</i>;</li> <li><a href="https://clearvision.education">https://clearvision.education</a>;</li> <li>Fact sheets for pupils on beliefs about death and bereavement in each faith;</li> <li>Music.</li> </ul>
	✓	✓	<p>Remember the term 'bereavement' and talk about how people cope with loss in different ways. (You may be able to refer to topical local, national or international events or scenarios in familiar television programmes to distance from pupils' experiences.)</p>	
	✓		<p>Explain that people all have different beliefs about what happens after a member of their faith or belief dies. Religious communities and individuals help people who are bereaved in different ways. In these 2 sessions the pupils are going to find out some of these. Divide the class into 5 groups, each group will be finding out about one religion and becoming the class experts on what that religion believes about death and what it does to mark the death of someone and to support their family. The group can use fact sheets, books, ICT and audio-visual resources etc. At the end of this double session, each group will feedback to the class on its findings.</p>	
	✓	✓	<p><b>Feedback session:</b></p> <p>Pupil groups report back their findings. Draw out from them how being part of a 'faith community' might help people who are bereaved in a range of ways. Talk about the support given by friends to all those who have suffered a loss, whether they belong to a community or not.</p>	
	✓	✓	<p><b>Plenary:</b></p> <p>Using a circle and a straight line explore the two ideas of reincarnation / rebirth and one earthly life. Sensitively compare and contrast different beliefs about life after death. Play some peaceful music and ask pupils to think about the different helpful activities. If possible, record a personal response.</p>	

## Session 6 Key Question: How do we remember people who have died?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<p><b>Pupils should:</b></p> <ul style="list-style-type: none"> <li>Know some ways in which human experiences associated with death, loss, hope, and meaning in life are expressed;</li> <li>Reflect on their responses to human experience of death;</li> <li>Understand how important it is to celebrate a life and how remembering them can help their friends to become less sad.</li> </ul>		✓	<p>Recap the work done in previous lessons and in particular feelings about parting and loss.</p> <p>Watch the video or read the book <i>The Fall of Freddie the Leaf</i> with pupils. Give pupils a leaf shaped piece of paper and encourage them to write their feelings about the story on the leaf. These could be displayed in the classroom.</p>	<p><b>Resources:</b></p> <ul style="list-style-type: none"> <li><i>Badger's Parting Gifts</i> by Susan Varley (ISBN 0-00-664317-5);</li> <li><i>The Fall of Freddie the Leaf: A Story of Life for All Ages</i> by Leo F. Buscaglia Publisher: Black; (Aug 2002) ISBN-10: 0-80507-195-4.</li> </ul> <p><b>Notes for Teachers:</b></p> <p><i>During this session pupils may share personal experiences of loss. These need to be dealt with very sensitively within the class code of conduct.</i></p>
		✓	Read <i>Badger's Parting Gifts</i> . Then give out text extract.	
			<p>Highlight all the words that describe feelings. Discuss the parting gifts. Can pupils suggest any 'gifts' that people have given them? Write a short account as one of the animals, of an experience with Badger that they might recall to tell the others and that includes positive feelings that will help them to remember him with less sadness. Play peaceful music while pupils share their writing with each other.</p>	
		✓	Talk about how important it is to celebrate the lives of people who have died and how remembering can help people to heal.	
		✓	<p><b>Plenary:</b></p> <p>During the session, either have a candle lighting ceremony in which each child lights a candle to remember somebody special.</p> <p>or</p> <p>Encourage pupils to consider various parting gifts that have been left to them by those who have died.</p>	

## Key Stage 2: End of Life's Journey

### Session 5a Resource Sheet

## Death and Bereavement in Christianity

**For Christians Good Friday is when they remember the death of Jesus on the Cross (His Crucifixion) and Easter Day is when they remember Jesus coming back to life, (His Resurrection.) Christians believe that when Jesus rose from the dead, He showed that God was stronger than death and that death was no longer something to be scared of. Jesus promises that death is not the end, but that there is eternal life.**

Christians believe that although death is very sad, because it means having to say goodbye to people we love, death is joyful for the person who has died, because they have the chance to be with God, to be somewhere where there are no bad things, no illness and sadness, and where they can be reunited with loved ones who have already died. Heaven, for Christians, is a place full of peace and love.

In many Christian traditions the priest or minister prays for healing with a person who is very ill and anoints them with Holy Oil. Praying for healing does not always mean that the person's body will heal. Sometimes the healing is more for the person's spirit and to help them cope with whatever may happen.

Some Christians wear black after someone dies as an outward sign of the sadness of the occasion. The period of wearing black may differ from culture to culture and denomination to denomination within the Christian faith.

Christians remember the life of the person whom they have lost. Although Christians believe that their loved one has gone onto a better place, they will still miss them and usually feel very sad.

Christians try to comfort each other at this time through strong community fellowship; visiting each other and talking with each other about their sense of loss. This experience can differ from church to church. A special service is held for the burial or cremation, usually within a few weeks, although in densely populated areas like Lambeth it may be considerably longer. In addition a memorial service may be held as an opportunity for many people to remember and thank God for a person's life. This may be held on the same day as the burial or cremation or several months later. Sometimes, the burial may take place in another country. If the person originally came from another country, the family may decide to bury the body in that country. This is very common amongst Africans who live in London. They may choose to have a memorial service here.

Before the service a Christian minister usually visits the bereaved family and helps them talk about their loved one and to choose readings and prayers for the service.

The funeral service is usually held in a church, chapel or crematorium. Family and friends are invited to give thanks to God for the life of the person who has died and to commend them into the care of God. People often show their respect by sending flowers to place on the coffin and grave, or they may donate money to a charity in the person's memory. In most Christian churches only someone who has been licensed (priest, minister, Reader,) can lead a funeral service. During the service there will be tributes to the person who died. There will be a Bible reading, prayers, hymns and songs to help Christians feel that God supports them in their grief and to commend the person who has died into God's care.

Christians can only be buried in consecrated ground. Christians may also be cremated, and their ashes are either buried in consecrated ground or some families choose to scatter the ashes somewhere special to the person who has died and the family.

## Key Stage 2: End of Life's Journey

While earth is sprinkled over the grave, by a faith leader and sometimes by family members, or ashes are scattered, the faith leader will say "Earth to Earth. Ashes to Ashes. Dust to Dust." This reminds Christians that a person's body returns to dust, but the spirit or soul lives on with God.

The time spent at a graveside can differ between culture to culture and denomination to denomination; most Pentecostal church members do not leave immediately, continuing to sing and comfort each other until the coffin is completely buried.

After a funeral service it is customary for the bereaved family and friends to continue to share time, food and drink and to comfort each other. Again the length of this time together can vary between denominations from a few hours on the day of the funeral to nine nights.

Families may mark the site of the grave with a gravestone highlighting the life of the person who has died. As part of this an appropriate quote from the Bible with an epitaph about the person may be placed on the gravestone. Some people remember a person in another way such as by placing a plaque on a memorable site or by planting a tree to commemorate the person's life.

The Christian minister will call or visit and offer to keep in contact and provide support for the family after the funeral.

People who are grieving often need to talk about their loved one and the personal loss they feel. Sometimes they need to be told they are allowed to be sad.

They may feel lonely, guilty, fearful and even angry. The Christian Church offers friendship, practical support and prayers.

All Christians will share beliefs and rituals, but within the Christian faith there is also room for people to express their grief in different ways and to deal with their bereavement personally, knowing that they have the support of their community.

### Helpful Quotations from The Holy Bible.

*"Jesus said: 'For God loved the world so much that He gave his only Son, so that everyone who believes in him may not die but have eternal life.'"*

John 3:16

*"Jesus said: 'Do not let your hearts be troubled. Trust in God, trust also in me. In my Father's house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you. And if I go to prepare a place for you, I will come back and take you to be with me that you also may be where I am. You know the way to the place where I am going.'"*

John 14:16

*"There is nothing love cannot face. There is no limit to its faith, its hopes, its endurance. Love will never come to an end."*

1 Corinthians 13:7 and 8

*"The gift of God is eternal life in Christ Jesus our Lord."*

Romans 6:233

### The 'Committal' from 'Common Worship.' (The Church of England Prayer Book.)

*"We have entrusted our brother / sister.... to God's mercy, and we now commit his / her body to be cremated / to the ground: Earth to Earth, Ashes to Ashes, Dust to Dust: in sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ, who will transform our frail bodies that they may be conformed to his glorious body, who died, was buried, and rose again for us. To him be glory for ever. Amen."*

## Christian Glossary

Term	Explanation
<b>Bereavement</b>	The period that follows when someone has lost someone / something, usually when someone / something has died.
<b>Bishop</b>	A name for the leader of the Christian community.
<b>Burial</b>	When a person who has died is buried in the earth.
<b>Chapel</b>	A Christian place of worship.
<b>Christian</b>	A follower of Christ.
<b>Church</b>	A Christian place of worship.
<b>Coffin</b>	The container, usually a wooden box, but could be made of willow or cardboard, in which the body of the person who has died is placed for burial or cremation.
<b>Commemorate</b>	Remembering something.
<b>Committal</b>	The prayer that is said at a funeral when Christians pray over committing the body of the person who has died to be cremated / to the ground in the sure and certain hope that the person will be raised to eternal life.
<b>Consecrated</b>	Blessed by a priest, bishop or other faith leader.
<b>Cremation</b>	When the body of a person who has died is cremated (burned.)
<b>Crematorium</b>	The place where a cremation takes place.
<b>Crucifixion</b>	When someone is put to death by being placed on a cross to die.
<b>Easter Day</b>	The greatest festival of Christianity, when Christians celebrate the resurrection of Jesus.
<b>Epitaph</b>	A sentiment or statement about the person who has died which is placed on their gravestone.
<b>Eternal life</b>	Everlasting life which Christians have been promised by God.

Term	Explanation
<b>Eulogy or Tribute</b>	A review of the life of the person who has died. This is shared at the funeral service and may be given either by the priest or a family member / one of the friends of the person who has died.
<b>Good Friday</b>	The Friday before Easter Day when Christians commemorate the crucifixion of Jesus.
<b>Grave</b>	The place where a person who has died is buried.
<b>Gravestone</b>	A stone that is laid to mark the place where a person who has died is buried. Details about the person's life are written on the gravestone.
<b>Grief</b>	A feeling of something missing and emptiness that a person can experience when someone / something close to them has died.
<b>Grieving</b>	Enduring the pain that someone can feel when someone / something close to them has died.
<b>Holy Oil</b>	Oil that has been blessed by a bishop and may be used by a priest in the sacrament of anointing a person who is ill.
<b>Loss</b>	A feeling of something missing and the emptiness that a person can experience when someone / something close to them has died.
<b>Memorial Service</b>	A religious service that may be held some time after a person has died for their family and friends to celebrate the life of their loved one and in which to remember them.
<b>Minister</b>	A name for the leader of the local Christian community.
<b>Priest</b>	A name for the leader of the local Christian community.
<b>Resurrection</b>	The rising of Jesus from the dead, which forms the basis of Christianity.
<b>Spirit</b>	The inner nature of a being, the soul.
<b>Soul</b>	The inner nature of a being, the spirit.

## Key Stage 2: End of Life's Journey

### Sessions 4 & 5 Information Sheet

## Death and Bereavement in Buddhism

**Traditional Buddhists believe that when people die they are reborn as another being – and not always as a human being. The English word for this is rebirth (bhavana or jati in Sanskrit, the language in which many Buddhist sacred texts are written). When beings die, Buddhists believe that they are reborn in one of the six realms of existence.**

### Rebirth and the Six Realms

Buddhists believe that there are many kinds of beings in the universe. Some live very long lives. Some beings live happy lives full of pleasure. Some others have lives full of suffering and unhappiness.

The Buddha taught that all things change and pass away, including everyone and everything we like and love; and whatever kind of being we are now – for example a human or an animal – we won't stay like that forever. Buddha taught that lives may be short or long, happy or unhappy, but the one thing humans all have in common is that we will die at some point, and when that happens, we will be reborn as another being, maybe a completely different kind of being. This is why Buddhists teach that we should always try to be kindly to other living things because we are all connected together, like members of one great family.

In traditional Buddhism there are said to be six kinds of beings who live in the six realms of existence:

1. First there are humans;
2. Then there are animals (which includes all the different kinds of insects);
3. Then there are the devas (gods) who live for a very long time in a kind of heaven, filled with light and many pleasant things;
4. Next are the asuras (jealous gods) who are powerful warriors, always fighting a war against the devas;

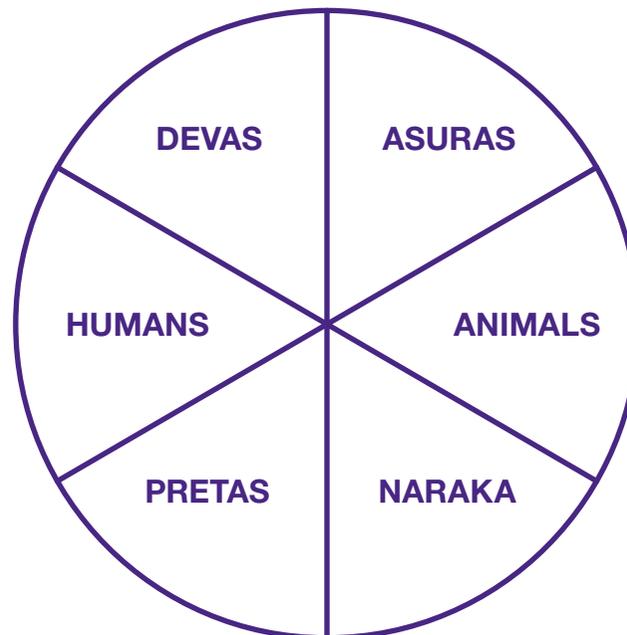
5. In the past, people everywhere believed in other kinds of non-human beings, like ghosts and fairies, who hang around the edges of our human world. In Buddhism the name for the place where these beings live is called the Preta (spirit) realm. Pretas often live lonely lives and suffer from hunger and thirst;
6. The last kind of beings live in Naraka (hell); a horrible nightmarish place full of pain and suffering.

The endless cycle of the birth and death of beings through the six realms is called Samsara, which means something like 'continually moving on'. All beings are trapped in Samsara.

The Deva, Asura and Human states are called the higher realms. The Animal, Preta and Hell states are the lower realms. It's only in the higher realms that we can do good actions and become wise enough to get free from Samsara.

### Karma and Rebirth

Buddhists believe that the things people do and the way we think, is important in this life and also affects the kind of rebirth we will have. This is the idea of karma, which means 'action'. In Buddhism it matters how we behave. The way we act now shapes our present life. But our actions also have a powerful influence on the kind of being we become after we die and are reborn.



## Key Stage 2: End of Life's Journey

For example, when our minds are filled with angry thoughts towards other people, we always want to fight and other people become frightened of us. We may have very few friends and make lots of enemies. Always being angry causes a negative kind of karma and makes us very unhappy and lonely in this life. Buddhists believe that after someone like that dies, because of the habit of being angry, they are more likely to be born somewhere where they are surrounded by lots of fighting. On the other hand, if we are kind, generous and work for the happiness of others, this creates good karma, and we will probably be reborn in one of the higher realms.

### Things Buddhists do for dying people

Buddhists think that it is important for people to die in a peaceful place, cared for by those they know and trust.

Sometimes the dying person will be visited by their Buddhist teachers who chant special verses. They might also re-take some of their Buddhist vows. Dying people are encouraged to let go of the attachment to this life by giving away their wealth for the benefit of others – maybe to help support a monastery or print Buddhist texts, but also to help relieve suffering and poverty in the world.

### After Death

Immediately after death, it is common for Buddhist scriptures to be chanted around the body, and for people who were close to the dead person to say farewell and make wishes for them to have a happy

rebirth. Buddhist ceremonies are performed, and the benefit of doing the ceremony is dedicated to the person who has died, to make sure they are born as another human being.

In Buddhism the body is usually cremated, following the example of the Buddha. The destruction of the body through fire is thought to be a very powerful teaching on impermanence and helps the family and friends to realise that the person has left this life and cannot return.

### Rebirth

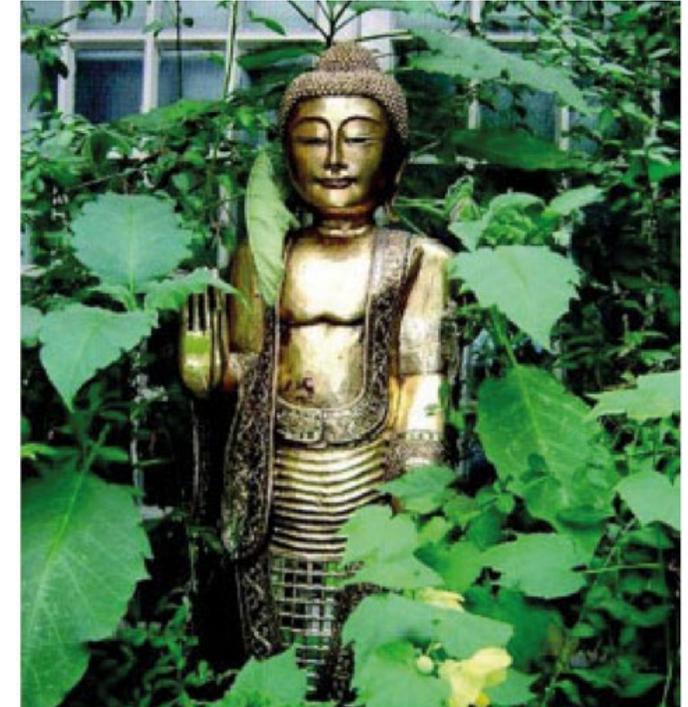
In South East Asian countries the person who dies is thought to be reborn immediately after dying. In Tibetan and Chinese Buddhism there is said to be a period of seven weeks between one life and the next.

In Tibetan Buddhism, a picture of the dead person is sometimes placed on the shrine for seven weeks. Special words are chanted regularly during this period. On the 49th day, the picture is burned, and special prayers are made.

In many East Asian Buddhist countries special prayers are made for the dead person to be reborn in a Pure Land, a happy place where they can learn much more about the Buddha's teachings and train in ways to help free other beings from suffering.

## Buddhist Glossary

Term	Explanation
<b>Asura</b>	'Jealous God' – one of the six realms.
<b>Being</b>	Every kind of living thing, apart from plants.
<b>Deva</b>	'God' – one of the six realms. A bit like Heaven, but doesn't last.
<b>Karma</b>	Actions with a strong intention that influence not only the current life, but also future rebirths.
<b>Naraka</b>	'Hell' – one of the six realms. Like hell, but doesn't last.
<b>Preta</b>	'Spirit' or 'Hungry Ghost' – one of the six realms.
<b>Pure Land</b>	'Buddha Realm'. A kind of temporary heaven presided over by a Buddha, where people can go further on the Buddhist path.
<b>Rebirth</b>	The process by which beings are endlessly born into one of the Six Realms. The traditional Sanskrit words for this are Bhavana which means 'becoming' or Jati which is 'birth'.
<b>Samsara</b>	The endless cycle or wheel of birth and death, driven by the actions of beings (Karma).
<b>Six Realms</b>	The six realms cover all the possible kinds of beings that exist in the universe. None of these realms are permanent.



## Key Stage 2: End of Life's Journey

### Sessions 4 & 5 Information Sheet

## Death and Bereavement in Hinduism

**Hindus believe in reincarnation. During cremation the soul leaves the body to begin its long journey on a start to its new life. Hindus believe that death is part of the cycle of life and this is what happens before a new life begins. Each life teaches new lessons and brings a soul closer to God. Good deeds will bring you nearer to God and bad deeds will push you away from him so that you will just stay in the cycle of life and death and not move towards freedom.**

### What happens when a Hindu dies?

Where possible, relatives gather around a dying person, dip a leaf of sweet basil in water from the Ganges or milk, and place this on the lips of the dying person while they sing holy songs and read holy texts. If available, a priest is called. A light is lit in the home which is kept alight for twelve days. The "chief mourner" leads the rites. This person is either the eldest son in the case of the father's death or the youngest son in the case of the mother. If there are no sons the work will be done by the nearest male relative.

After death, the chief mourner performs aarti, passing an oil lamp over the deceased and then offering flowers. The body is prepared for cremation. Sesame oil is applied to the dead person's head. The body is bathed with water, anointed with salve of sandalwood, kum kum powder and vibuthi from the nine kumbhas, dressed in best clothes and placed in a coffin.

The relatives then walk around the body and offer puffed rice into the coffin to nourish the deceased for the journey ahead. The widow will remove her Mangalsutra from her neck, signifying her enduring tie to her husband. The coffin is then closed. The ritual homa fire can be made at home or kindled at the crematorium.

Returning home, everyone bathes and shares in cleaning the house. A lamp and water pot is set where the body lay in state. The water is changed daily, the picture of the deceased is placed in a room and a garland is placed on it. A lamp is lit next to it and is kept lit for twelve days.

The family shrine room is closed, with white cloth draping all images. During these days of ritual impurity, family and close relatives do not visit other homes, though neighbours and relatives bring daily meals to relieve the burdens during mourning. The mourners do not attend festivals, temples, visit swamis, nor take part in marriage arrangements. Some families observe this period for up to one year.

About twelve hours after the cremation, men from the family return to collect the remains. Water is sprinkled on the ash; the remains are collected on a large tray. At crematoriums the family can arrange to personally gather the remains: ashes and small pieces of white bone called "flowers."

In crematoriums these are ground to dust, and arrangements must be made to preserve them. Ashes are carried or sent to India for depositing in the Ganges or are placed in an auspicious river or the ocean, along with garlands and flowers.

### Helping the family

After the cremation, friends visit the bereaved family for the next two weeks to pay their respects and provide support. Devotional songs are sung and scriptures are read from the Ramayana. This period may be longer if it is a young person who has died or it is an unexpected death. The friends and family talk together about the dead person, share happy memories about their lives with that person and help around the home. Hindus believe that by sharing their grief with each other, the amount of grief will be halved. They believe that although everyone will miss the deceased, death is not sad. The dead person has learned the lessons he or she was meant to learn in life and will move on nearer to God.

## Key Stage 2: End of Life's Journey

### The Funeral – How a Hindu funeral is organised differs in India and in the UK

In India	In the UK
<p>These days, in most families the body is laid in a coffin and covered with flowers before it is driven to the crematorium. In the crematorium, a small candle or oil lamp (DIVA) is lit, which the main mourner holds in his hand while carrying a container of water on his shoulder.</p> <p>He circles the dead person three times, and a hole is made in the container each time he goes around. The coffin is then moved to the cremation room (shamshan ghat). Only men go to the cremation site, led by the chief mourner.</p> <p>When there is a funeral pyre, the body is carried three times counter-clockwise around the pyre, and then placed upon it. At each turn around the pyre, a relative knocks a hole in the water container with a knife, letting water out, signifying life is leaving its vessel.</p>	<p>The body is laid in a coffin and covered with flowers before it is driven to the crematorium. In the crematorium, a small candle or oil lamp (diva) is lit.</p> <p>At a gas-fuelled crematorium, sacred wood and ghee are placed inside the coffin with the body. Where permitted, the body is carried around the chamber, and a Diva is lit and placed on the coffin before it is consigned to the flames. The cremation switch is then engaged by the chief mourner.</p>

### The Final Farewell

Each month during the first year after the death, a pinda rice-ball and bowl of water are offered in memory of the dead person. A widow will erase her sindoor and wear white clothes for the first year after her husband's death. Sons will hold a memorial service each year on the day of their father's death, as long as they are alive.

At the yearly anniversary of the death (according to the moon calendar), a priest conducts the Shraddha rites in the home, offering pinda to the ancestors. This ceremony is done yearly as long as the sons of the deceased are alive (or for a specified period). It is now common in India to observe Shraddha for ancestors just prior to the yearly Navaratri festival. This time is also appropriate for cases where the day of death is unknown.

## Hinduism Glossary

Term	Explanation
<b>Auspicious</b>	Lucky
<b>Chief mourner</b>	Either the eldest or the youngest son or the nearest male relative.
<b>Cremation</b>	Burning
<b>Homa</b>	Fire used in worship
<b>Kumbhas</b>	Brass water pots
<b>Mangalsutra</b>	Wedding pendant
<b>Pinda</b>	Rice-ball
<b>Reincarnation</b>	Rebirth into a new body for another life.
<b>Shraddha</b>	Hindu ritual of treating people to feasts in the name of the deceased.
<b>Sindoor</b>	Marriage mark



## Key Stage 2: End of Life's Journey

### Sessions 4 & 5 Information Sheet

## Death and Bereavement in the Humanist Belief System

**Humanists believe that this is the one life we have. They believe that there are no gods, no heaven or hell, and that we no longer exist as people once we have died.**

They believe that their bodies, or the atoms that make up their bodies, will continue to exist as part of the natural world. However, the person themselves will live on only in other people's memories, or in the work they have done while alive and left behind them, or in their children.

Many Humanists, like many people, would prefer not to die. However, they believe that wanting something to be true is not the same as it being true. They believe that death is a natural part of life, and because we can't avoid that, it makes sense to try not to be afraid of it, but instead to come to terms with it. Then we can focus on finding meaning and purpose in the here and now.

