



Foreword from the Executive Director of Children's Services – Carly Speechley

I am delighted to be able to give my overwhelming support to the Local Agreed RE Syllabus for Barnsley.

Religious Education, an important curriculum subject, which makes a vital contribution to the moral, spiritual, social and cultural development of our students, as well as supporting community cohesion.

This current Syllabus reflects the ever-evolving curriculum in our schools and allows teachers a greater flexibility in approach. The six key questions which run through the whole of the World Religion section focus on special words, places, times, community cohesion, the lives of significant people of faith, and life and the universe around us.

Pages have been added including useful publications and websites for each World Religion. Further recent and updated additions to our syllabus and website include an assessment section, advice for school visits to a variety of places of worship, and the [Barnsley RE Trail](#) including information on Monk Bretton Priory, the James Hudson Taylor Trail and Central Barnsley Churches. The syllabus is constantly under review to reflect new local and national RE initiatives.

I recommend this Local Agreed Syllabus to Governing bodies, Headteachers, and Teachers of RE in classrooms throughout the Borough. It sets out the statutory requirements for religious education and provides much helpful guidance to support learning. I recommend it also to faith groups, who may take confidence in the fact that religious education is a valued part of the curriculum. Finally, I recommend it to children and young people in our schools, and their parents, carers and families. I am confident that it will promote increased understanding of this area of the curriculum and support greater achievement in the subject. The regular revision of the SACRE website www.barnsley.gov.uk/sacre allows all groups greater access to the Barnsley Local Agreed Syllabus, the SACRE Annual Reports and a range of support materials.

The best accolade for our Local Agreed Syllabus will be in the high standards achieved by the children and young people of Barnsley, the high quality of learning and teaching available in religious education in our schools, and the impact that religious literacy and a reflective appreciation of life's deeper questions may bring to the fulfilment of individuals and the relationships for communities in Barnsley.

Local authorities are required to review their Local Agreed Syllabus every five years – for this purpose we convened an Agreed Syllabus Conference in February 2025.

Finally, I would like to thank all members of the Barnsley SACRE, including Elected Members, teachers and representatives of different faith groups and denominations, who work tirelessly to promote exemplary R.E teaching in our schools and Advanced Learning Centres.



Foreword from the Chairperson of Barnsley SACRE



Mrs Jo Wiles
Chairperson
Barnsley SACRE

As Chairperson of SACRE, I am pleased to present to you the current Barnsley Local Agreed Syllabus for Religious Education.

We hope that all Barnsley teachers find it helpful and of use in their teaching of R.E.

During the last few years SACRE members and practitioners from Barnsley schools have worked extremely hard to revise and develop the Barnsley Local Agreed Syllabus including the sections referring to the Early Years Foundation Stage (EYFS) and Assessment of Religious Education.

Our redesigned Annual Report [SACREreport 2023-24.pdf](#) which goes out to all schools includes, in our latest publication, a completely updated “Visits to Support Religious Education” appendix, various examples of good practice from schools, information from our latest SACRE / Teachers’ Development day and a “Useful Information” Section.

The World Religions section of the Syllabus completely revised in 2020, is now accessible to all interested parties on our website: www.barnsley.gov.uk/sacre

Additional sections have been added – a page of useful publications and websites, a table of acronyms used within each section and references to the global issue of climate change. We hope that this revision in addition to teacher network and support meetings will help our schools to meet the expectations of the current Ofsted Education Inspection Framework.

In future years, we aim to reflect in our syllabus any new initiatives in the teaching of R.E.

Finally, as Chairperson of SACRE I would like to take this opportunity to thank Roger Holmes for his continued enthusiasm and commitment in his role as adviser to SACRE, and personally for the support he has given me as Chairperson of SACRE.

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0.4 Copyright information

The copyright of this syllabus is held by the Barnsley LA. Barnsley schools and the Authority may copy information for use within the Authority. No copies may be made beyond the Authority without written permission.

The copyright on many sections is held jointly with RE Today, enquiries should in the first instance be made through Barnsley LA.

The Glossaries are based on QCA's "Religious Education: Glossary of Terms" (1994) who hold the copyright. Mark Cawte, Roger Holmes and Abdullah Bhan have developed these for our syllabus and should be acknowledged in any further developments.

Mark Cawte is the compiler of the Biographies, sections 7.1 and 7.2 and reserves his rights. Numerous works were consulted in the writing of these sections.

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1.1 Introduction from the Chair of the Agreed Syllabus Conference

As Chair of the Agreed Syllabus Conference (ASC), I heartily recommend this revised edition of Barnsley's Local Agreed Syllabus for Religious Education to all educational practitioners in Barnsley.

Locally, we are seeing a growing diversity in our school populations, offering new experiences and challenges to pupils and staff. During the last few years we have seen new residents in Barnsley from a growing number of countries including Poland, Kosovo, Czech Republic, Albania, Republic of Latvia, Portugal and Africa. We now have the most diverse population that Barnsley has ever known.

Current statistics inform us that the Black and Ethnic Minority Community in Barnsley has increased from 0.9% in 2001 to 3.9% in 2011 (2011 census) The 2021 census reflects a similar picture. However, the 2024 School Census reflects a growing population (7.4%) of Black and Ethnic families we welcome to Barnsley. Although this is a significant increase, Barnsley still has a low proportion of BME residents compared with the rest of South Yorkshire and the country as a whole.

We have attempted to create a syllabus in line with the needs of this diverse population and current educational thinking.

In 2025 the sections of the Barnsley Local Agreed Syllabus relating to the Early Years Foundation Stage (EYFS) were completely revised in line with new national guidance. Many thanks to Sarah Lees – Athersley South Primary School, Rachel Steele – Royston St John the Baptist C.E. Primary School and to all the schools who have contributed photographs.

The World Religions section of the Barnsley Local Agreed RE Syllabus has been recently revised and will be published on our website – www.barnsley.gov.uk/sacre - in 2025 following approval by SACRE members at the Agreed Syllabus Conference held 25 February 2025. In each of the six World Religions covered in the syllabus we have included a page of useful

publications and websites and references to the global issue of climate change.

Members of the Barnsley SACRE regularly monitor RE GCSE results in all of our ALC/Secondary Schools. SACRE members have sent congratulatory letters to all the schools concerned.

Support for the Barnsley Agreed RE Syllabus will continue to be given to SACRE members, teachers, teaching assistants and governors through development days - visiting various places of worship. From 2015 to 2025 groups have visited Wakefield Cathedral and Chantry Chapel and two Wakefield Mosques; a Hindu Mandir and Sikh Gurdwara in Bradford; a Buddhist Centre Mosque and Synagogue in Sheffield; and a Synagogue, Mosque and the Minster in Leeds.

Our revised website www.barnsley.gov.uk/sacre and subject leaders' meetings give valuable additional support to facilitate the effective use of the Barnsley Local Agreed Syllabus which we hope will support practitioners through the recent changes to Ofsted Inspections.

SACRE strongly recommends a minimum allocation of curriculum time to deliver the RE Syllabus to our schools (2.3)

KS1 – 36 hours of tuition per year;
KS2 – 45 hours of tuition per year;
KS3 – 45 hours of tuition per year;
KS4 – 70 hours of tuition per year across the key stage.

To meet the expectations of the Ofsted School Inspection Handbook, Primary Schools will need to build into their planning ways of developing and re- visiting previously taught areas of study:

“Over the course of study, teaching is designed to help pupils to remember long term the content they have been taught and to integrate new knowledge into larger areas.” *

* Ofsted School Inspection Handbook – November 2019

In the publication by The Commission on Religious Education – “Religion and World Views: The Way Forward” a “new vision” for RE was promoted:

“The subject should explore the important role that religious and non-religious world views play in all human life. This is an essential area of study if pupils are to be well prepared for life in a world where controversy over such matters is pervasive and where many people lack the knowledge to make their own informed decisions. It is a subject for all pupils, whatever their own family background and personal beliefs and practices. To reflect this new emphasis on the subject that should be called *Religion and Worldviews*.”

Finally, I would like to convey my sincere thanks to all SACRE members, past and present, and particularly our Chairperson, Mrs Jo Wiles, and the Vice Chairperson, Mrs Sarah Lees for their help and encouragement in continuing to develop our Agreed RE Syllabus and support Barnsley Practitioners. and to our Clerk to SACRE, Mrs Ella Cooper, for her sterling work.

SACRE is fully committed to supporting schools in their delivery of RE in the 21st Century.



Roger Holmes
Chair - Barnsley Agreed Syllabus Conference
Adviser to SACRE



1.2 Membership of Barnsley SACRE

As we launch this Local Agreed Syllabus the membership of Barnsley SACRE is as follows:

GROUP A: Christian and other religious denominations to reflect the principal religious traditions in the area (10 places)

Name	Representing
Mrs Linda Stammers	Methodist (Barnsley Circuit)
Imam Abdul Aziz	Barnsley Mosque
Ms Debbie Roberts	Humanist UK
Pastor Mark Reasbeck	(GatewayChurch)

GROUP B: Church of England (5 places)

Name	Representing
Mrs Jo Wiles (Vice Chair)	The Diocese of Leeds
Mrs Gillian Bunn	The Diocese of Leeds
Mrs Nina Platts	The Diocese of Leeds
Mrs Carol Turner	The Diocese of Leeds

GROUP C: Teaching Association (5 places)

Name	Representing
Miss Jill Woollands	NEU
Mrs Sarah Lees (Vice Chair)	NEU
Mrs Rosie Needham	NEU

GROUP D: LEA Representatives (5 places)

Name	Representing
Councillor Pauline Markham	LA Representative
Councillor Tim Shepherd	LA Representative
Councillor Sarah Tattersall	LA Representative
Councillor Sherry Holling	LA Representative
Councillor Pauline McCarthy	LA Representative

Adviser

Mr. Roger Holmes



1.3 The Local Agreed Syllabus Committees and the Agreed Syllabus Conference

The process of reviewing the Local Agreed Syllabus is a complex one, examining needs across the key stages and different knowledge and experience.

The Recent Education Acts require the Local Authority to convene an Agreed Syllabus Conference every five years to review its Local Agreed Syllabus for Religious Education.

Agreed Syllabus Conference (2025 Revision)

When the Agreed Syllabus Conference met on Tuesday 25 February 2025 revisions to the Local Agreed Syllabus were unanimously agreed for adoption, for use across the Authority from September 2025 for a period of five academic years.

Membership of the Agreed Syllabus Conference

Group A

- Mrs L Stammers - Methodist (Barnsley Circuit)
- Pastor Mark Reasbeck (Gateway Church)

Group B

- Mrs J Wiles -Chair (Leeds Diocese)
- Mrs G Bunn (Leeds Diocese)
- Mrs N Platts (Leeds Diocese)

Group C

- Miss J Woollands (NEU)
- Mrs S Lees (NEU)

Group D

- Cllr T Shepherd (LA Representative)
- Cllr S Holling (LA Representative)
- Cllr S Tattersall (LA Representative)

Adviser

- Mr R Holmes

Acknowledgements

I would like to thank the following for their contributions in this process.

All SACRE members and the practitioners contributed in any way to the revision of this syllabus. Many hours have been expended by individuals and groups in the lengthy process of producing a quality document for use by all teachers of RE in the Barnsley Authority.

For individual contributions I would particularly like to thank Jo Wiles (Chair of SACRE), Mrs Sarah Lees (Athersley South Primary School and Vice- Chair of SACRE) Ms Rachel Steele (Royston St John the Baptist VA Primary School)

**Roger Holmes,
Chair, ASC**



2.1 The Purposes of the Barnsley Local Agreed Syllabus

The Barnsley Local Agreed Syllabus (LAS) for Religious Education (RE) has five purposes, which mirror the purposes of the National Curriculum.

1. To establish an entitlement

RE is for all pupils, irrespective of social background, culture, race, religion, gender, differences in ability and disabilities. They have an entitlement to learning in RE. This contributes to their developing knowledge, understanding, skills and attitudes, which are necessary for their self-fulfilment and their development as active and responsible citizens. It is expected that few, if any, parents will wish to withdraw their children from this entitlement.

2. To establish standards

The LAS sets out expectations for learning and attainment that are explicit to pupils, parents, teachers, governors, employers and the public, and establishes standards for the performance of all pupils in RE. These standards may be used in assessment for learning, and to help pupils and teachers set targets for improvement and evaluate progress towards those targets.

3. To promote continuity and coherence

The LAS seeks to contribute to a coherent curriculum that promotes continuity. It facilitates the transition of pupils between schools and phases of education and can provide foundations for further study and lifelong learning.

4. To promote Community Cohesion

'RE makes an important contribution to a school's duty to promote community cohesion. It provides a key context to develop young people's understanding and appreciation of diversity, to promote shared values and to challenge racism and discrimination. Effective RE will promote community cohesion in the school community, the community within which the school is located, the UK community and the global community'.*

*Religious Education in English Schools: Non-statutory guidance 2010 and 2023

5. To promote public understanding

The LAS aims to increase public understanding of, and confidence in, the work of schools in RE

2.2 The Aims of the Barnsley Local Agreed Syllabus

The aims of religious education in Barnsley are to enable pupils to:

- Acquire and develop knowledge and understanding of Christianity and the five other principal religions 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 the teachings of the principal religions
- Enhance their spiritual, moral, social and cultural development by:
 - developing awareness of the fundamental questions of life raised by human experiences, and of how religious teachings can relate to them
 - responding to such questions with reference to the teachings and practices of religions and other belief systems, relating them to their own understanding and experience
 - reflecting on their own beliefs, values and experiences in the light of their study
- Develop positive attitudes of respect towards other people who hold views and beliefs different from their own, and towards living in a society of diverse religions
- The 2002 and 2011 Education Acts encourages schools to follow a balanced and broadly based curriculum which 'promotes the spiritual, moral, cultural, social, mental and physical development of pupils and of society, and prepares pupils for the opportunities, responsibilities and experiences of later life'. Learning about and from religions and beliefs, through the distinct knowledge, understanding and skills contained in RE within a broadbased curriculum, is essential to achieving these aims

2.3 Time for Religious Education

In order to deliver the aims and expected standards of the syllabus, the Agreed Syllabus Conference strongly recommends an estimated allocation of curriculum time for Religious Education (RE). Curriculum time for RE is distinct from the time schools may spend on collective worship.

A minimum 5% of curriculum time is strongly recommended for teaching Religious Education. This means in practice that schools are expected to allocate:

Key Stage 1: 36 hours of tuition per year.

Key Stage 2: 45 hours of tuition per year.

Key Stage 3: 45 hours of tuition per year.

Key Stage 4/14-16: 5% of curriculum time, or 70 hours of tuition across the key stage.

16-19: Allocation of time for RE for all should be clearly identifiable.

‘RE is a distinctive but core part of the basic curriculum for maintained schools in England¹’

‘The curriculum is less prescriptive as to content than it was. Schools have the flexibility to provide more coherent and integrated crosscurricular learning experiences to complement discrete subject teaching tailored to the needs of their pupils and community. In practice this means that subjects such as RE, history or citizenship might be taught discretely but also together within a humanities framework, with links to history and citizenship. Some schools might choose to focus on intensive teaching of RE in particular years. Consequently individual subjects may not feature in the curriculum under their traditional names or indeed be taught always in discrete subject areas²’

Any school in which governors do not plan to allocate sufficient time for RE is unlikely to be able to enable pupils to achieve the standards set out in this syllabus.

¹ Section 80(i), Education Acts 2002 and 2011

² Religious education in English schools: Non-statutory guidance 2010 and 2023



2.4 About Religious Education in the curriculum

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 (RE) should be a stimulating, interesting and enjoyable subject. The knowledge, skills and understanding outlined in the Barnsley Local Agreed Syllabus (LAS) are designed to promote the best possible progress and attainment for all pupils. RE develops independent and interdependent learning. It makes an important contribution to pupils' skills in literacy and information and communication technology. RE 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 (SMSC) and prepare all pupils for the opportunities, responsibilities and experiences of life.

RE has a significant role in the promotion of spiritual, moral, social and cultural development. At the heart of this LAS is a focus on 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. RE 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.

The LAS aims to promote religious understanding, discernment and respect and to challenge prejudice and stereotyping. RE enables pupils to explore the significance of the environment, both locally and globally, and the role of human beings and other species within it. A central concern of RE 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

By law, religious education

- must be taught to all registered pupils in maintained schools and school sixth forms, except to those withdrawn by their parents, and should be offered by colleges for those who wish to receive it.
- is a component of the basic curriculum to be taught alongside the national curriculum in all maintained schools. In all such schools, other than aided schools, it must be taught according to the locally agreed syllabus.

Barnsley LEA, through its Agreed Syllabus Conference, has produced this syllabus. The programmes of study of the LAS set out what pupils should be taught, and the attainment levels set out the expected standards of pupils' performance at different ages. This LAS reflects the fact that "the religious traditions in Great Britain are in the main Christian, while taking account of the other principal religions represented in Great Britain", as the law requires. Barnsley SACRE will review this agreed syllabus after five years, as required by law.

2.5 Knowledge, Skills and Understanding in Religious Education

The knowledge, skills and understanding specified in the programmes of study identify the key aspects of learning in religious education (RE). These are described as learning about religion and learning from religion.

Learning about religion includes enquiry into and investigation of the nature of religious faith, its key beliefs and teachings, 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. In the Local Agreed Syllabus (LAS), learning about religion covers pupils' knowledge and understanding of individual religions and how they relate to each other as well as the study of the nature and characteristics of religion.

Learning from religion is concerned with developing pupils' reflection on, engagement with and response to their own and others' experiences and their learning about religious faith. It develops pupils' skills of application, interpretation and evaluation of what they learn about religion. Pupils learn to develop and communicate their own ideas, particularly in relation to questions of

identity, belonging, meaning, purpose, truth, values and commitments.

In teaching RE, it is vital that the skills are developed through the knowledge and understanding, and vice-versa. It is also important that pupils understand how their learning in RE is progressing, and what they need to do to improve it.

The breadth of study

The knowledge, skills and understanding specified in the programmes of study are developed through the breadth of study. The breadth of study in the LAS contains three elements: the religions and beliefs studied, themes, and experiences and opportunities.

A. Religions and beliefs

The LAS determines which six religions are to be studied. It is important to ensure both that the legal requirements for RE are met and that the RE curriculum is broad and balanced. Therefore:

- The Christian faith should be studied through each key stage
- The five other principal religions (here regarded as the Hindu Dharma; Islām; Jewish faith; Sikh Dharam and the Way of the Buddha) are to be studied in some depth by all pupils at some point in the 5-14 curriculum: by the end of Key Stage Three, pupils should have encountered all of these five principal religions, with at least one at Key Stage One, at least two at Key Stage Two, and at least two at Key Stage Three. At Key Stage Three we have included an additional unit on ethics (page 23-27) as a bridge between the principal religion sections and GCSE Syllabuses

It is also essential that the RE curriculum enables pupils to share their own beliefs, viewpoints and ideas without embarrassment or ridicule. Many pupils come from backgrounds with a positive moral foundation but many have no attachment to religious beliefs and practices. Effective RE ensures that all pupils' voices are heard. Therefore:

- Other religious traditions could be studied, particularly where they are represented locally
- Consideration can also be given to including examples of secular philosophies for study. Pupils should also study how religions relate to each other, recognising both similarities and differences within and between religions. Pupils should also be encouraged to reflect upon the significance of inter faith dialogue, the important contribution religions can make to community cohesion and the combating of religious prejudice and discrimination.

Themes

The themes should always provide the context for 'Learning about religion' (AT1) and 'Learning from religion' (AT2). The themes may be taught separately, in combination with other themes, or as part of the religions. However they are combined, they should ensure that the knowledge, skills and understanding are covered with sufficient breadth and depth.

B. Key experiences and opportunities

The experiences and opportunities highlight, at each key stage, the vital opportunities and experiences that pupils should encounter that will enrich and broaden their learning in RE.

It is important that careful consideration is given to balancing the three elements of the breadth of study in developing schemes of work.

A 14-19 entitlement

For students aged 14-19, the LAS sets out an entitlement for all students to study RE and to have their learning accredited.

2.6 Attitudes in Religious Education

While the knowledge, skills and understanding are central to the Local Agreed Syllabus (LAS), it is also vital that religious education (RE) encourages pupils to develop positive attitudes to their learning and to the beliefs and values of others. The following attitudes are crucial for good learning in RE and need to be consistently developed at each stage or phase of RE.

Self Awareness

In RE, this includes pupils:

- feeling confident about their own beliefs and identity and their ability to share them without fear of embarrassment or ridicule
- developing a realistic and positive sense of their own religious and spiritual ideas
- recognising their own uniqueness as human beings, affirming their self-worth

- becoming increasingly sensitive to the impact of their ideas and behaviour upon other people

Respect for all

In RE, this includes pupils:

- developing skills of listening and willingness to learn from others
- readiness to look at the positive potentialities of diversity and difference
- being prepared to acknowledge their own bias
- being sensitive to the feelings and ideas of others
- willingness to make a contribution to a diverse society for the well being of all

Open Mindedness

In RE, this includes pupils:

- being willing to learn and gain new understanding
- engaging in argument or disagreeing reasonably,

evidentially and respectfully (without belittling or abusing others) about religious, moral and spiritual questions

- being willing to go beyond surface impressions
- distinguishing between such matters as opinions, viewpoints and beliefs in connection with issues of conviction and faith
- being willing to listen to and understand the viewpoints or others

Appreciation and wonder

In RE, this includes pupils:

- developing their imagination and curiosity
- recognising that knowledge is bounded by mystery
- appreciating the sense of awe and wonder at the world in which they live
- developing their capacity to respond to questions of meaning and purpose



2.7 Learning Across the Curriculum: The Contribution of Religious Education

This section sets out in general terms how religious education (RE) can promote learning across the curriculum in a number of major areas, such as spiritual, moral, social and cultural development (SMSC), key skills and thinking skills.

Promoting spiritual, moral, social and cultural development through RE provides opportunities to promote:

- **Spiritual development through:**

- discussing and reflecting upon key questions of meaning and truth such as the origins of the universe, life after death, good and evil, the being of God and values such as justice, honesty and truth
- learning about and reflecting upon important concepts, experiences and beliefs which are at the heart of religious and other traditions and practices
- considering how beliefs and concepts in religion may be expressed through the creative and expressive arts and related to the human and natural sciences, thereby contributing to personal and communal identity
- considering how religions and other world views perceive the value of human beings, and their relationships with one another, with the natural world, and with God
- valuing relationships and developing a sense of belonging
- developing their own views and ideas on religious and spiritual questions and issues.

- **Moral development through:**

- enhancing the values identified within the national curriculum, particularly valuing diversity and engaging in issues of truth, justice and trust
- exploring the influence on moral choices of family, friends and media and how society is influenced by beliefs, teachings,

sacred texts and guidance from religious leaders

- considering what is of ultimate value to pupils and believers through studying the key beliefs and teachings from religious faiths and philosophy on values and ethical codes of practice
- studying a range of moral issues, including those that focus on justice, to promote
- racial and religious respect and the importance of personal integrity
- considering the importance of rights and responsibilities and developing a sense of conscience
- exploring how people choose between good and bad, and clarifying ideas such as moral strength, moral courage, the rejection of temptation.

- **Social development through:**

- considering how religious and other beliefs lead to particular actions and concerns
- investigating social issues from religious perspectives, recognising the diversity of viewpoints within and between religions, as well as common ground between them
- articulating their own and others' ideas on a range of contemporary social issues, in the light of their learning about religion.

- **Cultural development through:**

- exploring some of the ways in which artistic, cultural and creative expression link to religious beliefs and practices
- promoting cultural understanding from a religious perspective through encounters with people, literature, the creative and expressive arts and resources from differing cultures
- considering the relationship between religion and cultures and how religious beliefs contribute to cultural identity and practices
- promoting racial and inter-faith harmony and respect for all, combating prejudice and discrimination, contributing

positively to community cohesion and promoting awareness of how inter-faith co-operation can support the pursuit of the common good.

Promoting citizenship through RE

RE plays an essential part in promoting citizenship through:

- developing pupils' knowledge and understanding regarding the diversity of national, regional, religious and ethnic identities in the United Kingdom and the need for mutual respect and understanding
- enabling pupils to think about topical issues.
- spiritual moral, social and cultural issues including the importance of resolving conflict fairly
- exploring the rights, responsibilities and duties of citizens locally, nationally and globally
- developing understanding of global issues of wealth, poverty, fairness and equality
- enabling pupils to justify and defend orally, and in writing, personal opinions about such issues, problems and events.