For Humanists, life is all the more precious because it comes to an end. Humanists have no expectation of reward or punishment after death. The main thing is to try to lead good and happy lives now, while we are alive, and to help other people do the same. We don't get another chance.

Humanists think that really important questions for all of us are 'How can I live a fulfilled and worthwhile life? How can I help others to do this? Asking the question "What would I like to be remembered for when I am dead?" helps people to think about the answers to these questions.

### When a person is dying

Because Humanists do not believe in gods or an afterlife, they believe that the important things to do when somebody is dying are the 'humane' things: supporting and comforting them as far as possible, alleviating their suffering, listening to and respecting their wishes as far as possible, helping their close relatives and friends who may also be suffering.

### When someone dies

When someone they know dies, most people feel grief, sadness, shock, pain and possibly other emotions such as anger, guilt, or remorse. If they were close to the dead person, these emotions can be even more overwhelming.

Humanists believe that this is true for religious and non-religious people alike. The natural human response is to comfort, or seek comfort from, those around us, and Humanists will do this in whatever

way comes most naturally to them. This could include staying close, or 'being there' for someone; showing respect for the dead person; practical help; or simple expressions of sympathy.

### A Humanist funeral or memorial ceremony

Humanism has no rules about what should be done with the body of the person who has died, other than legal requirements. The body may be cremated, or buried, or even, if the person has left instructions, donated to medical science. There may be a funeral, or there may be a memorial ceremony separate from this.

A Humanist funeral is a positive celebration of a person's life, specially created for that person and their family, with music, readings and time to reflect.

It will:

- Focus sincerely and affectionately on the person who has died;
- Allow friends, relatives and acquaintances to express their feelings and to share their memories;
- Celebrate the life of the person who has died by paying tribute to them, to the life they lived, the connections they made and left behind.

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It will usually include:

- Music that is in some way connected to the dead person: for example songs they liked, or that reminds their friends of them;
- Family or friends' memories or stories about the dead person;
- A eulogy: a talk focussing on the achievements of the dead person, and the meaning of their life;
- A brief period for quiet reflection. There will often be religious people amongst the mourners and this can be a chance for them to offer their own private prayers if they wish;
- It may also include readings of poetry and prose, a non-religious reflection on death, or symbolic actions like candle lighting, or formal words of goodbye.

It may be conducted by a trained Humanist celebrant, or by family or friends themselves.

Humanists believe that a funeral like this helps the bereaved in their grief, and helps us all to come to terms with the cycle of life and death.



## Key Stage 2: End of Life's Journey

### Sessions 4 & 5 Information Sheet

## Death and Bereavement in Judaism

**After a person has died, the same respect is shown for them as when they were alive. The body is not left alone at any time. A 'watch' is kept from the time of death until the funeral. Funerals in the Jewish tradition are held within a day or two of death except for Shabbat. The dead are always buried in the ground. Observant Jews do not use cremation.**

At the House of Mourning, all shiny surfaces such as mirrors and TVs are covered. This is so that the mourners are not tempted to look at themselves, but think of their departed one.

To show that we are all equal in death, Jewish people are buried in a plain cloth Shroud. Men are buried in their **Tallit** (Prayer Shawl) over the Shroud. Coffins are plain, with no decoration or adornments, and made of wood. It is not usual to have flowers at a Jewish funeral.

The Mourners (**Aveylim**) at a funeral would be parents, brothers, sisters, children and husband or wife of the deceased.

One custom before the funeral is to 'Make **Kriah**'. A piece of clothing of each Mourner is cut by a friend, relative or by the Rabbi, and then torn further by the Mourner.

The funeral service is aimed at honouring the deceased, and not at comforting the mourners. The service mostly consists of chanting of Psalms.

After the coffin is lowered into the ground, first the Mourners, and then all those present who wish to, are invited to put earth into the grave. It helps all concerned to accept the death of the relative or friend. There are two parts of the final goodbye; respect for the deceased, and comfort for the mourners.

Before re-entering the Prayer Hall it is customary for all those who have been on the 'grounds' of the cemetery to wash their hands. Water is a symbol of life and this shows that death is not the end, and that life, for the living, must go on.

If there are ten men present (a **Minyan** or quorum), the service in the cemetery will conclude with the Mourners reciting the Mourners' Prayer, or **Kaddish**. This prayer declares the greatness of God, and the acceptance of his will.

On taking their leave of the mourners, visitors wish each Mourner a 'Long Life'. This is one of the ways Jewish people tell each other to 'move on', and not let grief take over their lives. Concern is for the living, while showing respect for the dead.

It is considered to be an exceptional 'good deed' (Mitzvah) to accompany the dead to their final resting

place. This is because no reward from the recipient can possibly be expected or given.

On return from the cemetery, the Mourners eat a special 'meal', consisting of a hard-boiled egg, a bagel, and a piece of salt herring. This is called the 'Meal of Consolation'. The significance of these foods is as follows:

- The egg has no beginning or end, as mankind has no beginning or end;
- The bagel, as bread, is the staff of life, the sentiment that life must go on;
- The salt herring reminds us of tears.

After the funeral, a week of mourning is observed. This period is called Shiva meaning seven (days). During this time, a memorial candle is kept alight, the Mourners do not work, or beautify themselves, they do not cook or clean, they sit on low chairs, and wear slippers, not leather shoes. Friends and relatives come to the house to speak to them, comfort them, and bring them food.

Prayers are held at the Shiva House for the week of mourning, except for Shabbat, when they are said in the synagogue. The Kaddish prayer is said by the Mourners at each of these services, as long as there is the required Minyan. For thirty days after the funeral, Mourners do not go to parties, listen to music, watch TV, cut their hair, or shave their beards.

## Key Stage 2: End of Life's Journey

They continue to say Kaddish in the synagogue, at all services. If they are mourning the loss of a parent, these prayers will continue for one year.

On the anniversary of the death of a relative according to the Jewish calendar, the Mourner lights a candle in their home, which burns for 24 hours. The Mourner also says the Kaddish prayer in the synagogue.

It is customary to dedicate a memorial stone at the grave at the end of a year.

### References:

- The Jewish Book of Mourners, Why? by Albert Kolach;
- [www.mazornet.com/deathandmourning](http://www.mazornet.com/deathandmourning)



### Jewish Glossary

Term	Explanation
<b>Aveylim</b>	Mourner
<b>Bet aveyl</b>	House of mourning.
<b>Kaddish</b>	Mourners prayer or memorial prayer.
<b>Kriah</b>	Cutting of mourners clothes.
<b>Minyan</b>	Quorum of ten men (over 13 yrs and one day).
<b>Mitzvah</b>	Good deed
<b>Shiva</b>	Seven days of intense mourning.
<b>Shloshim</b>	Thirty days of mourning.
<b>Tallit</b>	Prayer shawl

# Key Stage 2: End of Life's Journey

## Sessions 4 & 5 Information Sheet

### Death and Bereavement in Islam

**For Muslims, the purpose of life and death and of the afterlife is explained in the Qur'an. For a Muslim, death is the return of the soul to their Creator, Allah, and so the inevitability of death and the hereafter is never far from the Muslim's mind. As such, Muslims are asked to spend their life preparing for the hereafter by carrying out good deeds.**

#### When a Muslim is dying

Family members of the dying person and their good Muslim friends should be informed and should support him or her in reminding them of Allah. They encourage the dying person very gently to be sorry for all that he or she has done wrong, remind him or her about all the good things that he or she has done, about Allah's mercy, and of Allah's forgiveness. Prophet Muhammad (pbuh) said: "Let no Muslim die except expecting and hoping the best from Allah."

#### What should be done when someone dies?

Muslims are recommended to do the following when someone dies:

- Advise the dying person to say: "La ilaha illa-Allah";
- To lay the dying person so that the Qibla is on his right side;

- When the person has died, close their eyes and cover them;
- Prepare the body for burial without delay, as soon as death is confirmed by a doctor;
- Settle any debts of the dead person;
- Sadaqah Jaariyah: make an act of continuous charity such as planting a tree.

#### Informing Family and Friends

Muslims tell the family, friends and other good people when someone dies so that they can attend the funeral. It is a Muslim's duty to offer condolences, comfort and sympathy to the family and the relatives of the deceased.

#### Grieving

Muslims are agreed that crying and grieving for the dead is good, but it is not acceptable to be angry with Allah for the person's death. It is allowed and acceptable for a Muslim to be sad and grieve for as long as they want to and as long as they need. However, people are encouraged to restrict loud and outward mourning.

#### Preparation of the Deceased

Wherever someone dies, it is very important that the body is taken to the mosque as soon as possible,

with all the necessary papers. Muslims have been taught to treat the dead body with gentleness and respect. Cremation is forbidden. Rather, the body is cleaned "washed or bathed", scented, and covered with a clean cloth for burial. There are certain steps in the preparation of a Muslim's body for burial, these are:

- **Ghusul** – This involves a ritual washing like wudu and then there is a complete washing of the whole body. Male bodies are washed by a man and female bodies are washed by a woman; these will normally be close relations;
- **Kafan** – This is the shroud that is used to wrap the body of the person who has died. The kafan must be wrapped around the body at least three times overlapped. These could be the Muslim's Hajj robes.

#### The Funeral

Praying for the person who has died and having funeral prayers in the mosque Salat-ul-Janazah, are essential in Islam. The Muslim starts his or her life with a call to prayer and life is concluded with a prayer, so all of life is seen as an act of worship. The congregation pray to ask Allah to forgive the dead person's sins, have mercy on him or her and to grant them a place in Jannah.

## Key Stage 2: End of Life's Journey

### Burial

The body should be buried by Muslims as soon as possible in a Muslim cemetery and the body should be turned towards the Qibla. Generally graves should be simple. People may visit them afterwards to pray for the person who has died and to remember that there is an end to earthly life but also to reflect on the life after death.

### Bereavement

The initial bereavement period lasts for three days, during which prayers in the home are recited almost continuously. Shoes are taken off before entering the house of the bereaved and it is customary to cover one's head when talking about the person who has died. People often sit on the carpet to pass on their condolences. Traditionally, black clothes or veils are not worn during bereavement – most people wear plain simple clothes with no make-up or jewellery.

***“Allah has created life and death as a test to see who is the better in conduct.”***

From The Qur'an, Sura 67:2



### Muslim Glossary

Term	Explanation
<b>Allah</b>	God, in Arabic.
<b>Ghusul</b>	Washing the dead body.
<b>Hajj</b>	Pilgrimage to Makkah. Hajj Robes are the robes worn by men during the Hajj. Women do not wear Hajj robes.
<b>Jannah</b>	This is paradise, a place that Muslims believe has been prepared as a reward for those who have lived a good life. 'A good life' means one that Allah considers good.
<b>Kafan</b>	Shroud used for wrapping the dead body.
<b>“La ilaha illa-Allah”</b>	“There is no god but Allah.”
<b>Qibla</b>	Towards Makkah.
<b>Qur'an</b>	The final revealed message from God.
<b>Sadaqah Jaariyah</b>	An act of continuous charity.
<b>Salah-ul-Janazah</b>	The funeral prayers.
<b>Wudu</b>	Ritual washing before prayer.



## Key Stage 2: End of Life's Journey

### Sessions 4 & 5 Information Sheet

## Death and Bereavement in the Sikh Faith

**This sacred text tells Sikhs to behave well in this life, so that when they die they will be able to stay with God and escape reincarnation.**

***'Strive to seek that for which you have come into the world, find through the grace of the Guru, God will dwell in your heart. You will abide in His presence, in comfort and in peace and not return ever to be born and to die once more.'***

**Guru Arjan**

### The Long Sleep

Many Sikhs believe in reincarnation. They believe that death is the start of a long sleep for the soul, before it sets out on a new life. Sikhs believe that death is part of the cycle of life and is what happens before you set out on a new life.

Each life teaches new lessons and brings a soul closer to God. Good deeds will bring you nearer to God and bad deeds will push you away from him and that you will just stay in the cycle of life and death and not towards freedom.

Sikhs believe that souls are rewarded for good deeds and that when all lessons are learned God will free

them from the need to experience another life. Then they will be able to join God and be liberated (mukti) from the cycle of birth and death.

The Sikh holy book, the Guru Granth Sahib, says that mukti can only be achieved by living a God-conscious life, where everything you do is guided by the word of God. Sikhs believe that the only thing that you carry with you when you die are good deeds. (See Guru Nanak's story of the Rich Man and the Needle.)

### What happens when a Sikh dies?

When a Sikh dies the evening prayer is said and everyone remembers God by saying 'Waheguru!' meaning 'Wonderful Lord'.

Everyone is treated equally in Sikhism because Sikhs believe that everyone is of equal importance and was created by one and the same God, so no matter how wealthy or powerful a Sikh may be in this life, his or her funeral will be the same as the poorest Sikh's. Sikhs believe in cremation, not burial, as the body that is left is just a shell for which the soul has no more use. The cremation should take place as soon as possible, and in India it usually happens on the same day as the death, or the next day.

Before the cremation, the body is washed, traditionally yoghurt and water are used. It is then dressed in new clothes, including the Five Ks – the symbols of the Sikh

faith: shorts, uncut hair, sword, bracelet and a comb. The body is then placed on a bier or in a coffin and covered with a plain cloth. It is brought home on the way to the funeral so that friends and relations can pay their respects to the dead person one last time.

When a death occurs, the family and friends make arrangements to read the Guru Granth Sahib. This can either be read whenever the bereaved wish or continuously (Akhand Path). The continuous reading takes approximately 48 hours to complete. Sometimes the Guru Granth Sahib is read over a week or more.

### The Funeral

On the way to the place where the cremation takes place, the body is taken to the Gurdwara for prayers. It is not usually taken inside the building, the prayers are said outside the building. Then a procession takes the body to the funeral ground where it will be cremated.

Once they arrive, the friends and relations say a general prayer over the coffin. This is the concluding prayer (Keertan Sohila), and this is the same prayer which is said every night when the Guru Granth Sahib is placed in its resting place in the Gurdwara. At the cremation site the funeral pyre is lit. This is usually done by the eldest son.

## Key Stage 2: End of Life's Journey

If the cremation takes place in a crematorium, the nearest relative will indicate when the cremation should begin. After the cremation, everyone returns to the Gurdwara for the Bhog service, in which Shabads (hymns) from the Guru Granth Sahib are recited and sung.

Everyone shares Karah Parshad, a sweet which symbolises equality of all humans, and they have a meal in the community kitchen, or langar. Both of these rituals symbolise equality to Sikhs. They also remind everyone that life must go on for those left behind. Sikhs often give money to charity at this time.

### Helping the Family

After the cremation, friends visit the bereaved family for the next two weeks to pay their respects and provide support. This may be longer if it is a young person who has died or it is an unexpected death. They talk together about the dead person, share happy memories about their lives with that person and then help around the home. Sikhs believe that by sharing their grief with each other, the amount of grief will be halved. This will help bring the community together and may heal any family conflicts that existed before the person died.

Sikhs believe that although everyone will miss the deceased, death should not be sad. The dead person has learned the lessons he or she was meant to learn in life and will move on nearer to God.

### The Final Farewell

In Sikhism it is forbidden to erect a tomb or memorial to a dead person because Sikhs do not believe that the body is of any use after the soul has left it. In India, therefore, after a cremation many families arrange for the dead person's ashes to be taken to Kiratpur near Anandpur Sahib. There they are sprinkled onto the waters of a river. Sikhs living outside India that cannot arrange to travel there for this purpose will still arrange for the ashes to be scattered onto flowing water in the local river or sea.



### Sikh Glossary

Term	Explanation
<b>Akhand Path</b>	The 48 hour continuous reading of the Guru Granth Sahib.
<b>Bhog</b>	Food offering
<b>Guru Granth Sahib</b>	Last and everlasting Guru, Sikh holy book.
<b>Karah Parshad</b>	A sweet pudding which symbolises equality of all humans.
<b>Keertan Sohila</b>	Concluding prayer of the day for Sikhs.
<b>Langar</b>	Food prepared and shared in the community kitchen.
<b>Mukti</b>	Liberation
<b>Shabads</b>	Hymns
<b>Waheguru</b>	Wonderful Lord

# Key Stage 2: End of Life's Journey

## Session 4 and 5 Research Sheet

Make some notes for your feedback under the name of faith or belief.

<b>1. Which faith or belief are you studying?</b>	<b>2. Where do people of this community believe they go after death?</b>
<b>3. What can you find out about that place?</b>	<b>4. In this belief what does it teach about how this life influences what happens to believers after death?</b>
<b>5. What rituals or traditions are used by members of this faith or belief when someone has died?</b>	<b>6. Are there any special ways that this faith or belief community has helped people to remember someone who has died?</b>

## Key Stage 2: End of Life's Journey

### Session 6 Resource Sheet

### From: "Badger's Parting Gifts"

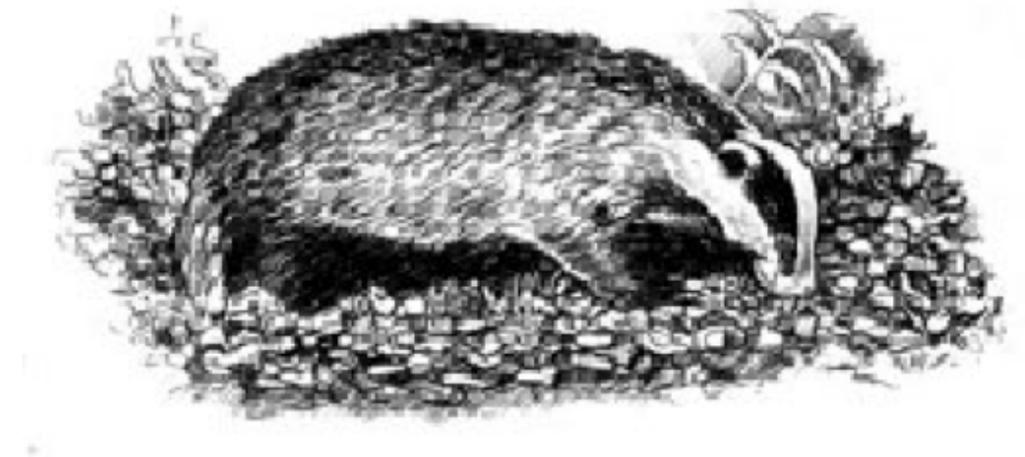
*"Although Badger was no longer with his friends, he had given each of them a special memory of him.*

*He wanted them to help each other using these gifts.*

*Even though Mole and his friends felt lost, alone and unhappy, in time their sadness melted like the winter snow.*

*They remembered the joyful moments they had shared with Badger and all that he had taught them, and they felt thankful that they had known him. As he had left them, he had felt free and happy, not afraid."*

By Susan Varley



## An opportunity for each school to design its own unique RE unit of work for Upper KS2

Key questions to be addressed by this unit:		
<ul style="list-style-type: none"> <li>• What can we discover about the faiths and beliefs in our class and school?</li> <li>• What can we discover about the faiths and beliefs in the local community and the London Borough of Lambeth?</li> <li>• How have faith and belief communities in Lambeth changed over the past 50 years?</li> <li>• What are the reasons for changes in these communities?</li> <li>• How do faith groups work in partnership with each other and the local community?</li> <li>• How has life in Lambeth been enriched by the diversity of the faiths and beliefs that make up the borough?</li> </ul>		
<b>Beliefs, teaching and sources</b> – <i>What do people believe in and where do these beliefs come from?</i>	<b>Practices and ways of life</b> – <i>How do people live their lives?</i>	<b>Forms of expressing meaning</b> – <i>How do people show their beliefs?</i>
<ul style="list-style-type: none"> <li>• Recall beliefs, teaching and sources of relevant faiths;</li> <li>• Identify key beliefs of smaller local communities, not previously studied, e.g. Rastafarianism.</li> </ul>	<ul style="list-style-type: none"> <li>• Are there any ways where practices and ways of life are shared with, or impact on, the broader community?</li> <li>• How have practices and experiences changed over the years?</li> </ul>	<ul style="list-style-type: none"> <li>• How do faith &amp; belief communities show and share their beliefs and faiths in the wider community? Has this changed?</li> <li>• Do people from the same faith do things differently because of their family's link to other countries, e.g. specific foods eaten at festivals?</li> </ul>
<b>Identity, diversity and belonging</b> – <i>What does it mean to be a member of a faith locally, nationally and globally?</i>	<b>Meaning, purpose and truth</b> – <i>How does faith help people to have an understanding of life's journey?</i>	<b>Values and commitment</b> – <i>What is important to me and my faith?</i>
<ul style="list-style-type: none"> <li>• To which communities do the class belong?</li> <li>• What communities make up the school, area and borough?</li> <li>• How has this changed in the past 50 years?</li> </ul>	<ul style="list-style-type: none"> <li>• How do faith &amp; belief communities support members of other communities when they have a need (times of celebration or crisis).</li> </ul>	<ul style="list-style-type: none"> <li>• Do you need to have a faith or belief to have values?</li> <li>• Does the broader community link people of faith and belief with those that have no religious faith?</li> </ul>

# Key Stage 3

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# Introduction and Programmes of Study

## Throughout Key Stage 3, pupils should be extending their understanding of Christianity and the other principal religions in a local, national and global context.

As they deepen their understanding of important beliefs, concepts and issues of truth and authority in religion, they apply their understanding of religious and philosophical beliefs, teachings and practices to a range of ultimate questions and ethical issues, with a focus on self-awareness, relationships, rights and responsibilities. They enquire into and explain some personal, philosophical, theological and cultural reasons for similarities and differences in religious beliefs and values, both within and between religions. They interpret religious texts and other sources, recognising both the power and limitations of language and other forms of communication in expressing ideas and beliefs. They reflect on the impact of religion and belief in the world, considering both the importance of interfaith dialogue and the tensions that exist within and between religions and beliefs. They develop their evaluative skills, showing reasoned and balanced viewpoints when considering their own and others' responses to religious, philosophical and spiritual issues.

## Knowledge, Skills and Understanding

### Attainment Target 1: Learning about religion

Pupils should be taught to:

- Investigate and explain the differing impacts of religious beliefs and teachings on individuals, communities and societies;
- Analyse and explain how religious beliefs and ideas are transmitted by people, texts and traditions;
- Investigate and explain why people belong to faith communities and explain the reasons for diversity in religion;
- Analyse and compare the evidence and arguments used when considering issues of truth in religion and philosophy;
- Discuss and evaluate how religious beliefs and teachings inform answers to ultimate questions and ethical issues;
- Apply a wide range of religious and philosophical vocabulary consistently and accurately, recognising both the power and limitations of language in expressing religious ideas and beliefs;
- Interpret and evaluate a range of sources, texts and authorities, from a variety of contexts;
- Interpret a variety of forms of religious and spiritual expression.

### Attainment Target 2: Learning from religion

Pupils should be taught to:

- Reflect on the relationship between beliefs, teachings and ultimate questions, communicating their own ideas and using reasoned arguments;
- Evaluate the challenges and tensions of belonging to a religion and the impact of religion in the contemporary world, expressing their own ideas;
- Express insights into the significance and value of religion and other world views on human relationships personally, locally and globally;
- Reflect and evaluate their own and others' beliefs about world issues such as peace and conflict, wealth and poverty and the importance of the environment, communicating their own ideas;
- Express their own beliefs and ideas, using a variety of forms of expression.

# Introduction and Programmes of Study

The following table explains what should be taught:

## Statutory Units

Faiths and Beliefs	Equivalent in half terms
Buddhism	2 units
Christianity	7 units
Hinduism	2 units
Humanism	1 unit
Islam	2 units
Judaism	2 units
Sikhism	2 units

During this key stage, pupils should be taught the knowledge, skills and understanding through the areas of study described above. They will also be considering the following:

## Themes

- **Beliefs and concepts:** the key ideas and questions of meaning in religions and beliefs, including issues related to God, truth, the world, human life, and life after death;
- **Authority:** different sources of authority and how they inform believers' lives;
- **Religion and science:** issues of truth, explanation, meaning and purpose;

- **Expressions of spirituality:** how and why human self-understanding and experiences are expressed in a variety of forms;
- **Ethics and relationships:** questions and influences that inform ethical and moral choices, including forgiveness and issues of good and evil;
- **Rights and responsibilities:** what religions and beliefs say about human rights and responsibilities, social justice and citizenship;
- **Global issues:** what religions and beliefs say about health, wealth, war, animal rights and the environment;
- **Interfaith dialogue:** a study of relationships, conflicts and collaboration within and between religions and beliefs.

The delivery of RE in this key stage should enable the following Experiences and Opportunities:

- Encountering people from different religious, cultural and philosophical groups, who can express a range of convictions on religious and ethical issues;
- Visiting, where possible, places of major religious significance and using opportunities in ICT to enhance pupils' understanding of religion discussing, questioning and evaluating important issues in religion and philosophy, including ultimate questions and ethical issues;

- Reflecting on and carefully evaluating their own beliefs and values and those of others in response to their learning in Religious Education, using reasoned, balanced arguments;
- Using a range of forms of expression (such as art and design, music, dance, drama, writing, ICT) to communicate their ideas and responses creatively and thoughtfully;
- Exploring the connections between Religious Education and other subject areas such as the arts, humanities, literature and science.

## Key Questions:

- How does the belief in Punarbhava (rebirth / rebecoming) affect the way Buddhists choose to live?
- How might Buddhists demonstrate putting the idea of 'ahimsa- or non-violence into practice?
- What is the purpose of meditation for Buddhists?
- Which aspects of the Noble Eight Fold Path might a Buddhist refer to in support of peaceful protest?

## AT1 Learning about religion

<b>Beliefs, teaching and sources – <i>What do people believe in and where do these beliefs come from?</i></b>	<b>Practices and ways of life – <i>how do I live my life?</i></b>	<b>Forms of expressing meaning – <i>How do people show their beliefs?</i></b>
<p>The Three Jewels – Buddha, Dharma, Sangha (monastic and lay)</p> <p>Four Noble Truths including key ideas of:</p> <ul style="list-style-type: none"> <li>• Dukkha;</li> <li>• Anicca;</li> <li>• Anatta;</li> <li>• Dependent arising (Samsara and Nirvana);</li> <li>• Karma.</li> </ul> <p>Special texts: Dhammapada</p>	<p>Five Moral Precepts</p> <p>Qualities (paramitas) leading to enlightenment:</p> <ul style="list-style-type: none"> <li>• Generosity;</li> <li>• Morality;</li> <li>• Patience;</li> <li>• Energy;</li> <li>• Meditation;</li> <li>• Wisdom.</li> </ul>	<p>Individual, family and community devotion:</p> <ul style="list-style-type: none"> <li>• Public worship (puja);</li> <li>• Buddha Rupa(s);</li> <li>• Thankas;</li> <li>• Buddhist Shrine;</li> <li>• meditation.</li> </ul>

## AT2 Learning from religion

<b>Identity, diversity and belonging – <i>What does it mean to be a member of a faith locally, nationally and globally?</i></b>	<b>Meaning, purpose and truth – <i>How does faith help people to have an understanding of life's journey?</i></b>	<b>Values and commitment – <i>What is important to me and my faith?</i></b>
<p>Buddhists live in many communities and countries across the UK and the world. This diversity reflects interesting cultural influences. Basic Differences:</p> <p>Theravada:</p> <ul style="list-style-type: none"> <li>• Theravada</li> </ul> <p>Mahayana Groups:</p> <ul style="list-style-type: none"> <li>• Tibetan Buddhism (Vajrayana Buddhism);</li> <li>• Chinese Chan / Japanese Zen;</li> <li>• Western Buddhism (e.g. Triratna);</li> <li>• SGI (Soka Gakkai International).</li> </ul>	<p>The Cycle of life and death (birth, death, rebecoming and rebirth)</p> <p>Symbolism of Bhavachakra (wheel of life)</p>	<p>The goals of living a Buddhist life:</p> <ul style="list-style-type: none"> <li>• The path of the Arhat;</li> <li>• The path of the Bodhisattva;                         <ul style="list-style-type: none"> <li>– Aviloketeswara.</li> </ul> </li> </ul> <p>Buddhism in Action:</p> <ul style="list-style-type: none"> <li>• Buddhist approaches to: ecology, climate change;</li> <li>• Zen Buddhist: Thich Naht Hahn (Peace campaigner).</li> </ul>

## Key Questions:

- What is so radical about Jesus?
- What does living a Christian life involve?
- Does it matter how I live my life?
- How does the Christian faith help Christians when life gets difficult?
- How do Christian beliefs about the journey of life and death influence a Christian's life?
- How do different denominations relate to each other?

## AT1 Learning about religion

<b>Beliefs, teaching and sources – <i>What do people believe in and where do these beliefs come from?</i></b>	<b>Practices and ways of life – <i>how do I live my life?</i></b>	<b>Forms of expressing meaning – <i>How do people show their beliefs?</i></b>
<ul style="list-style-type: none"> <li>• Prophets;</li> <li>• Incarnation – Why Christians believe Jesus is God on Earth;</li> <li>• Jesus the Messiah;</li> <li>• The Beatitudes;</li> <li>• Salvation:                             <ul style="list-style-type: none"> <li>– Easter;</li> <li>– Jesus' death and resurrection restores the broken relationship between people and God.</li> </ul> </li> <li>• Pentecost;</li> <li>• Trinity – God: – What does this mean for Christians?;</li> <li>• St. Paul and the early Church.</li> </ul>	<ul style="list-style-type: none"> <li>• Jesus' radical teachings through the Gospel;</li> <li>• The Christian understanding of Love:                             <ul style="list-style-type: none"> <li>– Including shared beliefs and different interpretations within Christianity of loving relationships.</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• Private / public worship;</li> <li>• Joining, belonging and commitment to the Christian faith.</li> </ul>

## AT2 Learning from religion

<b>Identity, diversity and belonging – <i>What does it mean to be a member of a faith locally, nationally and globally?</i></b>	<b>Meaning, purpose and truth – <i>How does faith help people to have an understanding of life's journey?</i></b>	<b>Values and commitment – <i>What is important to me and my faith?</i></b>
<ul style="list-style-type: none"> <li>• Unity and diversity within the local, national and worldwide Christian community;</li> <li>• Ecumenism;</li> <li>• Christianity and Women – the role and influence of women on and in the church, in history and today.</li> </ul>	<ul style="list-style-type: none"> <li>• Using Christian wisdom to help when life gets difficult;</li> <li>• Christian beliefs about life and death.</li> </ul>	<ul style="list-style-type: none"> <li>• The value of life – living in a Christian way;</li> <li>• Christian stewardship – Living out the Christian faith through responsibility and care of the environment, planet and people.</li> </ul>

## Key Questions:

- Why, what and how do Hindus worship?
- In what ways do the ideas of Karma and Dharma underpin Hindu values and behaviour?
- Which of my beliefs underpin my values and behaviour?
- How do Hindu beliefs about the journey of life, death and rebirth influence their lives?

## AT1 Learning about religion

<b>Beliefs, teaching and sources</b> – <i>What do people believe in and where do these beliefs come from?</i>	<b>Practices and ways of life</b> – <i>how do I live my life?</i>	<b>Forms of expressing meaning</b> – <i>How do people show their beliefs?</i>
<p><b>Sacred Texts:</b></p> <ul style="list-style-type: none"> <li>• Vedas, Upanishads, Gita;</li> <li>• Concept of God;</li> <li>• Beliefs about the universe.</li> </ul>	<p><b>Ashramas</b></p> <ul style="list-style-type: none"> <li>• Brahmacharya (student life);</li> <li>• Grihastha (married life);</li> <li>• Vanaprastha (retired life);</li> <li>• Sannyasa (renounced life);</li> <li>• Moksha (Relief from the cycle of birth and death).</li> </ul> <p><b>Pilgrimage</b></p>	<ul style="list-style-type: none"> <li>• Family devotion and public worship;</li> <li>• Role of divine images in worship;</li> <li>• Meditation.</li> </ul>

## AT2 Learning from religion

<b>Identity, diversity and belonging</b> – <i>What does it mean to be a member of a faith locally, nationally and globally?</i>	<b>Meaning, purpose and truth</b> – <i>How does faith help people to have an understanding of life's journey?</i>	<b>Values and commitment</b> – <i>What is important to me and my faith?</i>
<ul style="list-style-type: none"> <li>• Origins of Hinduism;</li> <li>• Caste system as kinship and support group;</li> <li>• Dharma.</li> </ul>	<ul style="list-style-type: none"> <li>• Values as depicted through the life of Gandhi;</li> <li>• Beliefs about life, death and rebirth.</li> </ul>	<ul style="list-style-type: none"> <li>• Ahimsa (non-violence) and its implication in life;</li> <li>• Recognition of truth in all religions.</li> </ul>

## Key Questions:

- Why do Humanists believe it's important to question beliefs?
- How does belief in 'the one life we have' affect how Humanists live?
- How do Humanists believe we make our lives meaningful?
- Where do Humanists think morality comes from?
- Can reason, empathy, and shared values help us decide how to act?
- Why might people be non-religious?
- How important is freedom of belief?

What do Humanists believe?	Where do Humanists learn about their belief?	How do Humanists express their beliefs?
<ul style="list-style-type: none"> <li>• A non-religious worldview;</li> <li>• Atheism and / or agnosticism;</li> <li>• The one life we have;</li> <li>• Without some external or 'ultimate' meaning to life, we can make our lives meaningful;</li> <li>• Celebrating human capabilities: consciousness, reasoning, empathy, creativity, problem solving;</li> <li>• Variety of beliefs and answers to big questions;</li> <li>• Areas of consensus;</li> <li>• Diversity within religions and beliefs;</li> <li>• Freedom to choose one's own beliefs.</li> </ul>	<ul style="list-style-type: none"> <li>• Absence of scripture or authority, diverse sources of human wisdom (science, literature): 'The best that's been thought and said';</li> <li>• A work in progress, forward-looking;</li> <li>• The existence and diversity of Humanist thought throughout history: ancient Mencius, Charvaka, Epicurus, the Renaissance, the Enlightenment, 20th Century philosophy;</li> <li>• Growing up without religion or finding reasons for leaving the religion one has grown up with (persecution of apostates).</li> </ul>	<ul style="list-style-type: none"> <li>• Making the most of the one life we have;</li> <li>• Personal autonomy: authors of our own lives;</li> <li>• Human flourishing: 'The good life' – can be found through creativity, connections, getting lost in the moment, awe at the natural world and human achievements, sensory pleasures;</li> <li>• Humanist namings, weddings and funerals;</li> <li>• Variety of expression: charity work, celebration and ceremonies (Humanist ceremonies), campaigning work for freedom of belief and expression, community.</li> </ul>

Ethics and Relationships in Humanism	Humanist attitudes to rights and responsibilities, global issues, and interfaith dialogue	Humanist beliefs about religion and science
<ul style="list-style-type: none"> <li>• The origins of morality lie inside human beings: evolved naturally and culturally;</li> <li>• Shared human values;</li> <li>• Our capacity for reason and empathy;</li> <li>• Consideration of the consequences;</li> <li>• Accepting individual responsibility;</li> <li>• The Golden Rule;</li> <li>• Variety of philosophical theories: utilitarianism, Kantian ethics (deontology), Virtue ethics.</li> </ul>	<ul style="list-style-type: none"> <li>• Human responsibility for our own destiny;</li> <li>• Secularism: freedom and equality of belief;</li> <li>• Human rights and freedom of expression: and the non-religious origins of human rights;</li> <li>• Dialogue between religious and non-religious worldviews;</li> <li>• Care for the natural world.</li> </ul>	<ul style="list-style-type: none"> <li>• Science, reason, and evidence;</li> <li>• The impact of human scientific understanding on non-religiosity;</li> <li>• Scepticism, curiosity, and recognising the progressive nature of knowledge (wisdom comes through enquiry not authority);</li> <li>• The rejection of the supernatural and supernatural explanations for events;</li> <li>• A scientific understanding of human beings as physical, mortal, and evolved beings.</li> </ul>

## Key Questions:

- Why does it matter to a Muslim how they live their lives?
- Does it matter to me how I live my life?
- In what ways does the life of a Muslim reflect Islamic beliefs?
- How and why do Muslims take guidance from the life of Prophet Muhammad?
- From where do I take my guidance for life?

## AT1 Learning about religion

<b>Beliefs, teaching and sources</b> – <i>What do people believe in and where do these beliefs come from?</i>	<b>Practices and ways of life</b> – <i>how do I live my life?</i>	<b>Forms of expressing meaning</b> – <i>How do people show their beliefs?</i>
<p><b>The Kalimah (defined in two parts below)</b></p> <ul style="list-style-type: none"> <li>• Tawhid – the oneness of Allah;</li> <li>• Khatme Nubuwwat – the Finality of Prophethood:                             <ul style="list-style-type: none"> <li>– The significance of the life of the Prophet Muhammed (pbuh);</li> <li>– The significance of the Qur’an and Hadith</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• The Five Pillars of Islam;</li> <li>• Halal and Haram;</li> <li>• The Mosque.</li> </ul>	<ul style="list-style-type: none"> <li>• Family devotion / public worship;</li> <li>• The concept of modesty;</li> <li>• Sufi worship;</li> <li>• Following the teachings of the Qur’an and the Prophet;</li> <li>• Art, calligraphy and artefacts.</li> </ul>

## AT2 Learning from religion

<b>Identity, diversity and belonging</b> – <i>What does it mean to be a member of a faith locally, nationally and globally?</i>	<b>Meaning, purpose and truth</b> – <i>How does faith help people to have an understanding of life’s journey?</i>	<b>Values and commitment</b> – <i>What is important to me and my faith?</i>
<ul style="list-style-type: none"> <li>• Diversity within the Muslim faith;</li> <li>• Living in a multi-faith pluralist society;</li> <li>• The Ummah;</li> <li>• Civic duty.</li> </ul>	<ul style="list-style-type: none"> <li>• Beliefs about life, death and the hereafter.</li> </ul>	<ul style="list-style-type: none"> <li>• Respect for people of other faiths;</li> <li>• Justice and compassion – Muslim Aid.</li> </ul>

## Key Questions:

- What does the Covenant mean to Jews?
- In what ways does the Torah underpin the values and behaviour of Jews?
- What underpins my values and behaviour?
- How was the Holocaust allowed to happen?

## AT1 Learning about religion

<b>Beliefs, teaching and sources</b> – <i>What do people believe in and where do these beliefs come from?</i>	<b>Practices and ways of life</b> – <i>how do I live my life?</i>	<b>Forms of expressing meaning</b> – <i>How do people show their beliefs?</i>
<ul style="list-style-type: none"> <li>• Jewish beliefs about God and understanding God's ways;</li> <li>• The Covenant;</li> <li>• The Shema;</li> <li>• The Torah;</li> <li>• The Talmud;</li> <li>• The Midrash.</li> </ul>	<ul style="list-style-type: none"> <li>• Kashrut;</li> <li>• Brit Milah;</li> <li>• Bar Mitzvah &amp; Bat Mitzvah;</li> <li>• family devotion / public worship.</li> </ul>	<ul style="list-style-type: none"> <li>• Shabbat and the Friday night meal;</li> <li>• The 3 Pilgrim Festivals: Pesach (Passover); Shavuot (Feast of Weeks); Sukkot (Tabernacles);</li> <li>• Rosh Hashanah and Yom Kippur.</li> </ul>

## AT2 Learning from religion

<b>Identity, diversity and belonging</b> – <i>What does it mean to be a member of a faith locally, nationally and globally?</i>	<b>Meaning, purpose and truth</b> – <i>How does faith help people to have an understanding of life's journey?</i>	<b>Values and commitment</b> – <i>What is important to me and my faith?</i>
<ul style="list-style-type: none"> <li>• Jewish identity – cultural diversity;</li> <li>• Orthodox and reform Judaism;</li> <li>• The Holocaust.</li> </ul>	<ul style="list-style-type: none"> <li>• Life and death.</li> </ul>	<ul style="list-style-type: none"> <li>• Justice and compassion;</li> <li>• Forgiveness and reparation;</li> <li>• Support for the elderly and vulnerable.</li> </ul>

## Key Questions:

- What does the idea of honest living involve for a Sikh?
- What do I think it means to me?
- In what ways does the idea of equality underpin Sikh values and behaviour?
- Why do Sikhs remember the times celebrated in the Gurburbs?
- Why does remembering the past matter to Sikhs and to me today?

## AT1 Learning about religion

<b>Beliefs, teaching and sources – <i>What do people believe in and where do these beliefs come from?</i></b>	<b>Practices and ways of life – <i>how do I live my life?</i></b>	<b>Forms of expressing meaning – <i>How do people show their beliefs?</i></b>
<ul style="list-style-type: none"> <li>• Sikh beliefs about God;                             <ul style="list-style-type: none"> <li>– Waheguru (wonderful Lord);</li> <li>– Satnam (Eternal Reality);</li> </ul> </li> <li>• The Mool Mantar as an expression of God's nature;</li> <li>• The teachings of the 10 Gurus and their message;</li> <li>• The Guru Granth Sahib.</li> </ul> <p>Equality of all human beings including equality of women with men.</p>	<ul style="list-style-type: none"> <li>• Melas;</li> <li>• The Amrit;</li> <li>• Gurburbs:                             <ul style="list-style-type: none"> <li>– Martyrdoms of Guru Arjan and Guru Tegh Bahadur;</li> <li>– Birthdays of Guru Nanak and Guru Gobind Singh.</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• Family devotion / public worship;</li> <li>• The Langar – sewa and equality.</li> </ul>

## AT2 Learning from religion

<b>Identity, diversity and belonging – <i>What does it mean to be a member of a faith locally, nationally and globally?</i></b>	<b>Meaning, purpose and truth – <i>How does faith help people to have an understanding of life's journey?</i></b>	<b>Values and commitment – <i>What is important to me and my faith?</i></b>
<ul style="list-style-type: none"> <li>• Belonging to the Community – beliefs and values in practice;</li> <li>• Sikhs from around the world visit places that are important to Sikhs in India.</li> </ul>	<ul style="list-style-type: none"> <li>• Sikh beliefs about life and death.</li> </ul>	<ul style="list-style-type: none"> <li>• Honest Living;</li> <li>• Sharing food;</li> <li>• Justice and compassion - Khalsa Aid;</li> <li>• Peace and conflict/social and political justice/spiritual and earthly power.</li> </ul>

# Key Stage 4

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## Introduction

**During Key Stage 4, all students should extend and deepen their knowledge and understanding of religions and other worldviews, reflecting personal, local, national and global contexts. Building on prior learning, they should interpret and analyse the expressions of beliefs that they encounter.**

Students should be able to research and investigate the influence and impact of religions and beliefs on the values and lives of both individuals and groups, evaluating their impact on current affairs. They should be able to appreciate, compare and appraise the beliefs and practices of different religions and other worldviews, articulating well-reasoned positions.

Students should be able to use theological, philosophical and sociological approaches, including the analysis of texts. As an integral part of learning, students should be given the opportunity to engage with people and communities of faith within school or through visits outside school.

## Programme of Study

At Key Stage 4 all pupils should fulfil their entitlement by following an accredited specification (from a recognised examination board) in Religious Studies to fulfil the requirement of the Agreed Syllabus.

Schools should provide reasonable time for pupils to complete this and if appropriate, to attain a recognised qualification, such as a full or short course Religious Studies GCSE or special schools may wish to provide an Asdan Course in, for example, Beliefs and Values.

While there is no legal requirement that students must sit public examinations, students deserve the opportunity to have their learning in the statutory curriculum subject of Religious Education accredited. The decision therefore to enter pupils for an examination at the end of the course is at the schools' discretion.

## What Schools Should Do

Schools should provide Religious Education to every student in accordance with legal requirements. Religious Education must be taught according to the locally agreed syllabus, which, in this case, specifies an accredited course as the programme of study at Key Stage 4.

# Key Stage 5

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## The Contribution of Religious Education to the Post-16 Curriculum

**Religious Education is a statutory requirement for all students in Key Stage 5 who are registered in either a school with a sixth form, a sixth form college constituted as a school or registered in a school working as part of a consortium, except for those withdrawn by their parents. It must be made available in sixth form colleges to students who wish to take it. Although it is not a requirement in colleges of further education, similar arrangements should apply.**

Schools should provide Religious Education to every student in accordance with legal requirements. It must be taught according to the locally agreed syllabus or faith community guidelines.

Religious Education courses broaden and enhance the curriculum by giving students the opportunity to consider a wide range of religious, philosophical, psychological, sociological and ethical issues and to develop their own codes of belief.

Sixth Form Religious Education is intended to support and recognise the achievements of all students at Key Stage 5.

The flexible course of study explained in these requirements promotes the religious imagination and the development of key skills. It provides for students with a variety of aptitudes, abilities and needs that may not be fully met through current AS and A Level examination syllabuses and encourages all students to explore ways of communicating and presenting their knowledge and understanding of religion in a variety of media.

In this way Sixth Form Religious Education caters for and affirms a range of learning styles, individual interests and gifts and talents of students.

Religious Education at post-16 should be planned as carefully as in the statutory period of schooling and should give due consideration to:

- Breadth and balance of knowledge, understanding and skills;
- Differentiation to meet the needs and abilities of the full range of students;
- The spiritual and moral development of students;
- Preparation for work and adult life;
- Progression and continuity from Key Stage 4 and through the Sixth Form;
- Assessment and accreditation wherever possible including self and peer assessment;
- Challenge.

The two Attainment Targets, 'Learning about Religion' and 'Learning from Religion' continue to underpin the syllabus at this stage and all planning should cater for both of these.

### Attainment Target 1: Learning About Religion

Students should be taught to:

- Investigate, study and interpret significant religious, philosophical and ethical issues, including the study of religious and spiritual experience, in light of their own sense of identity, experience and commitments;
- Think rigorously and present coherent, widely informed and detailed arguments about beliefs, ethics, values and issues, drawing well-substantiated conclusions;
- Develop their understanding of the principal methods by which religions and spirituality are studied;
- Draw upon, interpret and evaluate the rich and varied forms of creative expression in religious life;
- Use specialist vocabulary to critically evaluate both the power and limitations of religious language.

## Attainment Target 2: Learning From Religion

Students should be taught to:

- Reflect on, express and justify their own opinions in light of their learning about religion and their study of religious, philosophical, moral and spiritual questions;
- Develop their own values and attitudes in order to recognise their rights and responsibilities in light of their learning about religion;
- Relate their learning in Religious Education to the wider world, gaining a sense of personal autonomy in preparation for adult life;
- Develop skills that are useful in a wide range of careers and in adult life generally, especially skills of critical enquiry, creative problem-solving, and communication in a variety of media.

Learning about religion includes enquiry into and investigation of the nature of religion, its key beliefs, teachings and practices, their impact on the lives of believers and communities, and the varying ways in which these are expressed.

It also includes the skills of interpretation, analysis and explanation.

Pupils learn to communicate their knowledge and understanding using specialist vocabulary.

It also includes identifying and developing an understanding of ultimate questions and ethical issues.

Learning from religion is concerned with developing pupils' reflection on and response to their own experiences and their learning about religion.

It develops pupils' skills of application, interpretation and evaluation of what they learn about religion, particularly to questions of identity and belonging, meaning, purpose and truth and values and commitments, and communicating their responses.

The Key Stage 5 section of the Lambeth Agreed Syllabus has been updated to reflect recent national curriculum developments and issues with a focus on encouraging young people to have enquiring minds, communicate ideas and develop their knowledge, skills and religious literacy.

As with the previous Agreed Syllabus, there is no prescription of content, curriculum design, methods of teaching and learning styles at this key stage so that schools can plan and deliver an appropriate curriculum that provides a coherent and meaningful experience for their students while meeting statutory obligations and contributing to other current priorities for all schools, e.g. Safeguarding, British Values, Prevent Strategy, provision for pupils' Spiritual, Moral, Social and Cultural development.

## Links with the wider curriculum

There are a number of ways that schools could extend opportunities for students to engage with a wider thematic and issues-based curriculum. Those engaged in sixth form teaching are keen to provide opportunities for students to become more articulate and reflective. They are also mindful of the need for CV building so that all students can present themselves with some confidence when applying for Higher Education and careers. The longer-term aim is to prepare young people for adulthood, of course, not just to pass exams.

## Aims

This Key Stage 5 syllabus aims to:

- Build on the previous educational experience of young people while recognising their maturity, status and interests at this stage of their education;
- Engage young people in a systematic enquiry into significant human questions so that they can develop the understanding and skills needed to appreciate and appraise varied responses to these questions, as well as develop views of their own;
- Enable young adults to engage with a wide range of ideas and beliefs in contemporary society through a range of disciplines including philosophy, psychology, sociology, science, the arts and literature;
- Prepare students for a greater understanding of the role of belief and culture in the modern world, enabling them to develop more critical approaches to media and popular portrayals of religion, faith and belief; and
- Provide a range of opportunities for investigation, personal research, discussion and presentation of views and ideas.

## Opportunities

Schools should provide their students with the opportunity to:

- Develop their knowledge and understanding of the nature, role and influence of religion and belief in the world;
- Explore a personal sense of meaning and purpose in their own lives and how they relate to others;
- Develop their skills and ability to arrive at a reasoned opinion and to handle controversial issues; and
- Develop an understanding of and respect for different beliefs and lifestyles.

## Content

The following units are suggestions of the type schools might wish to offer either as stand-alone study / discussion units or through other approaches suggested below:

- Why do people believe in the existence of God?;
- What impact do religious and other beliefs have on morality, behaviour, culture and politics?;
- Ethics – How does belief impact on medical ethics and practice, e.g. abortion, euthanasia, cloning, organ donation, medical treatment?;

- Conflict – What part do religious and other belief systems play in conflict on a personal, community and global level? What enables different individuals and communities to live together respectfully for the wellbeing of everyone?;
- How have religious beliefs and practices changed over time? Are they still evolving? Is there a difference between a religion and a cult?;
- What has been (and continues to be) the impact of religion on science and the arts?;
- Personal faith and values – and their impact on individual behaviour, relationships, gender, sexuality and personal responsibility;
- What are the ethical issues involved in global issues such as population growth, the environment, famine and thirst, migration, modern slavery, etc?;
- How do religions and beliefs deal with issues of good and evil?;
- What do we feel about how religions and beliefs are portrayed in the media?