Promoting personal, social and health education through RE

RE plays a significant part in promoting personal, social and health education through:

- developing confidence and responsibility and making the most of their abilities by being taught what is fair and unfair, right and wrong, and being encouraged to share and explain their opinions
- **developing a healthy, safer lifestyle** by being taught about religious beliefs and teachings on drug use and misuse, food and drink, leisure, relationships and human sexuality, the purpose and value of religious beliefs



and sensitivities in relation to sex education and enabling pupils to consider and express their own views

- **developing good relationships and respecting the differences between people** by being taught about the diversity of different ethnic and religious groups and the destructive power of prejudice, challenging racism, discrimination, offending behaviour and bullying, being able to talk about relationships and feelings, considering issues of marriage and family life and meeting and encountering people, with beliefs, views and lifestyles that are different from their own.

Promoting key skills through RE

RE provides opportunities for pupils to develop the key skills of:

- **Communication** through:
 - developing a broad and accurate religious vocabulary
 - reading and responding to a range of written and spoken language, including sacred texts, stories, poetry, prayers, liturgy and worship
 - communicating ideas using the creative and expressive arts
 - talking and writing with understanding and insight about religious and other beliefs and values, reflecting critically on ultimate questions of life, using reasoned arguments.
- **Application of number** through calendrical reckoning, collecting, recording, presenting and interpreting data, involving graphs, charts and statistical analysis.
- **ICT** through the selective and appropriate use of CD ROMs and the Internet, researching and interpreting information about religious beliefs, teaching and practices, using email to communicate and analyse information with people of differing beliefs and cultures, using spreadsheets and databases to handle and present data relevant to the study of RE.
- **Working with others** through sharing ideas, discussing beliefs, values and practices, collaborating with each other and developing respect and sensitivity.
- **Improving own learning and performance** through setting targets as part of RE development, reviewing their achievements and identifying ways to improve their own work.
- **Problem solving** through recognising key issues and problems to do with religious belief, practice and expression, interpreting and explaining findings and making personal decisions on religious issues (for example, considering their own and religious ideas on good and evil), moral dilemmas and priorities in life.

Promoting other aspects of the curriculum

RE provides opportunities to promote:

- **Thinking skills** through helping pupils to research, select, interpret and analyse information from religious traditions reflect and question their own views and ideas and those of others and communicate their ideas in a variety of ways.
- **Financial capability** through considering the responsible use of money, the importance of charitable giving and the ethics of wealth, debt, poverty, gambling, business and investment.
- **Creativity and culture** through considering the scope of human nature, sources of inspiration and discovery, connections

between beliefs, values, worship and forms of artistic expression, appreciating the value of cultural distinctiveness and reflecting upon beauty, goodness and truth in creative and expressive arts.

- **Education for racial equality and community cohesion** through studying the damaging effects of xenophobia and racial stereotyping, the impact of conflict in religion and the promotion of respect, understanding and co-operation through dialogue between people of different faiths and beliefs.
- **Effective contributions to scientific, medical and health issues**, for example, exploring philosophical and ethical questions of the origin, purpose and destiny of the cosmos and life within it; the nature of humanity, the sanctity of life and human interaction with the world, developments in genetics and medicine and their application and use; concepts of health and wellbeing and their promotion.
- **Links to employment vocations and work-related learning** through a focus on individual sense of purpose and aspiration in life, and through considering the appropriateness and relevance of RE to a wide range of employment opportunities and the development of spiritual and ethical issues linked to the world of work.
- **Education for sustainable development** through helping pupils consider the origins and value of life, the importance of looking after the environment and studying the ways in which religious beliefs and teachings have influenced attitudes to the environment, world development and other species.



3.1 Programme of Study for the Barnsley Local Agreed Syllabus: The Six Key Questions

These questions are the product of much thought by the Agreed Syllabus Conference and the Local Agreed Syllabus Working Groups. They are designed to guide and shape pupils' learning in RE across the years of schooling. Of course, pupils begin to handle the key questions very simply, moving on to learn about and respond to religious objects and ideas, to describe for themselves, to analyse information, and increasingly to develop the ability to draw thoughtful and balanced conclusions.

Question 1	Why are these words special? Sacred books
Question 2	Why are some places special? Local places of worship, objects, artefacts, signs and symbols, sacred sites and pilgrimages
Question 3	How can faith contribute to Community Cohesion? Beliefs, ethics, family traditions and faith in the community
Question 4	Why are some times special? Festivals and families
Question 5	What can be learned from the lives of significant people of faith? Role models
Question 6	How do I and others feel about life and the universe around us? Ultimate questions



3.2 Six Key Questions to Support Continuity and Progression in Religious Education in Barnsley

As a basis for the Barnsley Local Agreed Syllabus Six Key Questions are used.

Six Key Questions	What do the questions mean at Key Stage 1?	What do the questions mean at Key Stage 2?	What do the questions mean at Key Stage 3?
1. Why are these words special? Sacred books	Pupils learn to name some holy books and talk about the stories from them that they have heard	Pupils learn to describe the stories and teachings of holy books, and make links with their own lives and ideas	Pupils explain and interpret the teachings of key authorities in each religion. They respond thoughtfully to the teachings studied
2. Why are some places special? Local places of worship, objects, artefacts, signs and symbols, sacred sites and pilgrimages	Pupils learn about places of worship, what they are like and how special they are, and about objects and artefacts associated with them. Pupils find out about some places where religious people love to go and remember – and think of their own favourite places	Pupils learn to describe different places of worship and their symbols, and link ideas about peace, strength, love or courage to ideas about worship. Pupils learn that pilgrimages come in many forms in different religions, making links to the idea of 'life as a journey'	Pupils explain the role of places of worship in the religions studied. They interpret the architecture and evaluate its impact on worshippers. Pupils account for the role of pilgrimage in different religions and interpret the meanings of rituals. They respond for themselves to ideas about sacred places
3. How can faith contribute to Community Cohesion? Beliefs, ethics, family traditions and faith in the community	Pupils learn about the ways being religious makes a difference in a family. Pupils learn that our society includes many religions, and all are worth respecting. In our area or region, they can all be seen first hand	Pupils learn to describe what difference believing makes in some religions, and to describe their own beliefs, linking them to religious ones. Pupils describe some of the ways a religion is expressed and the impact the faith has on community life. They link the ideas to their own lives	Pupils explain connections between beliefs and values, giving their own thoughtful ideas about what is good and evil in the light of belief in various ways. Pupils explain and interpret a range of forms of religious expression and express their own insights into belief in various ways. Pupils can explain the presence of a number of religions in the region and account for the community life of each. They can express insights into what makes a good plural society
4. Why are some times special? Festivals and families	Pupils learn to name celebrations and festivals that are special to each religion, and to themselves	Pupils learn to describe religious artefacts, festivals and practices, linking them to special times they have studied	Pupils explain and interpret the ways festivals focus beliefs and values in different faiths studied. They consider and justify what they celebrate, and why



3.2 Six Key Questions to Support Continuity and Progression in Religious Education in Barnsley (continued)

As a basis for the Barnsley Local Agreed Syllabus Six Key Questions are used.

5. What can be learned from the lives of significant people of faith? Role models	Pupils take thoughts from some stories of religious founders or leaders and think about what makes these people special	Pupils describe the lives and teachings of some great leaders, and make links between their beliefs, the religions they contributed to and themselves	Pupils explain the impact of the lives of inspiring religious figures, and account for the impact of their own 'heroes' on their thinking and behaviour
6. How do I and others feel about life and the universe around us? Ultimate questions	Pupils explore the puzzling questions that life in the world gives us and talk about some answers to them from religion. They talk about the questions they would like to ask God	Pupils describe some puzzling questions about God and humanity, and some answers from different viewpoints. They suggest answers of their own	Pupils can explain their own views and the views from religions they have studied about philosophical and religious questions to do with God, humanity and the meanings of life



3.3 Programme of Study for the Early Years Foundation Stage (EYFS)

The EYFS of education begins from birth. Children may go to a number of settings during the EYFS from a child minder setting to a part-time or full-time day care/educational setting. The last year of the EYFS is usually described as the R/F2 year, since most pupils are admitted to the reception class of an infant or primary school at some point during that year.

Religious education (RE) is statutory for 'all registered pupils at a school. This includes all pupils registered on the school roll in reception classes (F2) but not those in nursery classes (F1) in maintained schools or in playgroups/child minder settings.

Although RE is not a legal requirement for much of the foundation stage, it forms a very valuable part of the educational experience of children throughout the key stage. Experiences in Early Years should lay the foundations for future learning through the programmes of study in Key Stage 1.

The Curriculum Guidance for the EYFS (statutory from September 2008) sets out the expectations of what children should learn to meet the Early Learning Goals.

RE can contribute to all seven areas of learning but most specifically in relation to the following:

- Personal, social and emotional development
- Communication and language
- Literacy
- Understanding the world
- Expressive Arts and Design

The Barnsley Local Agreed Syllabus indicates how RE can contribute to the Early Learning Goals (refer to section 4.4) and illustrates how this may be achieved (refer to section 5.2).

It is recognised that young children's learning cannot be compartmentalised and that the starting point for children's learning should begin with the child, and should build on previous experience, including experiences children bring from home.

The activities outlined in the guidance to develop Religious Education in the EYFS (5.2) have been written with this principle in mind.



3.4 Programme of Study for Key Stage 1

Throughout Key Stage 1 pupils explore the Christian faith and at least one other principal religion.

They learn about different beliefs about God and the world around them. They 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 for believers, especially for children and their families. Pupils ask relevant questions and develop a sense of wonder about the world, using their imaginations. They talk about what is important to themselves and others, valuing themselves, reflecting on their own feelings and experiences and developing a sense of belonging. Key Stage 1 emphasises exploration: finding out about religion and oneself.

Key Stage 1: Knowledge, Skills and Understanding

Learning about religion: (AT1) Pupils should be taught to:

- a. Explore a range of religious stories and sacred writings and talk about their meanings. They will find out about 'special words' from holy books.
- b. Name and explore a range of celebrations, worship and rituals in religion, noting similarities where appropriate. They will find out about special times, places of worship and some religious artefacts.
- c. Identify the importance, for some people, of belonging to a religion and recognise the difference this makes to their lives.
- d. Take note of some stories of faith leaders. They will find out how leaders can inspire us or teach us.
- e. Explore how religious beliefs and ideas can be expressed through the creative and expressive arts and communicate their responses. They will find out how people express their faith or beliefs.
- f. Identify and suggest meanings for religious symbols and begin to use a range of religious words. They will find out about why there are places of worship and how people express their faith with symbols.

Learning from religion: (AT2) Pupils should be taught to:

- a. Reflect upon and consider religious and spiritual feelings, experiences and concepts, for example worship, wonder, praise, thanks, concern, joy and sadness. They will find out about how different people see the world.
- b. Ask and respond imaginatively to puzzling questions, communicating their ideas. They will find out about big questions, and feelings and thoughts that go with them.
- c. Identify what matters to them and others, including those with religious commitments, and communicate their responses. They will find out about how beliefs make a difference, and about faith in the local area.
- d. Reflect on how spiritual and moral values relate to their own values and behaviour, recognising that religious teachings and ideas make a difference to individuals, families and the local community. They will find out about their own responses to questions about life.



Barnsley RE: Six Key Questions

1. **Why are these words special?** Sacred books
2. **Why are some places special?** Local places of worship, objects, artefacts, signs and symbols, sacred sites and pilgrimages
3. **How can faith contribute to Community Cohesion?** Beliefs, ethics, family traditions and faith in the community
4. **Why are some times special?** Festivals, families, objects and artefacts
5. **What can be learned from the lives of significant people of faith?** Role models and examples
6. **How do I and others feel about life and the universe around us?** Ultimate questions

Key Stage 1: Breadth of study

During Key Stage 1 pupils should be taught the knowledge, skills and understanding through the following religions and beliefs, themes, experiences and opportunities:

Religions and beliefs

- a. Christian faith
- b. at least one other principal religion
- c. a religious community with a significant local presence, where appropriate
- d. a secular point of view, where appropriate

Themes

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

Experiences and opportunities

- l. Visiting places of worship with a focus on symbols and feelings, and listening to and responding to visitors from local faith communities
- m. Using all their senses in developing their knowledge, skills and understanding, and developing their creative talents and imagination through art, music, dance, drama and times of quiet reflection
- n. Sharing their own beliefs, ideas and values and talking about their feelings and experiences.
- o. Beginning to use ICT to explore religious beliefs and practices in the local and wider community



Exemplar material for Key Stage 1

By the age of 7 most children will be achieving at level 2. In order to help pupils to reach this level, teachers should plan activities which allow pupils to develop these key skills:

AT1: Learning about Religion

Show awareness (of similarities)
Identify (how religion is expressed) ...
Suggest meanings.... (symbols, stories)
Begin to recognise (importance)

Teacher Assessment should be primarily based on the Level Descriptors - section 4.2. However, the following 'I can...' statements can be used with pupils to help them to assess their own learning and to set targets for future learning. 'I can...' statements may also be used as a guide for teachers planning appropriate work for pupils. These are examples which can be adapted by teachers to different curriculum content and for different age groups.

AT1: I can...

Show awareness (of similarities)
Identify (how religion is expressed) ...
Suggest meanings.... (symbols, stories)
Begin to recognise (importance)

- Put seven parts of the creation story into the right order (sequencing)
- Match up some Christian beliefs to some Christian symbols and artefacts
- Retell a story of Jesus, and suggest what it might mean to a Christian person
- Use a saying of Jesus as a title and theme to a story made up by me, which is about children of my own age (eg 'Love Your Neighbour' or 'Do not Worry')
- Suggest two things that matter to a Christian or to a Muslim
- Identify a belief in the Way of the Buddha and/or a Sikh belief
- Say what makes the Torah Scroll and the Bible special, and to whom
- Give a reason why Hindu people enjoy going to a Mandir
- Identify a Christian hero and suggest the meaning of a story about her/him
- Suggest what the lesson of Jesus' Parable of the Pearl of Great Price might be
- Suggest what the story of Hanukkah means for a Jewish person today

AT2: Learning from Religion

Respond sensitively...
Ask questions...
Recognise... (own values, others values)

The table offers ways in which the six Key Questions in the Programme of Study might be approached at Key Stage 1 through the six principal religions: Christian faith, Hindu Dharma, Islām, Jewish faith, Sikh Dharam and the Way of the Buddha.

AT2: I can...

Respond sensitively...
Ask questions...
Recognise... (own values, others values)

- Respond sensitively to stories about people from (eg) Islām and the Christian faith, noticing what matters to them
- Talk about saying sorry and forgiving people: why does it matter?
- Respond to stories of kindness, self-sacrifice or bravery from sacred texts with my own ideas
- Ask some questions about creation and its puzzling mysteries: eg give two answers to; 'does a beautiful world mean there's a wonderful God?'
- Make up some good questions to ask 'the person who knows everything' / God
- Suggest three questions about God that are interesting and hard to answer
- Suggest some things that are precious, though money can't buy them
- Discuss or write down a reaction to a story with an angel in it: talk about what the angel stands for
- Recognise - talk about - how we use all our senses to celebrate a big day
- Talk about how a piece of music can express a feeling like joy or excitement, and how singing together (including in worship) makes people feel



3.5 Programme of Study for Key Stage 2

Throughout Key Stage 2 pupils learn about the Christian faith and at least two of the other principal religions, recognising the impact of religion locally, nationally and globally. They make connections between differing aspects of religion and consider the different forms of religious expression. They consider the beliefs, teachings, practices and ways of life central to religion. They learn about sacred texts and other sources and consider their meanings. They begin to recognise diversity in religion, learning about similarities and differences both within and between

faiths and the importance of dialogues between religions. They extend the range and use of specialist vocabulary. They recognise the challenges involved in distinguishing between ideas of right and wrong, and valuing what is good and true. They 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. Key Stage 2 emphasises handling questions and making connections and links between religions and oneself.

Key Stage 2: Knowledge, Skills and Understanding

Learning about religion: (AT1) Pupils should be taught to:

- a. Describe the key aspects of religions, especially the people, stories and traditions that influence the beliefs and values of others. They make connections between sacred texts and religion today.
- b. Describe the variety of practices and ways of life in religions and understand how these stems from, and are closely connected to, beliefs and teachings. They handle questions about links between different religious beliefs, practices and ways of life.
- c. Identify and begin to describe the similarities and differences within and between religions. Then make connections between different religious beliefs, festivals, worship and communities.
- d. Investigate the significance of religion in the local, national and global communities. They handle questions about where faith is seen in the local community and the wider world.
- e. Consider the meaning of a range of forms of religious expression, understand why they are important in religion, and note links between them. They handle questions about how people express their faith.
- f. Describe and begin to understand religion and other responses to ultimate and ethical questions. They make links between life's big questions and the varied answers people suggest.
- g. Use specialist vocabulary in communicating their knowledge and understanding. They connect the words they are learning to topics like sacred text, festivals or founders and leaders.
- h. Use and understand information about religions from a range of sources. They connect what they learn in RE with the wider world.

Learning from religion: (AT2) Pupils should be taught to:

- a. Reflect on what it means to belong to a faith community, communicating their own and others' responses. They make connections about belonging.
- b. 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. They learn to handle questions about their commitments and those of others.
- c. Discuss their own and others' views of religious truth and belief, expressing their own ideas. They learn to handle questions about life and the universe around them.
- d. Reflect on ideas of right and wrong and their own and others' responses to them. They make simple connections between beliefs and behaviour.
- e. Reflect on sources of inspiration in their own and others' lives. They make links between their own 'heroes' and key spiritual leaders.



Barnsley RE: Six Key Questions

1. **Why are these words special?** Sacred books
2. **Why are some places special?** Local places of worship, objects, artefacts, signs and symbols, sacred sites and pilgrimages
3. **How can faith contribute to Community Cohesion?** Beliefs, ethics, family traditions and faith in the community
4. **Why are some times special?** Festivals, families, objects and artefacts
5. **What can be learned from the lives of significant people of faith?** Role models and examples
6. **How do I and others feel about life and the universe around us?** Ultimate questions

Key Stage 2: Breadth of study

During Key Stage 2 pupils should be taught the knowledge, skills and understanding through the following religions and beliefs, themes, experiences and opportunities:

Religions and beliefs

- a. Christian faith
- b. at least two other principal religions
- c. a religious community with a significant local presence, where appropriate
- d. a secular point of view, where appropriate

Themes

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

Experiences and opportunities

- n. Encountering religion through visitors and visits to places of worship, and focusing on the impact and reality of religion on the local and global community
- o. Discussing religious and philosophical questions, giving reasons for their own beliefs and those of others
- p. Considering a range of human experiences and feelings
- q. Expressing and communicating their own and others' insights into life and its origin, purpose and meaning, through the creative and expressive arts, and ICT
- r. Developing the use of ICT, particularly in enhancing pupils' awareness of religions globally



Exemplar material for Key Stage 2

By the age of 11 most children will be achieving at level 4. In order to help pupils to reach this level, teachers should plan activities, which allow pupils to develop these key skills:

AT1: Learning about Religion

Describe similarities and differences...
Make links between...
Describe the impact of religion...
Use religious vocabulary to show understanding...

Teacher Assessment should be primarily based on the Level Descriptors - section 4.2. However, the following 'I can...' statements can be used with pupils to help them to assess their own learning and to set targets for future learning. 'I can...' statements may also be used as a guide for teachers planning appropriate work for pupils. These are examples which can be adapted by teachers to different curriculum content and for different age groups.

AT1: I can...

Describe similarities and differences... Make links between...
Describe the impact of religion...
Use religious vocabulary to show understanding...

- Show that I understand how the Parable of the Good Samaritan can have an impact on Christians today
- Show that I understand why a pilgrimage is different from a holiday
- Describe what pilgrims hope for on their way to Makkah/Iona
- Show my understanding of two differences between Muslims, Christians and Hindus, and two of the ways these faiths are similar
- Describe and link up Christian beliefs with Christian behaviour, eg belief in God as creator linked to 'green' practices
- Describe three ways in which Muslim worship shows devotion to Allāh
- Show my understanding of what it means to belong to the Sikh Dharam by describing how Amrit feels to a Sikh person of my age
- Describe how adult Baptism feels to the young Baptist Christian comparing it with another 'ceremony of belonging'
- Describe two different marriage services used in Christian communities, saying what is similar and different between them
- Use the right words to describe my understanding of four of the Muslim '99 Names' of Allāh
- Connect the work of Christian Aid with three sayings of Jesus about poverty
- Connect Sikh stories of the Gurus with some of the ideas of the Mool Mantar
- Describe how two contemporary religious leaders have inspired their followers to make a difference in their community

AT2: Learning from Religion

Suggest answers to questions...
Describe what inspires/influences...
Refer to religions....
Apply ideas to their own lives...

The table offers ways in which the six Key Questions in the Programme of Study might be approached at Key Stage 2 through the six principal religions: Christian faith, Hindu Dharma, Islām, Jewish faith, Sikh Dharam and the Way of the Buddha.

AT2: I can...

Suggest answers to questions...
Describe what inspires/influences...
Refer to religions....
Apply ideas to their own lives...
Show my understanding...

- Devise four good questions about what makes a leader worth following, and state what a Sikh might say about Guru Nanak's leadership
- Suggest some answers to 'why' questions about Jesus, Bishop Desmond Tutu and Jackie Pullinger, who were willing to practise self-sacrifice
- Apply the idea of self-sacrifice to my own actions thoughtfully
- Refer to the teaching of the Bible or Qur'ān to describe how Martin Luther King Jnr or Malcom X were inspired by their faith to work for racial equality
- Refer to Islāmic sources or quotations in giving my own response to Muslim belief about God
- Refer to Sikh teaching about Langar and Sewa in describing my vision of an inspiring community
- Create a statement of my own beliefs about God, life after death or human values referring to ideas from two religions I've studied
- Refer to the teachings of the two religions to show that I understand how calligraphy expresses some Muslim spiritual ideas, and crucifix paintings express some Christian ideas
- Describe something I find spiritual and inspiring in a poem, painting or design
- Apply three sayings of Jesus or the Buddha to my own life, giving my reaction to the religious teaching



3.6 Programme of Study for Key Stage 3

Throughout Key Stage 3 pupils extend their understanding of the Christian faith and at least two of the other principal religions in a local, national and global context. They deepen their understanding of important beliefs, concepts and issues of truth in religion. They apply their understanding of religious and philosophical beliefs, teachings and practices to a range of ultimate questions and moral issues, with a focus on 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 faiths. 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 upon the impact of religious faith in the world, considering both the importance of inter-faith dialogue and the tensions that exist within and between religions. They develop their evaluative skills showing reasoned and balanced viewpoints when considering their own and others' responses to religious and spiritual issues. Key Stage 3 emphasises application: expressing insight into religion, based on explanation and understanding.

Key Stage 3: Knowledge, Skills and Understanding

Learning about religion: (AT1)

Pupils should be taught to:

- a. Investigate and explain the differing impacts of religious beliefs and teachings on individuals and communities and societies. They will learn to explain their understanding of religious community and ethics, and the effects of religious beliefs.
- b. Explain and begin to analyse how religious beliefs and ideas are transmitted by people, texts and traditions. They will learn to explain their understanding of some sacred texts and some key spiritual leaders.
- c. Investigate and explain why people belong to faith communities and explain the reasons for diversity in religion. They will learn to explain their understanding of community in various religions.
- d. Analyse and compare the evidence and arguments used both by believers and non-believers when considering issues of 'truth' in religion and philosophy. They will learn to explain their understanding of questions about God, life after death and the universe in which we live.
- e. Discuss and evaluate how religious beliefs and teachings inform answers to ultimate questions and ethical issues. They will learn to explain their understanding of what religions say about right and wrong, good and evil.
- f. 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. They will learn to explain their understanding of how different people express their faith and beliefs.
- g. Interpret and evaluate a range of sources, texts and authorities, from a variety of contexts. They will learn to explain their understanding of sacred texts.
- h. Interpret a variety of forms of religious and spiritual expression. They will learn to explain their understanding of how people express their beliefs and faith.

Learning from religion: (AT2)

Pupils should be taught to:

- a. Reflect on beliefs, teachings and ultimate questions, communicating their own ideas, using reasoned arguments. They will learn to express insight into some ultimate questions.
- b. Evaluate the challenges and tensions of belonging to a religion and the impact of religion in the contemporary world, expressing their own ideas. They will learn to express insight into questions about how belief affects life.
- c. Express insights into the significance of what religions and other world views say about human relationships, personally, locally and globally. They will learn to express insight into questions about right and wrong.
- d. 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; They will learn to express insight into questions about values and global community.
- e. Express their own beliefs and ideas, using a variety of forms of expression. They will learn to express insight into questions about the spiritual dimension of their own lives.