## Delivery

The Agreed Syllabus expectations for sixth form Religious Education are 18 hours per year to include at least one experiential opportunity such as a conference or field trip. This would be the equivalent of 3 full day or 6 half day conferences but it could be delivered in a variety of imaginative ways to engage all young people – visits, debates, film, exhibitions, theatre visits, etc.

The following are some suggestions as to how schools individually and collectively might move forward on this:

- a.** Debates: There is already some experience of this within schools. One suggestion would be for there to be an inter sixth-form debate, open to all schools and colleges in the borough, hosted by the Mayor. A wide range of ethical / moral issues would make ideal subjects for debate;
- b.** Schools could offer a half day conference for their own students, and possibly open to other students, with invited guest speakers on a topic that would have resonance for young people e.g. Is nuclear war ever justified? What are the implications of AI for humanity? Should there be limitations on personal wealth?;
- c.** There could be a joint conference – out of school hours – open to students from across the borough schools. Schools could take it in turns to host one of these each year;
- d.** Universities might be approached to lead a small programme of expert seminars with the staff from a range of departments (e.g. philosophy, theology, politics, and religious literacy);
- e.** Schools could arrange termly visits to significant places of worship or other venues like the Holocaust Centre – perhaps a role for a sixth form student council?;
- f.** A catalogue of good and reliable guest speakers could be drawn up for use by schools and colleges taking due consideration of the new rules for General Data Protection Regulation (GDPR) compliance;
- g.** An annual essay competition could be established with an appropriate prize e.g. a visit hosted by a politician to the Houses of Lords or Commons. This could include meeting members of one of the All Party Parliamentary groups on issues around faith or belief;
- h.** Volunteering and fund raising linked to a charity or hospice;
- i.** Each taught A Level or vocational programme might, if they are not doing this already, consider moral and ethical considerations relevant to the subject;
- j.** A Sixth Form Question Time for sixth form students chaired by a student with invited guests including local MPs and organised and recorded with the help of A Level or Tec media students;
- k.** The school's programme should be published on the school's website with other curriculum planning. It should clearly explain which faiths and beliefs will be included and be visible for parents and other interested bodies to examine.

# Glossaries

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## Religious Education: Glossary of Terms

**These glossaries are a revision of Religious Studies – A Glossary of Terms, GCSE which was published by the School Examination Council (SEC) in 1986. With the publication of the model syllabuses for Religious Education, and the work involving the faith communities in Britain, it was felt to be an appropriate time for revision.**

These glossaries have been devised by the different faith communities to:

- Give guidance to teachers on key words and their meanings within each religious tradition which appears within the model syllabuses and within GCSE and A Level syllabuses;
- Try to reach some form of consensus on spellings. This is almost an impossible task, due to the problems of transliterating from one script to another, for example from Gurmukhi with 35 characters into the Roman script of 26 characters.

It is important for pupils to build up a working knowledge of key words and technical terms which are used within each religion, and which are therefore central to Religious Education. Words printed in red are themselves main entries and can be cross-referenced within this glossary. Literal translations into English are printed in italics.

Acknowledgements are due to:

- All those who produced the original SEC glossary which has been a firm foundation on which to build, especially the Religious Education Council of England and Wales;
- Faith communities and organisations consulted on the publication of the model syllabuses for Religious Education;
- ASC members.

The primary languages of Buddhism are Indian in origin, especially Sanskrit and Pali and technical terms are generally referenced using one or the other. As Buddhism spread throughout the East, it came to be expressed in the local languages and the Japanese, Tibetan or Chinese equivalents are often used in traditions that come from these cultures. There is no preferred form. Both Pali and Sanskrit are used here, as appropriate and terms in other languages are indicated by brackets (Chinese) etc.

Sanskrit	Pali	Explanation
<b>Abhidharma</b>	<b>Abhidhamma</b>	<i>Further or higher teaching.</i> Systematic analysis of Buddhist doctrine, including analysis of mental states (sometimes referred to as Buddhist Psychology). The Abhidhamma Pitaka is the third of the <b>Three Baskets</b> and systematises the teachings found in the <b>Sutta Pitaka</b> .
<b>Anatman</b>	<b>Anatta</b>	<i>No-self.</i> One of the <b>Three Marks of Existence</b> . The denial of a real or permanent self. The complete lack of substance or emptiness of our sense of self, 'I' or 'me'.
<b>Anitya</b>	<b>Anicca</b>	<i>Impermanence and change.</i> A key quality of samsara and another of the <b>Three Marks of Existence</b> . The instability and insubstantiality of all things, including our sense of self.
<b>Arhat</b>	<b>Arahat, Arahant</b>	<i>Enlightened disciple.</i> The fourth and highest stage of realisation recognised by the <b>Theravada</b> tradition. One whose mind is free from all greed, hatred and ignorance.
<b>Arya Satya</b>	<b>Arya Satta</b>	<i>Four Noble Truths.</i>
<b>Ashoka</b>	<b>Asoka</b>	Emperor of India in the 3rd Century BCE.
<b>Atman</b>	<b>Atta</b>	<i>Self; soul.</i>
<b>Avalokiteshvara</b>		Bodhisattva of infinite compassion (Tibetan: Chenrezig, Chinese : Guan-Yin, Japanese: Kannon).
<b>Bhavacakka</b>	<b>Bhavacakra</b>	Tibetan Buddhist wheel of life. Illustrates the idea of dependent arising in relation to human life, death and rebirth.
<b>Bhikshu</b>	<b>Bhikkhu</b>	Fully ordained Buddhist monk.
<b>Bhikshuni</b>	<b>Bhikkhuni</b>	Fully ordained Buddhist nun.
<b>Bodhicitta Utpada</b>		<i>Arousing Bodhicitta. Bodhisattva Vow;</i> The great aspiration to follow the bodhisattva path to its end, for the benefit of others.
<b>Bodhicitta</b>		<i>Awakened heart / awakened mind.</i> The union of Wisdom and Compassion.
<b>Bodhisattva</b>	<b>Bodhisatta</b>	A person who has made the vow follow the bodhisattva path to complete awakening over many lifetimes. For example, <b>Siddhartha Gautama</b> , before his enlightenment as the historical Buddha. The inspiration of the bodhisattva vow is a central feature of Mahayana. The trainee bodhisattva works to give up any ambition to free themselves in order to help all other beings become liberated from suffering (see <b>Mahayana</b> ).

Sanskrit	Pali	Explanation
<b>Maha Bodhisattva</b>		<i>Great Bodhisattvas</i> like Avalokiteshvara, Tara and Manjusri are at the end of the path. They are more like Buddhas and have similar power and understanding.
<b>Brahma Viharas</b>	<b>Brahma Viharas</b>	The four immeasurable states: loving kindness, compassion, sympathetic joy, and evenness of mind.
<b>Buddha</b>	<b>Buddha</b>	<i>Awakened or Enlightened One</i> . Not the name of an individual but a title given to those who have become awakened.
<b>Dalai Lama (Tibetan)</b>		<i>Great Ocean</i> . Spiritual and temporal leader of the Tibetan people.
<b>Dana</b>	<b>Dana</b>	<i>Generosity, offering, giving</i> .
<b>Dharma</b>	<b>Dhamma</b>	Ultimate truth from the Buddhist perspective. The teachings of the <b>Buddha</b> . One of the Three Jewels.
<b>Dharmapada</b>	<b>Dhammapada</b>	Famous Pali scripture of 423 verses.
<b>Dhyana</b>	<b>Jhana</b>	Also Ch'an (Chinese) and <b>Zen</b> (Japanese). General term for meditation.
<b>Duhkha</b>	<b>Dukkha</b>	Normally translated as <i>suffering</i> , but actually a much broader term that implies the whole spectrum of unsatisfactory and frustrating experience, ranging from the most intense and claustrophobic pain to the most subtle sense of incompleteness. The first of the <b>Four Noble Truths</b> and one of the <b>Three Marks</b> .
<b>Gompa (Tibetan)</b>		Monastery; place of meditation.
<b>Jataka</b>	<b>Jataka</b>	<i>Birth story</i> . Accounts of the previous lives of the <b>Buddha</b> .
<b>Kangyur (Tibetan)</b>		<i>Translated Buddha Word</i> . Tibetan collection of Buddha's teachings.
<b>Karma</b>	<b>Kamma</b>	<i>Action</i> . Intentional actions that affect one's circumstances in this and future lives. Not the popular idea of the result of those actions.
<b>Klesa</b>	<b>Kilesa</b>	<i>Negative emotion; mental poison</i> . Hatred, desire and ignorance are the three fundamental kleshas. All the other kinds come from these three.
<b>Koan (Japanese)</b>		A technical term used in <b>Zen</b> Buddhism referring to enigmatic or paradoxical questions used to develop spiritual intuition. Also refers to religious problems encountered in daily life.
<b>Kshanti</b>	<b>Khanti</b>	<i>Patience; forbearance; acceptance</i> .
<b>Kwan-yin (Chinese)</b>		Also, Kannon (Japanese). Bodhisattva of Compassion, depicted in female form. Identified with Bodhisattva Avalokitesvara.
<b>Lama (Tibetan)</b>		<i>Teacher</i> . Tibetan translation of Sanskrit Guru.

Sanskrit	Pali	Explanation
<b>Mahayana</b>		<i>Great Way or Vehicle.</i> Teachings that spread from India into Tibet, parts of Asia and the Far East characterised by the <b>Bodhisattva</b> path and the prominence given to the development of both wisdom and compassion.
<b>Maitri</b>	<b>Metta</b>	<i>Loving kindness.</i> A pure love which is neither grasping nor possessive. The wish that others should have happiness and the cause of happiness.
<b>Maitreya</b>	<b>Metteya</b>	One who has the nature of loving kindness. Name of the future <b>Buddha</b> .
<b>Maitri Sutra</b>	<b>Metta Sutta</b>	Buddhist scripture which describes the nature of loving kindness.
<b>Mala</b>		Literally <i>garland</i> . Also, Juzu (Japanese). String of 108 beads used in Buddhist practice (like a rosary).
<b>Manjushri</b>		Bodhisattva associated with wisdom. Jamyang (Tibetan).
<b>Marga</b>	<b>Magga</b>	<i>Path</i> , leading to cessation of suffering. The fourth Noble Truth.
<b>Mudita</b>	<b>Mudita</b>	<i>Sympathetic joy.</i> Welcoming the good qualities and good fortune of others.
<b>Mudra</b>	<b>Mudda</b>	Ritual gesture, as illustrated by the hands of <b>Buddha</b> images.
<b>Nirodha</b>	<b>Nirodha</b>	<i>Cessation</i> (of suffering). The third Noble Truth.
<b>Nirvana</b>	<b>Nibbana</b>	<i>Blowing out</i> of the fires of greed, hatred and ignorance.
<b>Paramita</b>	<b>Parami</b>	<i>Transcendent perfection or virtue.</i> There are six or ten paramitas that need be perfected on the bodhisattva path for the attainment of Buddhahood.
<b>Parinirvana</b>	<b>Parinibbana</b>	Final and complete <b>nirvana</b> reached at the passing away of a <b>Buddha</b> .
<b>Prajna</b>	<b>Panna</b>	<i>Wisdom.</i> Understanding the true nature of things.
<b>Prajnaparamita Hrdaya Sutra</b>		Wisdom literature. E.g. <i>Heart Sutra</i> . Buddha's heart teaching on transcendent wisdom.
<b>Pratimoksha</b>	<b>Patimokkha</b>	The training rules of a monk or nun – 227 in the case of a <b>Theravada</b> monk.
<b>Pratitya-Samutpada</b>	<b>Paticca-Samuppada</b>	Expresses the Buddhist idea of impermanence. Everything arises, and continues according to conditions. Dependent arising.
<b>Punarbhava</b>	<b>Punabbhava</b>	Re-becoming (rebecoming). Linked to anicca and rebirth.

Sanskrit	Pali	Explanation
<b>Rupa</b>	<b>Rupa</b>	Form. Refers to the physical existence of an object and the nature of that object. Buddha rupa refers to statues / forms of Buddhas.
<b>Samadhi</b>	<b>Samadhi</b>	<i>Meditative absorption.</i> A state of deep meditation.
<b>Samjna</b>	<b>Sanna</b>	<i>Perception.</i> Third of the five <b>Skandhas</b> .
<b>Samsara</b>	<b>Samsara</b>	<i>Conditioned existence;</i> the wheel of birth and death, driven by ignorance, desire and hatred, and characterised by dukkha, or suffering.
<b>Samskara</b>	<b>Sankhara</b>	<i>Mental / karmic formation.</i> The fourth of the five Skandhas.
<b>Samudaya</b>	<b>Samudaya</b>	<i>Arising; origin</i> (of suffering). The second Noble Truth.
<b>Sangha</b>	<b>Sangha</b>	<i>Community; assembly.</i> Often used for the order of <b>bhikkhus</b> and <b>bhikkunis</b> in Theravadin countries. More widely the community of practicing Buddhists.
<b>Satori (Japanese)</b>		<i>Awakening.</i> A term used in <b>Zen</b> Buddhism.
<b>SGI (Japanese)</b>		Soka Gakkai International. A world wide Buddhist Network which promotes peace, culture and education through personal transformation.
<b>Shamatha</b>	<b>Samatha</b>	<i>Calm abiding.</i> Meditation leading to a state of concentrated calmness; (see also <b>Vipassana</b> ).
<b>Shakyamuni</b>	<b>Sakyamuni</b>	<i>Sage of the Shakyas</i> (the tribe of the <b>Buddha</b> ). Epithet of the historical Buddha.
<b>Shila</b>	<b>Sila</b>	<i>Ethics and Discipline.</i> The Five Precepts are the basis for discipline in Buddhism. Monks and nuns follow a more elaborate form ( <b>Pratimoksha</b> ). In Mahayana the Bodhisattva vow has its own accompanying discipline and there are yet further elaborations in Vajrayana.
<b>Siddhartha</b>	<b>Siddattha</b>	<i>Wish-fulfilled.</i> The personal name of the historical Buddha when he was a prince.
<b>Skandha</b>	<b>Khandha</b>	<i>Heap; aggregate.</i> The Five skandhas together make up the 'person' (form, feeling, perception, mental formation and consciousness).
<b>Sthaviravada</b>	<b>Theravada</b>	<i>Way of the Elders.</i> Form of Buddhism prevalent in Thailand, Sri Lanka and South East Asia generally. Also found in the West.
<b>Stupa</b>	<b>Thupa / Cetiya</b>	<i>Reliquary</i> (including pagodas). Devotional structure containing Buddhist relics. See example in Battersea Park.
<b>Sutra</b>	<b>Sutta</b>	Text containing the word of the Buddha.
<b>Sutra Pitaka</b>	<b>Sutta Pitaka</b>	The second of the <b>Three Baskets</b> or collections that contains the Buddha's fundamental teachings on meditation and wisdom.
<b>Tathagata</b>	<b>Tathagata</b>	Another epithet for the <b>Buddha</b> .
<b>Tathagatagarbha</b>		Buddha Nature in the Mahayana, developed from the Luminous Mind (Pali Canon, Pabhassara Sutta): potentiality for enlightenment deemed to pervade everywhere and present in all beings.

Sanskrit	Pali	Explanation
<b>Tri Lakshana</b>	<b>Tilakkhana</b>	<i>The Three Marks of Existence; Three Signs of Being.</i> Anitya, Dhukha, Anatman.
<b>Trishna</b>	<b>Tanha</b>	<i>Thirst; craving; desire</i> (rooted in ignorance). Desire as the cause of suffering. The second Noble Truth.
<b>Tripitaka</b>	<b>Tipitaka</b>	<i>Three Baskets.</i> A threefold collection of texts ( <b>Vinaya, Sutta, Abhidamma</b> ).
<b>Triratna</b>	<b>Triatana</b>	<i>The Three Jewels or Refuges.</i> <b>Buddha</b> , the <b>Dharma</b> and the <b>Sangha</b> . Also the name given to a modern Western community of Buddhists.
<b>Tulku (Tibetan)</b>		Incarnate <b>Lama</b> in Tibetan Buddhism
<b>Upaya</b>		<i>Skilful means</i> , e.g. meditation on loving kindness, to overcome anger. Compassionate action.
<b>Upeksha</b>	<b>Upekkha</b>	<i>Equanimity; evenness of mind.</i>
<b>Vaishaka</b>	<b>Wesaka, or Vesaka (Sinhalese)</b>	Buddha Day. Name of a festival and a month. The birth, enlightenment and passing away of the Buddha are celebrated on the full moon of Wesak (in May or June). Some schools celebrate only the birth at this time, e.g. Zen.
<b>Vajrayana</b>		<i>Indestructible Vehicle, Diamond Way.</i> Form of Mahayana in which the Guru is central. Once widespread but now mostly found in Tibetan Buddhism.
<b>Vedana</b>	<b>Vedana</b>	<i>Feeling.</i> The second of the Five <b>Skandhas</b> .
<b>Vihara</b>	<b>Vihara</b>	<i>Dwelling place; monastery.</i>
<b>Vijnana</b>	<b>Vinnana</b>	<i>Consciousness.</i> The fifth of the Five <b>Skandhas</b> .
<b>Vinaya</b>	<b>Vinaya</b>	The rules of discipline of monastic life.
<b>Vinayapitika</b>	<b>Vinayapitaka</b>	The first of the <b>Three Baskets</b> of the Buddhist canon, containing mostly the discipline for monks and nuns, with many stories and some teachings.
<b>Vipashyana</b>	<b>Vipassana</b>	<i>Insight meditation.</i> Meditation into the true nature of things. One of a pair with <b>Samatha</b> .
<b>Virya</b>	<b>Virya</b>	<i>Energy; exertion.</i>
<b>Wesak</b>		A common festival celebrating the Buddha's birth, enlightenment and passing away.
<b>Zazen (Japanese)</b>		Formal seated meditation, in Zen Buddhism.
<b>Zen (Japanese)</b>		Meditation. Derived from the Sanskrit ' <b>dhyana</b> '. A school of <b>Mahayana</b> Buddhism that developed in China and Japan.

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.

Preferred form	Main variant	Explanation
<b>Absolution</b>		The pronouncement by a priest of the forgiveness of sins.
<b>AD</b>	<b>Anno Domini</b>	<i>In the Year of the Lord</i> . The Christian calendar dates from the estimated date of the birth of <b>Jesus Christ</b> .
<b>Advent</b>		<i>Coming</i> . The period beginning on the fourth Sunday before Christmas (40 days before <b>Christmas</b> in the Eastern Orthodox tradition). A time of spiritual preparation for Christmas.
<b>Agape</b>		<i>Love</i> . Often the love of God. <b>New Testament</b> word used for the common meal of Christians; a Love Feast.
<b>Altar</b>	<b>Communion Table</b> <b>Holy Table</b>	Table used for <b>Eucharist</b> , <b>Mass</b> , <b>Lord's Supper</b> . Some denominations refer to it as Holy Table or Communion Table.
<b>Anglican</b>		<b>Churches</b> in full communion with the See of Canterbury. They are part of the Anglican Communion. In England, the Anglican Church is called: The Church of England (Church in Wales in Wales; Church of Ireland in Northern Ireland and the Republic and Scottish Episcopal Church in Scotland).
<b>Apocalyptic</b>		(i) <i>Revelatory</i> , of God's present purposes and of the end of the world. (ii) Used of a literary genre, e.g. the Book of Revelation.
<b>Apocrypha</b>		Books of the <b>Old Testament</b> that are in the Greek but not the Hebrew <b>Canon</b> . Some <b>Churches</b> recognise the Apocrypha as part of the Old Testament <b>Canon</b> .
<b>Apocryphal New Testament</b>		A modern title for various early Christian books.
<b>Apostle</b>		One who was sent out by <b>Jesus Christ</b> to preach the <b>Gospel</b> .
<b>Ascension</b>		The event, 40 days after the <b>Resurrection</b> , when Jesus 'ascended into heaven' (see Luke 24 and Acts 1).
<b>Ash Wednesday</b>		The first day of <b>Lent</b> . In some <b>Churches</b> , penitents receive the sign of the cross in ashes on their foreheads.
<b>Atonement</b>		<b>Reconciliation</b> between God and humanity; restoring a relationship broken by sin.

Preferred form	Main variant	Explanation
<b>Baptism</b>		Rite of initiation involving immersion in, or sprinkling or pouring of, water.
<b>Baptist</b>		(i) A member of the Baptist <b>Church</b> , which grew out of the Anabaptist movement during the 16th Century <b>Reformation</b> . (ii) A Christian who practices <b>Believer's Baptism</b> . (iii) Title used for Jesus' cousin, John, which indicates that much of his ministry was about baptizing people.
<b>Baptistry</b>		(i) Building or pool used for <b>baptism</b> , particularly by immersion. (ii) Part of a <b>church</b> , where <b>baptism</b> takes place.
<b>BC</b>	<b>Before Christ</b>	Period of history before the estimated birth of <b>Jesus Christ</b> .
<b>Believer's Baptism</b>		The <b>baptism</b> of people who are old enough to understand the meaning of the rite.
<b>Benediction</b>		(i) Blessing at the end of worship. (ii) Late afternoon or evening service at the end of which the blessing is given with the consecrated host (generally displayed in a monstrance) usually in a <b>Roman Catholic or Anglican</b> context.
<b>Blessed Sacrament</b>		Bread and wine which have been consecrated and set aside for future use and to be taken to the sick and housebound. The Blessed or Reserved Sacrament is usually kept in a tabernacle or aumbry. (usually in the <b>Roman Catholic Church and the Anglican Church</b> ).
<b>Canon</b>	<b>Scripture</b>	The accepted books of the Bible. Some add the deuterocanonical books to the OT Canon.
<b>Catholic</b>		(i) <i>Universal</i> . (ii) Often used as an abbreviation for <b>Roman Catholic</b> . (iii) Used to describe a particular wing of the Anglican Church (Anglo-Catholic, Liberal Catholic, Modern Catholic are all part of this wing).
<b>Charismatic</b>		A movement within the <b>Church</b> , emphasising spiritual gifts, such as healing or speaking with tongues.
<b>Chrismation</b>		(i) The <b>Orthodox</b> second <b>sacrament</b> of initiation by anointing with chrism (a special oil). Performed at the same time as <b>baptism</b> . (ii) Anointing with oil, e.g. healing or coronation.
<b>Christ</b>	<b>Messiah</b>	<i>The anointed one</i> . 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.
<b>Christmas</b>		Festival commemorating the birth of <b>Jesus Christ</b> (25 December in most <b>Churches, 6th January in Eastern Orthodox Churches</b> )
<b>Church</b>		(i) The whole community of Christians. (ii) The building in which Christians worship. (iii) A particular denomination. (iv) Local church

Preferred form	Main variant	Explanation
<b>Confession</b>		Contrition; penance; admitting your mistakes / sins (i) One of seven sacraments observed by some Churches (mainly Roman Catholic and Anglican). There is a general confession at the beginning of the Eucharist / Mass / Holy Communion. Some churches also offer private confession: a priest confidentially hears a person's confession. The purpose of confession is to receive God's forgiveness and to change one's life. (ii) An admission, by a Christian, of wrong-doing. (iii) A particular official statement (or profession) of faith.
<b>Congregationalist</b>		Member of a Christian body which believes that each local church is independent and self-governing under the authority of Christ.
<b>Consubstantiation</b>		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.
<b>Creed</b>		Summary statement of religious beliefs, often recited in worship, especially the Apostles' and Nicene Creeds.
<b>Crucifixion</b>		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.
<b>Deuterocanonical</b>		Books that some churches, but not all, include in the OT.
<b>Easter</b>		Central Christian festival which celebrates the resurrection of Jesus Christ from the dead.
<b>Ecumenism</b>	<b>Oikoumene</b>	Movement within the Church towards cooperation and eventual unity between denominations.
<b>Episcopacy</b>		System of Church government by bishops.
<b>Epistle</b>	<b>Letter</b>	From the Greek word for letter. Several such letters or epistles, from Christian leaders to Christian Churches or individuals, are included in the New Testament. Most of them were written by the apostle Paul.
<b>Eucharist</b>		<i>Thanksgiving</i> . A service remembering the death and celebrating the <b>resurrection of Jesus Christ</b> . During this service, Jesus' final supper with his friends is remembered and, in a small way, re-enacted 'in his memory' using elements of bread and wine (see <b>Holy Communion</b> ).
<b>Evangelical</b>		Group, or <b>church (or a wing within the Anglican Church)</b> , placing particular emphasis on the <b>Gospel</b> and the scriptures as the sole authority in all matters of faith and conduct.
<b>Evangelist</b>		(i) A writer of one of the four <b>New Testament</b> Gospels; (ii) A preacher of the <b>gospel</b> .
<b>Font</b>		Receptacle to hold water used in <b>baptism</b> . Usually placed near the entrance of the church as baptism is seen as the spiritual entry into the church.
<b>Free Churches</b>		Non-conformist denominations, free from state control.

Preferred form	Main variant	Explanation
<b>Good Friday</b>		The Friday in <b>Holy Week</b> . Commemorates Jesus dying on the cross.
<b>Gospel</b>	<b>Evangel</b>	(i) <i>Good news</i> (of salvation in <b>Jesus Christ</b> ). (ii) An account of Jesus' life and work.
<b>Grace</b>		(i) The freely given and unmerited favour of God's love for humanity. (ii) A prayer said at the end of a service (The Grace). (iii) Prayer of thanks before or after meals.
<b>Heaven</b>		The place, or state, in which souls will be united with God after death.
<b>Hell</b>		The place, or state, in which souls will be separated from God after death.
<b>Holy Communion</b>		Central liturgical service observed by most <b>Churches</b> (see <b>Eucharist, Mass, Lord's Supper, Liturgy</b> ). Recalls the last meal of Jesus, and celebrates his saving death.
<b>Holy Spirit</b>		The third person of the Holy <b>Trinity</b> . Active as divine presence and power in the world, and in-dwelling in believers to make them like Christ and empower them to do God's will.
<b>Holy Week</b>		The week before <b>Easter</b> , when Christians recall the last week of Jesus' life on Earth.
<b>Icon</b>	<b>Ikona</b>	Painting or mosaic of <b>Jesus Christ</b> , the Virgin Mary, a saint, or a <b>Church</b> feast. Used as an aid to devotion, usually in the <b>Orthodox</b> tradition.
<b>Iconostasis</b>		Screen, covered with <b>icons</b> , used in Eastern <b>Orthodox churches</b> to separate the sanctuary from the nave.
<b>Incarnation</b>		The doctrine that God took human form in <b>Jesus Christ</b> . It is also the belief that God in Christ is active in the <b>Church</b> and in the world.
<b>Jesus Christ</b>		The central figure of Christian history and devotion. The second person of the <b>Trinity</b> .
<b>Justification by Faith</b>		The doctrine that we can be saved only by our faith in God, not by what we do.
<b>Kerygma</b>		The central message about Jesus proclaimed by the early Christians.
<b>Kyrie (Greek)</b>		<i>O Lord</i> . Addressed to God, as in 'Kyrie eleison' ( <i>Lord have mercy</i> ).
<b>Lectern</b>		(i) Stand supporting the Bible, sometimes in the shape of an eagle. (ii) Stand used by people doing readings or giving sermons in church.
<b>Lectionary</b>		List of scriptural passages for systematic reading throughout the year.

Preferred form	Main variant	Explanation
<b>Lent</b>		Penitential season. The 40 days leading up to <b>Easter</b> .
<b>Liturgy</b>		<i>Work / public duty</i> (i) Service of worship according to a prescribed ritual such as Evensong or <b>Eucharist</b> . (ii) Term used in the <b>Orthodox Church</b> for the Eucharist.
<b>Logos</b>		<i>Word</i> . Pre-existent Word of God incarnate as <b>Jesus Christ</b> .
<b>Lord</b>		A way of addressing God or of addressing Jesus.
<b>Lord's Supper</b>		Alternative term for <b>Eucharist</b> in some <b>Churches</b> (predominantly <b>Non-Conformist</b> ).
<b>Lutheran</b>		A major <b>Protestant Church</b> that receives its name from the 16th Century German reformer, Martin Luther.
<b>Mass</b>		Term for the <b>Eucharist</b> , used by the <b>Roman Catholic</b> and other <b>Churches</b> . The word mass comes from 'ita missa est' the sentence used at the end of the service to send people out into the world to do God's work.
<b>Maunder Thursday</b>		The Thursday in <b>Holy Week</b> . Commemorates the Last Supper and the institution of the Eucharist / Mass / Lord's Supper.
<b>Methodist</b>		A Christian who belongs to the Methodist <b>Church</b> which came into existence through the work of John Wesley in the 18th Century.
<b>Missal</b>		Book containing words and ceremonial directions for saying <b>Mass</b> .
<b>Mother of God</b>		The title given to the Virgin Mary, mainly in the <b>Orthodox, Anglican</b> and <b>Roman Catholic Churches</b> , to underline the Trinitarian belief that Jesus was truly God (in this context, God refers to God incarnate as seen in <b>Jesus Christ</b> ).
<b>New Testament</b>		Collection of 27 books forming the second section of the <b>Canon</b> of Christian Scriptures.
<b>Non-Conformist</b>		<b>Protestant</b> Christian bodies which became separated from the established <b>Church</b> of England in the 17th Century.
<b>Old Testament</b>		That part of the <b>Canon</b> of Christian Scriptures which the <b>Church</b> shares with Judaism, comprising 39 books covering the Hebrew Canon, and in the case of certain denominations, some Deuterocanonical books.
<b>Ordination</b>		In <b>Episcopal Churches</b> , the 'laying on of hands' on priests and deacons by a bishop. In non-episcopal Churches, the 'laying on of hands' on ministers by other representatives of the Church.
<b>Orthodox</b>		(i) The Eastern <b>Orthodox Church</b> 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, e.g. Nicaea, Chalcedon.

Preferred form	Main variant	Explanation
<b>Palm Sunday</b>		The Sunday before <b>Easter</b> , commemorating the entry of Jesus into Jerusalem when he was acknowledged by crowds waving palm branches.
<b>Paraclete</b>	<b>Comforter</b>	<i>Advocate</i> . Term used for the <b>Holy Spirit</b> .
<b>Parousia</b>		Generally used to refer to Jesus' second coming (which has not happened yet).
<b>Passion</b>		The sufferings of <b>Jesus Christ</b> , especially in the time leading up to his <b>crucifixion</b> .
<b>Patriarch</b>		(i) Title for principal Eastern Orthodox bishops. (ii) Early Israelite leaders such as Abraham, Isaac, Jacob.
<b>Pentecost</b>	<b>Whitsun</b>	(i) The Greek name for the Jewish Festival of Weeks, or Shavuot, which comes seven weeks ('fifty days') after Passover. (ii) Celebration of outpouring of the <b>Holy Spirit on the disciples on the day of Pentecost</b> .
<b>Pentecostalist</b>		A Christian who belongs to a <b>Church</b> that emphasises certain gifts which were granted to the first believers on the Day of <b>Pentecost</b> (such as the power to heal).
<b>Pope</b>		The Bishop of Rome, head of the <b>Roman Catholic Church</b> .
<b>Presbyterian</b>		A member of a Church that is governed by elders or 'presbyters'; for instance, the national <b>Church</b> of Scotland.
<b>Protestant</b>		That part of the <b>Church</b> which became distinct from the <b>Roman Catholic</b> and <b>Orthodox</b> 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 <b>Holy Spirit</b> , is the ultimate authority for Christian teaching. Great emphasis put on the importance of the local church (rather than the centralised church).
<b>Pulpit</b>		An elevated platform from which sermons are preached (not always used these days).
<b>Purgatory</b>		In some traditions, a condition or state in which good souls receive spiritual cleansing after death, in preparation for <b>Heaven</b> .
<b>Quaker</b>		A member of the Religious Society of Friends, established through the work of George Fox in the 17th Century.
<b>Reconciliation</b>	<b>Confession</b>	(i) <b>Sacrament</b> of the (Roman) <b>Catholic Church and Anglican Church</b> , consisting of Contrition, Confession of Sins, and <b>Absolution</b> . (ii) The human process of reconciling Christians with one another.
<b>Redemption</b>		Derived from the practice of paying the price of a slave's freedom; and so, the work of <b>Jesus Christ</b> in setting people free through his death.

Preferred form	Main variant	Explanation
<b>Reformation</b>		A 16th Century reform movement that led to the formation of <b>Protestant</b> Churches. It emphasised the need to recover the initial beliefs and practices of the <b>Church</b> .
<b>Resurrection</b>		(i) The rising from the dead of <b>Jesus Christ</b> on the third day after the <b>crucifixion</b> . (ii) The rising from the dead of believers at the Last Day. (iii) The new, or risen, life of Christians.
<b>Roman Catholic</b>		That part of the <b>Church</b> owing loyalty to the Bishop of Rome, as distinct from <b>Orthodox, Anglican</b> and <b>Protestant</b> Churches.
<b>Sacrament</b>		An outward sign of an inward blessing, as in <b>baptism</b> or the <b>Eucharist</b> .
<b>Salvationist</b>		A member of the Salvation Army founded by William and Catherine Booth in the 19th Century.
<b>Sanctification</b>		The process by which a believer is made holy, to become like <b>Jesus Christ</b> .
<b>Sin</b>		(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.
<b>Synoptic</b>		<i>Having a common viewpoint.</i> It is applied to the presentation of Jesus' life in the first three <b>gospels</b> of Matthew, Mark and Luke in contrast with that given in the Gospel of John.
<b>Tabernacle</b>		(i) A receptacle for the <b>Blessed Sacrament or Reserved Sacrament</b> , not immediately consumed but set aside or 'reserved' (mainly in <b>Roman Catholic, Anglican</b> and Eastern <b>Orthodox Churches</b> ). The presence of the consecrated elements is usually signalled by a continuously burning light. (ii) Term used by some denominations of their building.
<b>Transubstantiation</b>		<b>Roman Catholic</b> doctrine concerning the <b>Mass</b> , defined at the Lateran Council of 1215, and confirmed at the Council of Trent in 1551. This states that in the <b>Eucharist</b> , at the words of consecration, the substance of the bread and wine becomes the substance of the Body and Blood of <b>Jesus Christ</b> , and that he is thus present in the bread and the wine.
<b>Trinity</b>		Three persons in one God; doctrine of the threefold nature of God – Father, Son and <b>Holy Spirit</b> .
<b>Unction</b>	<b>Sacrament of the Sick</b>	The anointing with oil of a sick or dying person.
<b>United Reformed Church</b>		A <b>Church</b> formed by the union of English <b>Congregationalists</b> with the <b>Presbyterian</b> Church of England, and subsequently the Reformed Association of the Churches of Christ.
<b>Vatican</b>		The residence of the <b>Pope</b> in Rome, and the administrative centre of the <b>Roman Catholic Church</b> . The chief building of the Vatican is St Peter's Basilica, built on the traditional site of St Peter's tomb.
<b>Virgin Birth</b>		The doctrine of the miraculous conception of <b>Jesus Christ</b> by the Virgin Mary through the power of the <b>Holy Spirit</b> and without the agency of a human father.

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.

Preferred form	Main variant	Explanation
<b>Acharya</b>	<b>Acarya</b>	<i>One who teaches by example.</i> Usually refers to a prominent or exemplary spiritual teacher.
<b>Advaita</b>	<b>Adwaita</b>	<i>Non-dual.</i> Refers to the impersonalistic philosophy which unqualifyingly equates God, the soul and matter.
<b>Ahimsa</b>	<b>Ahinsa</b>	<i>Not killing.</i> Non-violence; respect for life.
<b>Artha</b>		Economic development. The second aim of life.
<b>Arti</b>	<b>Arati</b>	Welcoming ceremony in which auspicious articles such as incense and lamps are offered to the deity or to saintly people.
<b>Aryan</b>		<i>Noble.</i> Refers to those who know the spiritual values of life. Scholars say it refers to the original inhabitants of the Sindhu region in India.
<b>Ashram</b>	<b>Asram</b>	A place set up for spiritual development.
<b>Ashrama</b>	<b>Asrama</b>	A stage of life (of which there are four) adopted according to material considerations, but ultimately as a means to spiritual realisation.
<b>Atharva Veda</b>		The fourth of the <b>Vedas</b> .
<b>Atman</b>	<b>Atma</b>	<i>Self.</i> Can refer to soul, depending on context. Ultimately, it refers to the real self, the soul.
<b>Aum</b>	<b>Om</b>	The sacred symbol and sound representing the ultimate; the most sacred of Hindu words.
<b>Avatar</b>	<b>Avatara</b> <b>Avtara</b>	<i>One who descends.</i> 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.
<b>Ayodhya</b>		Birthplace of Rama.
<b>Bhagavad Gita</b>		<i>The Song of the Lord.</i> Spoken by <b>Krishna</b> , 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 <b>Upanishad</b> .

Preferred form	Main variant	Explanation
<b>Bhajan</b>	<b>Bhajana</b>	Devotional hymn or song.
<b>Bhakti</b>		<i>Devotion; love.</i> Devotional form of Hinduism.
<b>Bhakti-yoga</b>		The path of loving devotion, aimed at developing pure love of God.
<b>Brahma</b>		A Hindu deity, considered one of the <b>Trimurti</b> , and in charge of creative power; not to be confused with <b>Brahman</b> or <b>Brahmin</b> .
<b>Brahmachari</b>	<b>Brahmacari ; Brahmacharin; Brahmcarin</b>	One in the first stage of life, a celibate student of Vedic knowledge.
<b>Brahmacharya</b>	<b>Brahmacarya; Brahma ch(c)ari; Brahma ch(c)arin</b>	The first <b>ashrama</b> or stage of life.
<b>Brahman</b>		The ultimate reality, or the all-pervading reality; that from which everything emanates, in which it rests and into which it is ultimately dissolved.
<b>Brahmin</b>	<b>Brahman; Brahmana</b>	The first of the four <b>varnas</b> , 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 <b>Brahman</b> and <b>Brahma</b> ).
<b>Darshan Shastras</b>		Six systems of Hindu philosophy – Nyaya, Vaisheshika, Sankhya, <b>Yoga</b> , Vedanta and Meemansa.
<b>Dassehra</b>	<b>Dussehra; Dassera; Dashara (Other variants are also found)</b>	<i>Ten days.</i> Also called <b>Vijay Dashami</b> . Celebrates the victory of <b>Rama</b> 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, e.g. in connection with <b>Durga</b> (see <b>Navaratri</b> ).
<b>Dharma</b>		<i>Religion or religious duty</i> is the usual translation into English, but literally it means the <i>intrinsic quality of the self or that which sustains one's existence</i> .
<b>Dhoti</b>		A garment made of natural fibre (usually cotton or silk), worn by males, which covers the lower body and legs.
<b>Dhyana</b>		Meditation.
<b>Divali</b>	<b>Diwali; Dipavali; Deepavali</b>	Festival of lights at the end of one year and beginning of the new year, according to one Hindu calendar.

Preferred form	Main variant	Explanation
<b>Durga</b>		Female deity. A form of the goddess <b>Parvati</b> ; wife of <b>Shiva</b> .
<b>Dvaita</b>	<b>Dwaita</b>	<i>Dual</i> . Refers to the personalistic philosophy that differentiates between God, the soul and matter.
<b>Dwarka</b>	<b>Dvarka; Dvaraka; Dwaraka</b>	Pilgrimage site on the west coast of India.
<b>Ganesha</b>	<b>Ganesh; Ganupati; Ganapati</b>	A Hindu deity portrayed with an elephant's head – a sign of strength. The deity who removes obstacles.
<b>Ganga</b>		<i>The Ganges</i> . Most famous of all sacred rivers of India.
<b>Gangotri</b>		Source of the river Ganges.
<b>Gotra</b>		Exogamous group within <b>Jati</b> .
<b>Grihastha</b>	<b>Gristhi Grhastha</b>	The second stage of Hindu life; one who belongs to that stage, ie, the householder (grihasti).
<b>Guna</b>		<i>Rope; quality</i> . Specifically refers to the three qualities of <b>sattva</b> (goodness), <b>rajas</b> (passion) and <b>tamas</b> (ignorance), which permeate and control matter.
<b>Hanuman</b>		The monkey warrior who faithfully served <b>Rama</b> and <b>Sita</b> . Also called Pavansuta (son of the wind God).
<b>Havan</b>		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.
<b>Havan Kund</b>		The container, usually square or pyramid shaped, in which the <b>havan</b> fire is burned.
<b>Hitopadesh</b>		Stories with a moral.
<b>Holi</b>		The festival of colours, celebrated in Spring.
<b>Homa</b>		Term often used interchangeably with <b>havan</b> .
<b>The International Society for Krishna Consciousness (ISKCON)</b>		A religious group of the Vaishnava tradition.
<b>Janeu</b>	<b>Jenoi</b>	Sacred thread worn by Hindus who study under a <b>guru</b> .

Preferred form	Main variant	Explanation
<b>Janmashtami</b>	<b>Janmashtmi</b>	The birthday of <b>Krishna</b> , celebrated on the eighth day of the waning moon in the month of Badra.
<b>Japa</b>	<b>Jap</b>	The quiet or silent repetition of a <b>mantra</b> as a meditative process.
<b>Jati</b>		<i>Caste</i> is the usual translation, meaning occupational kinship group.
<b>Jnana</b>	<b>Gyan</b>	<i>Knowledge</i> .
<b>Jnana-yogs</b>	<b>Gyan-ypga</b>	The path of knowledge, that aims at liberation.
<b>Kali</b>	<b>Kaali</b>	Name given to that power of God which delivers justice – often represented by the Goddess Kali (a form of <b>Durga</b> ).
<b>Kaliyuga</b>		The fourth of the ages; the iron age or the age of quarrelling and hypocrisy.
<b>Kama</b>		The third of the four aims of life – regulated sense of enjoyment.
<b>Karma</b>		<i>Action</i> . Used of work to refer to the law of cause and effect.
<b>Karma-yoga</b>		The path of self-realisation through dedicating the fruits of one's work to God.
<b>Kirtan</b>		Songs of praise; corporate devotional singing, usually accompanied by musical instruments.
<b>Krishna</b>		Usually considered an <b>avatar</b> of <b>Vishnu</b> . One of the most popular of all Hindu deities in contemporary Britain. His teachings are found in the <b>Bhagavad Gita</b> .
<b>Kshatriya</b>	<b>Khatri</b>	Second of the four <b>varnas</b> of traditional Hindu society, the ruling or warrior class.
<b>Lakshmi</b>	<b>Laksmi</b>	The goddess of fortune.
<b>Mahabharata</b>		The Hindu epic that relates the story of the five Pandava princes. It includes the <b>Bhagavad Gita</b> .
<b>Mala</b>	<b>Maala</b>	Circle of stringed beads of wood or wool flowers used in meditation.
<b>Mandala</b>	<b>Mandal</b>	A circle, area or community / group.
<b>Mandir</b>		<i>Temple</i> .
<b>Mantra</b>		That which delivers the mind. Refers to a short sacred text or prayer, often recited repetitiously.

Preferred form	Main variant	Explanation
<b>Manusmriti</b>		The laws of Manu. An ancient and important text on Dharma, including personal and social laws.
<b>Marg</b>		<i>Path</i> (see <b>Jnana yoga</b> , <b>Karma yoga</b> and <b>Bhakti yoga</b> ).
<b>Mata</b>		<i>Mother</i> . Often associated with Hindu goddesses who represent <b>shakti</b> (power).
<b>Mathura</b>		Holy place connected with <b>Krishna</b> .
<b>Maya</b>		<i>Not this</i> . Usually, it refers to illusion, particularly where the permanent soul identifies itself with temporary matter, e.g. the body, etc. It can also mean power.
<b>Moksha</b>	<b>Moksa</b>	Ultimate liberation from the process of transmigration, the continuous cycle of birth and death.
<b>Mundan</b>		The head-shaving ceremony. Performed in the first or third year of life.
<b>Murti</b>	<b>Moorti</b>	<i>Form</i> . The image or deity used as a focus of worship. 'Idol' should definitely not be used.
<b>Navaratri</b>	<b>Navaratra</b>	The Nine Nights Festival preceding <b>Dassehra</b> , and held in honour of the goddess <b>Durga</b> .
<b>Nirvana</b>		The cessation of material existence.
<b>Panchatantra</b>		Part of the supplementary Vedic scriptures, composed of animal stories with a moral.
<b>Parvati</b>		The consort of Shiva, also known by other names such as Durga, Devi, etc.
<b>Prahlada</b>	<b>Prahalada</b>	A great devotee of Vishnu, connected with the festival of Holi. Regulation of breath as a means of controlling the mind.
<b>Pranayam</b>	<b>Pranayama</b>	Regulation of breath as a means of controlling the mind.
<b>Prashad</b>	<b>Prasad Prasada; Prashada</b>	Sacred or sanctified food.
<b>Pravachan</b>		A lecture or talk, usually based on the scriptures.
<b>Puja</b>	<b>Pooja</b>	<i>Worship</i> . General term referring to a variety of practices in the home or Mandir.
<b>Purana</b>		<i>Ancient</i> . Part of the <b>Smriti</b> scriptures. Contains many of the well-known stories of Hinduism.
<b>Raja Yoga</b>	<b>Raj Yoga</b>	Path of self-control and meditation to realise God.

Preferred form	Main variant	Explanation
<b>Rajas</b>		Passion or creative potency, one of the three <b>gunas</b> (qualities of material nature).
<b>Rakhi</b>	<b>Raakhi</b>	A bracelet, usually made out of silk or cotton tied to give protection and to strengthen the bond of mutual love.
<b>Raksha Bandhan</b>		The festival when women tie a decorative bracelet on their brothers' wrists.
<b>Rama</b>		The incarnation of the Lord, and hero of the <b>Ramayana</b> (avoid using the variant 'Ram' for obvious reasons).
<b>Ramayana</b>	<b>Ramayan</b>	The Hindu epic that relates the story of <b>Rama</b> and <b>Sita</b> , composed by the sage Valmiki thousands of years ago.
<b>Ramnavami</b>	<b>Ramnavmi</b>	The birthday festival of <b>Rama</b> .
<b>Rig Veda</b>	<b>Rg or Rc Veda</b>	The first scripture of Hinduism, containing spiritual and scientific knowledge.
<b>Rishi</b>	<b>Rsi; Risi</b>	A spiritually wise person. More specifically, one of the seven seers who received the divine wisdom.
<b>Sadhana</b>	<b>Sadhan</b>	One's regulated spiritual practices or discipline.
<b>Sadhu</b>	<b>Saddhu</b>	Holy man, ascetic.
<b>Sama Veda</b>		The <b>Veda</b> of chanting; material mainly from the <b>Rig Veda</b> , arranged for ritual chanting in worship.
<b>Samsara</b>	<b>Sansara</b>	The world – the place where transmigration (the soul's passage through a series of lives in different species) occurs.
<b>Samskar</b>	<b>Sanskar; Samskara</b>	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 practise them all).
<b>Sanatan Dharma</b>		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.
<b>Sannyasa</b>		The state of renunciation, the fourth stage of life.
<b>Sannyasin</b>	<b>Samyasin; Samnyasin</b>	A renunciate who, having given up worldly affairs and attachments, has entered the fourth stage of life, often as a mendicant.
<b>Sanskrit</b>		Sacred language of the Hindu scriptures.
<b>Saraswati</b>		The power of knowledge, often represented by the goddess <b>Saraswati</b> , the goddess of learning.
<b>Sattva</b>	<b>Sattwa</b>	<i>Goodness</i> , or the potency to sustain and nourish; one of the three gunas.

Preferred form	Main variant	Explanation
<b>Seva</b>	<b>Sewa</b>	Service, either to the divine or to humanity.
<b>Shaivism</b>	<b>Saivism</b>	The religion of Hindus who are devotees of <b>Shiva</b> .
<b>Shakti</b>	<b>Sakti</b>	Energy or power, especially of a Hindu feminine deity.
<b>Shiva</b>	<b>Siva (many variants, even Civa, have been found)</b>	A Hindu god. The name means kindly or auspicious.
<b>Shivaratri</b>	<b>Sivaratri</b>	The annual festival celebrated in February / March in honour of <b>Shiva</b> . Also called Mahashivaratri.
<b>Shraddha</b>	<b>Sraddha</b>	Ceremony in which sanctified food is offered to the poor and needy in memory of departed ancestors.
<b>Shri</b>	<b>Sri</b>	<i>Illustrious</i> . Used as a title of respect, e.g. Shri Krishna. Also a respectful title for men. The feminine form is Shrimati (Mrs).
<b>Smriti</b>	<b>Srti</b>	<i>That which is remembered</i> . Scriptures less ancient than the <b>Vedas</b> . Includes the <b>Ramayana &amp; Mahabharata</b> .
<b>Sita</b>	<b>Seeta</b>	The divine consort of <b>Rama</b> .
<b>Shruti</b>	<b>Srti; Sruti</b>	<i>That which is heard</i> . A term specifically applied to the four <b>Vedas</b> , including the <b>Upanishads</b> .
<b>Sutra</b>	<b>Sutta</b>	Short sayings or verses relating to various rituals, or encapsulating profound philosophical meaning.
<b>Swami</b>	<b>Svami</b>	<i>Controller</i> . Sometimes, more specifically, Goswami ( <i>one who can control his / her senses</i> ). An honorific title applied to a religious teacher or holy person, particularly the sannyasi.
<b>Swastika</b>	<b>Svastika</b>	From the <b>Sanskrit</b> for well-being; a mark of good fortune. The four arms signify the four directions (space), the four <b>Vedas</b> (knowledge), and the four stages (time) in the life cycle. Not to be confused with the Nazi symbol.
<b>Tamas</b>		Ignorance or destructive potency; the lowest of the three gunas.
<b>Trimurti</b>		<i>The three deities</i> . Refers to <b>Brahma, Vishnu</b> and <b>Shiva</b> , who personify and control the three <b>gunas</b> . They represent and control the three functions of creation, preservation and destruction. 'Trinity' should be avoided.
<b>Upanayana</b>		Ceremony when the sacred thread is tied – to mark the start of learning with a guru.
<b>Upanishad</b>	<b>Upanisad</b>	<i>To sit down near</i> . A sacred text based on the teaching of a guru to a disciple. The <b>Upanishads</b> explain the teachings of the <b>Vedas</b> .
<b>Vaishnavism</b>	<b>Vaisnavism</b>	The religion of Hindus who are devotees of the god <b>Vishnu</b> .