Barnsley RE: Six Key Questions

1. **Why are these words special?** Sacred books
2. **Why are some places special?** Local places of worship, objects, artefacts, signs and symbols, sacred sites and pilgrimages
3. **How can faith contribute to Community Cohesion?** Beliefs, ethics, family traditions and faith in the community
4. **Why are some times special?** Festivals, families, objects and artefacts
5. **What can be learned from the lives of significant people of faith?** Role models and examples
6. **How do I and others feel about life and the universe around us?** Ultimate questions

Key Stage 3: Breadth of study

During Key Stage 3 pupils should be taught the knowledge, skills and understanding through the following religions and beliefs, themes, experiences and opportunities:

Religions and beliefs

- a. Christian faith
- b. at least two other principal religions
- c. a religious community with a significant local presence, where appropriate
- d. a secular point of view, where appropriate

Themes

- e. **Beliefs and concepts:** the key ideas and questions of meaning in religions, including issues related to God, truth, the world, human life, and life after death
- f. **Authority:** different sources of authority and how they inform believers' lives
- g. **Religion and science:** issues of truth, explanation, meaning and purpose
- h. **Expressing spirituality:** how and why human self-understanding and experiences are expressed in a variety of ways
- i. **Ethics and relationships:** selected areas of study from the new Intermediate Bridging section – "Ethics" (Y8/Y9)
- j. **Rights and responsibilities:** what religions say about human rights and responsibilities, social justice and citizenship
- k. **Global issues:** what religions say about health, wealth, war, animal rights and the environment
- l. **Inter-faith dialogue:** a study of relationships, conflicts and collaboration within and between religions

Experiences and opportunities

- m. Encountering people from different religious, cultural and philosophical groups, who can express a range of convictions on religious and moral issues
- n. Visiting, where possible, places of major religious significance and using opportunities in ICT to enhance pupils' understanding of religion
- o. Discussing, questioning and evaluating important issues in religion and philosophy, including ultimate questions and ethical issues
- p. Reflecting upon and carefully evaluating their own beliefs and values and those of others in response to their learning in religious education, using reasoned, balanced arguments
- q. Using a range of forms of expression (e.g. art, dance, drama and writing, ICT) to communicate their ideas and responses creatively and thoughtfully
- r. Exploring the connections between religious education and other subject areas, e.g. arts, humanities, literature, science



Exemplar material for Key Stage 3

By the age of 14 most children will be achieving at level 6. In order to help pupils to reach this level, teachers should plan activities, which allow pupils to develop these key skills:

AT1: Learning about Religion

Give informed accounts...
Explain (impacts, reasons for diversity) ...
Interpret...

Teacher Assessment should be primarily based on the Level Descriptors - section 4.2. However, the following 'I can...' statements can be used with pupils to help them to assess their own learning and to set targets for future learning. 'I can...' statements may also be used as a guide for teachers planning appropriate work for pupils. These are examples which can be adapted by teachers to different curriculum content and for different age groups.

AT1: I can...

Give informed accounts...
Explain (impacts, reasons for diversity) ...
Interpret...

- Give an informed account of what is difficult or challenging about being a young Christian or Hindu in Britain today
- Interpret a silent video clip of a Bar Mitzvah and a Confirmation, explaining what it means in Jewish and Christian communities, by devising a commentary for the scene
- Explain the impact and diversity of Islāmic and Sikh dress and food 'laws' in Britain
- Interpret the general idea of belonging to a religion with reference to rituals and commitments in the Way of the Buddha and Sikh practice
- Give an informed account of two different Christian views about why people suffer
- Give an interpretation of some ways Jews, Christians and Muslims describe the divine, God or Allah in words and in art (eg creeds, scripture, the decoration of Synagogues, Churches and Mosques)
- Interpret what two scientists (eg an atheist and a Christian) believe about how the universe began and how human life evolved, account for their disagreement
- Explain how one religion began and developed through and beyond the life of its 'founder'

AT2: Learning from Religion

Express insights (using reasoning and examples) ...
Evaluate...
Consider challenges...

The table offers ways in which the six Key Questions in the Programme of Study might be approached at Key Stage 3 through the six principal religions: Christian faith, Hindu Dharma, Islām, Jewish faith, Sikh Dharam and the Way of the Buddha.

AT2: I can...

Express insights (using reasoning and examples) ...
Evaluate...
Consider challenges...

- Express an insight into ways that young people today might be inspired by Martin Luther King Jr and/or Malcolm X
- Evaluate the ideas of Sikhs and Christians about rebirth and about eternal life, relating these ideas to other people's views
- Express my insight into promises made at weddings with reference to the vows of a Christian wedding and the Lavan used in Sikh marriage
- Evaluate the value of meditation or prayer, showing reasoned understanding of a religious viewpoint I don't agree with
- Comment respectfully on two opposite viewpoints about a contemporary moral issue, drawing out reasoned ideas about the views I hold myself
- Consider the challenges posed by what I think are the strengths and weaknesses of Muslim ideas about justice and crime
- Consider the challenges of what an atheist, agnostic or theist might say about God, then express my own insights into the question
- Evaluate two arguments that link belief in God to the origins of the universe and the natural world, expressing my insight into the strengths and weakness that I see in the arguments



Key Stage 3: Intermediate Bridging Section (Y8/Y9)

The main areas of suggested coverage (not wholly definitive) which each individual school will select with a view to enabling better progression into KS4 include:

1. Identity and belonging
2. Evil and suffering
3. Sanctity of life
4. Science versus religion
5. The Environment
6. Technology - good or bad?
7. Meaning and purpose
8. Who is God? Where do people look for God?
9. Expression of faith/faith in action
10. Rights and responsibilities
11. Ultimate truths and the mysterious
12. Peace and conflict
13. Crime/punishment/justice



1 Identity and Belonging

Suggested areas of study include:

- Experiences (how good and bad experiences shape who we become)
- Influences and choices (family life, school friends, upbringing, morality, media etc)
- Humans versus animals - (What makes us human? How should we treat animals? Should we eat animals?)
- Personality versus character (the outside expression of who you are versus the real you)
- Community (link with influences and choices; different faith or ethnic communities, eg community cohesion in school and society)

2 Evil and Suffering

Suggested areas of study include:

- Moral v natural (eg war, murder, earthquakes, volcanoes)
- The suffering of a significant person of faith (eg Jesus, Job, Gandhi, Siddhartha Gautama)
- Why do evil and suffering exist? (learners' views on the causes)
- Do evil and suffering make it impossible to believe in God? (benevolence, omnipotence, omniscience)

3 Sanctity of Life

Suggested areas of study include:

- Is life sacred? (Students clearly understand the concept of sanctity of life)
- How special is life? (Investigate why we place great emphasis on human life)
- How much is a life worth? (Abortion, euthanasia, non-religious and religious views)

4 Science versus Religion

Suggested areas of study include:

- Scientific theories (Big Bang and evolution)
- Religious theories (creation stories)
- Do Religion and Science complement or conflict with each other? (Mind mapping, class surveys etc)
- Can faith heal? (Do miracles exist?)
- The end of the world (implosion of the universe versus the Second Coming)

5 The Environment

Suggested areas of study include:

- Renewable and non-renewable sources of energy (fossil fuels versus wind power, nuclear etc.)
- Why humans are harming the environment (pollution, climate change, waste, poverty, over population etc.)
- Dominion and stewardship (including animal rights, Creation)
- What can we learn from religion? (Students study extracts from religious texts - see Genesis Chapters 1 and 2, Psalm 8, Qur'an – 6.165, the Assisi Interfaith Conference 1986)
- What can we do to save the environment? (Recycling, change of lifestyle, the Chipko movement, Greenpeace movements etc)

6 Technology - Good or Bad

Suggested areas of study include:

- Cloning (benefits and dangers)
- Designer babies (IVF, Genetic Engineering)
- Religious views on technology (using technology for good purposes rather than bad)
- How much is your body worth? (Organ donation/trafficking)
- Scientists - people or God (are scientists playing God by their actions? How far is too far?)

7 Meaning and Purpose

Suggested areas of study include:

- Who am I? (See Identity and Belonging topic)
- Why am I here? (Is it all about me? Consumerism, Hedonism versus selflessness, love, service to others)
- What happens when we die? (Various religious understandings)
- Birth Rites (Baptism, Aqiqah [Muslim birth ceremony], Brit Milah [Jewish birth ceremony])
- Life as a Journey (birth, adolescence, marriage, death)

8 Who is God? Where do people look for God?

Suggested areas of study include:

- What are the attributes of God(s) (students' views)?
- Symbols (what do images of God symbolise?)
- Evidence versus faith (evil and suffering– various activities)
- Looking for God (how do people find, see and experience God in the world today?)
- Conclusion of opinions (student discussions)



9 Expression of faith/faith in action

Suggested areas of study include:

- What is worship? (Worship is any act pleasing to God – therefore, how do religious people express worship in everyday life?)
- Key religious teaching (love, service, good deeds, forgiveness, community cohesion)
- Prayer (What is it? Types of prayer)
- Charity (religious charities – projects, guest speakers, long term versus short term aid)
- Love (golden rule, types of love)

10 Rights and Responsibilities

Suggested areas of study include:

- What are rights and responsibilities? (Entitlement, rights of children etc.)
- Is everybody entitled to human rights? (e.g. unborn babies, criminals, asylum seekers, refugees)
- Should animals have rights? (Hunting, animal experimentation, eating, entertainment etc.)
- What are our responsibilities? (e.g. adults voting, welfare state)
- What are the responsibilities of religious people? (to love, serve, express the teaching of their faith,

11 Ultimate Truths and the Mysterious

Suggested areas of study include:

- Life after death (group work to find similarities and differences between various religions)
- What happens when you die? (group work e.g. diamond 9 – about heaven and hell, life after death)
- Near death experiences (paranormal)

12 Peace and Conflict

Suggested areas of study include:

- Justice (what is justice?)
- Forgiveness (Is the world a fair place?)
- War (why wars happen and the cost e.g. a case study – Middle East etc.)
- Nuclear weapons (can Christians support them?)
- Can religious people fight? (Just war, holy war, pacifism)

13 Crime/Punishment/Justice

Suggested areas of study include:

- Can people punish? (Should we leave it to God?)
- Can a person of faith support capital punishment? (Is God the only person who can take life?)
- Should people of faith forgive any crime? (Religious people who have forgiven eg Jesus, Gandhi etc.)



3.7 Religious Education 14-19

Throughout this phase, students analyse and interpret a wide range of religious, philosophical and ethical concepts in increasing depth. They investigate issues of diversity within and between religions and the ways in which religion and spirituality are expressed in philosophy, ethics, science and the arts. They expand and balance their evaluations of the impact of religions on individuals, communities and societies, locally, nationally and globally. They understand the importance of inter-faith dialogue and how religion contributes to community cohesion, recognising both the strengths and concerns people have regarding the roles of religion in the world. 14-19 religious education (RE) emphasises interpretation of religion and the ways people find meaning in their lives.

RE 14-19: Knowledge, Skills and Understanding

Learning about religion: (AT1)

Pupils should be taught to:

- a. investigate, study and interpret significant religious, philosophical and moral issues including the study of religious and spiritual experience, in the light of their own sense of identity, experience and commitments
- b. think rigorously, present coherent, widely informed and detailed arguments about beliefs, ethics, values and issues, which enrich other disciplines and specialist areas of study, drawing well substantiated conclusions
- c. develop their understanding of the principal methods by which religions and spirituality are studied
- d. draw upon, interpret and evaluate the rich and varied forms of creative expression in religious life
- e. use specialist vocabulary, to evaluate critically both the power and limitations of religious language.

Learning from religion: (AT2)

Pupils should be taught to:

- a. reflect on, express and justify their own opinions in the light of their learning about religion and their study of religious, philosophical, moral and spiritual questions
- b. develop their own values and attitudes, to recognise their rights and responsibilities, in the light of their learning about religion
- c. relate their learning in religious education to the wider world by gaining a sense of personal autonomy as preparation for adult life
- d. develop skills useful in a wide range of careers and in adult life generally, especially those skills involved in critical enquiry, creative problem-solving, and communication through a variety of media.



Religious Education 14-19

What should schools do?

Schools should provide RE to every student in accordance with legal requirements. RE is a statutory subject for all registered pupils, including students in the school sixth form, except those withdrawn by their parents. It is not a requirement in colleges of further education but must be made available in colleges to students aged 16-19 who wish to take it. RE in Barnsley must be taught according to the requirements of the Barnsley Local Agreed Syllabus (LAS).

Nationally accredited courses - such as GCSE full course, short course, or certificates of achievement, in religious studies fulfil the requirements of this syllabus. Whilst 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 RE accredited. This can be

through courses leading to qualifications with the title Religious Studies (RS), and / or other approved courses that require the study of religion and ethics.

Schools are to provide:

- a. for all students 14-16 at least one course in RE or RS leading to a qualification approved under Section 96*.
- b. for all students 16-19 at least one course in RE or RS leading to a qualification approved under Section 96, that represents a progression from learning in 14-16 RE.

Sixth Form Colleges should make available the possibility to study an appropriate accredited course in RE or RS, that represent progression from their learning in 14-16 RE.

How can schools fulfil their requirements to provide RE to all registered students?

1. Schools should provide a continuity of provision of RE from Key Stage 3 for all students, that is progressive and rigorous. Schools can make this possible by providing access to discrete courses or units leading to qualifications that meet legal requirements regarding the study of the Christian faith, and/or other principal religions, and/or other world-views or philosophies, within the context of a plural society.
2. All courses should provide opportunities within and beyond school for learning that involves first-hand experiences and activities of people, places and events (eg the local area, places of worship and community activities, public meetings, and places of employment, education, training or recreation). Students will have different experiences of RE according to the courses chosen.

Note: *Section 96 of the Learning and Skills Act 2000. This requires maintained schools to provide only qualifications approved by the Secretary of State.



4.1 Attainment targets and assessment of Religious Education

The Attainment targets for Religious Education

The attainment targets for Religious Education (RE) set out the knowledge, skills and understanding that pupils of different abilities and maturities are expected to have by the end of Key Stages 1, 2 and 3.

As with other NC subjects, RE requires an assessment system in line with individual school systems. Each year outcome describes the types and range of performance that pupils working at that age should characteristically demonstrate.

The key indicators of attainment in RE are contained in Attainment Target 1 (AT1) (Learning about religion) and Attainment Target 2 (AT2) (Learning from religion).

Learning about religion Includes enquiry into and investigation of the nature of religion, its key beliefs and teachings, 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' application skills, 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.

Examples of age-related expectations in RE (KS 1 and 2)

These expectations are a statutory part of the Barnsley syllabus in so far as it sets the expectations to which teachers are strongly recommended to work and define the progression in learning that RE teaching envisages.

The age-related expectations provide the basis to make judgements about pupils' performance in Key Stages 1 and 2.

		In the Foundation Stage children are expected to meet the Early Learning Goals. At Key Stages 1 and 2 each year group has set age-related expectations. These can be assessed by using percentages of a specific year group's expectations on the scale on the left-hand side At Key Stages 3 and 4 students are assessed (from year 7) using criteria matched to the RE GCSE examining board which the school has decided to use. The assessment systems used in Barnsley Secondary Schools therefore vary from school to school.
Emerging Working towards age related expectations	0-50%	
Secured Working at age related expectations	50%-80%	Examining boards commonly used include Edexcel, AQA, WJEC, Eduqas and OCR. Edexcel and AQA are currently the most commonly used in Barnsley. Some of our Secondary Schools are using a grading system from Year 7 onwards.
Mastered Working above age related expectations	80%-100%	

Attainment at the end of a key stage

In deciding on a pupil's attainment at the end of a key stage, teachers should judge which description (Emerging/Secured/Mastered) best fits the pupil's performance. General reporting regulations mean that

schools must report to parents annually on the child's 'progress and attainment' regarding subjects of the curriculum' and RE is included in this general requirement. The use of age-related expectations for this report is a matter for schools.

The expectations for AT1 **Learning about religion** refer to how pupils develop their knowledge, skills and understanding with reference to:

- beliefs and teachings
- practices and ways of life
- forms of expression.

The expectations for AT2 **Learning from religion** refer to how pupils, in the light of their learning about religion, express their responses and insights regarding questions and issues about:

- Identity and belonging
- values and commitments
- meaning, purpose and truth



4.2 Age related expectations for the Barnsley Local Agreed Syllabus

Assessment of Religious Education

Assessing the achievements of pupils in RE in ways that are manageable, fair and valid are one of the keyways in which quality learning in the subject can be developed. This section of the syllabus draws together the advice and requirements of the Agreed Syllabus Conference about the standards set, and how to achieve them. But the section does not stand alone: the whole syllabus reflects these standards through the teaching and learning intentions which are established.

Assessment for learning in Religious Education

The key purposes of assessment in RE in the Barnsley Local Agreed Syllabus are all concerned with learning rather than comparability. Good practice in assessment for learning uses a range of techniques to make sure that teachers' assessment work has a positive impact on pupils' standards of achievement. These techniques include:

- careful questioning strategies
- task setting that connects with teaching
- sharing objectives with learners in ways that point clearly to progress
- target marking - telling pupils what they need to do to improve
- task setting that energises learning rather than merely asking for replication
- the use of feedback strategies that help pupils improve
- self-assessment
- peer assessment

In RE, there is often a huge workload of marking and assessment - some primary teachers have only an hour a week for RE and some secondary teachers see over 500 pupils in a week. This makes it vital that assessment by the teacher is economical with time and connects clearly to improving learning.

The following tables are examples of age-related expectations for each year group. It is suggested that each outcome is met three times during an academic year. An outcome is only considered met and recorded if a pupil has a secure knowledge of that outcome.

Once a pupil meets the outcome three times it can be counted as 10% towards a final percentage grade. The percentage grade can be emerging/secured/mastered as outlined on Pages 36-38. Each year group has ten outcomes to save valuable teacher time in arriving at a final percentage at the end of the academic year.

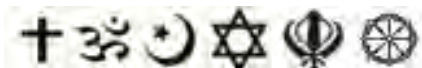
The grids are designed to be attached to the back of a pupil's RE book to inform the teacher and pupil and the information transferred to an End of Year Assessment statement (see page 39).

The age-related expectation tables following are only examples and teachers will see how they might be adapted to different curriculum content or age groups and to different religions. Teachers could seek to generate their own 'I can' statements.

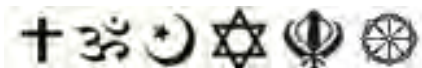
The Attainment and Assessment of Religious Education section of the Barnsley Local Agreed Syllabus was updated in 2016 and reviewed in 2025.

Many thanks to:

Sarah Lees – Athersley South Primary School, Rachel Steele – Royston St John the Baptist VA Primary School, to all the schools who have contributed photographs and Roger Holmes – Adviser to SACRE.



Year 1 age related expectations I can...				%
AT1: Use some religious words and phrases to recognise and name features of religious life and practice.				
Recall a religious story.				
Recognise religious symbols.				
Identify how a Christian would express religious faith.				
Identify how another world religion would express religious faith.				
AT2: Describe how I feel at different times of the day.				
Name something that I find interesting.				
Ask a question about 'why' something happens.				
Talk about something I care about.				
Talk about something that worries me.				



Year 2 age related expectations I can...				%
AT1: Recall religious stories and symbols applied in everyday life.				
Suggest a meaning behind a religious story.				
Use some religious words and phrases to identify the importance of religious faith.				
Identify two similarities in Christianity and another world religion.				
Identify a difference between Christianity and another world religion.				
AT2: Ask and respond sensitively to my peers' questions about their experiences and feelings.				
Answer questions appropriately about my experiences and feelings.				
Create my own question that is difficult to answer (eg How many stars in the sky?).				
Identify 3 things that I think are good (eg kindness, consideration for others).				
Identify 3 things that are wrong (eg hurting others, being unkind).				



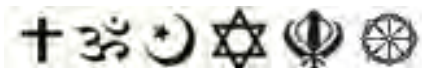
Year 3 age related expectations I can...				%
AT1: Describe three things Christians believe in and say what difference the beliefs make at Christmas.				
Identify three main things another world religion believes in.				
Describe some symbols of belonging that Christians and another world religion use when they worship.				
Recognise and describe three similarities between a Christian festival and another world religion festival.				
List four differences between two different places of worship, answer and discuss the question 'What is the purpose of a sacred place?'				
AT2: Ask good questions of my own about why worshippers choose to attend places of worship.				
Write my reflections on two religious values: how would my school change if we all lived by these values?				
Suggest answers a religious person might give to questions about their practice of giving to charity (eg Christian Aid and Muslims giving money or alms at Zakat).				
Prepare a reflection on the way religious festivals matter (eg resurrection at Easter and Hajj) making a link to what matters to me.				
Make a link between my own values and another religious value (eg caring for the sick and elderly).				



Year 4 age related expectations I can...				%
AT1: Show my understanding of similarities and differences between two world religions				
Show understanding of belonging to a religion.				
Consider how children in at least two religions would be preparing for a significant religious life events (e.g. confirmation, bar mitzvah) or a life event in later life (e.g. marriage).				
Suggest what difference worship makes to life.				
Make a link between a piece of Christian music and a Bible text which inspired it.				
AT2: Describe something I find inspiring in a poem, painting or design.				
Explain how religious quotations could be inspiring.				
Ask some questions and suggest some answers about how the Bible influences Christians, and what influences me.				
Suggest some things people do to find peace, stillness and rest (including practices of worship) and some things I do.				
Make a link between religious leaders I have studied and the kind of person I like to 'follow.' Compare my answers thoughtfully with someone else's answers.				



Year 5 age related expectations I can...				%
AT1: Identify similarities and differences in views about God between Christianity and another world religion.				
Show that I understand how a Christian story (eg the Parable of the Good Samaritan) can have an impact on Christians today.				
Show that I understand why a pilgrimage is different from a holiday and describe what pilgrims hope for on their way to a religious site (eg Makkah/Iona).				
Describe and link up Christian beliefs with Christian behaviour eg belief in God as a creator linked to 'green' practice.				
Describe how two contemporary religious leaders have inspired their followers to make a difference in their community.				
AT2: Identify a religious view on peace and conflict.				
Identify inspirational Christians and explain why and how they were inspired to work for equality eg Mother Teresa and Martin Luther King Jr.				
Describe my vision of an inspiring community.				
Create a statement of my own beliefs about God and human values referring to ideas from another religion I have studied.				
Express how art forms suggest religious views.				



Year 6 age related expectations I can...				%
AT1: Explain how Christians and another world religion share some ideas about God, recognising that they are different too.				
Explain the impacts of the ways a religious charity (eg Christian Aid or Islamic Relief) put religious teaching into action in a world of poverty.				
Recognise something unique in each of three world religions which have been studied throughout school and suggest why each religion spends time in silence and stillness.				
Recognise similarities and differences between two branches of Christianity.				
Suggest reasons why some scientists see religion as a problem, but others see it as a partner.				
AT2: Suggest some religious views on peace and conflict, relating the ideas to my own life.				
Devise four good reasons about what makes a leader worth following.				
Give my views on the fact that the top 1% wealthiest people own more than the combined 99% of the world's population.				
Explain two influences that sometimes make people tell lies and two influences that encourage truthfulness.				
Refer to any world religion text or quotation and give my own response to their belief about God showing respect towards other beliefs.				



Year 1 age related expectations I can...				%
AT1: Use some religious words and phrases to recognise and name features of religious life and practice	✓	✓		
Recalling a religious story	✓			
Recognise religious symbols	✓			
Identify how a Christian would express religious faith	✓			
Identify how another world religion would express religious faith	✓			
AT2: Describe how I feel at different times of the day	✓			
Name something that I find interesting	✓	✓	✓	10%
Ask a question about 'why' something happens	✓			
Talk about something I care about	✓	✓	✓	10%
Talk about something that worries me	✓	✓	✓	10%

An example of EMERGING (0% - 50%) (Working towards age-related expectations).