Preferred form	Main variant	Explanation
<b>Vaishya</b>	<b>Vaisya</b>	The third of the four varnas of Hindu society, composed of merchants and farmers.
<b>Vanaprasthi</b>	<b>Vanaprastha</b>	<i>Forest dweller.</i> One who is in the third stage of life.
<b>Varanasi</b>	<b>Banares; Benares; Kashi; Kasi</b>	City on the river Ganges, sacred to <b>Shiva</b> . It is one of the holiest pilgrimage sites and also an ancient centre of learning.
<b>Vama</b>		<i>Colour.</i> The four principal divisions of Hindu society. It is important to note that the word 'caste' refers strictly to sub-divisions within each <b>varna</b> , and not to <b>varnas</b> themselves.
<b>Varnashrama</b>	<b>Varnasrama</b>	Dharma The system whereby society is divided into four <b>varnas</b> (divisions) and life into four <b>ashramas</b> (stages).
<b>Varsha Pratipada</b>		The day of Creation, celebrated as New Year's Day by many Hindus.
<b>Veda</b>		<i>Knowledge.</i> Specifically refers to the four <b>Vedas</b> , though any teaching which is consistent with the conclusions of these scriptures is also accepted as Vedic.
<b>Vijay Dashmi</b>	<b>Vijaya Dashami</b>	Another name for <b>Dussehra</b> .
<b>Vishnu</b>	<b>Visnu</b>	A Hindu god. With <b>Brahma</b> and <b>Shiva</b> forms the <b>Trimurti</b> .
<b>Vrat</b>	<b>Vratam</b>	Vow. Often including abstention from certain foods.
<b>Vrindavan</b>	<b>Brindavan; Vrindavana; Brindaban</b>	The sacred village connected with <b>Krishna's</b> pastimes as a youth.
<b>Yajur Veda</b>		One of the four <b>Vedas</b> , dealing with the knowledge of <b>karma</b> .
<b>Yamuna</b>	<b>Jamuna, Jumna</b>	Tributary of the river Ganga (Ganges) considered by many Hindus to be the most sacred of all holy rivers.
<b>Yatra</b>	<b>Jatra</b>	<i>Pilgrimage.</i> Usually to important sacred places in India.
<b>Yoga</b>		Communion; union of the soul with the Supreme, or a process which promotes that relationship. The English word 'yoke' is derived from yoga.
<b>Yuga</b>		Age, or extended period of time, of which there are four.

This Glossary was kindly devised for inclusion by Humanists UK.

Term	Explanation
<b>Agnosticism</b>	The belief that we cannot know for certain whether or not any god or gods exist.
<b>Atheism</b>	The absence of belief in the existence of any god or gods, or living one's life as though there were no gods.
<b>Celebrant (Humanist)</b>	A person who writes and conducts Humanist ceremonies (e.g. namings, weddings, funerals).
<b>Ceremonies (Humanist)</b>	Personal and meaningful non-religious ceremonies (e.g. namings, weddings, funerals) conducted by a Humanist celebrant: <a href="https://humanism.org.uk/ceremonies/">https://humanism.org.uk/ceremonies/</a>
<b>Consequentialism</b>	The belief that the goodness of an action depends on its consequences (not all Humanists are consequentialists but many will argue that consequences need to be taken into account when considering how we should act).
<b>Democracy</b>	A system in which every person has a say in how a society should be organised and run, not just a powerful few.
<b>Dialogue</b>	Engagement between people with different approaches to life to build mutual understanding, identify common ground and, where it makes sense, engage in shared action.
<b>Dignity</b>	Being of value and worthy of respect (e.g. treating someone with dignity is to take their rights and wishes into account in how we treat them).
<b>Doubt</b>	To remain sceptical about the truth of a claim (normally due to the absence of persuasive evidence).
<b>Empathy</b>	The natural capacity to recognise, understand, and share the feelings of others, and can therefore support us in considering how we should treat others.
<b>Equality</b>	The goal that everyone should receive equal treatment and opportunities regardless of their gender, race, religion or belief, sexual orientation, disabilities, age, or marital status.
<b>Evidence</b>	The available body of facts or information indicating whether a belief or claim is true.
<b>Evolution by natural selection</b>	The scientific theory introduced by Charles Darwin that all life, including human beings, have evolved naturally over millions of years.
<b>Fallibility</b>	The tendency to make mistakes or be wrong.
<b>Flourishing</b>	To live a happy, personally meaningful, and fulfilling life.
<b>Freedom of thought, belief, and religion</b>	The right to decide for oneself what one believes. This right includes freedom to change one's religion or belief. (For many Humanists it includes the freedom to form one's own beliefs through a broad and balanced education.)
<b>Freedom of expression</b>	The right of every individual to hold opinions without interference and to seek, receive and impart information and ideas.
<b>Golden Rule</b>	To treat other people the way you would wish to be treated. To not treat other people in a way that you would not wish to be treated.

Term	Explanation
<b>Good life</b>	To live a happy, personally meaningful, and flourishing life (there is no one single answer to what makes a good life).
<b>Happy human</b>	The symbol used by many Humanist organisations to represent humanism (designed by Dennis Barrington in 1965): <a href="http://happyhuman50th.org.uk/">http://happyhuman50th.org.uk/</a>
<b>Humanity</b>	i) All human beings collectively. ii) The quality of showing compassion, kind-heartedness, and respect for others.
<b>Human rights</b>	Moral principles that describe standards of how human beings should be treated. They are commonly understood to be held simply in virtue of being a human being.
<b>Liberty</b>	The state of being free within society from oppressive restrictions imposed by authority on one's behaviour or beliefs.
<b>Mortality</b>	The state in which death is the end of one's personal identity.
<b>Naturalism</b>	The belief that there are only natural laws and forces (as opposed to supernatural).
<b>The One Life</b>	Seeking to make the best of the one life we know we have, by creating meaning and purpose, finding happiness, and supporting others to do the same.
<b>Personal autonomy</b>	The capacity and freedom to decide for oneself how one is going to live and the course of action one wishes to pursue.
<b>Quality of life</b>	That which makes a life feel worth living, e.g. health, happiness, relationships, freedom, potential (this is important for Humanists when considering ethical questions, e.g. assisted dying).
<b>Reason</b>	The capacity for consciously making sense of things, establishing and verifying facts, applying logic, and changing or justifying practices and beliefs based on new or existing information.
<b>Rationalism</b>	The practice or principle of basing opinions and actions on reason, science, and verifiable evidence, rather than on religious belief or emotional response.
<b>Responsibility</b>	i) The state of being responsible for one's own destiny and the choices one makes. ii) The state of being responsible when making decisions about how to act for taking into consideration the needs and wishes of other people, animals, and the environment.
<b>Respect</b>	To show regard for something's qualities (e.g. for a human being's feelings).
<b>Scepticism</b>	To approach knowledge from a position that recognises we are capable of making mistakes when deciding what we believe is true and to therefore begin from a position of doubt when it comes to extraordinary claims.
<b>Science</b>	The intellectual and practical activity that seeks truth through the systematic study of the structure and behaviour of the natural world through observation and experiment, an enterprise that builds and organises knowledge in the form of testable explanations and predictions.
<b>Secularism</b>	The principle that state institutions are separate from religious institutions, the state is neutral on matters of religion or belief, and guarantees the freedom of belief for all. In such a state, no one should be privileged nor disadvantaged on grounds of their religious or non-religious beliefs.
<b>Shared human values</b>	The almost universal values shared by human beings that can support us to judge whether an action is right or wrong.

 – This Arabic ‘logo-type’ is composed of the words ‘Salla-llahu alaihi wa sallam’ – peace and blessings of Allah upon him. They are used by Muslims every time the Prophet Muhammad  is mentioned. Similar respect is accorded to the other Prophets.

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, e.g. Salat-ul-Zuhr, Zakat-ul-Fitr, as a guide to pronunciation.

Term	Explanation
<b>Abd</b>	<i>Servant.</i> As in Abdullah, servant of <b>Allah</b> .
<b>Abu Bakr</b>	The first <b>Khalifah</b> , successor to the leadership of the Muslim community after the death of the Prophet Muhammad.
<b>Adam</b>	Adam (peace be upon him). The first man, and first Prophet of <b>Allah</b> .
<b>Adhan</b>	Call to prayer. From the same root, <b>Mu’adhin</b> (one who makes the call to prayer).
<b>Aishah</b>	One of the wives of the Prophet Muhammad, and daughter of <b>Abu Bakr</b> (Radhi-Allahu-anhum – <i>may Allah be pleased with them</i> ).
<b>Akhirah</b>	Everlasting life after death – the hereafter.
<b>Akhlaq</b>	Conduct, character, attitudes and ethics.
<b>al-Amin</b>	<i>The Trustworthy.</i> The name by which Prophet Muhammad was generally known, even before the revelation of Islam.
<b>al-Aqsa</b>	Masjid-ul-Aqsa ( <i>The Farthest Mosque</i> ) in Jerusalem, located near the Dome of the Rock.
<b>al-Fatihah</b>	The Opener. <b>Surah 1</b> of the <b>Qur’an</b> . Recited at least 17 times daily during the five times of <b>Salah</b> . Also known as ‘The Essence’ of the Qur’an.
<b>al-hamdu-li-Llah</b>	The Opener. <b>Surah 1</b> of the <b>Qur’an</b> . Recited at least 17 times daily during the five times of <b>Salah</b> . Also known as ‘The Essence’ of the Qur’an.
<b>al-Kafi</b>	The title of the books of <b>Hadith</b> compiled by Muhammad ibn-Yaqub Koleini, a <b>Shi’ah</b> scholar.
<b>al-Khulafa-ur-Rashidun</b>	<i>The Rightly Guided Khalifahs.</i> The first four successors to the leadership role after the Prophet Muhammad. They were <b>Abu Bakr</b> , <b>Umar</b> , <b>Uthman</b> and <b>Ali</b> (Radhi-Allahu-anhum – <i>may Allah be pleased with them</i> ).

Term	Explanation
<b>al-Madinah</b>	Madinatu'n Nabi ( <i>The City of the Prophet</i> ). The name given to <b>Yathrib</b> after the Prophet Muhammad migrated there in 622 CE and founded the first Islamic state.
<b>Ali</b>	Cousin and son-in-law of the Prophet Muhammad; husband of <b>Fatimah Zahrah</b> ; father of Hassan, Hussein, and Zainab; the fourth of ' <b>al-Khulafa ur-Rashidun</b> ' according to <b>Sunnis</b> , and the first successor accepted by <b>Shi'ah</b> Islam (Radhi-Allahu-anhum – <i>may Allah be pleased with them</i> ).
<b>Allah</b>	The Islamic name for God in the Arabic language. Used in preference to the word God, this Arabic term is singular, has no plural, nor it is associated with masculine, feminine characteristics
<b>Allahu Akbar</b>	<i>Allah is most great.</i>
<b>Angels</b>	Beings created by <b>Allah</b> from light. They have no free will and are completely obedient to Allah.
<b>Ansar</b>	<i>Supporters</i> . The Muslims of <b>al-Madinah</b> , who welcomed, helped and supported the Muslims who migrated from <b>Makkah</b> .
<b>Arafat</b>	A plain, a few kilometres from <b>Makkah</b> , where pilgrims gather to worship, forgiveness. This takes place on the ninth day of the Islamic month of <b>Dhul-Hijjah</b> , the day before <b>Id-ul-Adha</b> .
<b>Asr (Salat-ul-Asr)</b>	Mid-afternoon <b>Salah</b> which may be performed from late afternoon until a short while before sunset.
<b>As-Salamu-Alaykum</b>	<i>Peace be upon you</i> . An Islamic greeting.
<b>Ayah (sing.)</b>	A unit within a <b>Surah</b> of the <b>Qur'an</b> .
<b>Barakah</b>	Blessings
<b>Bilal</b>	The first <b>Mu'adhin</b> of Islam (see <b>Adhan</b> ), a companion of Prophet Muhammad, formerly an Abyssinian slave (Radhi-Allahu-anhu – <i>may Allah be pleased with him</i> ).
<b>Bismillah</b>	<i>In the name of Allah.</i>
<b>Bismillah-ir-Rahman-ir-Rahim</b>	<i>In the name of Allah – All Gracious, All Merciful</i> . The preface to all <b>Surahs</b> of the <b>Qur'an</b> except the ninth one. It is usually said by Muslims before eating or beginning any action.
<b>Dar-ul-Islam</b>	<i>House or abode of Islam</i> . Sometimes used to refer to lands ruled by Islamic <b>Shari'ah</b> .
<b>Da'wah</b>	<i>Call</i> . Inviting people to Islam, whether by literal invitation and preaching, or by the example of good actions.
<b>Dawud</b>	David (peace be upon him). A Prophet of <b>Allah</b> to whom the <b>Zabur</b> (the Book of Psalms) was given.
<b>Dhikr</b>	<i>Remembrance</i> . Remembrance of <b>Allah</b> in one's heart or by reciting His names or sections from the <b>Qur'an</b> .

Term	Explanation
<b>Dhimmi</b>	A non-Muslim living freely under the protection of an Islamic state.
<b>Dhul-Hijjah</b>	The month of the <b>Hajj</b> , last month of the Islamic year.
<b>Din</b>	Way of life, religion together with its practices.
<b>Din-ul-Fitrah</b>	A description of Islam as the natural way of life.
<b>Du'a</b>	Varying forms of personal prayer and supplication.
<b>Fajr (Salat-ul-Fajr)</b>	Dawn <b>Salah</b> which may be performed from dawn until just before sunrise.
<b>Fard</b>	Obligatory duty according to divine law, e.g. offering <b>Salah</b> five times a day.
<b>Fatihah</b>	See <b>al-Fatihah</b> .
<b>Fatimah (al-Zahrah)</b>	Daughter of the Prophet Muhammad; wife of <b>Ali</b> ; mother of Hassan, Hussein and Zainab (Radhi-Allahu-anhum – <i>may Allah be pleased with them</i> ).
<b>Fatwa</b>	The legal guidance of a pious, just, knowledgeable Muslim scholar and jurist, based on the <b>Qur'an</b> , <b>Sunnah</b> and Islamic <b>Shari'ah</b> .
<b>Fiqh</b>	<i>Understanding</i> . Islamic jurisprudence.
<b>Ghusl</b>	Greater ablution. Formal washing of the whole body prior to worship (see <b>Wudu</b> ).
<b>Hadith</b>	Saying; report; account. The record of the traditions or sayings of the Prophet Muhammad, as recounted by his household, progeny and companions. These are a major source of Islamic law, second only to the authority of the Qur'an. <b>Hadith</b> have been passed down via chains of narrators. Some Hadith are referred to as Hadith Qudsi ( <i>sacred Haddith</i> ) having been divinely communicated to the Prophet Muhammad.
<b>Hafiz</b>	Someone who knows the whole <b>Qur'an</b> by heart.
<b>Hajar</b>	Hagar. Wife of the Prophet <b>Ibrahim</b> , and mother of the Prophet <b>Isma'il</b> (peace be upon them).
<b>Hajj</b>	Annual pilgrimage to <b>Makkah</b> , 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, Hajjah.
<b>Halal</b>	Any action or thing which is permitted or lawful.
<b>Haram</b>	Anything unlawful or not permitted.
<b>Haram Sharif</b>	The grand mosque in <b>Makkah</b> , which encompasses the <b>Ka'bah</b> , the hills of <b>Safa and Marwah</b> and the well of <b>Zamzam</b> .

Term	Explanation
<b>Hijab</b>	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.
<b>Hijrah</b>	<i>Departure; exit; emigration.</i> The emigration of the Prophet Muhammad from <b>Makkah</b> to <b>Madinah</b> in 622 CE. The Islamic calendar commences from this event.
<b>Hira</b>	The name of a place near <b>Makkah</b> , where the Prophet Muhammad went for solitude and worship. It was there that he received the first revelation of the Qur'an.
<b>Ibadah</b>	All acts of worship. Any permissible action performed with the intention to obey <b>Allah</b> .
<b>Iblis</b>	The <b>Jinn</b> who defied <b>Allah</b> by refusing to bow to <b>Adam</b> (peace be upon him), and later became the tempter of all human beings (see <b>Shaytan</b> ).
<b>Ibrahim</b>	<i>Abraham</i> (peace be upon him). A Prophet of Allah to whom the 'scrolls' were given.
<b>Id</b>	<i>Recurring happiness.</i> A religious holiday; a feast for thanking <b>Allah</b> and celebrating a happy occasion.
<b>Id Mubarak</b>	Id blessings! Greeting exchanged during Islamic celebrations.
<b>Id-ul-Adha</b>	Celebration of the sacrifice, commemorating the Prophet <b>Ibrahim</b> 's willingness to sacrifice his son <b>Isma'il</b> for <b>Allah</b> (peace be upon them). Also known as Id-ul-Kabir – the Greater Id – and Qurban Bayram (Turkish) feast of sacrifice.
<b>Id-ul-Fitr</b>	Celebration of breaking the fast on the day after <b>Ramadan</b> 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.
<b>Ihram</b>	The state or condition entered into to perform either <b>Hajj</b> or <b>Umrah</b> . During this period, many normally permitted actions are placed out of bounds to Muslims. Also, the name of the two plain white unsewn 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.
<b>Ijma</b>	General consensus of scholars, expressed or tacit, on matters of law and practice.
<b>Imam</b>	<i>Leader.</i> A person who leads the communal prayer, or a founder of an Islamic school of jurisprudence. In <b>Shi'ah</b> Islam, Imam is also the title of <b>Ali</b> (Radhi-Allahu-anhu – may Allah be pleased with him) and his successors.
<b>Imamah</b>	Office and function of an <b>Imam</b> . Religious authority in <b>Shi'ah</b> Islam; successor to the Prophet Muhammad as leader of the Muslim community.
<b>Injil</b>	<i>Gospel.</i> A book given to Prophet <b>Isa</b> (peace be upon him).
<b>Iqamah</b>	Call to stand up for <b>Salah</b> .
<b>Isa</b>	Jesus. A Prophet of <b>Allah</b> , born of the virgin Mary (peace be upon them).

Term	Explanation
<b>Isha (Salat-ul-Isha)</b>	Evening <b>Salah</b> which may be performed from just over an hour after sunset, until midnight.
<b>Islam</b>	Peace attained through willing obedience to <b>Allah</b> 's divine guidance.
<b>Isma'il</b>	<i>Ishmael</i> . A Prophet of Allah. Son of the Prophet <b>Ibrahim</b> and <b>Hajar</b> (peace be upon them).
<b>Isnad</b>	Chain of transmission of each <b>Hadith</b> .
<b>Jibril</b>	<i>Gabriel</i> . The angel who delivered <b>Allah</b> 's messages to His Prophets.
<b>Jihad</b>	Personal individual struggle against evil in the way of <b>Allah</b> . It can also be collective defence of the Muslim community.
<b>Jinn</b>	Being created by <b>Allah</b> from fire.
<b>Jumu'ah (Salat-ul-Jumu'ah)</b>	The weekly communal <b>Salah</b> , and attendance at the <b>khutbah</b> performed shortly after midday on Fridays.
<b>Ka'bah</b>	A cube-shaped structure in the centre of the grand mosque in <b>Makkah</b> . The first house built for the worship of the One True God.
<b>Khatme Nubuwwat</b>	Finality of Prophethood. Prophet Muhammad (pbuh) is the last and final Messenger of God in Islam. This is a central principle of Islam and belief in this aspect is absolute for Muslims.
<b>Khadijah</b>	First wife of the Prophet Muhammad. Mother of <b>Fatimah Zahrah</b> (Radhi- Allahu-anhum – <i>may Allah be pleased with them</i> ).
<b>Khalifah</b>	Successor; inheritor; custodian; vice-regent (see <b>al-Khulafa-ur-Rashidun</b> ).
<b>Khilafah</b>	The institution of the Khalifah.
<b>Khwms</b>	Contribution (additional to <b>zakah</b> ) of one fifth of surplus annual income paid by <b>Shi'ah</b> Muslims. <b>Sunni</b> Muslims only apply Khums to booty.
<b>Khutbah</b>	Speech. Talk delivered on special occasions such as the <b>Jum'uah</b> and <b>Id</b> prayers.
<b>Laylat-ul-Qadr</b>	The Night of Power, when the first revelation of the <b>Qur'an</b> was made to Prophet Muhammad. It is believed to be one of the last ten nights of <b>Ramadan</b> .
<b>Madinah</b>	See <b>al-Madinah</b> .
<b>Maghrib (Salat-ul-Maghrib)</b>	Sunset <b>Salah</b> which is performed after sunset until daylight ends.

Term	Explanation
<b>Mahdi, al-Muntazar</b>	The (rightly) guided one who is awaited and will appear towards the end of time to lead the <b>Ummah</b> and restore justice on Earth. The one who is promised in the Judaic, Christian and Islamic traditions.
<b>Makkah</b>	City where the Prophet Muhammad was born, and where the <b>Ka'bah</b> is located.
<b>Maryam</b>	Mary. The virgin mother of the Prophet <b>Isa</b> (peace be upon them).
<b>Masjid</b>	<i>Place of prostration.</i> Mosque.
<b>Mihrab</b>	Niche or alcove in a mosque wall, indicating the <b>Qiblah</b> – the direction of <b>Makkah</b> , towards which all Muslims face to perform <b>Salah</b> .
<b>Mina</b>	Place near <b>Makkah</b> , where pilgrims stay on the 10th, 11th and 12th of <b>Dhul-Hijjah</b> and perform some of the activities of the Hajj.
<b>Minbar</b>	Rostrum; platform; dais. The stand from which the <b>Imam</b> delivers the <b>khutbah</b> or speech in the mosque or praying ground.
<b>Miqat</b>	<i>Place appointed</i> , at which pilgrims enter into the state of <b>ihram</b> .
<b>Mi'raj</b>	The ascent through the heavens of the Prophet Muhammad.
<b>Mu'adhin</b>	Caller to prayer (see <b>Adhan</b> ). Known in English as 'muezzin'.
<b>Muhaddith</b>	A specialist who profoundly knows and narrates <b>Hadith</b> , the chains of their narration and the original and famous narrators.
<b>Muhammad</b>	<i>Praised.</i> Name of the final Prophet.
<b>Muharram</b>	First month in the Islamic calendar, which is calculated from the time the Prophet Muhammad migrated to <b>Yathrib (Madinah)</b> .
<b>Musa</b>	Moses (peace be upon him). A Prophet of <b>Allah</b> to whom the <b>Tawrah</b> (Torah) was given.
<b>Mumin</b>	Faithful. A believer, a practising Muslim who wholeheartedly yields to <b>Allah's</b> guiding wisdom and is thus in harmony with His will and at peace with himself and fellow creatures.
<b>Muslim</b>	One who claims to have accepted Islam by professing the <b>Shahadah</b> .
<b>Muzdalifah</b>	Place where pilgrims on Hajj stop for a time during the night of the day they spend at <b>Arafat</b> .
<b>Nabi</b>	Prophet of <b>Allah</b> .
<b>Niyah</b>	Intention. A legally required statement of intent, made prior to all acts of devotion such as <b>Salah, Hajj</b> or <b>Sawm</b> .

Term	Explanation
<b>Qadar</b>	<b>Allah</b> 's complete and final control over the fulfilment of events or destiny.
<b>Qiblah</b>	Direction which Muslims face when performing <b>Salah</b> – towards the <b>Ka'bah</b> . (See <b>Mihrab</b> ).
<b>Qur'an</b>	That which is read or recited. The Divine Book revealed to the Prophet Muhammad. <b>Allah</b> 's final revelation to humankind.
<b>Rak'ah</b>	A unit of <b>Salah</b> , made up of recitation, standing, bowing and two prostrations.
<b>Ramadan</b>	The <i>ninth month</i> of the Islamic calendar, during which fasting is required from just before dawn until sunset, as ordered by <b>Allah</b> in the <b>Qur'an</b> .
<b>Rasul</b>	Messenger of <b>Allah</b> .
<b>Sa'y</b>	Walking and hastening between <b>Safa and Marwah</b> , as part of the <b>Hajj</b> , in remembrance of <b>Hajar</b> 's search for water for her son <b>Isma'il</b> (peace be upon them).
<b>Sadaqah</b>	Voluntary payment or good action for charitable purposes.
<b>Safa &amp; Marwah</b>	Two hills in <b>Makkah</b> , near the <b>Ka'bah</b> , now included within the grand mosque (see <b>Sa'y</b> ).
<b>Sahih al-Bukhari</b>	The title of the books of <b>Hadith</b> compiled by Muhammad ibn Isma'il al- Bukhari, a <b>Sunni</b> scholar. The collection is described as Sahih (authentic).
<b>Sahih Muslim</b>	The title of the books of <b>Hadith</b> compiled by Abul Husayn Muslim ibn al-Hajjaj, a <b>Sunni</b> scholar. The collection is described as Sahih (authentic).
<b>Salah</b>	Prescribed communication with, and worship of, <b>Allah</b> , performed under specific conditions, in the manner taught by the Prophet Muhammad, and recited in the Arabic language. The five daily times of <b>Salah</b> are fixed by <b>Allah</b> .
<b>Sawm</b>	Fasting from just before dawn until sunset. Abstinence is required from all food and drink (including water) as well as smoking and conjugal relations.
<b>Shahadah</b>	Declaration of faith, which consists of the statement, 'There is no god except Allah, Muhammad is the Messenger of Allah'.
<b>Shari'ah</b>	Islamic law based upon the <b>Qur'an</b> and <b>Sunnah</b> .
<b>Shaytan</b>	<i>Rebellious; proud</i> . The devil (see <b>Iblis</b> ).
<b>Shi'ah</b>	<i>Followers</i> . Muslims who believe in the <b>Imamah</b> , successorship of <b>Ali</b> (Radhi- Allahu-anhu – <i>may Allah be pleased with him</i> ) after the Prophet Muhammad and 11 of his most pious, knowledgeable descendants.
<b>Shirk</b>	<i>Association</i> . Regarding anything as being equal or partner to Allah. Shirk is forbidden in Islam.
<b>Shura</b>	Consultation of the people in the management of religious and worldly affairs. A duty prescribed in the <b>Qur'an</b> to leaders at all levels, from family to government.
<b>Sirah</b>	Biographical writings about the conduct and example of the Prophet Muhammad.
<b>Subhah</b>	String of beads used to count recitations in worship.

Term	Explanation
<b>Sufi</b>	Sufi Worship, the distinct nature of their worship is the silent prayers <b>Zikr / Dhikr</b> , which is defined as the Remembrance of God. This is done primarily by devotional acts, such as short phrases or prayers which are repeatedly recited silently within the mind or aloud with the intention of bringing you closer to God.
<b>Sunnah</b>	Model practices, customs and traditions of the Prophet Muhammad. This is found in both <b>Hadith</b> and <b>Sirah</b> .
<b>Sunni</b>	Muslims who believe in the successorship of <b>Abu Bakr, Umar, Uthman</b> and <b>Ali</b> (Radhi-Allahu-anhum – <i>may Allah be pleased with them</i> ) after the Prophet Muhammad.
<b>Surah</b>	Division of the <b>Qur'an</b> (114 in all).
<b>Takbir</b>	Saying 'Allahu Akbar!' Recited during <b>Salah, Id</b> and other celebratory occasions.
<b>Tawaf</b>	Walking seven times around the <b>Ka'bah</b> in worship of Allah. Also, a part of <b>Hajj</b> and <b>Umrah</b> .
<b>Tawhid</b>	Belief in the Oneness of <b>Allah</b> – absolute monotheism as practised in Islam.
<b>Tawrah</b>	<i>The Torah</i> . The book given to the Prophet <b>Musa</b> (Moses) (peace be upon him).
<b>Ulama</b>	Scholars of Islamic law and jurisprudence (sing. Alim).
<b>Umar ibn ul-Khattab</b>	Second <b>Khalifah</b> of Islam.
<b>Ummah</b>	Community. World-wide community of Muslims; the nation of Islam.
<b>Umrah</b>	Lesser pilgrimage which can be performed at any time of the year.
<b>Uthman</b>	The third <b>Khalifah</b> of Islam.
<b>Wudu</b>	Ablution before <b>Salah</b> .
<b>Yathrib</b>	Town to which the Prophet Muhammad migrated from <b>Makkah</b> (see <b>al-Madinah</b> ).
<b>Zabur</b>	The Book of Psalms given to Prophet Dawud (David) (peace be upon him).
<b>Zakah</b>	Purification of wealth by payment of annual welfare due. An obligatory act of worship.
<b>Zakat-ul-Fitr</b>	Welfare payment at the end of <b>Ramadan</b> .
<b>Zamzam</b>	Name of the well adjacent to the <b>Ka'bah</b> in <b>Makkah</b> . The water first sprang in answer to Hajar's search and prayers (see <b>Hajar</b> and <b>Sa'y</b> ).
<b>Zuhr (Salat-ul-Zuhr)</b>	<b>Salah</b> which can be performed after midday until afternoon.

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.

Preferred form	Main variant	Explanation
<b>Afikomen (Greek)</b>		<i>Dessert.</i> Portion of a <b>matzah</b> eaten near the end of the <b>Seder</b> .
<b>Agadah</b>	<b>Aggadah</b>	<i>Telling.</i> Rabbinical teachings on moral values.
<b>Aleinu</b>		Key prayer at the conclusion of each service.
<b>Aliyah</b>		<i>To go up.</i> (i) Being called to read the <b>Sefer Torah</b> in the <b>synagogue</b> . (ii) The migration of Jews to Israel.
<b>Amidah</b>		<i>Standing.</i> The standing prayer.
<b>Aron Hakodesh</b>		<i>Holy Ark.</i> The focal point of the <b>synagogue</b> , containing <b>Torah</b> scrolls.
<b>Ashkenazim</b>		Jews of Central and Eastern European origin.
<b>Bar Mitzvah</b>		<i>Son of Commandment.</i> A boy's coming of age at 13 years old, usually marked by a <b>synagogue</b> service.
<b>Bat Mitzvah</b>	<b>Bat Chayil</b>	<i>Daughter of Commandment.</i> As above, but for girls from 12 years old. May be marked differently between communities.
<b>Bet ha Knesset</b>	<b>Beit ha Knesset; Shul</b>	<i>House of Assembly.</i> <b>Synagogue</b> .
<b>Bimah</b>		<i>Dais.</i> Raised platform primarily for reading the <b>Torah</b> in the <b>synagogue</b> .
<b>Brit Milah</b>	<b>Berit Milah, Bris</b>	<i>Circumcision.</i>
<b>Challah</b>	<b>Hallah</b>	Enriched bread used particularly on <b>Shabbat</b> and during festivals.
<b>Chazan</b>	<b>Hazan</b>	Cantor Leader of reading, singing and chanting in the services of some <b>synagogues</b> .
<b>Chumash</b>		<i>Five.</i> The Torah in book form, used in the synagogue and the home.
<b>Circumcision</b>		Religious rite of <b>Brit Milah</b> , performed by a qualified <b>mohel</b> on all Jewish boys, usually on the eighth day after birth.

Preferred form	Main variant	Explanation
<b>Gemara</b>		Gemarah Commentary on the <b>Mishnah</b> included in the <b>Talmud</b> .
<b>Genizah</b>		Storage place for damaged religious texts.
<b>Haftarah</b>		<i>Completion</i> . Passages from <b>Nevi'im</b> (Prophets) read in the <b>synagogue</b> (linked to weekly <b>Torah</b> and festival readings).
<b>Hagadah</b>	<b>Haggadah</b>	<i>Telling</i> . A book used at <b>Seder</b> .
<b>Halakhah</b>	<b>Halacha</b>	<i>The Way</i> . The code of conduct encompassing all aspects of Jewish life.
<b>Hanukiah</b>	<b>Chanukiah; Menorah</b>	Nine-branched <b>Hanukkah</b> lamp used at the festival of Hannukah.
<b>Hannakah</b>	<b>Chanukah</b>	Dedication. An eight-day festival of lights to celebrate the re-dedication of the temple following the Maccabean victory over the Greeks.
<b>Hasid</b>	<b>Chasi; Hasidim (pl.); Chasidim</b>	<i>Pious</i> . Member of the Orthodox movement of Hasidism.
<b>Hasidism</b>	<b>Chasidism</b>	A religious and social movement formed by Israel Baal Shem Tov (from the 18th Century onwards).
<b>Havdalah</b>		<i>Distinction</i> . Ceremony marking the conclusion of <b>Shabbat</b> . <b>Havdalah</b> is not recited at the conclusion of Purim and Hannakah.
<b>Hebrew</b>	<b>Ivrit</b>	Ancient Semitic language; language of the <b>Tenakh</b> (Hebrew-Scriptures) and used by Jews for prayer and study. Also, everyday language in Israel.
<b>Huppah</b>	<b>Chuppah</b>	Canopy used for a wedding ceremony, under which the bride and groom stand.
<b>Israel</b>		<i>One who struggles with God</i> . The phrase refers to the world-wide Jewish community; the land of Israel and the modern state of Israel.
<b>Kabbalah</b>	<b>Cabala</b>	Jewish mysticism.
<b>Kaddish</b>		Prayer publicly recited by mourners.
<b>Kashrut</b>		Laws relating to keeping a <b>kosher</b> home and lifestyle.
<b>Ketubah</b>	<b>Kettubah</b>	Document that defines rights and obligations within Jewish marriage.
<b>Ketuvim</b>		Document that defines rights and obligations within Jewish marriage.
<b>Kibbutz</b>	<b>Kibbutzim (pl.)</b>	Israeli collective village based on socialist principles.

Preferred form	Main variant	Explanation
<b>Kiddush</b>		<i>Holy</i> . A prayer sanctifying <b>Shabbat</b> and festival days, usually recited over wine.
<b>Kippah</b>	<b>Yamulkah; Capel</b>	Head covering worn during prayers, <b>Torah</b> study, etc. Some followers wear it constantly.
<b>Knesset</b>		<i>Assembly</i> . Israeli parliament.
<b>Kol Nidrei</b>	<b>Kol Nidre</b>	<i>All vows</i> . Prayer recited on the evening of <b>Yom Kippur</b> .
<b>Korach</b>		Name of the leader who defied Moses in the wilderness.
<b>Kosher</b>	<b>Kasher</b>	<i>Fit; proper</i> . Foods permitted by Jewish dietary laws.
<b>Ladino</b>		Language used predominately by <b>Sephardim</b> .
<b>Magen David</b>		<i>Shield of David</i> , popularly called Star of David.
<b>Maimonides</b>		<i>Rabbi Moses ben Maimon</i> (1135-1204), a leading Jewish philosopher, medical writer and codifier of Jewish law.
<b>Mashiach</b>	<b>Moshiach; Messiah</b>	<i>The anointed one</i> who will herald in a new era for Judaism and all humankind.
<b>Matzah</b>	<b>Matzot (pl.)</b>	Flat cracker-like bread which has been baked before it rises; used at <b>Pesach</b> .
<b>Menorah</b>		Seven-branched candelabrum which was lit daily in the Temple.
<b>Mezuzah</b>		A scroll placed on doorposts of Jewish homes, containing a section from the <b>Torah</b> and often enclosed in a decorative case.
<b>Mikveh</b>		Ritual bath used for the immersion of people and objects.
<b>Minyan</b>		Quorum of ten men, over <b>Bar Mitzvah</b> age, required for a service. Progressive communities may include women but do not always require a minyan.
<b>Mishnah</b>		First writing down of the Oral Tradition. An authoritative document forming part of the <b>Talmud</b> , codified about 200 CE.
<b>Mishkan</b>		<i>Dwelling</i> . The original travelling sanctuary used prior to the building of the permanent Temple in Jerusalem.
<b>Mitzvah</b>	<b>Mitzvot (pl.)</b>	<i>Commandment</i> . The <b>Torah</b> contains 613 Mitzvot. Commonly used to describe good deeds.
<b>Mohel</b>		Person trained to perform <b>Brit Milah</b> .

Preferred form	Main variant	Explanation
<b>Moshav</b>	<b>Moshavim (pl.)</b>	Collective village or farm in Israel.
<b>Ner Tamid</b>		<i>Eternal light.</i> The perpetual light above the <b>Aron Hakodesh</b> .
<b>Nevi'im</b>		<i>Prophets.</i> Second section of the <b>Tenakh</b> .
<b>Noachide Laws</b>		Seven laws given to Noah after the flood, which are incumbent on all humankind. These laws form the foundation for a just society.
<b>Parev</b>	<b>Parveh</b>	Neutral foods, which are neither milk nor meat, e.g. vegetables, eggs, fish.
<b>Pesach</b>	<b>Passover</b>	Festival commemorating the Exodus from Egypt. One of the three biblical pilgrim festivals. Pesach is celebrated in the Spring.
<b>Pikei Avot</b>	<b>Pirke Avoth</b>	<i>Sayings of the Fathers.</i> Part of the <b>Mishnah</b> containing ethics of Rabbinical sages.
<b>Pikuakh Nefesh</b>		<i>Save a soul.</i> The setting aside of certain laws in order to save a life.
<b>Pogrom</b>		Organised attack on Jews, especially frequent in 19th and early 20th Century Eastern Europe.
<b>Purim</b>		Festival commemorating the rescue of Persian Jewry as told in the book of Esther.
<b>Rabbi</b>		<i>My teacher.</i> An ordained Jewish teacher. Often the religious leader of a Jewish community.
<b>Rashi</b>		<i>Rabbi Shlomo ben Yitzhak</i> (1040-1105). A French rabbinical scholar and leading commentator on the <b>Torah</b> and <b>Talmud</b> .
<b>Rebbe</b>		<i>Rabbi.</i> The term used by <b>Hasidim</b> for their religious leader.
<b>Rosh Hashanah</b>	<b>Rosh Ha-Shanah</b>	<i>Head of the Year.</i> Jewish New Year.
<b>Seder</b>		<i>Order.</i> A home-based ceremonial meal during <b>Pesach</b> , at which the Exodus from Egypt is recounted using the <b>Hagadah</b> .
<b>Sefer Torah</b>		<b>Torah</b> scroll. The five books of Moses handwritten on parchment and rolled to form a scroll.
<b>Sephardim</b>	<b>Sefardim</b>	Jews originating from Mediterranean countries, especially Spain, North Africa and the Middle East.
<b>Shabbat</b>	<b>Shabbos</b>	Day of spiritual renewal and rest commencing at sunset on Friday, terminating at nightfall on Saturday.
<b>Shatnez</b>	<b>Shaatnez</b>	Garments containing a forbidden mixture of wool and linen.
<b>Shavuot</b>		<i>Weeks.</i> One of three pilgrim festivals. Shavuot is celebrated in the Summer, seven weeks after <b>Pesach</b> .

Preferred form	Main variant	Explanation
<b>Shekhina</b>		The divine presence.
<b>Shema</b>		Major Jewish prayer affirming belief in one God. The Shema is found in the Torah.
<b>Shemot</b>		<i>Names.</i> Seven holy names of God.
<b>Shiva</b>		Seven days of intense mourning following the burial of a close relation. During this period, all ordinary work is prohibited.
<b>Shoah</b>		<i>Desolation.</i> The suffering experienced by European Jews at the hands of the Nazis, including the systematic murder of six million Jews between 1933 and 1945.
<b>Shofar</b>		Ram's horn blown at the season of <b>Rosh Hashanah</b> .
<b>Siddur</b>		<i>Order.</i> Daily prayer book.
<b>Simchat Torah</b>		<i>Rejoicing of the Law.</i> Festival celebrating the completion and recommencement of the cycle of the weekly <b>Torah</b> reading.
<b>Sukkah</b>	<b>Sukkot (pl.)</b>	<i>Tabernacle; booth.</i> A temporary dwelling used during <b>Sukkot</b> .
<b>Sukkot</b>		One of three biblical pilgrim festivals, <b>Sukkot</b> is celebrated in the Autumn.
<b>Synagogue</b>	<b>Shul; Bet Haknesset; Bet Hamidrash</b>	Building for Jewish public prayer, study and assembly.
<b>Tallit</b>	<b>Tallith</b>	<i>Prayer shawl.</i> Four-cornered garment with fringes.
<b>Talmud</b>		<b>Mishnah</b> and <b>Gemara</b> , collected together.
<b>Tefillah</b>	<b>Tefila</b>	<i>Self-judgement.</i> Jewish prayer and meditation.
<b>Tefillin</b>	<b>Tephilin; T'filin; Phylacteries</b>	Small leather boxes containing passages from the <b>Torah</b> , strapped on the forehead and arm for morning prayers on weekdays.
<b>Tenakh</b>	<b>Tanakh</b>	The collected 24 books of the Jewish Bible, comprising three sections: <b>Torah</b> , <b>Nevi'im</b> , and <b>Ketuvim</b> (Te;Na;Kh).
<b>Teshuva</b>		<i>Repentance.</i> Returning to God.
<b>Tikkun Olam</b>	<b>Tikun</b>	Care for the world and environment.

Preferred form	Main variant	Explanation
<b>Torah</b>		<i>Law; teaching.</i> The Five Books of Moses.
<b>Tzedaka</b>		<i>Righteousness.</i> An act of charity.
<b>Tzitzit</b>	<b>Tzittzit</b>	Fringes on the corners of the <b>Tallit</b> . Also commonly refers to the fringed undervest worn by some Jewish males.
<b>Yad</b>		Hand-held pointer used in reading the <b>Sefer Torah</b> .
<b>Yahrzeit</b>		<i>Year-time.</i> Anniversary of a death.
<b>Yeshiva</b>		College for study of the <b>Torah</b> and <b>Talmud</b> .
<b>Yiddish</b>		Language used predominantly by <b>Ashkenazim</b> .
<b>Yishuv</b>		<i>Ingathering.</i> The Jewish community of Israel.
<b>Yom Hashoah</b>		Day to commemorate the <b>Shoah</b> .
<b>Yom Kippur</b>		<i>Day of Atonement.</i> Fast day occurring on the tenth day after <b>Rosh Hashanah</b> ; a solemn day of <b>Tefillah</b> and <b>Teshuva</b> .
<b>Zionism</b>		Political movement securing the Jewish return to the land of Israel.

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.

Preferred form	Main variant	Explanation
<b>Akal Purakh</b>		<i>The Eternal One.</i> A designation frequently used of God by <b>Guru Nanak</b> .
<b>Akal Takht</b>	<b>Akal Takhat</b>	<i>Throne of the Eternal; throne of the Timeless One.</i> Building facing the Golden Temple in Amritsar, where Sikhs gather for political purposes.
<b>Akhand Path</b>		Continuous reading of the <b>Guru Granth Sahib</b> from beginning to end.
<b>Amrit</b>		<i>Nectar.</i> Sanctified liquid made of sugar and water, used in initiation ceremonies.
<b>Amrit ceremony</b>	<b>Amrit Sanskar; Amrit Pahul; Khande di Pahul; Sometimes just 'Amrit' or 'Taking Amrit' ('Amrit Chhakna')</b>	The Sikh rite of initiation into the <b>Khalsa</b> . 'Baptism' should not be used.
<b>Anand karaj</b>	<b>Anand Sanskar</b>	<i>Ceremony of bliss.</i> Wedding ceremony.
<b>Ardas</b>		<i>Prayer.</i> The formal prayer offered at most religious acts.
<b>Baisakhi</b>	<b>Vaisakhi</b>	A major Sikh festival celebrating the formation of the <b>Khalsa</b> , 1699 CE.
<b>Bangla Sahib</b>		The site of the death of <b>Guru Har Krishan</b> (Delhi).
<b>Bhai Khanaya</b>		A Sikh commended by <b>Guru Gobind Singh</b> for serving water to the enemy wounded.
<b>Bhai Lalo</b>		A humble carpenter who opened his house to <b>Guru Nanak</b> . The <b>Guru</b> preferred Bhai Lalo's simple food to the offerings of a local rich merchant.
<b>Chanani</b>	<b>Chandni</b>	Canopy over the scriptures, used as a mark of respect.

Preferred form	Main variant	Explanation
<b>Chauri</b>	<b>Chaur</b>	Symbol of the authority of the <b>Guru Granth Sahib</b> . Fan waved over scriptures, made of yak hairs or nylon. It should not be called a 'fly whisk'.
<b>Dasam Granth</b>		Collection of compositions, some of which are attributed to the tenth Sikh <b>Guru</b> , compiled some years after his death.
<b>Giani</b>		A person learned in the Sikh scriptures.
<b>Granthi</b>		Reader of the <b>Guru Granth Sahib</b> , who officiates at ceremonies.
<b>Gurbani</b>	<b>Bani, Vani</b>	Divine word revealed by the Gurus. The <b>Shabads</b> contained in the <b>Guru Granth Sahib</b> .
<b>Gurdwara</b>	<b>Gurudwara</b>	Sikh place of worship. Literally the 'doorway to the <b>Guru</b> '.
<b>Gurmat</b>		<i>The <b>Guru's</b> guidance.</i>
<b>Gurmukh</b>		One who lives by the Guru's teaching.
<b>Gurmukhi</b>		<i>From the <b>Guru's</b> mouth.</i> Name given to the script in which the scriptures and the Punjabi language are written.
<b>Gurpurb</b>	<b>Gurpurab</b>	A <b>Guru's</b> anniversary (birth or death). Also used for other anniversaries, e.g. of the installation of the Adi Granth, 1604 CE.
<b>Guru</b>		Teacher. In Sikhism, the title of Guru is reserved for the ten human Gurus and the <b>Guru Granth Sahib</b> .
<b>Guru Arjan</b>		The fifth <b>Guru</b> who was the first Sikh martyr (1563-1606).
<b>Guru Gobind Singh</b>	<b>Guru Govind Singh (Original name: Guru Gobind Rai)</b>	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, e.g. Guru Gobind Singh Ji or <b>Guru Nanak</b> Dev Ji.
<b>Guru Granth Sahib</b>	<b>Adi Granth (Granth' by itself should be avoided)</b>	Primal collection of Sikh scriptures, compiled by <b>Guru Arjan</b> and given its final form by <b>Guru Gobind Singh</b> .
<b>Guru Har Gobind</b>	<b>Guru Hargobind; Guru Hargovind</b>	Sixth Sikh <b>Guru</b> .
<b>Guru Har Krishan</b>	<b>Guru Harkrishan</b>	Eighth Sikh <b>Guru</b> .
<b>Guru Nanak</b>		The first <b>Guru</b> and the founder of the Sikh faith (1469-1539).
<b>Guru Tegh Bahadur</b>		The ninth <b>Guru</b> who was martyred for the principle of religious tolerance (1622-1675).

Preferred form	Main variant	Explanation
<b>Haumai</b>		<i>Egoism.</i> The major spiritual defect.
<b>Hukam</b>		<i>God's will.</i>
<b>Hukam</b>	<b>Vak</b>	Random reading taken for guidance from the <b>Guru Granth Sahib</b> .
<b>Ik Onkar</b>		<i>There is only One God.</i> The first phrase of the <b>Mool Mantar</b> . It is also used as a symbol to decorate Sikh objects.
<b>Janamsakhi</b>	<b>Janamsakhi</b>	<i>Birth stories.</i> Hagiographic life stories of a <b>Guru</b> , especially <b>Guru Nanak</b> .
<b>Japji Sahib</b>		A morning prayer, composed by <b>Guru Nanak</b> , which forms the first chapter of the <b>Guru Granth Sahib</b> .
<b>Jivan Mukht</b>	<b>Jivan Mukht</b>	Enlightened while in the material body; a spiritually enlightened person, freed from worldly bonds.
<b>Kachera</b>		Traditional underwear / shorts. One of the five K's (see <b>panj kakke</b> ).
<b>Kakka</b>	<b>Singular of the Punjabi letter K (plural 'Kakke')</b>	See <b>panj kakke</b> .
<b>Kangha</b>	<b>Kanga</b>	Comb worn in the hair. One of the five K's (see <b>panj kakke</b> ).
<b>Kara</b>		Steel band worn on the right wrist. One of the five K's (see <b>panj kakke</b> ).
<b>Karah parshad</b>	<b>Karah Prasad</b>	Sanctified food distributed at Sikh ceremonies.
<b>Kaur</b>		Princess. Name given to all Sikh females by <b>Guru Gobind Singh</b> (see <b>Singh</b> ).
<b>Kesh</b>	<b>Kes</b>	Uncut hair. One of the five K's (see <b>panj kakke</b> ).
<b>Khalsa</b>		<i>The community of the pure.</i> The Sikh community.
<b>Khanda</b>		Double-edged sword used in the initiation ceremony. Also used as the emblem on the Sikh flag.
<b>Kirat karna</b>		Earning one's livelihood by one's own efforts.
<b>Kirpan Sword.</b>		One of the five K's (see <b>panj kakke</b> ). 'Dagger' should be avoided.
<b>Kirtan</b>		Devotional singing of the compositions found in the <b>Guru Granth Sahib</b> .