Year 3 age related expectations I can...				%
AT1: Describe three things' Christians believe in and say what difference the beliefs make at Christmas.	✓	✓	✓	10%
Identify three main things another world religion believes in.	✓	✓		
Describe some symbols of belonging that Christians and another world religion use when they worship.	✓	✓	✓	10%
Recognise and describe three similarities between a Christian festival and another world religion festival.	✓	✓	✓	10%
List four differences between two different places of worship, answer and discuss the question 'What is the purpose of a sacred place?'	✓	✓	✓	10%
AT2: Ask good questions of my own about why worshippers choose to attend places of worship.	✓	✓	✓	10%
Write my reflections on two religious values: how would my school change if we all lived by these values?	✓	✓		
Suggest answers a religious person might give to questions about their practice of giving to charity (eg Christian Aid and Muslims giving money or alms at Zakat).	✓	✓		
Prepare a reflection on the way religious festivals matter (eg resurrection at Easter and Hajj) making a link to what matters to me.	✓	✓		
Make a link between my own values and another religious value (eg caring for the sick and elderly).	✓			

An example of SECURED (50%+ - 80%) (Working at age related expectations)



Year 6 age related expectations I can...				%
AT1: Explain how Christians and another world religion share some ideas about God, recognising that they are different too.	✓	✓	✓	10%
Explain the impacts of the ways a religious charity (eg Christian Aid or Islamic Relief) put religious teaching into action in a world of poverty.	✓	✓	✓	10%
Recognise something unique in each of three world religions which have been studied throughout school and suggest why each religion spends time in silence and stillness.	✓	✓		
Recognise similarities and differences between two branches of Christianity.	✓	✓	✓	10%
Suggest reasons why some scientists see religion as a problem, but others see it as a partner.	✓	✓		
AT2: Suggest some religious views on peace and conflict, relating the ideas to my own life.	✓	✓	✓	10%
Devise four good reasons about what makes a leader worth following.	✓	✓	✓	10%
Give my views on the fact that the top 1% wealthiest people own more than the combined 99% of the world's population.	✓	✓	✓	10%
Explain two influences that sometimes make people tell lies and two influences that encourage truthfulness.	✓	✓	✓	10%
Refer to any world religion text or quotation and give my own response to their belief about God showing respect towards other beliefs.	✓	✓	✓	10%

An example of MASTERED (80% + - 100%) (Working above age-related expectations)



Example – Year 3 End of year assessment

Student name	AT1: I can					AT2: I can					
	Describe three things Christians believe in and say what difference the beliefs make at Christmas	Identify three main things another world religion believes in	Describe some symbols of belonging that Christians and another world religion use when they worship	Recognise and describe three similarities between a Christian festival and another world religion festival	List four differences between two different places of worship, answer and discuss the question 'What is the purpose of a sacred place?'	Ask good questions of my own about why worshippers choose to attend places of worship	Write my reflections on the values of two religions: how would my school change if we all lived by these values?	Suggest answers a religious person might give to questions about their practice of giving to charity (eg Christian Aid and Muslims giving money or alms at Zakat)	Prepare a reflection on the way religious festivals matter (eg resurrection at Easter and Hajj) making a link to what matters to me	Make a link between my own values and another religious value (eg caring for the sick and elderly)	
Nicola Adams	3	2	3	3	3	3	2	2	2	1	50%+ S
Alistair Brownlee	2	1	1	2	1	1	3	1	3	3	30%+ E
Jade Jones	3	3	2	3	2	3	3	3	3	3	80%+ M
Jason Kenny	1	2	1	1	1	2	3	2	3	2	20%+ E
Adam Peaty	3	2	2	3	3	3	3	2	1	1	50%+ S
Laura Trott	3	2	3	3	3	3	2	3	3	3	80%+ M

The numerical system informs the Y4 teacher of each student's level of understanding for each statement. Highlighting will enable teachers to target areas of weakness and inform planning.

4.4 Assessment in the Early Years Foundation Stage (EYFS)

The Early Learning Goals for the areas of learning which are most closely related to children's learning in religious education can be found on pages 41 and 45. identified below. The achievement of these Early Learning Goals demonstrates that the child has achieved the expected level of development by the end of the Reception year. This achievement is recorded as part of the EYFS Profile, which is relayed to the Local Authority and DfE and reported annually to parents.

The primary purpose of the EYFS Profile assessment is to support a successful transition from the EYFS to year 1. The report states that a child is at an Emerging or Expected level of development.



Royston St John the Baptist CE (VA)
Primary School

Communication and Language

Communication and language in RE involve:

Children listening attentively and responding to stories being read to them from a variety of religions during whole class and small group discussions; being able to offer their own ideas, thoughts, feelings and explanations about why things might happen or what they have heard using full sentences; being exposed to a language rich RE environment in order to effectively build their language skills.*

NB Further explanations relating to the above and following pages and can be found in:

*"Early Years Foundation Stage Profile Handbook" Nov 2024 and

"Development Matters for the Early Years Foundation Stage (EYFS)" Sept 2023

Attainment and assessment in Religious Education

Early Learning Goals*

Most closely related to children's learning in religious education and all three of the themes- 'My World,' 'Special Times' and 'Special Places' p50 – 55.

These can be achieved at any point during the Early Years Foundation Stage and measured at the end of the Reception year by means of the EYFS Profile.

Personal, Social and Emotional Development

Children at the expected level of development will:

- Show an understanding of their own feelings and those of others and begin to regulate their behaviour accordingly.
- Give focused attention to what the teacher says, responding appropriately even when engaged in activity, and show an ability to follow instructions involving several ideas or actions.
- Explain the reasons for rules, know right from wrong and try to behave accordingly.
- Work and play cooperatively and take turns with others.
- Form positive attachments to adults and friendships with peers.
- Show sensitivity to their own and to others' needs. *

Personal, Social and Emotional Development in RE involves:

Making time to get to know each child and their family, including their family history, culture, likes and dislikes.

Help the children to see themselves as unique and valuable individuals in society. Invite family members into school to talk about who they are and which cultural groups they belong to*



A Scarecrow's Wedding.
Worsborough Common
Primary School

*Development Matters for the Early Years Foundation Stage (EYFS)" Sept 2023

Literacy

Comprehension

Children at the expected level of development will:

- Demonstrate understanding of what has been read to them by retelling stories and narratives using their own words and recently introduced vocabulary.
- Anticipate, where appropriate, key events in stories.
- Use and understand recently introduced vocabulary during discussions about stories, non-fiction, rhymes, poems and during role-play. *

Literacy in RE involves:

It being crucial for children to develop a lifelong love of reading which only develops when adults talk to children about the world around them and the books they read with them. There are many simple stories from the world religions which can help children to develop their understanding. *

*Development Matters for the early years foundation stage (EYFS) Sept 2023.

Worsborough Common Primary School



Royston St John the Baptist C.E. (VA) Primary School



St Mary's Academies' Trust
– Non uniform Day



Understanding the World in RE involves:

- Guiding children to make sense of their physical world and their community, personal experiences from visiting places of worship and meeting a variety of faith leaders; understanding some similarities and differences between different religious and cultural communities in Barnsley.
- Developing the children's understanding that some places are special to different members of their community. Name some places of worship in their local community and talk about what happens there. Allowing children to talk about their own experiences where possible.
- Through discussion supporting children to recognise that people of different beliefs celebrate special times in different ways. Discuss different special times throughout the year and how they are celebrated. Talk about the similarities and differences between them drawing on the children's own knowledge and experiences.
- During discussions allow children time to talk about members of their immediate family and community. Talk about different types of people they may come across, for example, police officers, hairdressers, doctors, faith leaders etc. Invite some of these individuals / groups into settings to talk about their role in the community and the rules they follow.
- Enriching and extending children's vocabulary to support their understanding of the world around them.

A visit from the Archdeacon - Reverend Canon Julie Upton to Hoyland Common Primary School.



Hannukah.
Holy Trinity Primary Church of
England Primary school

Expressive Arts and Design

Creating with Materials

Children at the expected level of development will:

- Make use of props and materials when role playing characters in narratives and stories

Being Imaginative and Expressive

Children at the expected level of development will:

- Invent, adapt and recount narratives and stories with peers and their teacher.
- Sing a range of well-known nursery rhymes, songs and hymns. *

*Early Years Foundation Stage Profile Handbook – Nov 2024

Dance.

Royston St John the Baptist CE(VA)Primary School



Expressive arts and design in RE involve:

Appreciating that there are different styles of design and artistic creativity in the world religions.

Be able to use and explore a variety of materials, tools and techniques, experimenting with colour, design and texture*

*Development Matters for the early years foundation stage (EYFS) Sept 2023.

Hoyland Common Primary School



4.5 Meeting the needs of gifted and talented pupils in Religious Education

Religious Education and the gifted and talented pupil

In speaking of the gifted and talented pupil in Religious Education (RE), we are concerned both with children who have particular gifts or talents in RE and those who are very 'bright' and capable in a more general sense. For some pupils the challenges of RE offer opportunities to express varied interests not addressed in other single subjects. The guidance identifies issues for teachers to consider concerning gifted, talented and most able pupils.

Recognising the gifted and talented in Religious Education

The Identification of the most able pupils in RE should be approached based on distinct ability, skills, competencies and insight.

RE is centrally concerned with ultimate questions, critical thinking, analysis and interpretation and with very complex and multifaceted phenomena and concepts. This provides interest and motivation for the most able. Truth seeking in uncertain fields is hard work and should stimulate the best in the best young minds! Able children in RE can quickly, at an expert level, develop and apply knowledge, understanding, skills and processes of RE (e.g. critical thinking, interpretation, insight, reflection, and synthesis).

Talented and most able pupils have the potential to demonstrate high levels of understanding, insight, discernment, achievement and maturity.

RE provides many opportunities for engagement with stories, symbolism, metaphors and analogy. Links between RE and philosophy with primary and secondary aged pupils are relevant and should attract the interest of many RE specialists. Thinking skills associated with argument, reasoning and logical analysis have a key place in RE achievements. All these skills often involve the use of language and require bringing higher order language skills into the service of RE objectives. Strategies to challenge the most able language users are part of enabling the highest achievement of the talented pupil.

Professor John Hull has a useful Insight into the concept of giftedness in RE and has written about primary aged children's engagement with the highest levels of religious discourse.

"A child in religious education may be thought of as being gifted when that child responds with high interest and outstanding attainment in the areas which are the aims and objectives of RE considered as an educational activity. The giftedness of the child will be as specific to RE as the attainment targets and so on are specific to RE ..."

In the more direct, first order sense, there may also be children who have religious or spiritual gifts, whether these derive from the environment outside school, or whether they represent some kind of original vision. The RE teachers should be aware of such children, and may learn a great deal from them, but it is not the purpose of RE to nurture such children more than the rest ..." (Professor John Hull, Resource, The journal of PCFRE, 17.3, page 6, 1995)

Giftedness in RE might be distinguished from high attainment scoring in other subjects. For example, the child who is gifted with regard to RE might show particular skills of insight, application and discernment, make sense and draw meaning from religious symbols, metaphors and sacred writing at a high level.

A non-religious pupil might also have a gift for RE, showing a high level of skill in religious questioning or arguing.

While the idea of a child gifted in RE may often be related to the educational concept of spiritual development, the concept of 'giftedness' in RE isn't the same as being religiously gifted, as a particular faith community might recognise a child's gifts. Teachers may find it fruitful to consider how giftedness in RE might be similar to giftedness in sport, music, mathematics or poetry, and how it might differ from these.

The concept of the teacher's professional judgement in RE is crucial. Teachers who know their pupils and their work and bring professional talent, expertise and awareness to RE are best placed to identify the most able, the gifted and the talented and then to make appropriate and challenging provision for them.

Provision and progression

The willingness and capacity to take up opportunities for spiritual and moral development is a central aspect of the best work in RE. Teachers need to use their professional judgements sensitively in weighing up pupils' responses to these opportunities. Some of the most effective models for differentiation in the RE curriculum envisage a spiral of revisited concepts, attitudes and skills.

These are understood, applied, linked and evaluated in increasing depth by learners. Such models offer a fruitful avenue for further exploration of how to provide for the most able in RE. Extension, top end differentiation, working beyond age-related expectations, acceleration and provision for the most able are all issues here.

Planning and provision to meet the needs of gifted and talented pupils in Religious Education

The needs of the most able, gifted and talented pupils in RE require pedagogic skills from teachers in RE. Teachers might consider the place of the fourteen strategies given below in their own practice. Are there some which could usefully be developed in your school?

- Use a variety of challenging questioning strategies to enable pupils to explore religious phenomena and question deeply.
- Set extension tasks that avoid mere repetition, or 'extra' work but pursue instead the depth of understanding or reflection
- Use authentic material from inside a faith (eg. prayer sacred text, possibly music, argument or artefacts) to provide a complex stimulus to learning.
- Use carefully planned self- assessment instruments with gifted and talented pupils to involve them in identifying their own learning needs. Such work is most useful if it includes a focus on spiritual development.
- Encourage ambitious work by the most able pupils using target-setting strategies to open their eyes to 'distant horizons.'
- Focus on the interpretation of symbol, metaphor, text or story and the ways in which these stimulate reflection on meaning and discernment.
- Take strategies that challenge the most able, gifted and talented pupils' use of language, both spoken and written, from the general literature and apply these in RE.
- Give pupils access to terminology and a language for the sophisticated handling of religious, spiritual, ethical and philosophical questions, ideas and materials, and giving them opportunities to develop and use that language.
- Focus on application of ideas and learning in new or unfamiliar contexts: "You've learned about how Christian monks live out their vows. Now compare the example of a bhikkhu (monk) in the Way of the Buddha, who chooses to live by the Five Precepts".
- Use the ultimate or fundamental questions that lie below the surface of religious practice to open for learners the ways in which they might learn from religion.
- Provide particular challenges for the most able, gifted and talented pupils with regards to learning from religion
- Be willing to use questions and tasks from key strategies beyond the age of the talented pupil, and to stimulate responses through difficult tasks eg involving argument, analysis and prediction.
- Model RE problem solving/problem centred activities from the 'world class tests' to use with talented pupils, e.g. using inter faith issues or arguments about the value of prayer, or questions about God.
- Encourage expert learners to make connections between their work in RE and other subjects of the curriculum (e.g. with cosmology in physics, worship in music, ethics in PSHE or inequality in geography). Connections with learning beyond the school are a valuable extension so RE learning as well.

Using the Frameworks

In planning for religious education schools may use the six Key Questions of the Barnsley Local Agree Syllabus to support a discrete study of faith or a thematic investigation of a specific question or series of questions.

Please note that the words in bold type are to be found in the faith glossaries and/or in the Biography section at the end of the Glossary.

Biographies are ordered alphabetically by first name due to the different uses of surnames in different cultures across history.



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5.2 Guidance to develop Religious Education in the EYFS

This guidance takes account of the principles of the Curriculum Guidance for the EYFS "Setting the Standards for Learning, Development and Care for Children from birth to five" (EYFS Statutory Framework 2024)

The principles which guide the work of all early years practitioners are grouped into four themes:

- **A Unique Child** - every child is a competent learner from birth who can be resilient, capable, confident and self-assured.*
- **Positive Relationships** - children learn to be strong and independent from a base of loving and secure relationships with parents and/or a key person.*
- **Enabling Environments** - the environment plays a key role in supporting and extending children's development and learning.*
- **Learning and Development** - children develop and learn in different ways and at different rates and all areas of Learning and Development are equally important and inter-connected.*

These four guiding themes work together to underpin effective practice in the delivery of the EYFS. They put the legal requirements into context, and describe how practitioners should support the development, learning and care of young children.*

The EYFS promotes opportunities for children to become aware of themselves and others and to reflect on their experiences and feelings. It helps them to explore and share ideas about beliefs and practices. It encourages children to use their imagination, to observe, to

question, to wonder and to develop an appreciation of the world in which they live.

Included in the above are the Characteristics of effective learning. "The characteristics of learning run through and underpin all the areas of learning and development, representing processes rather than outcomes" (EYFS Profile Handbook 2024).

Characteristics of Effective Learning

- **Playing and exploring – engagement**
Finding out and exploring. Playing with what they know. Being willing to 'have a go.'
- **Active learning - motivation**
Being involved and concentrating. Keeping trying. Enjoying achieving what they set out to do.
- **Creating and thinking critically – thinking**
Having their own ideas Making links. Choosing ways to do things**

Meeting the diverse needs of children

Practitioners should promote positive attitudes to diversity and difference within all children. In doing this they will help them to learn to value different aspects of their own and other people's lives. This includes making sure that all children and families feel included, safe and valued; that all children and adults are treated as individuals and are not discriminated against; and that all children are listened to and respected.*

Practitioners must plan for the needs of children from black and other minority ethnic backgrounds, including those learning English as an additional language, and for the needs of any children with learning difficulties or disabilities. Providers must actively avoid gender stereotyping and must challenge any expression of prejudice or discrimination, by children or adults.*

Assessment

Please see section 4.4, 4.5 & 5.2

Delivery of Themes 1, 2, 3

The activities have been designed to build upon the experience of the child. This will vary between and within settings. Whilst many of the activities will support a developing knowledge and understanding of the Christian faith, it is anticipated that practitioners will adapt the activities to support an introduction and developing awareness, knowledge and understanding of other faiths as and when appropriate. E.g. replacing references to church with mosque or synagogue and figures such as Mary and Joseph with Rama and Sita.

The following pages on the themes:

1. My World
2. Special Times
3. Special Places are included as illustrative material to support effective planning and provision for religious education in the EYFS.

NB * EYFS Statutory Framework (2024)

**Development Matters in the Early Years Foundation Stage (2023)

Early Years Foundation Stage:

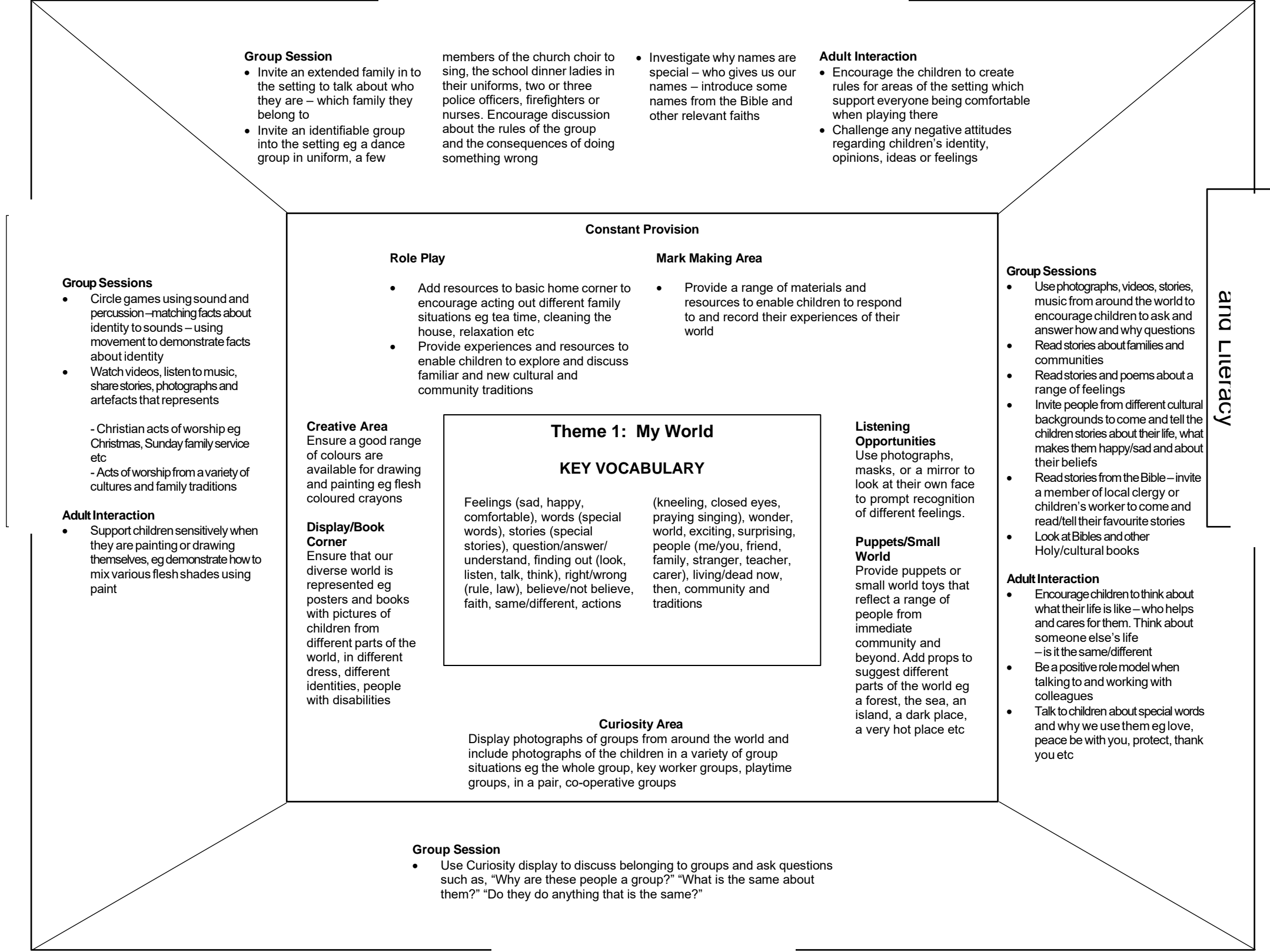
Theme 1 - My World



Hoyland Common Primary School



Developing a Religious Education Curriculum



Early Years Foundation Stage:

Theme 2 - Special Times



New Life

Joseph Locke Primary School



Suggestions for adult interaction, adult initiated experience and activities

Communication, Language and Literacy

- Using curiosity table arrange objects, photographs, artefacts and pictures linked to a special time such as baptism. Encourage children to think about what makes an occasion 'special' eg do babies/people get baptised everyday, what happens at a baptism, who is there?

Barnsley Local Agreed Syllabus

Early Years Foundation Stage:

Theme 3 - Special Places



Joseph Locke Primary School Visit



Personal, Social and Emotional Development

Suggestions for adult interaction, adult initiated experience and activities

Expressive Arts and Design

Communication, Language & Literacy

Group Session

- Read stories, poems or ask an adult to describe 'my special place' – encourage responses using all the senses

Adult Interaction

- Adult model empathy for different ideas, preferences when talking about special places

Group Sessions

- Explore examples of colour, texture used in places of worship eg tapestry, vestments, altar-cloths, architecture such as windows, carvings etc – do they tell a story? Mix some of the colours together eg purple, make a group collage using a range of materials
- Discuss paintings by famous artists who have contributed to places of worship, such as *Leonardo or *Michelangelo
- Provide dough, clay for children to create responses to the artefacts they have seen

Adult Interaction

- Model skills such as paper folding and cutting, threading needles etc
- Participating in children's imaginative play linked to Special Places

Constant Provision

Outside Play

- Following discussion about, 'my special place' provide resources for children to create a special place eg a tent with decorations, drapes and cushions, an identical area under some bushes, very large cardboard boxes and paints etc, an old boat, a willow structure, a bench.

Creative Area

- Provide ribbon, special fabrics, gold thread and large needles or bodkins, buttons, foils etc to encourage representation of objects seen in places of worship
- Provide materials and tools for children to explore use of shapes to create pictures linked to places to worship eg the seating, a window, a mosaic design etc

Theme 3: Special Places
KEY VOCABULARY

Special (places, buildings, areas), object (artefact, statue, pictures, paintings), group meeting (gathering together), worship (sing, dance, pray, prayer), listen (quiet/noisy, think, be still), belief (same/different), comfortable, place of worship (church/chapel) Community and traditions

Role Play

- Provide resources for children to create a special place

Curiosity Area

- Link a display of photographs of 'special places' in the world, including the natural world and buildings, to artefacts that children can handle

Construction Area

- Provide photographs of a variety of places of worship that represent a range of building materials. Use artefacts or provide photographs. Ensure children feel free to spend time on a construction and know they can borrow resources from other areas to complete models

Mark Making and Craft Area

- Provide a range of tools and resources to encourage children to express their understanding of Special Places

Sand Tray

- Provide a range of tools to make symbols in the wet sand – add small pebbles, marbles to provide variety

Group Sessions

- Children bring in photographs/ artefacts etc reflecting a special place within their experience to discuss similarities and differences
- Share images of special places/buildings from around the world and a range of faiths

Adult Interaction

- Model and explain representation of symbols

Group

- Use how and why questions to talk about their meaning and explore why a place is special
- Look at photographs of places of worship, identify shapes and how they are used
- Look at use of decorative tiling such as mosaic

Group Session

- Visit a local place of worship – ask a member of the faith community to be on hand to answer questions and draw attention to hidden treasures. Don't forget to explore any outside area if possible – talk about how people get to the place of worship, why there is a bell etc

Adult interaction

- Adult to play alongside eg become the vicar or parent bringing child to church service etc. Model handling of artefacts on curiosity table – draw children's attention to picture of special places in the world when creating their own special place. Model appropriate behaviour when visiting places of worship
- Demonstrate tolerance of different views when talking about places of worship and contents
- Help children to verbalise their plans when building models – encouraging developing use of appropriate vocabulary

- Ask questions such as: how big will your place of worship be, why, what will happen there, what will people need, how did all the things get here, can you see something old, can you see something new?

Understanding the World



Christian Faith

Key Stage 1

Key Question 1: Why are these words special?

Most pupils are expected to:

- Show awareness of the **Bible** as a special book for Christians
 - Learn to name **Jesus** and some other key figures in Christianity
- Hear and respond to stories about God from the Christian **Bible**

Suggested areas of study

- Hear some stories of **Jesus'** life, and some stories **Jesus** told. Talk about what they mean and why they are special
- Look at **Old Testament** stories which explore the ideas that God created, cares for and loves people: eg creation, the baby **Moses, Samuel**

Links and suggested activities

- Retell or dramatise a story from Jesus' life eg Jesus' birth
- Retell or dramatise a story which shows how God cares for and loves people

Skills and attitudes

- Interpretation
- Reflection
- Appreciation and wonder
- Understanding of a different faith
- P4C

Cross curricular links

- English
- Drama
- PSHE
- Art
- SMSC

Websites and Publications

- Useful Christian websites (KS1, 2 and 3) please see page 63
- Useful Christian publications (KS1, 2 and 3) please see page 79
- Acronyms used within this section – please see page 63



Christian Faith

Key Stage 1

Key Question 2: Why are some places special?

Most pupils are expected to:

- Show an awareness that some places are special including some places that are special to them
- Recognise that some places are special for Christians including **church, chapel** ...
- Show an awareness that a **church**/Christian place of worship is used for gathering, worshipping and celebrating together including during festivals
- Show an awareness of some special items, furniture used in **churches/other** Christian places of worship

Suggested areas of study

- Talk about special places which they visit with their family, and special places where they go to be alone eg to think or to find peace and quiet.
Suggest why these places are special, talk about what these places mean to them
- Recognise what a Christian place of worship looks like inside and out and how this reflects that it is a Christian place of worship
- Ask questions about what takes place inside a **church** and other Christian places of worship
- Respond sensitively to expectations about how to behave in a place of worship eg quietly, with respect, with reverence if appropriate
- Identify special features that may be found in a Christian place of worship eg **Altar, Pulpit, Chalice**, stained-glass windows, spire and suggest meanings for some of these features

Links and suggested activities

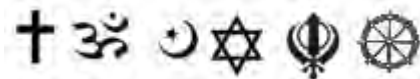
- Bring in photographs or draw their own special places and draw their own face in this place, conveying the emotions they feel there. Talk about why these places are special eg feelings and memories connected with them and what happens there
- Create a display of special places
- Watch a video about a **church** and its activities or visit a **church** and interview a vicar, minister, church worker or other Christian - visit a **church's** interactive website
- Visit a **church**/Christian place of worship, and find a quiet place to be still in. Write feelings poems or senses poems about the experience
- Link with Key Question 4 'Special Times'
- Experience relaxation and reflection techniques using candles, Christian music, incense
 - Look at special items found in a Christian place of worship and ask questions about how they are used
 - Draw a special object, found in a Christian place of worship and suggest its meaning for Christians
- Make models of Christian places of worship and draw and name the key features
 - Look at pictures of different Christian places of worship and focus on their shape, patterns, interior and exterior. Ask questions about what makes each building recognisable as a Christian place of worship

Skills and attitudes

- Evaluation
- Listening
- Reflection
- Investigation
- Understanding of a different faith
- P4C

Cross curricular links

- Art
- English
- PSHE
- ICT
- History
- Geography



Christian Faith

Key Stage 1

Key Question 3: How can faith contribute to Community Cohesion?

Most pupils are expected to:

- Show awareness of how the teachings of **Jesus** influence the ways in which Christians live and look for evidence of Christianity in the local community eg **churches**, charity shops, graveyards, place names, history, war memorials with scripture/prayers
- Identify some of the key Christian values which influence how Christians live their lives
- Begin to recognise that Christians express their faith through the way they treat others, eg engaging in charity work
- Begin to recognise how Christian's worship God

Suggested areas of study

- Suggest meaning in stories about **Jesus** which show him helping and caring for others
- identify features in their local environment which show a Christian presence or influence
- Talk about key Christian values eg
 - Caring for and thinking about others
 - Co-operating with others
 - Loving and being loved
 - Forgiving and being forgiven
 - Telling the truth
 - Keeping promises
 - Being honest
 - Loving the sad and unpopular
- Think about Christian giving and people who help us
- Choose songs and prayers that reflect your own feelings

Links and suggested activities

- Explore a story about **Jesus** which shows him helping and caring for others eg - the healing of Jairus' daughter (Mark 5:21-43)
- Ask questions and respond sensitively to these stories through:
 - Songs and actions
 - Role play identifying and talking about characters' actions
- Mark local **places of Christian worship** on a map of the area
 - Go for a walk to find evidence of Christian faith eg war memorials, charity shops, **places of Christian worship**
- Explore the life of a famous Christian whose life has been influenced by ***Jesus'** teaching, and recognise the values of this person
- Use the internet to find out about the local and global work of a Christian charity eg Cafod; Traid Craft; Christian Aid; Save the Children, Samaritan's Purse (shoeboxes at **Christmas**) or Children's Society (Christingle)
- Invite local charity representatives to talk about their work and its Christian background
- Read some children's prayers which are about saying thank you and saying sorry
 - Make up their own prayers for a Christian to use



Christian Faith

Key Stage 1

Key Question 3 contd: **How can faith contribute to Community Cohesion?**

Most pupils are expected to:

- Identify some of the feelings associated with worship for Christians, and recognise similar feelings of their own
- Identify rules and begin to recognise why we have them eg
 - At home
 - At school
 - In our community

Suggested areas of study

- Identify some songs, which might be sung in Collective Worship or in a Christian place of Worship
- Talk about ways in which, as individuals and as a class, they care for each other, and recognise and reflect on their own actions and behaviour

Links and suggested activities

- Create or choose music to accompany a special event and create dance or movement to go with it. Talk about how this feels and recognise that music in worship helps Christians to have certain feelings
- Identify and record classroom codes of behaviour
 - Identify promises they have made and kept or broken
 - Recognise times when they have felt let down and talk about what it might mean to forgive

Skills and attitudes

- Interpretation
- Research
- Evaluation
- Understanding of a different faith
- P4C
- British Values

Cross curricular links

- ICT
- PSHE
- Geography
- Drama
- Music
- English
- Citizenship
- SMSC



Christian Faith

Key Stage 1

Key Question 4: Why are some times special?

Most pupils are expected to:

- Recognise that some times of the year are special to Christians
- Identify with some of the feelings Christians have at these times through responding to their own experiences of special times

Suggested areas of study

- Identify the way in which some festivals are celebrated eg
 - **Christmas**
 - **Easter**
 - Harvest
- Identify and suggest the meaning of some Christian festivals and family customs associated with these times

Links and suggested activities

- Talk about their own special times eg a holiday, a special visit, and draw and write about these
 - Learn about the stories behind special times for Christians. Express their meaning for Christians through e.g.
 - Artwork
 - Role play and music
 - Making cards
 - Playing seasonal games
 - Making seasonal food
- Find out about:
 - What happens in Christian places of worship at these times?
 - What happens in some families at these times?

Skills and attitudes

- Reflection
- Interpretation
- Understanding of a different faith
- P4C

Cross curricular links

- Design and Technology
- English
- Drama
- History
- PSHE
- Art
- SMSC



Christian Faith

Key Stage 1

Key Question 5: What can be learnt from the lives' of significant people of faith?

Most pupils are expected to:

- Begin to recognise that Christians learn from special people at Christian places of worship eg a **vicar, priest** or **minister**, youth or children's leaders, as well as from friends and family, who are also Christians
- Recognise that some roles give people an important place in a group
- Respond sensitively to the ways in which some people have special roles and set an example to Christians about how they could live

Suggested areas of study

- Identify the people who are special to them eg people who:
 - Offer help and advice
 - Can be turned to and relied on
 - Teach by their own example
 - Have authorityThese people could include family members, teachers, friends, people met through hobbies or at a place of worship
- Show awareness of why these people are special and how this is expressed and responded to
 - Suggest why key people might be important to Christians
- Respond sensitively to different ways in which this is expressed in Christianity eg special clothes for a priest or minister, listening to sermons, respectful behaviour, special titles

Links and suggested activities

- Show photos or draw pictures of the people who are special to them, making a display
 - Talk about why these people are special eg remembering something which has been learned from them, and how this is marked
- Invite a special person such as a headteacher or governor to talk about their role
 - Look at pictures of important people in Christianity eg.
 - **Priest**
 - **Bishop**
 - The saint a local **Church** is named after
 - Talk about what these figures do and why they are important to Christians
 - Talk about how Christians show that these people are important
- Invite a local priest or minister or vicar to bring and show special vestments or objects which mark his or her role

Skills and attitudes

- Reflection
- Interpretation
- Understanding of a different faith
- P4C
- British Values

Cross curricular links

- PSHE
- English
- Art
- ICT
- SMSC
- Citizenship



Christian Faith

Key Stage 1

Key Question 6: How do I and others feel about life and the universe around us?

Most pupils are expected to:

- Respond sensitively to Christian ideas about God as creator
- Suggest what the Genesis creation stories might mean for Christians caring for the environment
- Ask questions about the wonder of the natural world and about what makes living things – including themselves – special

Suggested areas of study

- Recognise feelings of awe and wonder in the natural world
- Suggest meanings from the Genesis creation stories
 - Begin to recognise Christian beliefs about God arising from these stories eg
 - God as creator
 - God as caring for all living things
 - God as all-powerful
- Begin to recognise key Christian teaching arising from creation stories eg
 - Equality
 - Responsibility for each other and the environment
 - The natural world as special

Links and suggested activities

- Look at photographs showing examples of natural beauty eg mountains, lakes, forests etc. Look at the picture on the internet taken by the Hubble telescope of events in outer space. Write creatively about the feelings these inspire
 - Go on a nature trail and find natural objects which interest or intrigue to talk about and display.
 - Talk about examples of people spoiling natural features of the world, and look at the work of an environmental agency eg Greenpeace
- Watch a video of the Genesis creation stories and create drama or artwork based on it
 - Talk about what creation stories tell Christians about God and about people and the world
- Invite a parent to bring their new baby to meet the class. They could talk about what 'the miracle of birth' means to them
 - Read a fictional book such as 'You are Very Special' by Su Box and talk about its message: What makes 'me special? What makes you special? What makes you special?'
 - Explore a sense of self through writing 10 sentences starting 'I am....'

Skills and attitudes

- Reflection
- Interpretation
- Awe and wonder
- P4C

Cross curricular links

- Science
- PSHE
- English
- Drama
- Art
- ICT
- SMSC



Christian Faith

Key Stages 1, 2 and 3

Useful websites

A Google search **BBC Bitesize Christianity** accesses the following:

- KS1 Religious Education – Christianity pictorial class clips (baptism, parables etc).
- KS2 Religious Studies – Learner guides, class clips (What is Lent etc).
- KS3 Religious Studies – Morals, ethics and philosophy, Science and religion etc.
- GCSE Religious Studies – students can choose the exam specification that matches the one studied.

A Google search **Facts for Kids Christianity** accesses the following websites:

- Christianity facts for kids – kids.kiddle.co – includes basic facts (Worship, History, Types of Christianity etc).
- Christianity for Kids – primary homework help.co.uk basic facts – (Who are Christians? What do Christians believe? What are the Christian symbols? etc).
- Christian Facts – softschools.com – interesting Christian facts.
- Christianity for KS1 and KS2 children – Christian facts, timeline etc.

Other useful websites include:

- True Tube (various Christian resources) www.truetube.co.uk
- Barnabas in Schools – creative arts-based RE days, Collective Worship etc. Also teacher Inset sessions. www.barnabasinschools.org.uk
- Twinkl (account required) – Christianity teaching resources for KS1 and KS2.
- RE Today (Various resources) www.shop.retoday.org.uk

NB Websites above correct at time of publication

Acronyms used within this section:

ICT	– Information and Communication Technology
DT	– Design Technology
P4C	– Philosophy for Children
SMSC	– Spiritual, Moral, Social and Cultural Development
PSHE	– Personal, Social and Health Education



Christian Faith

Key Stage 2

Key Question 1: **Why** are these words special?

Most pupils are expected to:

- Suggest how stories from the **Bible** might be used by Christians to explain some of life's questions
- Describe where the Bible comes from
 - Describe the impact of the **Bible** on Christians

Suggested areas of study

- Recognise that the **Bible** is a 'library' of books written at different times by different people, and that some of the accounts in it convey important Christian beliefs
- Make links between the events and people which appear in the **Bible** and consider the Christian view that it is a record of human faith and God's intervention in human history

Links and suggested activities

- Create timelines marking key dates and events in the history of the **Bible**
 - Look at different translations
 - Explore the role of monks and monasteries
 - Look at the impact of the first printing press
 - Talk about the **Bible** as a library
 - Talk about their own favourite books and stories and why these feel important
 - Look at artwork connected with the **Bible** eg 'the Lindisfarne **Gospels**', icons, Celtic decorative designs etc
 - Make their own decorated manuscript for a passage from the **Bible**, and design a front plate to incorporate symbols which give clues to its content
- Watch a video or read some stories from the **Bible**, describe their impact on Christian belief eg
 - The story of **Abraham** and the concept of 'covenant' or agreement between God and people (Genesis 11-25)
 - The story of **Moses** and the belief that God saves (book of Exodus)
 - The story of **Jesus** and the belief that God is loving like a parent (**Gospels**)

Skills and attitudes

- Interpretation
- Enquiry
- Understanding of a different faith
- P4G

Cross curricular links

- Art
- History
- English

Websites and Publications

- Useful Christian websites (KS1, 2 and 3) please see page 63
- Useful Christian publications (KS1, 2 and 3) please see page 79
- Acronyms used within this section – please see page 63



Christian Faith

Key Stage 2

Key Question 2: Why are some places special?

Most pupils are expected to:

- Suggest why:
 - Some places are special
 - The **Christian place of worship** is a special place for Christians

- Describe the impact of special places on Christians and what inspires and influences Christians as they gather to worship and celebrate

- Use religious vocabulary to explain why these places are special for Christians and show understanding of some of the artefacts used in Christian worship

Suggested areas of study

- Make links between the internal and external features of different **Christian places of worship** in the locality, describing the similarities and differences
 - Describe the similarities and differences between old and new styles of Christian buildings, using local examples wherever possible

- Describe what inspires those who go to a **Christian place of worship** and those who lead
 - Suggest answers to questions about the way Christians worship eg Why do you think Christians kneel to pray?

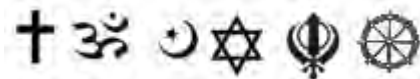
- Make links between a place's history and Christian feelings about the place today
- Use religious vocabulary to show understanding of key artefacts and objects used in some Christian worship eg
 - **Altar** or communion table
 - Processional cross
 - Vestments
 - Candles as a symbol of light
 - Musical instruments such as the organ, guitars, music groups and choirs

Links and suggested activities

- Make models of churches from two different **denominations**, or draw a ground plan, labelling and describing the key similarities and differences
 - Talk and write about how an empty room could be shared by two different Christian **denominations** for worship and what changes or adaptations might each **denomination** want to make?
 - Look at Internet images of **places of worship** from around the world, in different cultures. Describe their similarities and differences and suggest why these might be

- Devise a questionnaire to discover why people go to a **Christian place of worship** and what their favourite aspects of worship are

- Look at pictures and a map and find out about the story behind a place which is special for many Christians:
 - Lindisfarne (Holy Island)
 - Iona
 - Canterbury
 - Walsingham
 - York
 - Lourdes
 - Jerusalem
 - Bethlehem
- Imagine they are a Christian visiting this place, and write creatively about how they feel, what they can see and what the experience means
- Use artefacts found in Christian worship as the basis for reflective work on the feelings these might inspire in Christians eg a variety of crosses and the messages and beliefs they convey
 - Listen to a variety of Christian music from different traditions and cultures, describing how each might inspire Christians



Christian Faith

Key Stage 2

Key Question 2 contd: **Why are some places special?**

Skills and Attitudes

- Interpretation
- Understanding of a different faith
- P4C
- Awe and wonder

Cross curricular links

- Art
- DT
- English
- Geography
- PSHE
- SMSC



Christian Faith

Key Stage 2

Key Question 3: How can faith contribute to Community Cohesion?

Most pupils are expected to:

- Describe the impact of some of **Jesus'** teaching on Christians today and how Christians demonstrate their belief in God
- Suggest how **Christian places of worship** care for people in need.
- Describe ways in which Christianity reaches beyond home and **Christian places of worship** into the community eg through charity work
- Make reference to the way different Christian denominations in their area express themselves

Suggested areas of study

- Make links between **Jesus'** ethical teaching and the way in which Christians try to live
- Make links between Christian beliefs about loving others and the work of Christians with those in need
- Investigate how **Christian places of worship** show care for their members and the wider community eg through community activities such as:
 - Carer and toddler groups
 - Children's & Youth groups
 - Uniformed Groups (Scouting, Guiding, Boys Brigade, Girl's Brigade)
 - Luncheon Clubs
 - 'Drop In' Centres
- Refer to different Christian denominations in their locality to give examples of different forms of Christian expression

Links and suggested activities

- Watch a video or read about **Jesus'** teaching and explore its meaning through eg
 - Role play and drama
 - Artwork
 - Creative writing
 - Music
- Describe incidents and experiences of their own in which **Jesus'** teaching could have had an impact
- Talk about any 'good deeds' or community work pupils may have been involved in. What was involved and how did they feel?
 - Talk about the facilities for people which enrich community life and what difference these facilities make - they could write imaginatively about a town in which no one is provided for, and write about 'My ideal town' in which a sense of community thrives
 - Design a poster for a **Christian place of worship** called 'St Perfects', advertising the things this **Christian place of worship** does for the local community
- Conduct a case study of the community work of two local **Christian places of worship** of different **denominations**, researching, using interviews with clergy, notice boards, newsletters and websites. How else is the building used



Christian Faith

Key Stage 2

Key Question 3 contd: **How can faith contribute to Community Cohesion?**

Skills and attitudes

- Interpretation
- Analysis
- Investigation
- Understanding of a different faith
- P4C
- British Values

Cross curricular links

- ICT
- Art
- Drama
- Music
- PSHE
- English
- Geography
- Citizenship



Christian Faith

Key Stage 2

Key Question 4: Why are some times special?

Most pupils are expected to:

- Develop their understanding of major Christian festivals
- Know there is a pattern to the Church's year and identify the major Christian festivals
- Know and comment on some different ways in which Christians celebrate important festivals
- Sequence the events of Holy Week
- Demonstrate some awareness of other significant festivals

Suggested areas of study

- Important events in the pupils' year and why they are special
- Remembering and celebrating Jesus: key events in Jesus' life – their links with major Christian festivals
- **The nativity Cycle:**
Celebrating Advent
Advent Carols, ring, candle
Celebrating Christmas
Local celebrations, celebrating Christmas in other countries
Different types of Christmas services, what happens, the symbolism, the customs and the stories behind them (e.g. St Nicholas)
Epiphany. The Wise Men
- **The Easter Cycle:**
Lent – preparation for Easter
Holy Week – the events, the ways in which they are commemorated/celebrated by the Christian Church
- Palm Sunday
- Maundy Thursday, its link with celebrating Jesus' last meal (The Passover), through Communion/Good Friday/Easter Day
- Ascension
- Pentecost

Links and suggested activities

- Talk about the significance of a special event in the year
- Design and produce a Christian calendar illustrating the major festivals and their link with events in the Christian story
- Illustrate or make a display of some symbols associated with Advent and describe what they represent
- Describe how Christmas is celebrated in another country
- Write about the visit of the Magi, from the perspective of one of the Wise Men
- Make a diary of Holy Week
- Use picture or drama or 'Godly Play' to explore the emotions and responses of characters in the Easter story
- Use drama to illustrate the stories

Skills and attitudes

- Interpretation
- Investigation
- Understanding of a different faith

Cross curricular links

- English
- Geography
- Drama
- Art
- DT
- SMSC



Christian Faith

Key Stage 2

Key Question 5: What can be learnt from the lives of significant people of faith?

Most pupils are expected to:

- Describe the impact of key figures in Christianity
- Make links between these people and good leadership today

Suggested areas of study

- Describe the influence and impact of **Jesus** and Saint **Paul**
- Make links between these figures and the influence they have had on more recent Christian leaders and inspiring people.

Links and suggested activities

- Talk about any life-changing experiences of their own and read about the conversion and work of Saint **Paul**
- Talk about what makes a good and inspiring leader and about the qualities **Jesus** showed. Who do they admire and why?
 - Find out about the work of other key Christian figures and explore how they were influenced by **Jesus**, and what sort of qualities they possessed eg.
 - Rev'd **James Hudson Taylor**
 - Dr **Thomas Barnardo**
 - **Mother Teresa of Calcutta**
 - **George Fox**
 - Rev'd **John Wesley**
 - Rev'd **Charles Wesley**
 - **William Wilberforce**, MP
 - **Elizabeth Fry**
 - Famous **Quaker** families (Rowntree, Fry, Cadbury, Barclay, Lloyd etc).

Skills and attitudes

- Analysis
- Interpretation
- P4C
- Understanding of a different faith
- British Values

Cross curricular links

- History
- PSHE
- English
- ICT
- Citizenship



Christian Faith

Key Stage 2

Key Question 6: **How do I and others feel about life and the universe around us?**

Most pupils are expected to:

- Identify some questions which are difficult to answer
- Understand the role of story and metaphor in exploring difficult questions
- Suggest answers to some difficult questions about life and the universe

Suggested areas of study

- Identify some ultimate questions e.g.
 - Does God exist?
 - Why do bad things happen to good people?
 - What happens when we die?
 - What is the purpose of life?
- Suggest answers to some of these questions based on their own experience and beliefs
- Make links between these questions and some Christian beliefs which offer a response
- What is Man's responsibility for the care of our planet and the effects of Global warming

Links and suggested activities

- Think of questions beginning with 'why?' which are difficult to answer and talk about some of their own responses and experiences
- Read some stories which address some of these questions and talk about how they feel eg.
 - Badger's Parting Gifts by Susan Varley. (death and bereavement)
 - The Next Place by Warren Hanson (afterlife)
 - When the world was New by Alicia Gracia de Lynam (beginnings)
 - Stories to Make You Think by Heather Butler (Christian teaching linked to challenging life experiences of children)
- Find out what answers Christians might give to some of these questions and make posters with words and pictures to convey a Christian view of life and the universe

Skills and attitudes

- Analysis
- Interpretation
- Awe and wonder
- Understanding of a different faith
- P4C

Cross curricular links

- Art
- English
- PSHE
- ICT
- SMSC



Christian Faith

Key Stage 3

Key Question 1: Why are these words special?

Most pupils are expected to:

- Give informed accounts of how the **Bible** has developed
- Evaluate the impact of different versions of the **Bible** on people's lives
- Explain how different Christians use and interpret the **Bible**

Suggested areas of study

- Explain some reasons for the similarities and differences between the **Gospels** eg the oral tradition, the sources used by the authors of the **Gospels** and the audiences for whom they were written
- Explain the impact of the discovery of fragments of early scrolls as evidence of dating and accuracy
- Nag Hammadi and Dead Sea Scrolls and their impact on evidencing Biblical stories.
 - Evaluate various versions of the **Bible** and how language differs so much
- Express insights into different ways in which Christians interpret the **Bible** eg liberal, conservative, literal, and different ways in which it is used eg ethical discernment, personal prayer, stories which convey the tenets of the faith

Links and suggested activities

- Produce a dust jacket for a **Bible** using key information studies
 - Develop a publicity campaign (eg posters, adverts on video camera) to introduce a new version of the **Bible** onto the market. How will we sell it to a Christian, an agnostic, and a member of another faith?
- Use websites to compare a passage from different versions. Students to write their own passage in 'their' language eg text language, Barnsley slang etc
- Interview a Christian eg a visiting member of the clergy or youth leader about what the **Bible** means to them
 - Look at different ways of interpreting a biblical text and discuss which is liberal, conservative, literal

Skills and attitudes

- Application
- Expression
- Interpretation
- Evaluation
- Philosophy

Cross curricular links

- History
- English
- ICT
- Citizenship
- Geography
- Art

Websites and Publications

- Useful Christian websites (KS1, 2 and 3) please see page 63
- Useful Christian publications (KS1, 2 and 3) please see page 79
- Acronyms used within this section – please see page 63



Christian Faith

Key Stage 3

Key Question 2: Why are some places special?