Preferred form	Main variant	Explanation
<b>Kirtan Sohila</b>		A prayer said before retiring for sleep. It is also used at the cremation ceremony and when the <b>Guru Granth Sahib</b> is laid to rest.
<b>Kurahit</b>		Prohibitions, e.g. intoxicants.
<b>Langar</b>	<b>Guru ka Langar</b>	<b>Guru's</b> kitchen. The gurdwara dining hall and the food served in it.
<b>Mela</b>		<i>Fair</i> . Used of Sikh festivals which are not <b>gurpurbs</b> .
<b>Manji</b>	<b>Manji Sahib</b>	Small platform on which the scripture is placed.
<b>Manmukh</b>	<b>Munmukh</b>	Self-orientated (as opposed to <b>gurmukh</b> ).
<b>Mool Mantar</b>	<b>Mul Mantar</b>	<i>Basic teaching; essential teaching</i> . The basic statement of belief at the beginning of the <b>Guru Granth Sahib</b> .
<b>Nam Simran</b>	<b>Nam Simaran;</b> <b>Naam Simran</b>	Meditation on the divine name, using passages of scripture.
<b>Nankana Sahib</b>		Birthplace of <b>Guru Nanak</b> . Now in Pakistan.
<b>Nishan Sahib</b>		Sikh flag flown at <b>Gurdwaras</b> and other Sikh organisations.
<b>Nit nem</b>		The recitation of specified daily prayers.
<b>Panj kakke</b>		<i>The five K's</i> . The symbols of Sikhism worn by Sikhs.
<b>Panj piare</b>	<b>Panj Pyare (other forms may also be found)</b>	<i>The five beloved ones</i> . Those first initiated into the <b>Khalsa</b> ; those who perform the rite today.
<b>Panth</b>		The Sikh community.
<b>Patases</b>	<b>Patashas</b>	Sugar bubbles or crystals used to prepare <b>Amrit</b> .
<b>Punjab</b>	<b>Panjab</b>	<i>Land of five rivers</i> . The area of India in which Sikhism originated.
<b>Ragi</b>		Sikh musician who sings compositions from the <b>Guru Granth Sahib</b> .
<b>Rahit</b>		Sikh obligations, e.g. to meditate on God.
<b>Rahit Maryada</b>	<b>Rehat Maryada</b>	Sikh Code of Discipline.

Preferred form	Main variant	Explanation
<b>Sadhsangat</b>	<b>Sangat</b>	Congregation or assembly of Sikhs.
<b>Sewa</b>	<b>Seva</b>	Service directed at the sadhsangat and <b>gurdwara</b> , but also to humanity in general.
<b>Shabad</b>	<b>Sabad Shabd</b>	<i>Word.</i> Hymn from the <b>Guru Granth Sahib</b> ; the divine word.
<b>Sikh</b>		<i>Learner; disciple.</i> A person who believes in the ten Gurus and the <b>Guru Granth Sahib</b> , and who has no other religion.
<b>Singh</b>		<i>Lion.</i> Name adopted by Sikh males (see <b>kaur</b> ).
<b>Sis Ganj Sahib</b>		The site of the martyrdom of <b>Guru Tegh Bahadur</b> (Delhi).
<b>Vak</b>	<b>Vask</b>	A random reading taken for guidance from the <b>Guru Granth Sahib</b> .
<b>Vand chhakna</b>		Sharing one's time, talents and earnings with the less fortunate.
<b>Waheguru</b>		<i>Wonderful Lord.</i> A Sikh name for God.

# Appendices

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## Dealing with Discussions, Pupils' Questions and Disclosures

**Providing the opportunity for discussions about sensitive, controversial and challenging religious, philosophical, social and moral issues is vital to RE, as is the need to make sense of such issues in the context of pupils' own life experiences. It is important that all class discussions take place in a climate of trust, cooperation and support.**

Teachers need to create a safe environment in which pupils in all Key Stages can share their beliefs and feelings, explore their values and attitudes, express their opinions and consider those of others without attracting hostile comment directed to them personally or to their family or a community to which they belong. This will encourage open discussion, enhance pupils' self-esteem and help them develop positive attitudes towards their learning and the beliefs and values of others.

Religious Education, and particularly the second attainment target, 'Learning From Religion', might lead pupils to ask difficult questions or even make personal disclosures about their own beliefs or experiences. Understandably, teachers might find such situations difficult to handle; it would seem easy to say the wrong thing. Teachers might be tempted to focus on the first attainment target, 'Learning About Religion', in order to avoid potentially difficult situations. However, this denies pupils access to those aspects of RE that are the most educationally rewarding.

Examples of difficult situations that might arise in the course of RE include pupils:

- Asking questions to which different religions give different and / or opposing answers, e.g. 'Was Jesus the Son of God?';
- Raising difficult philosophical or theological issues, e.g. 'Why does a supposedly good God allow suffering?' or a more specific or personal version of such a question;
- Asking what the teacher believes, e.g. 'Do you believe in God?';
- Raising spiritual or moral issues in a personal or political context, e.g. 'We can't always forgive people, can we?';
- Making comments or asking questions that reflect an offensive or unreflective approach to religion, e.g. 'Are you one of the God squad?';
- Making inappropriate value judgements about the faith of other people, e.g. 'People who believe that are stupid!';
- Making disclosures that reveal personal faith commitments, e.g. 'I believe that the Qur'an is the absolute word of God'; and
- Making personal disclosures, e.g. 'My grandma died yesterday'.

Such situations might be difficult for one or more reasons:

- They might cause upset or offence to other pupils;
- They might expose the pupil to upsetting comments;
- They might reveal misunderstandings that seem in need of correction;
- There might be no straightforward answer to pupils' questions;
- They might reveal an inability to cope with differences of opinion on the part of some pupils;
- They might be embarrassing;
- There might not be time to deal with them;
- The teacher might not have the training or knowledge needed to deal with them.

There are no 'off-the-shelf' ways of dealing with such classroom incidents. Teachers will need to use their professional judgement and display sensitivity. The ethos of the school, and the contribution of RE to it, will be important in establishing the right climate for dealing with such questions and incidents. The following practical guidelines might help.

## Suggestions

Encourage the use of ‘owning and grounding’ language such as ‘in my opinion’ or ‘some Hindus would say’. This allows belief statements to be made in the classroom without everyone feeling they have to agree.

- Treat the difficult question or incident as a positive rather than negative event. Remember, it is the way the incident is dealt with and how the class response is managed that matters most;
- Affirm the importance of pupils’ contributions, even if you don’t agree with them, with phrases like ‘That is an excellent question – I’ve often wondered about that too’ or ‘You’re not the only one who doesn’t know the answer to that’;
- Help pupils to understand that diversity of opinion and the existence of unanswerable questions are aspects of life that we all have to accept, and that they do not disappear as they grow older or wiser;
- Encourage an awareness of diversity without undermining the pupil’s own beliefs. Allow for the possibility of a range of answers or opinions, e.g. use ‘Most Christians would probably say... but some Muslims would think differently...’;
- Encourage a ‘let’s explore this together’ approach in which the teacher is a participant, not an expert, e.g. use the situation to open up rather than close down conversation or thinking;
- Encourage further exploration by suggesting that pupils ask their questions of others, including faith community leaders, or look for help from the

SACRE, the Diocese or other places. Advise pupils that their family, faith community and friends can play important roles in helping to provide answers and information;

- Correct factual misinformation factual errors or misinformation, wherever possible, without confrontation. At the same time, always respect the rights of pupils, their families and members of their communities to hold their own beliefs;
- Pupils might make personal disclosures out of a need for comfort. It might be possible in some cases to suggest a follow-up to the pupil’s disclosure (e.g. personal tutor) without ‘fobbing-off’ the importance of it. If this is not possible, assign the class an activity that provides time to attend to the pupil or gives the pupil some personal space.

## Safeguarding with respect to religious practices (partially taken from NSPCC)

Understanding more about a child’s faith and the role faith plays in family life is important for anyone working with children, families or communities. It can help when considering appropriate ways to approach conversations around child protection and child safety.

As well as education, safeguarding of children should still be the focus of all discussions as evidence of harmful practice may arise as part of these conversations. Staff must be aware that children need to be protected irrespective of cultural sensitivities. Under UK law, different practices are no excuse for child abuse or neglect and any concerns

identified through classroom activities must be referred to the Designated Safeguarding Lead.

## Safeguarding Children from bullying

Undermining or ridiculing another child’s beliefs is another potential issue that could arise and staff would have a responsibility to safeguard children from this behaviour, which can be done in a number of ways, including:

- Setting clear guidelines about respect and acceptance of differences that there may be between other faith and belief systems and the respective consequences of making poor choices in opportunities for discussion;
- Acknowledgement that no view is superior to another;
- Explaining that a difference of opinion is not wrong and using any differences of opinion to develop a healthy discussion.

Staff should take particular care to monitor behaviour and make professional judgements about any behaviour which could be perceived as bullying if it is repeated, deliberate or continuous over time.

## The Use of Religious Artefacts

**Among the aims of RE in the local Agreed Syllabus is the following:**

***‘Helping pupils to develop a positive attitude towards other people, respecting their right to hold different beliefs from their own, and towards living in a society of many religions’***

This aim is central to our local Agreed Syllabus and RE based on this aim is a central curriculum area for promoting anti-racist, equal opportunity issues. It links schools with their local communities, reflects local diversity and promotes social cohesion and harmony.

Religious Education is preparing pupils to live alongside friends, neighbours and colleagues with different answers from their own and providing a place in the curriculum and a vocabulary to enable pupils to attempt to make sense of their views and concerns.

The Agreed Syllabus ensures that pupils study a balanced programme of religions across all key stages. The balance and the programme requirements have all been agreed by members of the relevant faith communities in order that they are correct, authentic and sensitively taught.

As artefacts play such an important part in the religious lives of many believers, it would be educationally unsound to ignore them in RE. Although books, videos

and teachers can introduce pupils to facts about religions, artefacts can bring the living experience of the believer into the classroom.

Most artefacts that can be used in the classroom are used by members of the faith concerned in their regular religious practice. This means that most artefacts should be handled and not simply used as a visual aid or in a display. However handling needs to be done with care and respect and pupils from the youngest age should appreciate that artefacts should be touched with care and treated with respect. Artefacts can be examined, touched and passed around by pupils. Each artefact’s symbolic nature and use can be discussed and researched.

Remember that religious objects in the classroom are used for education not devotion.

### **Useful guidelines:**

- Remember that these items have special significance to others and imagine that a member of the faith community is present – how might this affect how you behave towards each object?;
- Always handle items with clean hands;
- Keep objects on a table and away from the floor;
- Don’t allow pupils to play with artefacts;
- Avoid an approach to artefacts which plays on the exotic or curiosity angle. Always prepare pupils before an artefact is introduced;

- Pass around to others with care – do not throw them and do not take into an unclean area such as a toilet;
- Do not allow pupils to simulate worship practices in the classroom as this can be offensive to members of many faiths;
- Keep artefacts in a safe place. All religious artefacts should be used, stored and displayed with care and respect by both pupils and teachers;
- Keep scriptures covered in a clean cloth when stored.
- Do not keep artefacts once they have become damaged or promote a negative image – but dispose of them with respect and care;
- Point out to pupils the way that members of the faith will handle and use the item, for example the Qur’an should be handled as little as possible;
- It is important to teach pupils that not all members of a faith use the same artefacts or treat them in the same way. For example some Christians see statues as an integral part of the expression of their faith or as a focus to aid their worship whilst others may see them as violations of the First Commandment, “You shall not make a graven image”.

## Membership of Lambeth Agreed Syllabus Conference during this review 2015 to 2020

GROUP A: Faiths and other beliefs other than C of E	
<b>Buddhism</b>	Jo Backus (Vice-Chair)
<b>Caribbean Hindu community</b>	Carmen Singh Shanti Briody (from 2017)
<b>Humanism</b>	Richy Thompson (Vice Chair) (2015-2018) Charley Jarrett (from 2018)
<b>Methodism</b>	Andrew Dart (2020)
<b>Pentecostal Churches</b>	Helen Mills (2019)
<b>Majority Black Churches</b>	Lorna Campbell
<b>Roman Catholic Archdiocese</b>	Mike Cullinane
<b>Judaism</b>	Sandra Teacher (to 2018) Rabbi Stewart Myers
<b>Sikhism</b>	Lady Kanwaljit Kaur Singh
<b>United Reformed Church</b>	Mark Minott (2020)
<b>Islam</b>	Ebrahim Rashid (2015) Umar Mahmood (from 2019)

GROUP B: Church of England	
	Shaun Burns (Chair)
	Alex Carton (2016)
	Susie Santoro (to 2018)
	Esther Moorey (2020)

GROUP C: Teachers	
<b>NEU – (ATL)</b>	Pat Bennett
<b>Union Rep</b>	Denise Henry (2020)
<b>Secondary School Teachers</b>	Jason McInnis
<b>Deputy Headteacher &amp; NAHT</b>	

GROUP D: LA	
<b>RE Adviser</b>	Denise Chaplin
<b>LA Officer</b>	Graham Jackson (to 2016) Rachael Norman (from 2016-2019) Kathryn Shaw (from 2019)
<b>Elected Members</b>	Cllr Mohammed Seedat (1 meeting) Cllr Marcia Cameron Cllr Pauline George Cllr Irfan Mohammed (2019)

Other	
<b>Clerk</b>	Maria Gabrielczyk (from 2016) Marcia Corlis (2015-2016)
<b>Lambeth Faith Liaison Officer (co-optee)</b>	PC Damon Tulloch-Foley (to 2018) PC Adam Berry (2020)
<b>Prevent Officer (co-optee)</b>	Lydia Nixon (2019)

## Buddhism notes for KS1-2 Statutory Content

### The Sangha

‘Sangha’ is a word used in two ways in the Buddhist tradition: either those who live as monks and nuns or those who meditate and practice Buddhism in their ordinary lives. In both cases, they live out their lives by following the teachings of the Buddha.

### The Home Shrine

The shrine will generally have one or more images of the Buddha which symbolise values of wisdom and compassion.

It is used for personal Buddhist practice including meditation and recitation of sacred texts containing Buddhist teachings (Dharma).

Buddhists meditate to help them understand the Buddha’s teachings.

### Temples or Buddhist Centres

These are sacred spaces, where removal of shoes shows respect. They too may contain a shrine with an image(s) of the Buddha or sacred text. The images communicate values of wisdom and compassion.

These are places where Buddhists meditate together, and can undertake work for the benefit of the community (Buddhist or not).

These centres are where Buddhist teachings and courses are given and sacred texts recited.

Buddhism is a diverse tradition. A great deal of helpful resource material for the topics dealt with here can be found at: <https://clearvision.education>

There are three main strands of the tradition, Theravada, Mahayana and Vajrayana and these are all represented in the UK and internationally.



## Background Notes for Key Stage 3 Christianity Content

### Salvation

*“Jesus’ death and resurrection effect the rescue or salvation of humans. He opens the way back to God. Through Jesus, sin is dealt with, forgiveness offered and the relationship between God and humans is restored.*

*For Christians, salvation is a deep concept that incorporates all the other key Christian concepts. It includes healing of the whole person, of society and of the natural world.*

*For Christians, different ways of understanding how Jesus brings salvation depend upon which aspect of Jesus’ significance they emphasise, e.g. His teaching, His example, His death, His resurrection, etc.*

*For Christians, the Holy Spirit carries on the work of sanctification in their lives, helping them to be more like Jesus, restoring the image of God.”*

From ‘Understanding Christianity.’

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## LGBT Faith Resources

1. Valuing All God's Children (Second Edition) by the Church of England
2. Made in God's Image by the Catholic Education Service
3. The Wellbeing of LGBT+ Pupils: A Guide for Orthodox Jewish Schools by Chief Rabbi Ephraim Mirvis and Keshet

### Some LGBT faith groups that exist:

1. Quest – Catholic LGBT
2. Hidayah and Imaan, LGBT Muslim Groups
3. Keshet UK – Jewish LGBT group



## Purim Background Note for Teachers

**Purim is a minor Jewish festival which includes much fun and lots of good food. It lasts for one day, starting in the evening and finishing at the end of the following afternoon.**

The story can be found in the Book of Esther, which is in the Bible. Some scholars argue that the Book of Esther is the first example of a novel. The whole book is read on the evening of the festival and the next morning in the synagogue. Many people go to the synagogue in fancy dress, often dressed like the characters in the story.

In some ways the reading of the Book of Esther is like a pantomime, with baddies being booed and goodies being cheered.

Purim occurs one month before Pesach / Passover; and is important in the countdown to that major festival. Purim is also known as the Festival of Lots (as in lottery), because lots were cast to determine the destiny of the Jewish people in Persia (modern day Iran).

As the story is so short it is advised that teachers read it for themselves in preparation for teaching about Purim.

### The Story

The story is related in the Book of Esther which is called a MEGILLAH. Megillah means 'little scroll' and it is read like a letter, with great eagerness. Each Megillah is a handwritten scroll and it looks like a smaller version of a SEFER TORAH.

The story starts with a King called Acheshverosh (Ahasuerus in some Bibles) who holds a feast. After many days of drinking and feasting Acheshverosh calls for his Queen, named Vashti, to appear before him naked! She refuses and so he has her killed.

Overtaken by sadness the King wants a new Queen and so holds a beauty pageant. One of the women who enters the competition is Hadassah, whose uncle Mordechai helps her to prepare for the competition but tells her to change her name to Esther, meaning hidden. She is so beautiful she becomes the Queen. BUT there is a courtier called Haman who hates Mordechai and all the Jews and decides to trick the King to having them all killed. Haman tries to do horrible things to Mordechai but ends up doing the opposite. Eventually, though, he gets the King to pass a decree to kill the Jews and he plans to kill Mordechai himself. What Haman doesn't know is that Esther is a Jew and she goes to the King to plead for her life.

Acheshverosh allows the Jews to defend themselves on the day that the lot had fallen. The Jews are saved and there is much feasting.

### Key characters

- **Esther** – the heroine, the most beautiful woman in the world and full of virtue.
- **Mordechai** – Head of the Jewish community, Esther's uncle (some say cousin) – a really good and honest man who follows the Torah.
- **Acheshverosh** (Ahasuerus) the King.
- **Bigtan and Teresh** – Persian servants who wanted to kill the King. Mordechai the Jew saved the King's life.
- **Haman** – The King's political leader who hated the Jews and plotted to kill them. Mordechai saved the day.

### The key idea

One striking feature of the Book of Esther is that it never mentions G-d. G-d, like Esther, is hidden but the message is that the Jews will be saved as they are a special people. In the end evil will not win!

### Customs / How the Festival is celebrated

Ever since then the Megillah is read publicly in the Synagogue and kindness is also shown to others by giving charity and food gifts to family and friends. There are special foods for the festival, such as Hamantashen.

Charity is collected and given to those in need. This is called Matanot Laevyonim. Often this is given to the synagogue to distribute so that those receiving charity don't know who is giving it and therefore their dignity is preserved. Often, too, the donors do not know who the money has gone to.

Giving food: Mishloach Manot – Giving of at least two different kinds of food e.g. an apple and piece of cake.

Seudat Purim – A special Purim meal is enjoyed with family or friends. Often children will make fun of adults at this meal by impersonating them. In some communities three children are designated as rabbis and they make funny judgements as a court to make people laugh.

Hearing the Megillah – Every word should be heard precisely and when wicked Haman's name is mentioned the Synagogue is filled with noise to "wipe out" his name.

Celebration – Purim is a very happy time and Jews still celebrate the "Turning around" of Haman's order to kill the Jews.

Many people, young and not so young "turn" themselves into someone else. Hence the colourful outfits.

The festival does not celebrate Haman's demise or that of his ten sons, but Jews do appreciate what God has done. It is therefore, strange that this is the only book in the Hebrew Bible, where God's name does not appear, but the Jewish community acknowledge this miracle in the whole story.

## To adapt for use with pupils

The Jewish Community have lots of fun festivals.

One of them is called Purim – it's usually in March.

It's all about a story from long ago.

For this festival we have lots of traditions:

- We dress up – sometimes as one of the main characters in the story;
- We give gifts of food to our friends – especially hamantaschen. Mishloach manot;
- We give money to charity;
- We have a big special meal;
- We hear the story and make lots of noise.

I'm going to tell you a shortened version of the story – just like our kids hear in Synagogue – and you will see how we celebrate Purim.

So... ..let's get dressed up.

Now we're going to hear the story of Esther. Every time you hear the name of the baddie, Haman, you have to make lots of noise to drown out his name – shakers or stamping.

The story is written in Hebrew on a long scroll called a Megillah. Here we go...

Long, long ago, in a land called Persia (now Iran) there was a king called Ahashverosh who wanted a new queen. Lots of ladies wanted to be queen but Ahashverosh chose the beautiful Esther who was Jewish. The king didn't know she was Jewish as she disguised herself – which is why we dress up and

wear masks. The king had a chief minister called Haman. Haman was evil and wanted to get rid of all Jews. One day Haman made a plan to kill the Jews but Esther found out about the plan and told the king. The king was very angry with Haman and punished him so Haman's plan was ruined and the Jewish people were saved.

## Antisemitism

Sometimes people are horrible (unkind) to others, just because they are different.

Throughout history, Jews have often been treated badly because they are seen as different. This form of racism is called antisemitism.

Sometimes it is because Jews have a different religion from others.

Sometimes it is because they are seen as too rich. Sometimes it is because they are seen as too poor.

Sometimes it is because they are seen as having a different race. Between 1933 and 1945, the Nazis in Germany tried to wipe Jews out altogether and killed six million of all the world's Jews. This was called the Holocaust or Shoah.

Disagreements about Israel sometimes spill into antisemitism.

However, there have always been people who were willing to stand up and protect their Jewish friends and neighbours.

We must work together for a world without hatred – a world of peace and love.

## The Jewish Calendar

The Jewish calendar is based on lunar months, running from new moon to new moon. Each lunar month comprises twenty-nine or thirty days. A Jewish year usually consists of twelve lunar months. However, as the lunar year is eleven days shorter than the solar year, a leap-month is added seven times in each nineteen-year cycle in order to keep the calendar in step with the seasons. Although the Jewish calendar date of a festival is constant, the date on which it falls in the standard calendar varies from year to year.

The secular year 2020-2021 is the Jewish Year 5780-5781

Festival / Fast	Jewish Date	Secular Month
<b>Fast of the Firstborn</b>	14th Nisan	March / April
<b>Pesach</b>	15th-22nd Nisan	March / April
<b>Shavuot</b>	6th-7th Sivan	May / June
<b>Fast of Tammuz</b>	17th Tammuz	June / July
<b>Fast of Av</b>	9th Av	July / August
<b>Rosh Hashanah</b>	1st-2nd Tishrei	September / October
<b>Fast of Gedalia</b>	3rd Tishrei	September / October
<b>Yom Kippur</b>	10th Tishrei	September / October
<b>Succot</b>	15th-21st Tishrei	September / October
<b>Simchat Torah</b>	22nd Tishrei	September / October
<b>Chanukah</b>	25th Kislev – 2nd Tevet	November / December
<b>Fast of Tevet</b>	10th Tevet	December / January
<b>Tu B'Shevat</b>	15th Shevat	January / February
<b>Fast of Esther</b>	13th Adar	February / March
<b>Purim</b>	14th Adar	February / March

## Purim

Purim commemorates the averting of a plot to wipe out all the Jews of the Persian Empire in the fourth Century BCE. The date the massacre should have taken place was chosen by drawing lots (Purim), after which the festival is named. The brave and timely intervention by the Jewish Queen Esther resulted in overturning the plot by Haman, the Chief Minister, and the triumph of the Jewish people over their enemies.

Purim is celebrated on the 14th day of the Hebrew month of Adar. It usually falls in February or March. It is a carnival festival; a time for feasting and merrymaking. The Purim story is recounted in the biblical Scroll of Esther, which is read aloud in synagogue. Whenever Haman is mentioned during the reading, the congregation boos, hisses, and uses rattles and noisemakers to drown out his name. It is traditional to give presents of food to friends and neighbours, to make donations to charity and to participate in a festive meal. Another tradition is the wearing of fancy-dress costumes, as a reminder of the way the Queen Esther concealed her true identity until the moment arrived to denounce Haman in front of the King.

A popular traditional food eaten during Purim are Hamantaschen. These are three-cornered pastry parcels filled with poppy seeds, fruit or jam, and are said to represent Haman's hat.

## Purim Activity Ideas for Key Stages 1 and 2

- Read or tell the pupils the story of Queen Esther and ask them to decide which of the characters are good and which are evil. Ask them to think of other adjectives they might use to describe those characters;
- Ask pupils to think of other stories which feature both good and evil characters. Display the collection in the school library or classroom book corner with a selection of character profiles composed by the pupils to justify why they have classified some as good and some as evil;
- Invite the pupils to devise their own drama or role-play of a story featuring a brave heroine and an evil villain. Ask the pupils to consider how they can show their good and bad characteristics to an audience. Invite parents, friends and other members of the school to watch the performance and encourage them to "boo and hiss" at the appropriate times.

## Recipe for Hamantaschen

### You will need:

- Risen yeast dough or biscuit dough;
- 1 cup water or milk;
- 2 cups poppy seeds (scalded, drained and pounded);
- 1/2 cup honey;
- Large pinch of salt;
- 2 eggs (optional);
- 1/4 cup sugar.

### Method:

- Form balls of dough which are the size of a medium apple and roll out circles of 1/4"-1/2" thickness and 4" in diameter.
- Mix all the ingredients for the filling – except for the eggs – and cook in a saucepan over moderate heat until thick.
- Allow to cool and add eggs, beating thoroughly. If the mixture is too thin, cook gently for 1-2 minutes.
- Place some filling on each circle of dough, moisten the edges and bring together to form a triangle, pinching the seams together from top down to corners.
- Brush with diluted egg yolks or milk and bake for 35-40 minutes at 350F / 177 C / Gas Mark 4 until lightly browned.

# Exploring the World of Faith and Belief in Lambeth



The Lambeth Agreed Syllabus for Religious Education 2020