Most pupils are expected to:

- Explain why Christians go on pilgrimages or go on retreats, and express insights into the sort of experiences these offer
- Know the differences and similarities between different styles of Christian worship eg traditional such as some Anglican churches, and modern styles eg Pentecostal
- Give informed accounts of the features of **churches** of different **denominations**, and express insights into the significance of these features

Suggested areas of study

- Explain the impact of key places of pilgrimage for Christians eg
 - Lindisfarne (Holy Island)
 - Iona
 - Canterbury
 - Walsingham
 - York
 - Knock
 - Lourdes
 - Jerusalem
 - Bethlehem
- NB: Care should be taken to use examples which are different from those pupils may have covered at Key Stage 2*
- Express insights into the experiences Christians may have during a pilgrimage or retreat
 - Research a range of denominations and find out about their style of worship
 - Research different Christian **churches**, local or online, evaluate the different ways in which they are used and express insights into the features which aid worship and create an atmosphere in each case

Links and suggested activities

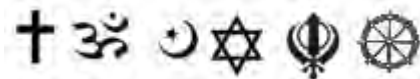
- Watch a video or interview a Christian who has visited a place which is sacred for Christians.
 - Look at pictures of two places and talk about what happened there and how the atmosphere is enhanced today
 - Interview a Christian who has been on a retreat
- Meet/interview a member(s) from different denominations.
- Use worship CDs to compare styles of worship
- Use excerpts of preaching CDs to compare styles
- Use of video excerpts from services
- Creation of leaflets inviting people to church and telling them what it is like
- Write a letter to a friend imagining you have visited a place of worship and explain what the experience was like
- Visit three very different local churches and experience the atmosphere in each, identifying features which help to create this atmosphere (or online tours)
- Create a brief guide to a denomination of your choice and the importance of the key features of that denomination

Skills and Attitudes

- Research
- Analysis
- Interpretation
- Evaluation
- Philosophy

Cross curricular links

- English
- ICT
- History
- Music
- Art
- Geography
- DT



Christian Faith

Key Stage 3

Key Question 3: How can faith contribute to Community Cohesion?

Most pupils are expected to:

- Explain how Christians express their faith at key moments in life ie rites of passage
- Demonstrate insights into ways in which Christians might express their faith in private and in public
- Explain how people's words and actions affect the way people see them and their 'faith'
- Give a critical and evaluative account of Christianity at work in the local/international community

Suggested areas of study

- Explain the significance of Christian rites of passage
- Explain how Christians use some of **Jesus'** teaching to help them to make moral decisions eg
 - The greatest commandment (Matthew 22:34-40; Mark 12:28-31)
 - The **Sermon** on the Mount (Matthew 5-7)
 - **Parables** eg
 - The sheep and the goats (Matthew 25:31-46);
 - Good Samaritan (Luke 10:25-37)
 - The lost sheep (Luke 15:1-7)
 - The prodigal son (Luke 15:11-32)
- Gain insights into the importance of public and private prayer for Christians, including the **Lord's Prayer** as a motivating factor for Christian living
- Explain some key aspects of Christian belief eg
 - The **Trinity**; God as Creator and **Father**; The **Incarnation** in **Jesus**; The work of the **Holy Spirit**.
 - **Credo**s (The Apostles' **Credo** or the **Nicene Creed**)
- Evaluate the work of local **churches** and Christian groups eg **Salvation Army**

Links and suggested activities

- Visit a **Church** or interview a member of the clergy about rites of passage eg **Baptism**, first communion, confirmation, marriage, funerals. Consider which Christian beliefs are being expressed, and how, at these ceremonies. Talk about how they express their own beliefs and values about life through actions and rituals
- Discover what motivates Christians engaged in community work and link this with Christian beliefs and values:
 - How are these being expressed in practice?
 - How do pupils express their own beliefs and values in practical ways?
 - Assess the contribution made by Christian groups to community life eg write creatively about what the area would be like if all the **churches** and Christians disappeared
- Drama of how Christians express their beliefs
- Look at symbols which express some Christian concepts about God and **Jesus**. Talk about how these beliefs might affect a Christian's behaviour eg valuing the environment, seeing something of God in all people
- How do these key beliefs translate into actions? – link to point 2
- Meet representatives from local churches who make a contribution to the community eg a community worker or youth leader
- Find out about the work of a Christian charity or coalition and evaluate how far their work conveys their Christian commitment and values eg
 - Christian Aid; Cafod; Traidcraft; Trade Justice, Make Poverty History; NCH; Jubilee 2000



Christian Faith

Key Stage 3

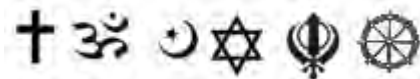
Key Question 3 contd: **How can faith contribute to Community Cohesion?**

Skills and attitudes

- Research
- Interpretation
- Analysis
- Evaluation
- Philosophy
- British Values

Cross curricular links

- Citizenship
- Geography
- ICT
- English
- Drama
- SMSC



Christian Faith

Key Stage 3

Key Question 4: Why are some times special?

Most pupils are expected to:

- Account for the beliefs, customs, events and experiences connected with some times which are significant for Christians eg **Christmas, Lent to Easter** or from **Easter to Ascension** and **Pentecost** considering their importance for believers and as secular celebrations
 - Evaluate the issues of commercialism and charity in connection with these times

Suggested areas of study

- Explain the religious and secular customs related to these times of year, and the original events on which these times are based
 - Express insights into the experiences of Christians at these times and the beliefs which are held and conveyed
 - Consider a range of theological interpretations of these stories eg the **Crucifixion** and **Resurrection** – concepts could include **atonement**, forgiveness, reconciliation, **salvation**

Links and suggested activities

- Interview a Christian about how these times of year are celebrated and why they are significant. Compare this with local secular events and media treatment of these times
 - Find out the meaning of key Christian concepts such as **atonement**, forgiveness, reconciliation, **salvation**, for Christians at **Easter** and for their own lives
- Use DVD (Vicar of Dibley Christmas edition) to discuss the true meaning of Christmas compared to today's secular view
- Use of key media eg The Nativity to investigate Christmas
- Discuss the meaning of Easter and make a model of **Jesus'** tomb
- Set a Lenten task for students to fast for one week as homework

Skills and attitudes

- Research
- Interpretation
- Evaluation
- Application
- Forgiveness
- Philosophy

Cross curricular links

- English
- ICT
- Citizenship
- SMSC
- DT



Christian Faith

Key Stage 3

Key Question 5: What can be learnt from the lives of significant people of faith?

Most pupils are expected to:

- Give an analytical account of the life and work of a key Christian
 - Critically evaluate the contribution of this person to society
- Express insights into why this person might be an inspiration to other Christians

Suggested areas of study

- Find out about the life of one of the following Christians:
 - Rev'd **James Hudson Taylor**
 - Mother **Theresa of Calcutta**
 - Archbishop **Oscar Romero**
 - **Cicely Saunders**
 - **Pope John Paul II**
 - Rev'd Dr **Martin Luther King, Jnr**
 - Archbishop **Desmond Tutu**
 - **John Sentamu**
 - **Nicky Cruz**

- Consider what makes a person inspiring to others, and evaluate the contribution of the person studied to (i) wider society, (ii) Christianity
 - Bono
 - Jane Tomlinson
 - Stacey Orrico
 - Leona Lewis

Any current Christian personality eg Faith Hill, Tom Hanks, Denzel Washington, Tim Tebow.

Links and suggested activities

- Find out about the life of an inspiring Christian and write their obituary or book review about them
 - Create a class memorial to this person, making a display of images, words and items which will remind Christians about their life, work and achievements
- Consider what might make a Christian inspiring to others, and evaluate how far the character studied can be said to be 'inspiring'. Compare their qualities to popular secular heroes and consider the role of faith as a motivating factor for good work

Skills and attitudes

- Research
- Analysis
- Application
- Interpretation
- Philosophy

Cross curricular links

- History
- Citizenship
- English
- Art
- ICT
- SMSC



Christian Faith

Key Stage 3

Key Question 6: How do I and others feel about life and the universe around us?

Most pupils are expected to:

- Interpret some philosophical arguments for and against the existence of God
- Examine their own beliefs about the existence of God, and evaluate the reasons for their point of view
- Evaluate ideas of creation vs evolution

Suggested areas of study

- Learn about some arguments for God's existence, and the criticisms which may be made of them eg
 - The ontological argument
 - The cosmological argument
 - The teleological argument
 - The argument from religious experience
 - Learn about some arguments against God's existence, and the criticisms which may be made of them eg
 - The problem of evil and suffering:
 - natural evil
 - moral evil
- Express their own views on the existence of God, and the reasons they hold these views
- Express their own views on these 'theories' and why they have such views
- Discuss Man's responsibility for caring for our planet and the effects of Global warming

Links and suggested activities

- Create a display of two halves, one using pictures and objects which suggest God might exist, one using pictures and objects which suggest God might not exist
- Find out what some philosophers have said about the existence of God, and what criticisms may be made of their arguments
- Organise a class survey to find out the percentages of atheists, agnostics and theists in the group and hold a class debate about the evidence for and against the existence of God – a good title might be 'We have a beautiful world, so there must be a wonderful God'
- Use internet sources eg YouTube... Louie Giglio – How Great is our God tour (parts 1 to 4/5)
- Darwin – The Origin of Species

Skills and attitudes

- Analysis
- Interpretation
- Evaluation
- Logical thinking
- Philosophy
- Awe and wonder

Cross curricular links

- ICT
- Science
- History
- Art
- English
- SMSC



Christian Faith

Key Stages 1, 2 and 3

Useful publications

- Start-up Religion – Visiting a Church, Belonging, Gifts at Christmas, Celebrating Harvest (KS 1) – Evans Bros Ltd.
- God's Quiet Things (KS 1) – Lion Picture Story.
- Thank you for a drink of water, a loaf of bread, a book to read, a pair of jeans (KS 1/2) – Lion Publications.
- A First Look: GOD, JESUS, THE CHURCH, THE BIBLE (KS 1/2) – Lion Publications.
- The Lord's Prayer explained for children (KS 1/2) – St Andrew Press.
- People of the Bible – Noah and His Ark (7 additional titles KS 1/2) – Franklin Watts Ltd.
- My Life, My Religion – Anglican Curate/Catholic Priest (KS1/2) – Franklin Watts Ltd.
- Stories from Faiths – Noah and the Ark (KS1/2) – QED Publishing.
- The Life of St Andrew, St David, St Francis, St George, St Patrick (KS 2) - Heinemann Library.
- The Lion Story Bible series (52 titles KS2) – Lion Publications.
- Ladybird Bible Books (23 titles KS 2) – Scripture Union/Ladybird.
- Children's Favourite Bible Stories – The Teachings of Jesus, The Life of Jesus, From the Old Testament (KS 2) – Ward Lock Ltd.
- Religious Stories – The Old Testament (KS 2) – Wayland Publications Ltd.
- The Children's Bible (KS 2) – Lion Publications.
- Places of Worship – Catholic Churches, Protestant Churches (KS2) – Heinemann Library.
- Let's Find Out About – Christian Churches (KS 2/3) – Raintree Publications.
- Behind the Scenes Christmas (KS 2/3) – Scripture Union.
- World of Faiths – Christianity (KS 2/3) – QED Publications.
- Celebrating Easter (KS 2/3) – Wayland/Hodder.
- The Life of Jesus (KS 2/3) – DK Publications.
- Discovering Churches (KS 2/3) – Lion Publications.
- Christians, Jesus, How the Bible Came to Us, Our World, Caring for Planet Earth, Growing Up Now (KS 2/3) – Lion Publications.
- Bible World Settlers, Warriors and Kings (KS 2/3) – Lion Publications.
- Living Stories from the Bible – The Early Life of Jesus, Moses, Abraham, Jesus the Teacher (KS 2/3) – Hutchinson Junior Books Ltd.
- Step-Up Religion – How do people express their faith through the arts? (KS 2/3) – Evans Bros Ltd.
- The Good News Bible (KS 2/3) – The Bible Society/Harper Collins.
- Holy Bible – New International Version (KS 2/3) – Hodder and Stoughton.
- New Light Children's Bible (KS 2/3) – Hodder and Stoughton.
- Good News Bible (KS 2/3) – Harper Collins.
- Rainbow Good News Bible (KS 2/3) – Harper Collins/Hamlyn Publications.
- Introducing Religions – Christianity (KS2/3) – Heinemann.
- Storyteller – Christian Stories (KS2/3) – Evans Brothers Ltd.
- Religious Signs and Symbols (KS2/3) – Wayland Publications Ltd.
- A Year of Festivals – Christian Festivals (KS2/3) – Franklin Watts Ltd.
- Religion in Focus – Christianity (KS2/3) – Franklin Watts Ltd.
- Holy Places – The Vatican (KS2/3) – Heinemann Library.
- Religions of the World – Christianity (KS2/3) – Wayland.
- Sacred Texts – The Bible and Christianity (KS2/3) – Evans Brothers Ltd.
- Leeds Diocesan Christianity Scheme
- Understanding Christianity (F/KS1/2/3) – 2 days training (Leeds Diocese) includes detailed document and web access.
- James Hudson Taylor
- DVD – James Hudson Taylor: Called by God into the Heart of the Dragon (60 minute drama/documentary, published 2018) (KS 3).
- Full colour biography of James Hudson Taylor – ISBN 978-1-78259-063-7 website www.cwr.org.uk/shop



VISITING A PLACE OF WORSHIP

CHRISTIAN CHURCH



GENERAL INFORMATION

It is always advisable to:

- Visit a place of worship prior to a class visit, if this is possible
- Prepare pupils as much as possible prior to a visit
- Obtain a risk assessment for the place of worship prior to a class visit
- Check class limits - each place of worship may have a different class limit

Donations

Voluntary donations towards the upkeep of a place of worship are always appreciated.

Contact Details

Contact details for a variety of Interfaith Centres can be found on the LA RE website with recommendations from SACRE/school visits.

Dress Code

The requirements for visiting Churches vary widely. Please check with the individual Church prior to the visit.

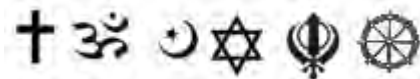
Modest clothing should be worn.

Men/boys - heads should not be covered. Long trousers are required to be worn in some churches. Short trousers worn by younger boys are usually acceptable.

Women/girls - A modest top covering the upper arms is required in some churches. Low necklines and crop tops are generally unacceptable.

Behaviour

- Respect the building as a place of worship. It is regarded as special to the people who worship there
- Mobile phones should be turned off whilst in the building
- Photography is permitted at most times - there may be a small charge. Flash photography is sometimes prohibited
- Alcohol (apart from Communion wine) is not usually allowed to be consumed on the premises
- Smoking is NOT allowed on the premises



Christian Faith Glossary

Unlike the other five world faiths included in this glossary, most of the terms given below are well known 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 New Testament was written in Greek, although many words and passages have their origin in Aramaic. Latin became increasingly the language of the Western Church from the 5th century CE when the Bible was translated into Latin.

Absolution

The pronouncement by a **priest** of the forgiveness of **Sins**.

AD (Anno Domini) [Latin]

In the Year of our Lord. The Christian calendar dates from the estimated date of the birth of ***Jesus Christ**, which is almost certainly slightly out. It is the same as Common Era (**CE**) used in this document.

Advent [Greek]

Coming. The period begins on the fourth Sunday before **Christmas** (or in the **Eastern Orthodox** tradition 40 days before **Christmas**). A time of spiritual preparation for **Christmas**.

Agape [Greek]

The love of God / God's love shared by Christians. **New Testament** word used for fellowship and also the common meal of Christians; also known as the Love Feast. One of four Greek words for love.

Altar

Table used for **Eucharist**, **Mass**, **Lord's Supper**. Some denominations refer to it as **Holy Table** or **Communion Table**.

Anglican

Churches in full communion with the See of Canterbury (The **Anglican** Communion). Their origins and traditions are linked to the Church of England.

Apocalyptic [Greek]

Disclosure / Revelation. (i) Revelatory, of God's present purposes and of the end of the world. (ii) Used of a literary genre, for example, the Book of Revelation and parts of Daniel.

Apocrypha [Greek] *Hidden*

books. Books of the **Old Testament** that are in the Greek but not the Hebrew **Canon**. Some **Churches** recognise the **Apocrypha** as part of the **Old Testament Canon**; in some **Bibles** it appears as a separate section.

Apocryphal New Testament

A modern title for various early Christian books which are non - canonical, including many rediscovered recently.

Apostle [Greek]

One who is sent. (i) Those personally sent out by ***Jesus Christ** to preach the **Gospel**. (ii) Those sent out by the **Church**.

Ascension

The event, 40 days after the **Resurrection**, when ***Jesus** was taken up (ascended) into **Heaven**. (Luke 24:50-52 and Acts 1:1-11).

Ash Wednesday

The first day of **Lent**. In some **Churches**, penitents receive the sign of the cross in ashes on their foreheads.

Assemblies of God
Pentecostal Church
denomination.

Atonement

Reconciliation between God and humanity; restoring a relationship broken by **Sin**.

Baptism [Greek]

Immersion. Rite of Christian initiation involving immersion in, or sprinkling or pouring of, water. A symbol of God's **grace**, entry into the **Church** family, cleansing from **sin**.

Baptist

(i) A member of the **Baptist Church**. (ii) A Christian who practices **Believer's Baptism**.

Baptist Church

Christian **denomination** which grew out of the Anabaptist movement during the **Reformation**.

Baptistry

(i) Building or pool used for **Baptism**, particularly by immersion. (ii) Part of a **church**, where **Baptism** takes place.

BC (Before Christ) [Latin]

Period of history before the estimated birth of **Jesus Christ**. It is the same as Before the Common Era (**BCE**) used in this document.

BCE (Before Common Era)

Commonly used secular and historical reckoning used throughout this syllabus. It matches the Christian **BC**.

**Believer's Baptism**

The **Baptism** of people who have personally accepted and declared '* **Jesus as Lord** and Saviour', being those seen by their **Church** as old enough to understand the meaning of the rite.

Benediction [Latin] *Blessing*.

(i) Given at the end of worship.
(ii) Late afternoon or evening service (usually **Roman Catholic**) including the blessing of the congregation with the consecrated host.

Bible

The sacred text, containing the **Canon** of Scripture, of **Old Testament** and **New Testament**.

Bishop (Bishops)

Overseer of a Diocese or See. Centred on a **Cathedral Church**. One of the **Orders of Ministry**.

Blessed Sacrament

Bread and wine which have been consecrated and set aside for future use (term mainly used in the **Roman Catholic Church**).

Brethren

Christian, Exclusive or Open Brethren are Christian **denominations** which emphasise piety, high moral values, faithfulness to the **Bible** and plural leadership.

Canon [Latin]

Scripture. (i) The accepted books of the **Bible**. The list varies between **denominations**. (ii) An official in a **Cathedral**.

Cathedral

Church at the centre of a diocese and the See of a **Bishop**.

Catholic [Latin]

Universal. (i) Shared beliefs of traditions. (ii) Often used as an abbreviation for the **Roman Catholic Church** and its practices.

CE (Common Era)

Commonly used secular and historical reckoning used throughout this syllabus which was published in 2005 **CE**. It matches the Christian years **AD**.

Chalice

Shared cup used in **Holy Communion / Eucharist**.

Charismatic [Greek] *A free gift*. (i) The spiritual gifts in the **New Testament** and character of some of the actions of the **Early Church**. Listed in Romans 10, 1 Corinthians 12. (ii) A modern movement within the **Church**, emphasising spiritual gifts, such as healing or speaking with tongues.

Chrismation

(i) The **Orthodox** second **Sacrament** of initiation by anointing with chrism (a special oil). Performed at the same time as **Baptism**. (ii) Anointing with oil, for example, for healing or at a coronation.

Christ [Greek]

The anointed one. The same as the Jewish term, **Messiah**. (i) Title 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. (ii) Shorthand term, often used to refer to the person of ***Jesus**.

Christmas [Greek]

Celebration of the anointed one. Festival commemorating the birth of ***Jesus Christ** (25 December, in most **denominations**). The traditional **nativity** story is a combination of fragments taken from the **Gospels**, (Matthew 1:1-2:18; Luke 1:5-2:40. John 1:1-14)

Church (Churches)

(i) The whole community of Christians.
(ii) A particular Christian **denomination**. (iii) A Christian community gathered in a certain place. (iv) The building in which Christian's worship. (v) The **sanctuary** room inside the building where worship normally occurs.

Communion

(i) Free church name for mass.
(ii) Group of like-minded congregations or **denominations**.

Communion Table

See **Altar**.

Confession

Contrition / Penance. (i) One of seven sacraments observed by some **Churches** whose priest confidentially hears a person's confession. (ii) An admission, by a Christian, of wrong- doing. (iii) A particular official statement (or profession) of faith.

Congregationalist

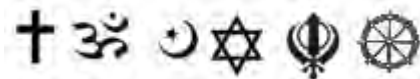
(i) Member of a Christian body which believes that each local **Church** is independent and self-governing under the authority of **Christ**. (ii) A Christian **denomination**.

Consubstantiation

Protestant Doctrine of the **Eucharist**, associated with ***Martin 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 but are not literally transformed.

Councils

Historic meetings at which key issues were debated, such as **Jerusalem** (in Acts 15), Aries (314 **CE**), Nicea (325 **CE**), Carthage (397 and 417 **CE**), Chalcedon (451 **CE**), Lateran (1215 **CE**) Trent (1545-63 **CE**), and **Vatican** (1869-1870 and 1962-1965 **CE**).



Creed (Creeds) [Latin]
Belief. Summary statement of religious beliefs, often recited in worship, especially the Apostles' and **Nicene Creeds**.

Crucifixion
Roman method of executing criminals and traitors by fastening them to a cross until they died of asphyxiation; used in the case of ***Jesus Christ** and many of his followers, such as Saints ***Peter** and ***Andrew**. Used for those who opposed the Romans. It has been stated as the cruelest method of state execution ever used.

Deacons
(i) One of the historic helpers in the **Early Church**, including Saint ***Stephen**, the first Christian martyr (Acts 6-7). (ii) An **order of ministry**. **Deacons** may be transitional, on the way to become a **priest**, or non-transitional, including those in the **Methodist** Diaconal Order.

Denomination
(**Dominations**) Grouping of **churches** with similar foundation and theology under a singular governance.

Disciples
(i) One of the chosen **Twelve** followers of ***Jesus**. (ii) Any follower of the Christian **Gospel**.

Early Church
The followers of ***Jesus** from the time of **Pentecost** (recorded in Acts 2) till at least the conversion of ***Constantine the Great**.

Easter
(i) Central Christian festival which celebrates the **Resurrection** of ***Jesus Christ** from the dead, culminates from **Easter Sunday** and the period following. (ii) Commonly, the period around **Easter**.

Eastern Orthodox
See under **Orthodox**.

Ecumenism (Oikoumene)
Movement within the **Church** towards co-operation and eventual unity.

Elim
Pentecostal Church denomination.

Episcopacy
System of **Church** government which includes the governance by **bishops**.

Epistles [Greek]
Letters. Several such letters from Christian leaders to Christian Churches or individuals, are included in the **New Testament**.

Eucharist
Thanksgiving. A service celebrating the sacrificial death and **Resurrection** of ***Jesus Christ**, using elements of bread and wine. See **Holy Communion**.

Evangelical
Group, or **Church**, placing particular emphasis on the **Gospel** and the scriptures as the sole authority in all matters of faith and conduct.

Evangelist [Greek]
Sharer of Good News. (i) A writer of one of the four **New Testament Gospels**. (ii) A preacher of the Christian **Gospel**.

Father
The first person of the Holy **Trinity**.

Font
Receptacle to hold water used in **Baptism**.

Free Churches
Non-conformist denominations, free from state control (used of about 20 **Church denominations**).

Good Friday
The Friday in **Holy Week**, it commemorates the day ***Jesus** died on the cross.

Gospel [Latin]
Good News. (i) An account of ***Jesus'** life and work. (ii) Account of the of **salvation** in ***Jesus Christ**.

Gospels [Latin]
(i) The four canonical stories of the life of ***Jesus Christ**. (ii) Highly decorative copies made by monks, such as the Lindisfarne **Gospels**.

Grace
(i) The freely given and unmerited favour of God's love for humanity. (ii) Blessing. (iii) Prayer of thanks before or after meals. (iv) 'The Grace' is found in 2 Corinthians 13:14.

Heaven
The place, or state, in which souls will be united with God after death.

Hell
The place, or state, in which souls will be separated from God after death. The popular images are a mix of **Bible** teaching and medieval writings and images.

Holy Communion
Central liturgical service observed by most Churches (see **Eucharist**, **Mass**, **Lord's Supper**, **Liturgy**). Recalls the last meal of ***Jesus** and celebrates his sacrificial and saving death.

Holy Land
The lands in which ***Jesus** ministered (as well as some of the lands of the **Old Testament**). These include modern Israel / Palestine, as well as parts of Jordan, Lebanon, Syria and Egypt.

**Holy Spirit**

The third person of the Holy **Trinity**. 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.

Holy Table

See **Altar**.

Holy Week

The week before **Easter**, when Christians recall the last week of **Jesus'** life on Earth.

Icon (or Ikon) [Greek] *Image*, Painting or mosaic of ***Jesus Christ**, the **Virgin *Mary**, a saint, or a **Church** feast. Used as an aid to devotion, usually in the **Orthodox** tradition.

Iconostasis [Greek] *Image screen*. Screen covered with icons, used in **Eastern Orthodox churches** to separate the **Sanctuary** from the nave.

Incarnation (Incarnate)

(i) The doctrine that God took human form in ***Jesus Christ**.
(ii) The belief that God in **Christ** is active in the **Church** and in the world.

Jesus Christ

The central figure of Christian history and devotion. The second person of the **Trinity**. See ***Jesus**.

Justification by Faith

The doctrine that God forgives ('treats as just') those who repent and believe in ***Jesus** as their Saviour.

Kerygma [Greek]

Teaching. The central message about ***Jesus** proclaimed by the early Christians.

Kyrie [Greek]

0 *Lord*. Addressed to ***Jesus**, as in 'Kyrie eleison' (Lord have mercy).

Lectern

Stand supporting the **Bible**, or similar, often in the shape of an eagle.

Lectionary

List of scriptural passages for systematic reading throughout the year.

Lent

Penitential season. The 40 days (not Sundays) leading up to **Easter** from **Ash Wednesday** to Easter Eve.

Liturgy

(i) Service of worship according to a prescribed ritual, such as Evensong or **Eucharist**. (ii) Term used in the **Orthodox Church** for the **Eucharist**.

Logos [Greek]

Word. Saint. ***John's** term for the pre-existent Word of God, later **Incarnate** as ***Jesus Christ**. (John 1 etc.)

Lord

Title used for ***Jesus** to express his divine lordship over people, time and space.

Lord's Prayer

***Jesus'** key teaching on prayer (Matthew 6:4-13)

Lord's Supper

Alternative term for **Eucharist** in some **Churches** (predominantly **non-conformist**).

Lutheran

A major **Protestant Church** that receives its name from the 16th century **CE** reformer, ***Martin Luther**.

Mass [Greek / Latin]

Celebration. Term for the **Eucharist**, used by the **Roman Catholic** and other **Churches**.

Martyr

Some who is killed directly because of a declaration of faith.

Maundy Thursday

The Thursday in **Holy Week**. It commemorates the Last Supper.

Messiah

See under **Christ**.

Methodist

A Christian who belongs to the **Methodist Church** which came into existence through the work of ***John Wesley** and his brother ***Charles Wesley** in the 18th century **CE**.

Ministry

(i) 'Work' or helping by Christians, undertaken as a response to faith. (ii) Certain skills, abilities or works of Christians. (iii) Those would be appointed to one of the **Orders of Ministry**.

Missal

Book containing words and ceremonial directions for saying **Mass**.

Mother of God

The title given to the **Virgin *Mary**, mainly in the **Orthodox** and **Roman Catholic Churches**. It emphasises the Trinitarian belief that ***Jesus** was truly God. (In this context, God refers to God **Incarnate** as seen in ***Jesus**.)

Nativity

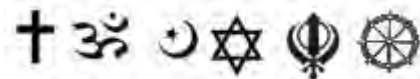
Traditional telling of the stories around the birth of ***Jesus**, often performed in **churches** and schools.

New Testament

The collection of 27 books forming the second section of the **Canon** of Christian Scriptures in the **Bible**.

Nicene Creed

Key statement of Christian faith and doctrine formulated in 325 **CE**.



Non-conformist

Term used to describe Protestant Christian bodies that became separated from the established **Anglican Church** in the 17th and 18th centuries CE.

Old Testament

That part of the **Canon** of Christian Scriptures which the **Church** shares with the Jewish faith, comprising the 39 books covering the **Hebrew Canon**, and in the case of certain denominations, additionally some books of the **Apocrypha**. The first part of the Bible.

Orders of Ministry

The historic ordering of church ministers. It may include **Bishops** (or **Patriarchs**), **priests** and **deacons**.

Ordination

In episcopal **Churches**, 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**.

Orthodox

(i) The **Eastern Orthodox Church** consisting of national Churches (mainly Greek, Russian or Slav), including the ancient Eastern Patriarchates. They hold the common **Orthodox** faith and are in communion with the Patriarchate of Constantinople. They see their history as separate from Rome from 1054 CE.
(ii) Conforming to the creeds sanctioned by the ecumenical **Councils**, for example, Nicaea, Chalcedon.

Palm Sunday

The Sunday before **Easter**, commemorating the entry of ***Jesus** into Jerusalem when crowds waving palm branches acknowledged him.

Parables

Stories with a spiritual (and moral) message, sometimes hidden. This was an important recorded teaching method of ***Jesus**. His **Parables** form some of the most remembered parts of the **New Testament**.

Paraclete [Latin]

Comforter / Advocate. Term used for the **Holy Spirit**.

Parousia

Presence. The Second Coming or return of ***Jesus Christ**.

Passion

The sufferings of ***Jesus Christ**, especially in the time immediately leading up to his **crucifixion**.

Patriarch [Latin]

Father. (i) Title for principal **Eastern Orthodox** bishops.
(ii) Early Israelite leaders such as ***Abraham**, ***Isaac** and ***Jacob**.

Pentecost [Greek]

Fifty Days. The Jewish Feast of Weeks (Shavuot), which comes seven weeks ('fifty days') after Passover (Pesach). On the day of this festival around 30 CE, the followers of ***Jesus** received the gift of the **Holy Spirit**. It is therefore regarded by some as the birthday of the **Church**.

Pentecostal (or Pentecostalist)

(i) A Christian who belongs to a **Church** that emphasises certain gifts which were granted to the first believers on the Day of **Pentecost** (such as the power to heal the sick and speak in tongues). (ii) A Christian **denomination**.

Priest

A servant of the church. Officiates at **Mass (Holy Communion)**. One of the **Orders of Ministry** (see also **Bishops** and **Deacons**).

Pontiff

Bridge. See **Pope**.

Pope [Latin]

Bridge. The **Bishop** of Rome, head of the **Roman Catholic Church**, the largest Christian **denomination**. Also called **Pontiff**.

Presbyterian

(i) A member of a **Church** that is governed by elders or 'presbyters'.
(ii) A group of **denominations** such as the national **Church** of Scotland.

Protestant

That part of the **Church** which became distinct from the **Roman Catholic** and **Orthodox** Churches in the 16th century CE when their members professed (or 'protested' - hence **Protestant**) the centrality of the **Bible** and other beliefs. Members affirm that the **Bible**, under the guidance of the **Holy Spirit**, is the ultimate authority for Christian teaching.

Pulpit

An elevated platform from which **sermons** are preached.

Purgatory

In some traditions, a condition or state in which good souls receive spiritual cleansing after death, in preparation for **heaven**. This is not **Orthodox** teaching.

Quaker

A member of the **Religious Society of Friends** established through the work of ***George Fox** in the 17th century CE.

Reconciliation (Confession)

(i) **Sacrament** of the (Roman) **Catholic Church**, consisting of Contrition, **Confession** of **Sins**, and **Absolution**. (ii) The human process of reconciling Christians with one another.

**Redemption**

Derived from the practice of paying the price of a slave's freedom; and so, the work of ***Jesus Christ** in setting people free through his death.

Reformation

A 16th century **CE** reform movement that led to the formation of **Protestant Churches**. It emphasised the need to recover the initial beliefs and practices of the **Early Church**.

Religious Society of Friends

A Christian **denomination**. See under **Quaker**.

Resurrection

(i) The rising from the dead of ***Jesus Christ** on the third day after the **crucifixion**. (ii) The rising from the dead of believers at the Last Day. (iii) The new, or risen, life of Christians.

Roman Catholic

That largest part of the **Church** owing loyalty to the **Bishop** of Rome, as distinct from **Orthodox** and **Protestant Churches**.

Sacrament

An outward sign of an inward blessing, as in **Baptism** or the **Eucharist**.

Salvation

The key Christian understanding that through acceptance of the gift of the death of ***Jesus Christ** our **sins** are forgiven, and we are reconciled with God.

Salvationist (Salvation Army)

A member of the **Salvation Army** founded in London by Rev'd ***William Booth** and ***Catherine Booth** in the 19th century **CE**.

Sanctification

The process by which a believer is made holy, to become like ***Jesus Christ**.

Sanctuary

(i) Biblically, historically and legally, a place of refuge. (ii) In some traditions the room set aside for worship.

Sermon

Method of teaching. ***Jesus'** most famous is his **Sermon** on the Mount (Matthew 5-7).

Sin (Sins)

(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.

Son

As in **Son** of God, title of ***Jesus**, as second person of the **Holy Trinity**. The term **Son** in a co-equal **Trinity** can be very confusing.

Synoptic [Latin]

Having a common viewpoint. It is applied to the presentation of ***Jesus'** life in the first three **Gospels** of ***Matthew**, ***Mark** and ***Luke** in contrast with that given in the **Gospel** of ***John**.

Tabernacle

(i) A receptacle for the **Blessed Sacrament**, not immediately consumed but set aside or 'reserved' (mainly in **Roman Catholic** and **Eastern Orthodox Churches**). The presence of the consecrated elements is usually signaled by a continuously burning light. (ii) Term used by some **denominations** of their building.

Transubstantiation

Roman Catholic doctrine concerning the **Mass**, defined at the Lateran **Council** of 1215 **CE**, and confirmed at the Council of Trent in 1551 **CE**. This states that in the **Eucharist**, at the words of consecration, the substance of the bread and wine becomes the substance of the Body and Blood of ***Jesus Christ**, and that he is thus present on the **Altar**.

Trinity [Latin]

Three in unity. Three persons in one God. The doctrine of the three-fold nature of God - **Father, Son (*Jesus)** and **Holy Spirit**.

(The) Twelve

The Twelve key **Disciples** or **Apostles** chosen by ***Jesus** to be amongst those who received his teachings direct, sometimes including additional details.

Unction (Sacrament of the Sick)

The anointing with oil of a sick or dying person.

United Reformed Church

A **Church** formed by the union of English Congregationalists with the **Presbyterian Church** of England, and subsequently the Reformed Association of the Churches of Christ.

Virgin

See also **Mother of God**. See ***Mary** in the Biography.

Vatican

The residence of the **Pope** within the city of Rome, and the administrative centre of the **Roman Catholic Church**. The chief building of the **Vatican** is Saint Peter's Basilica, built on the traditional site of Saint ***Peter's** tomb. The Vatican City is the world's smallest nation state and has ambassadors throughout the world.

Whitsun [Old English]

See under **Pentecost**.



Biographical Summaries

The following are brief details of people mentioned in the Syllabus and other examples. The dates of **Old Testament** characters are estimations from calculations of Biblical chronologies against historical dating.

Abraham ("*Father of a Multitude*") (2166 - 1991 **BCE**) **Patriarch**, who received a covenant with God.

Canon *Albert Ernest Sorby (d. 1934 **CE**), Rector of Darfield 1892-1934. Won the Darfield Judgement (1906).

Saint *Andrew (1st century **CE**), Andrew bar-Zebedee fisherman from Capernaum. One of the **Twelve Apostles**. Patron Saint of Scotland. Feast day November 30th. (**Gospels**)

***Catherine Booth** (1829-1890 **CE**), the **Religious Society of Friends**. co-founder of the **Salvation Army** with her husband, ***William Booth**.

***Cecily Saunders** (b. 1918 **CE**), founder of the hospice movement.

The Reverend ***Charles Wesley** (1707- 1788 **CE**), born in nearby Epworth, Lincolnshire, **Anglican priest**, co-founder of the **Methodist** movement. One of the most famous Christian hymn writers.

Saint ***Claire of Assisi** (c. 1194-1253 **CE**), Friend of Saint ***Francis**, she founded an order of nuns now called the 'Poor Glares'. Feast day August 11th.

Sir ***Cliff Richard** (b. 1940 **CE**), Harry Webb rock and roll singer ('the English Elvis') who became a Christian and works with many charities.

***Constantine the Great** (d. 337 **CE**), Roman Emperor who after conversion, ordered the conversion of the Roman Empire, to the Christian faith.

Archbishop ***Desmond Tutu** (b. 1931 **CE**), **Anglican** Archbishop of Cape Town during the end of apartheid and then chaired the national Truth and Reconciliation Commission.

King ***David** ("*Beloved*") (c. 1040-970 **BCE**), King of Israel from whom ***Jesus** descended through **Mary** (and Joseph), which due to the census saw ***Jesus's** birth in ***David's** town, Bethlehem.

***Elizabeth Fry** (1780-1845 **CE**) (nee Gurney), Prisons and social reformer.

Sister ***Frances Dominica** (b.c. 1943 **CE**), Founder of Helen House the world's first Children's hospice, in Oxford.

***George Fox** (1624-1690 **CE**), founder of the **Religious Society of Friends**.

Saint ***Francis of Assisi** (1181-1226 **CE**), Frivolous, rich young man who felt a call from God and began as a wandering preacher, founding a monastic order. The first recorded stigmatic. Well known for his care of animals. **Pope *John Paul II** proclaimed him patron Saint of ecologists. Feast day October 4th.

King ***Henry VIII** (1491-1547 **CE**), King of England (1509 - 1547), whose desire for a divorce caused him to break the English **Church** away from Rome, culminating with the Act of Supremacy (1534) creating the **Anglican Church**.

***Isaac** ("*Laughing*") (b.c. 2066 **BCE**), Son of ***Abraham** and Sarah. A **patriarch**.

***Jacob** ("*Supplanter*") (c. 2006-1859 **BCE**), younger twin son of ***Isaac**. Had 12 sons. Later called Israel ("*One who struggles with God*") (Genesis 25-50).

***Jackie Pullinger** (b. 1944 **CE**), worker with drug addicts in Hong Kong.

The Reverend ***James Hudson-Taylor** (1832-1905 **CE**), Barnsley-born founder of the China Inland Mission.

***Jesus** ("*The LORD saves*") (c. 4 **BCE** - 30 **CE**), **Incarnation** of the Second Person of the **Trinity**. He exercised a ministry of preaching, teaching and miracles in Palestine (Israel). His life, ministry, death and **resurrection** are the key to the Christian faith (**Gospels**).

Saint ***John the Baptist** (1st centuries **BCE & CE**), John bar-Zechariah, forerunner / preacher, cousin of ***Jesus**. Feast day June 24th (**Gospels**).

Saint ***John the Divine** (d. c. 100 **CE**), John bar-Zebedee. **Apostle**. Fisherman. Credited with the writing of a **Gospel**, three **Epistles** and the Book of Revelation. Feast day December 27th. (**Gospels**)

Pope ***John Paul II** (1920-2005 **CE**), Karol Wojtyla, the first Polish priest to lead the **Roman Catholic Church**, the third longest serving and the most widely travelled **Pope** in history.

The Reverend ***John Wesley** (1703-1791 **CE**), born in nearby Epworth, Lincolnshire, **Anglican priest**, from whom the **Methodist Church** emerged. He visited Barnsley on a number of occasions.



The Reverend Dr ***John Wycliffe** (c. 1324-1384 **CE**), born near Richmond, North Yorkshire. Oxford scholar who, in 1382 translated the Bible from Latin into English, the first person to do so.

***Jonathan Edwards** (b. 1966 **CE**), 2000 Olympic Triple jumper gold medalist and broadcaster.

***Judas Iscariot** (1st Century **CE**), **Apostle**, the group's treasurer who betrayed ***Jesus**. (**Gospels**).

***Leonardo da Vinci** (1452-1519 **CE**), Italian Renaissance man. Painter of 'The Last Supper' (1495) and 'Madonna and Child' (1478).

***Ludwig Fauerbach** (1804-1872 **CE**), German philosopher and author of 'The Essence of Christianity' (1841).

Saint ***Luke** (1st Century **CE**), Greek doctor and travelling companion of Saint ***Paul**. Wrote a **Gospel** and a history of the **Early Church**, The Acts of the Apostles. Feast day is October 18th. (**Acts**).

***Martin Luther** (1483-1546 **CE**), German **priest** whose protests against the **Roman Catholic Church** was one of the key factors in the **Protestant Reformation**.

The Reverend Dr. ***Martin Luther King, Jr.**, (1929-1968 **CE**), Assassinated American **Baptist Minister** and Civil Rights activist.

The **Virgin *Mary** (1st centuries **BCE & CE**), Young girl from Nazereth, visited by the Archangel Gabriel and told she would have a child, ***Jesus**, the **Messiah**. (**Gospels**)

Saint ***Mary Magdalene** (1st Century **CE**), Mary of Magdaia. Healed by ***Jesus** (Luke 8:1-2), at the Crucifixion and found the empty tomb (Mark 16:1-9, John 20:11-18) Feast day July 22nd.

Saint ***Matthew** (1st Century **CE**), Levi bar-Alphaeus. Taxcollector. One of the Twelve **Apostles**. Wrote a **Gospel**. Feast day September 21st (**Gospels**).

Saint ***Mark** (1st Century **CE**), John Mark. Travelled with Saint ***Paul** and friend of Saint ***Peter**. Wrote a **Gospel**. Feast day April 15th (Mark 14:51-52, **Acts**).

***Moses** ("**Drawn Out**") (c. 1527-1406 **BCE**) Leader of people of Israel from slavery in Egypt. Received the Ten Commandments (Exodus - Deuteronomy).

***Michelangelo Buonarroti** (1475-1564 **CE**), Renaissance artist. Painted the Sistine Chapel in the **Vatican** (1508-1513, 1536-1541)

***Nicky Cruz** (b. c. 1945 **CE**), reformed murderer and New York gang leader who became an international **evangelist**.

Archbishop ***Oscar Romero** (1917-1980 **CE**), Archbishop of El Salvador, assassinated on the steps of his **cathedral**, for talking about social justice and the **Gospel** of Liberation.

Saint ***Paul** ("Small") (1st century **CE**), Saul of Tarsus, a Pharisee who whilst persecuting the **Early Church** underwent a dramatic conversion. He later became an **Evangelist** and **Apostle**, founding **churches**, writing **epistles** and brought the Christian faith into Europe. (**Acts** and **Epistles**)

Saint ***Peter** ("Rock") (1st century **CE**), Simon bar-Zebedee, Fisherman from Capernaum, One of the Twelve **Apostles**. According to **Roman Catholic** tradition the founding **Pope** (**Gospels**, **Acts** and **Epistles**).

***Roy Castle** (1932-1994 **CE**), entertainer and broadcaster, whose fight against cancer and passive smoking were combined with a sharing of his faith.

***Samuel** ("**The LORD Hears**") (11th century **BCE**), Prophet and Judge. Anointed **David** as King (1 Samuel 1-28).

***Sigmund Freud** (1855-1939 **CE**), 'Father of psychoanalysis' and critic of religion.

Saint ***Stephen** (d.c. 30 **CE**), One of the first **Deacons** of the **Early Church** who was killed for his preaching, becoming the first Christian martyr. Feast day December 26th (**Acts** 6-7).

***Terry Waite** (b. 1939 **CE**), Church Army Officer, who acted as a peace envoy of Robert Runcie, the then Archbishop of Canterbury.

Mother ***Theresa of Calcutta** (1910-1997 **CE**) Agnes Gonxha Bojaxhiu, Albanian born **Roman Catholic** nun who worked amongst the slums of India.

The Reverend Dr. ***Thomas Bowman Stephenson** (1839-1912 **CE**), **Methodist** minister, who founded the National Children's Home (with many current projects in Barnsley) and **Methodist** Diaconal Order (which was based at Ilkley).

Dame *Thora Hird (1911-2003 **CE**), Northern actress and broadcaster.

Dr. ***Thomas Barnardo** (1845-1905 **CE**), Dublin-born children's work founder, who was inspired by ***James Hudson-Taylor**.



The Reverend ***William Booth** (1829-1912 **CE**), London-based **Evangelist** of the **Methodist** New Connexion, who founded the **Salvation Army**.

***William Tyndale** (c. 1494-1536 **CE**), **Protestant** reformer and **Bible** translator, printing his **New Testament** in 1526.

***William Wilberforce** (1759-1833 **CE**), Member of Parliament for Hull and Yorkshire, converted suddenly in 1785, he campaigned for social reforms, particularly the ending of human slavery in Britain with the Abolition Bill (1807).



Hindu Dharma

Key Stage 1

Key Question 1: Why are these words special?

Most pupils will be expected to:

- Show awareness that some books are special
- Identify the **Bhagavad Gita** and the **Ramayana** as books which are special to Hindus
- Ask questions about the child **Krishna** and some stories connected with him

Suggested areas of study

- Recognise that some stories are good to listen to time and time again so that we know them well
- Recognise the **Bhagavad Gita** and the **Ramayana** as special books for Hindus
- Respond to stories about child **Krishna** who was often mischievous but always loved

Links and suggested activities

- Talk about their favourite stories which they enjoy hearing again and again:
 - Why is this?
 - What makes it a good story?
 - Who is their favourite character?
- Look at copies of the **Bhagavad Gita** and the **Ramayana** and hear about the special way Hindus treat them
- Watch a video telling a story about **Krishna** as a child and re-enact the story using Playmobile, or dress up and role play the story themselves
 - Talk about times in their lives when they have been mischievous, or had an adventure, and how this felt

Skills and attitudes

- Appreciation and wonder
- Understanding of a different faith.
- P4C
- British Values

Cross curricular links

- English
- Drama
- PSHE
- Art
- SMSC

Websites/Publications

- Useful Hindu Dharma websites (KS1, 2 and 3) – please see page 111.
- Useful Hindu Dharma publications (KS1, 2 and 3) – please see page 112
- Acronyms used within this section – please see page 111



Hindu Dharma

Key Stage 1

Key Question 2: Why are some places special?

Most pupils will be expected to:

- Show awareness of the Hindu home as a special place for Hindu families
- Identify the home **shrine** as a special place set apart in Hindu celebrations
- Recognise that families often do special things together at home and that in a Hindu family this means worshipping
- Begin to recognise that the **Mandir** (temple) is a special place for Hindus
 - show awareness of some of the things Hindus might do when they visit the **Mandir** (temple)
- Recognise rituals (religious or non-religious) in their own lives

Suggested areas of study

- Discuss some of the important things' families do together at home
- Ask questions about what Hindu families do when they worship at the home **shrine**
- Identify the **shrine** as special to Hindus
- Learn about the **Mandir** (temple) as a special place for Hindus and find out what Hindus do there, and why
- Recognise special routines, rituals and places in their own lives and link this with the **Mandir** (temple) as a special place for Hindus

Links and suggested activities

- Talk about their own families eg where their families came from and where they have relatives, and link this to extended Hindu families (often extended families live in one home)
 - Look at a world map and locate India and UK
- Look at photographs of Hindu **shrines** in homes and find out what they are for and what people do with them
 - watch a video of a Hindu family and their home **shrine**
- Talk about special things they do at home with their family
 - handle some artefacts associated with worship at home.
- Watch a video about Hindu worship at a **Mandir** (temple) and write senses poems about what they might be able to see, hear, smell, taste and feel if they were there
 - look at a variety of pictorial representations of **Mandir** (Hindu temples) noting important features, eg sculpture, colour
 - visit a local **Mandir**
- Talk about any routines or rituals they might have, these might be connected to worship, or they might be simple bedtime routines, morning routines, and so on
 - talk about special places they visit with their family outside their immediate home environment eg a park, a community building, a place of worship
 - Why do they visit their special place?
 - What happens there?



Hindu Dharma

Key Stage 1

Key Question 2 contd: **Why are some places special?**

Skills and attitudes

- Investigation
- Understanding of a different faith
- P4C
- British Values

Cross curricular links

- English (Explanation)
- PSHE
- Art
- DT
- SMSC



Hindu Dharma

Key Stage 1

Key Question 3: How can faith contribute to Community Cohesion?

Most pupils will be expected to:

- Begin to recognise that Hindus' behaviour towards each other is guided by the values and qualities which some Hindu stories identify as important
- Begin to recognise that community celebrations eg festivals, weddings, are an expression of faith
- Recognise celebrations of their own which they enjoy with others, as members of a group

Suggested areas of study

- Ask questions about the life of **Rama** and how it has set an example of behaviour for Hindus
- Show an awareness of some celebrations in the Hindu faith community eg the festival of Janmashtami (**Krishna's** birthday)
- Recognise that family celebrations, e.g. weddings can be a sign of faith
 - Recognise the importance of celebrating special events with others, collectively

Links and suggested activities

- Listen to the story of **Rama** or watch a video. Act parts of it out and list his qualities eg brave, loving
- Listen to stories of how some Hindus celebrate key festivals eg Janmashtami, and look at video extracts and pictures
 - How and why are people celebrating?
 - Talk about times when they have celebrated with others, as part of a group
 - Talk about why celebrations are often public, rather than private, and about how it feels to belong
- Discuss the main features of a Hindu wedding eg clothes, jewellery, and the ceremony
 - Try decorating their own hands, or a picture of hands, in a similar way.
 - Interview a Hindu visitor about any weddings or festivals they have enjoyed

Skills and attitudes

- Investigation
- Understanding of a different faith
- P4C
- British Values

Cross curricular links

- Art
- English
- Drama
- PSHE
- ICT
- SMSC
- Citizenship



Hindu Dharma

Key Stage 1

Key Question 4: Why are some times special?

Most pupils will be expected to:

- Show awareness of some Hindu celebrations and respond thoughtfully to these
- Recognise occasions involving celebrations of friendship or light

Suggested areas of study

- Ask questions about the festival of Raksha Bhandhan when sisters tie on **Rakhi** (decorative thread) on brothers' right wrists, and the festival of **Divali**
- Identify special times in their own lives which celebrate friendship or light

Links and suggested activities

- Make **Rakhi** for friends and talk about why it is important to let people know they are valuable
 - Make rangoli patterns (symmetrical patterns on isometric paper)
- Talk about celebrations children have experienced which involve light e.g. candles on a birthday cake, lights on a Christmas tree, fireworks night. Talk about why light is important
 - Listen to the stories connected with **Divali** (**Lakshmi** and the **Ramayana**) and make divas to decorate the classroom

Skills and attitudes

- Appreciation
- Awe and wonder
- Interpretation
- Explanation
- Understanding of a different faith
- P4C
- British Values

Cross curricular links

- English
- Art
- DT
- Mathematics
- Drama
- SMSC



Hindu Dharma

Key Stage 1

Key Question 5: What can be learnt from the lives of significant people of faith?

Most pupils will be expected to:

- Suggest meanings to be found in the story of **Divali**
- Recognise the significance of some of these themes in their own lives

Suggested areas of study

- Begin to recognise the importance of some of the themes which run through Hindu stories
 - Ask questions about the story of **Divali** and its meaning
- Talk about things in their own experience which correspond to the themes in the story of **Divali**

Links and suggested activities

- Listen to the story of the celebration of **Divali** and look at pictorial representations
 - Act out parts of the story and talk about the attributes of each character:
 - Who is good and who is bad?
 - What makes **Rama** and **Sita** good?
 - How might a Hindu want to be more like **Rama** or **Sita**?
How could we be more like them?
- Make a classroom frieze telling the story, adding words at key points to explain the important themes e.g. 'good wins', **Rama** is brave', **Sita** is loyal'

Skills and attitudes

- Appreciation
- Awe and wonder
- Interpretation
- Application
- Understanding of a different faith
- P4C
- British Values

Cross curricular links

- English (Explanation)
- Drama
- Art
- PSHE
- ICT
- SMSC



Hindu Dharma

Key Stage 1

Key Question 6: **How do I and others feel about life and the universe around us?**

Most pupils will be expected to:

- Recognise the Hindu belief in **Karma** and ask questions about good and bad actions
- Begin to recognise the Hindu belief in reincarnation and the cycle of life
- Show an awareness that people believe different things about life after death

Suggested areas of study

- Identify the difference between good actions and bad actions
- Recognise why doing good actions matters to Hindus
- Show an awareness of Hindu beliefs about the cycle of life and that these are different from most western views

Links and suggested activities

- Discuss scenarios of:
 - Good deeds, eg being helpful, honest, trustworthy and the reward for being good
 - Bad deeds, eg telling lies, stealing and the sanctions associated with them, relating these to the Hindu belief in **Karma** and re-birth
- Design posters which convey Hindu beliefs about the cycle of life, death and rebirth

Skills and attitudes

- Awe and wonder
- Application
- Enquiry
- Understanding of a different faith
- P4C
- British Values

Cross curricular links

- English
- Drama
- PSHE
- Art
- ICT
- SMSC



Hindu Dharma

Key Stage 2

Key Question 1: Why are these words special?

Most pupils will be expected to:

- Describe the impact of sacred stories on Hindus
- Apply the ideas found in Hindu stories to their own life

Suggested areas of study

- Hear some key Hindu stories and describe the ideas and beliefs which they convey, and which matter to Hindus
- Make links between some of these themes and experiences/beliefs of their own

Links and suggested activities

- Read or watch a video of various Hindu stories eg stories about God in different forms:
 - **Ganesha**
 - **Hanuman**
 - The **Avatars** of **Vishnu**
 - stories from the **Ramayana**
 - Select suitable stories to transpose into play scripts or to depict in different art forms
- Talk about the key ideas and beliefs which these stories convey
 - Talk about similar beliefs or experiences of their own.
 - Draw scenes from the stories, matching them with scenes from real life

Skills and attitudes

- Appreciation
- Awe and wonder
- Explanation
- Application
- Understanding of a different faith
- P4C
- British Values

Cross curricular links

- English
- Art
- Drama
- PSHE
- SMSC

Websites/Publications

- Useful Hindu Dharma websites (KS1, 2 and 3) – please see page 111.
- Useful Hindu Dharma publications (KS1, 2 and 3) – please see page 112
- Acronyms used within this section – please see page 111.



Hindu Dharma

Key Stage 2

Key Question 2: Why are some places special?

Most pupils will be expected to:

- Describe the impact of a Mandir (Hindu temple) as a special place for Hindus
- Use their senses to reflect on a Hindu's experience of worship
- Use religious vocabulary to describe some sacred Hindu sites and their history and importance to Hindus

Suggested areas of study

- Investigate the Mandir (Hindu temple) as a special place for Hindus
- Reflect on what Hindus might be experiencing when they worship
- Find out about places of Hindu pilgrimage eg:
 - **Gangotri** (source of the **Ganga**)
 - **Varanasi** (meeting of the three sacred rivers: **Ganga, Yamuna** and **Saraswati**)

Links and suggested activities

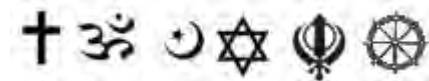
- Visit a **Mandir** (Hindu temple) and / or interview a Hindu about the way they worship at home
 - Draw and describe the use of artefacts used in the **Puja**
- Look at photographs or watch a video of Hindu worship and discuss the involvement of the five senses e.g. bell, lamp, incense, flowers, fruit offerings. Write a 'senses poem' or create sensory displays to convey the experience
- Look at a map of India and trace the major rivers from their source to the mouth
 - Talk about rivers being sacred for Hindus and hear some Hindu stories about **Ganga** (the sacred river Ganges)
 - Look at pictures of places of Hindu pilgrimage and ask questions about what people are doing there

Skills and attitudes

- Appreciation
- Awe and wonder
- Investigation
- Understanding of a different faith
- P4C
- British Values

Cross curricular links

- English
- Art
- Science
- Geography
- DT
- SMSC
- Citizenship



Hindu Dharma

Key Stage 2

Key Question 3: How can faith contribute to Community Cohesion?

Most pupils will be expected to:	Suggested areas of study	Links and suggested activities
<ul style="list-style-type: none"> Describe the Hindu belief of one God in many forms Make links between this belief and how Hindus behave towards each other Apply examples of Hindu behaviour to their own lives Describe some of the points on their own journey of life which might be marked by milestones Describe some Hindu milestones Suggest ways in which children are members of different communities and how this is expressed 	<ul style="list-style-type: none"> Find out about some keyways in which God is described in Hindu Dharma Describe parts of the Bhagavad Gita and its impact on Hindus in terms of belief and behaviour Describe how this might inspire or influence their own behaviour Reflect on important milestones in their own life Describe key events in the life of a Hindu eg <ul style="list-style-type: none"> Birth ceremonies, including the baby's first haircut (Mandan) A wedding Make links between belonging to a community and sharing in the expression of this, using and identifying examples from their own lives 	<ul style="list-style-type: none"> Look at pictorial representations of Brahma the Creator, Shiva the Destroyer and Vishnu the Preserver <ul style="list-style-type: none"> Use books and ICT to find out about and label the symbolic features Discuss some of the key messages of the Bhagavad Gita eg <ul style="list-style-type: none"> Fulfilling purpose of life on earth without any expectations To produce a poster illustrating a specific situation in their own life Make a story map of their own lives Talk about the significance for Hindus of the first haircutting ceremony and/or a wedding ceremony <ul style="list-style-type: none"> Make a Hindu invitation card inviting family members to the occasion, explaining why it is an important time Talk about any groups or communities they belong to and identify ways in which this is expressed eg <ul style="list-style-type: none"> Wearing a uniform Eating together Shared activities Mark on a world map country with a large Hindu population, with reference to areas where natural disasters may have recently occurred. Talk about what it might mean to belong to a global community



Hindu Dharma

Key Stage 2

Key Question 3 contd: **How can faith contribute to Community Cohesion?**

Skills and attitudes

- Investigation
- Application
- Understanding of a different faith
- P4C
- British Values

Cross curricular links

- ICT
- English
- Drama
- Geography
- Art
- SMSC
- Citizenship



Hindu Dharma

Key Stage 2

Key Question 4: Why are some times special?

Most pupils will be expected to:

- Describe the ways in which some Hindu festivals are celebrated and the impact they have on Hindu believers
- Apply these examples of celebration to their own lives and describe what inspires them to celebrate

Suggested areas of study

- Find out about the spring festival of Holi and its impact on Hindu people.
 - Describe what happens at 'Raksha Bandhan' and describe its impact on Hindu brothers and sisters
- Make links between the themes of these festivals and times of celebration in their own lives

Links and suggested activities

- Listen to or watch a video of the story of Prahlad and Narasimha
 - Imagine they are Hindu and write a letter to a friend describing the celebration of Holi eg playing with the coloured powders/water, and why the festival matters
 - Discuss the lifelong importance of Raksha Bandhan for brothers and sisters and the specialness of a Hindu family
- Talk about how these themes might relate to their own lives

Skills and attitudes

- Application
- Understanding of a different faith
- British Values

Cross curricular links

- English (Letter writing)
- Drama (Role Play)
- PSHE
- DT
- Art
- SMSC



Hindu Dharma

Key Stage 2

Key Question 5: What can be learnt from the lives of significant people of faith?

Most pupils will be expected to:

- Describe some aspects of the life and teachings of **Mohandas Gandhi** and describe his impact on Hindus today
- Apply some aspects of **Mohandas Gandhi's** teaching to their own lives and talk about why it might be inspiring

Suggested areas of study

- Find out about **Mohandas Gandhi's** role in the non-violent independence movement
 - Describe the impact of **Mohandas Gandhi's** example and teaching
- Apply some quotes from **Mohandas Gandhi** to their own lives and to situations in the world today, asking questions about what he might do

Links and suggested activities

- Hear stories about **Mohandas Gandhi** or watch a video. Write a report on **Gandhi's** life and main achievements
- Read some quotes by **Mohandas Gandhi** and talk about how they might inspire people today

Skills and attitudes

- Investigation
- Explanation
- Application
- Understanding of a different faith
- P4C
- British Values

Cross curricular links

- English
- History
- PSHE
- ICT
- SMSC



Hindu Dharma

Key Stage 2

Key Question 6: How do I and others feel about life and the universe around us?

Most pupils will be expected to:

- Demonstrate an awareness of some key Hindu beliefs eg
 - **Karma**
 - **Dharma**, through an understanding of the story of the **Mahabharata**
- Describe the impact these beliefs might have on people today: themselves and others

Suggested areas of study

- Describe the story of the '**Mahabharata**' and identify the impact of the story of the battle between two sections of an extended family for Hindus today
- Describe how the themes and messages of the story might be important for others and themselves

Links and suggested activities

- Read or watch a video about some stories from '**Mahabharata**' and discuss the key themes and lessons which might be important to a Hindu, eg
 - The triumph of good over evil.
 - Respect for women
 - The qualities of a good leader; Duty/Right behaviour
 - Re-enact parts of the stories, modernising them and drawing out their meaning for a wider audience, including themselves
- Create collages or friezes depicting some 'turning points in the story, and talk about why these turning points are significant

Skills and attitudes

- Awe and wonder
- Interpretation
- Application
- Understanding of a different faith
- P4C
- British Values

Cross curricular links

- English
- Drama
- ICT
- Art
- PSHE
- SMSC



Hindu Dharma

Key Stage 3

Key Question 1: Why are these words special?

Most pupils will be expected to:

- Express meaningful insights into one story from one of the key books

Suggested areas of study

- Express insights into some of the messages of the **Bhagavad Gita**
- Consider and evaluate the importance of some key Hindu stories for Hindu people and for themselves

Links and suggested activities

- Produce a picture/cartoon strip which would help to tell a story to someone who cannot read, drawing on representations and symbolism in Hindu art
- Talk about a key message from either **Mahabharata** or **Ramayana** and consider its relevance for people's lives today and its impact on Hindus
- Preparation activity: teachers create sentence starters on key words for pupils to create definitions eg Vedas/Shruti/Smriti/

Mahabharata/Krishna/Arjuna

Skills and attitudes

- Evaluation
- Application
- Expression
- Philosophy
- British Values

Cross curricular links

- English
- History
- SMSC

Websites/Publications

- Useful Hindu Dharma websites (KS1, 2 and 3) – please see page 111.
- Useful Hindu Dharma publications (KS1, 2 and 3) – please see page 112
- Acronyms used within this section – please see page 111.



Hindu Dharma

Key Stage 3

Key Question 2: Why are some places special?

Most pupils will be expected to:

- Explain and contextualise why Hindus worship in a **Mandir**
- Interpret some of the key symbols in a **Mandir** or **shrine**
- Express well-informed insights into some key aspects of Hindu worship

Suggested areas of study

- Find out about:
 - where **Mandirs** (Hindu temples) are found
 - objects used/found in a **Mandir**
 - **Mandir** design
 - the types of buildings used in Britain
 - the role of the priest in the **Mandir**
 - the actions of worshippers in **Mandir**
 - symbols: water; deities; food; bells; etc, and other key features and purposes of Hindu worship

Links and suggested activities

- Design a building which would be suitable to use as a **Mandir**
 - make a virtual visit eg Neasden Temple, or visit a local **Mandir**
 - create a booklet to help a non-Hindu find his/her way around a **Mandir** using ICT and explaining key features and practices
 - set up a replica **shrine** in the classroom, labelling the different artefacts and explaining how and why Hindus use them in worship
- The teacher creates a complete crossword (without questions) about **Mandirs**. Pupils add questions that result in the correct answer
- Pupils compare a **Mandir** to other places of worship:
 - look from the outside
 - look from the inside
 - How people show respect
 - Where does prayer take place
 - focal points

Skills and attitudes

- Interpretation
- Evaluation
- Application
- Philosophy
- British Values

Cross curricular links

- English
- ICT
- SMSC
- DT
- Citizenship



Hindu Dharma

Key Stage 3

Key Question 3: How can faith contribute to Community Cohesion?

Most pupils will be expected to:

- Analyse the main beliefs of most Hindus
- Analyse the link between reading sacred texts and living as a Hindu
- Consider the advantages of living in a multi-cultural society

Suggested areas of study

- Interpret Hindu beliefs about:
 - **Brahman**
 - **Samsaras**
 - **Dharma**
 - **Moksha**
- Consider how some Hindus might fulfil their **Dharma** – worship, reading, respect, hospitality
- Evaluate living in a multi-cultural society

Links and suggested activities

- Produce a picture/cartoon strip of the ways to **Moksha** which would help a young person
 - create a board game of Hindu beliefs – and their implication to the believer and others
- Begin to discuss the difference between 'religion' and 'culture', particularly with reference to the role of women, dress and food
- Discuss ways in which Hinduism influenced popular culture e.g. during the festival of Navaratri in many areas of London, Leicester etc there are nine nights of 'garba' and 'raas' dances organised in which people of all races and communities participate. Although it is a Hindu tradition, it is a very good example of community cohesion

Skills and attitudes

- Analysis
- Evaluation
- Application
- Philosophy
- British Values

Cross curricular links

- ICT
- Art
- Citizenship
- English
- SMSC



Hindu Dharma

Key Stage 3

Key Question 4: **Why are some times special?**

Most pupils will be expected to:

- Give informed accounts of some times which are important for Hindus eg New Year
- Explain how these festivals/occasions are celebrated

Suggested areas of study

- Find out about – **Divali** – New Year Festivals
- Evaluate why these times are important to Hindus

Links and suggested activities

- To develop key knowledge by the teacher creating sentences with supplied words to fill in missing gaps
- Design a New Year banner
- Imagine you are a Hindu. Write a letter to a non-Hindu telling how Divali is celebrated and what it means to Hindus

Skills and attitudes

- Evaluation
- Application
- Research
- Empathy
- Philosophy
- British Values

Cross curricular links

- English
- Art
- SMSC



Hindu Dharma

Key Stage 3

Key Question 5: What can be learned from the lives of significant people of faith?

Most pupils will be expected to:

- Give an informed account of the life and main achievements of **Mohandas Gandhi**
- Analyse how **Mohandas Gandhi's** life affected the lives of others and continues to inspire people today
- Analyse how different societies are made up

Suggested areas of study

- Explain **Mohandas Gandhi's** role in the independence of India
- Consider the concepts of non-violent action and **Ahimsa**, then and now
- Express insights into the issue of equality and the Hindu **Varnas**

Links and suggested activities

- Research the work of **Mohandas Gandhi** and write an obituary for him, evaluating his life and achievements and considering what makes a person inspiring to others
- In pairs, plan a campaign to promote equality for all British citizens. State what actions you would take and why
- Learn about **Mohandas Gandhi's** views on **Ahimsa** and the Hindu **Varnas** and write a speech about India in the role as **Mohandas Gandhi** beginning 'I have a dream...'
- Extension link to Martin Luther King

Skills and attitudes

- Analysis
- Evaluation
- Application
- Empathy
- Philosophy
- British Values

Cross curricular links

- History
- ICT
- Citizenship
- English
- SMSC



Hindu Dharma

Key Stage 3

Key Question 6: **How do I and others feel about life and the universe around us?**

Most pupils will be expected to:

- Interpret Hindu beliefs about the supreme being and religion
- Be able to think why some people may find it difficult to believe in God
- Learn about a Hindu deity

Suggested areas of study

- Find out about Hindu beliefs concerning **Brahman** and the **Trimurti**
- The nature of God
- Why does God allow natural disasters, eg bush fires, floods, earthquakes? (Man's influence – Global warming)
- Representations of God (deities)

Links and suggested activities

- Either write a job description for each of the **Trimurti** or illustrate how Hindus represent God
- Extension link to similarities and differences with the Christian Trinity.
- Explain why some people might find it difficult to believe that God is omnibenevolent, omniscient and omnipotent
- ICT – as an example of a deity – pupils create a PowerPoint on **Ganesha**

Skills and attitudes

- Awe and Wonder
- Application
- Philosophy
- British Values

Cross curricular links

- ICT
- English
- Citizenship
- SMSC



Hindu Dharma

Key Stages 1, 2 and 3

Useful Websites:

A Google search **BBC Bitesize Hindu Dharma** accesses the following:

- What is Hinduism? – What do Hindus believe, holy books etc.
- Hinduism – KS2 Religious Education – Learner guides, class clips etc.
- Hindu beliefs – Edexcel – Revision 3 – GCSE – Hindu beliefs, types of dharma etc.
- Dharma and virtues – GCSE Nature of human life etc.
- KS3 Hinduism – understanding dharma and karma – KS3 RE quiz.
- What is India's caste system? – BBC News – How did caste come about? etc.
- Hindu ceremonies – KS3 Religious Studies – naming, head-shaving and thread ceremonies.
- Related searches include – Hindu gods, Hindu weddings, Hindu funerals, Hindu mandir, Hindu creation story etc.

A Google search **Facts for kids Hindu Dharma** accesses the following websites:

- Dharma Facts for Kids – Kids encyclopedia facts – the meaning of Dharma etc.
- Dharma Facts for Kids/Kidz Search.com – Dharma the spiritual law etc.
- Facts that you should know about Dharma in Hinduism – Virtue, Duty, Truthfulness, Morality etc.
- Information on Hinduism for Kids – How is Hinduism different from other faiths etc.
- 25 Interesting Facts about Hinduism – The Rig Veda, the sacred number 108 etc.
- Related searches include – Hindu Dharma about life, Hindu Dharma quotes, Hindu Dharma definition, Hindu concept of Dharma etc.

Other useful websites include:

- Twinkl (account required) Numerous resources for KS1 & KS2 – PowerPoints, worksheets, games etc.
- RE Today (Various resources) www.shop.retoday.org.uk/resources-for-teaching-induism
- True Tube (KS2 & KS3 Films, Lesson Plans, Assembly Scripts etc) www.truetube.co.uk
- Hinduism for Kids and Teachers www.india.mrdonn.org/hinduism.html
- Hinduism – Ashrama Dharma (Information Sheets) etc www.tes.com/teaching-resources/hindu-ashrama-dharma-11015007

NB Websites above correct at time of publication

Acronyms used within this section:

- ICT – Information and Communication Technology
- DT – Design Technology
- P4C – Philosophy for Children
- SMSC – Spiritual, Moral, Social and Cultural Development
- PSHE – Personal, Social and Health Education



Hindu Dharma

Key Stages 1, 2 and 3

Useful Publications:

- Times to Remember - A Row of Lights: The Story of Rama and Sita (KS1 Big Book) – Religious and Moral Education Press.
- Celebrations - Divali (KS1/2) – Heinemann Library.
- Everyday Religion - My Hindu Life (KS1/2) – Hodder Wayland.
- Our Culture series - Hindu (KS1/2) – Franklin Watts.
- My Community series - Hindu (KS1/2) – Franklin Watts.
- Let's Find Out About - Hindu Mandirs (KS1/2) – Raintree Publishing.
- My Life, My Religion - Hindu Priest (KS1/2) – Franklin Watts.
- Stories from the Faiths - Krishna Steals the Butter and Other Stories (KS1/2) – QED Publishing.
- Where we Worship - Hindu Mandir (KS1/2) – Franklin Watts.
- Places of Worship - Hindu Temples (KS2) – Franklin Watts.
- Introducing Religions - Hinduism (KS2/3) – Heinemann.
- Storyteller Series - Hindu Stories (KS2/3) – Evans Brothers Ltd.
- Religious Signs and Symbols - Hinduism (KS2/3) – Wayland.
- A Year of Festivals - Hindu Festivals (KS2/3) – Franklin Watts.
- Communities in Britain - Hindus in Britain (KS2/3) – Franklin Watts.
- Religion in Focus - Hinduism (KS2/3) – Franklin Watts.
- Holy Places series - The Ganges and other Hindu Holy Places (KS2/3) – Heinemann Library.
- Religions of the World - Hinduism (KS2/3) – Wayland.
- Step-up Religion - How and why do Hindus and Sikhs celebrate Divali? How do people express their faith through the arts? (KS2/3) – Evans Brothers Ltd.
- Sacred Texts - The Ramayana and other Hindu texts (KS2/3) – Evans Brothers.
- World Religions - Hinduism (KS2/3) – Franklin Watts.
- My Belief - Hindu (KS2/3) – Franklin Watts.
- Lesson Bank Religious Education - Hinduism (KS2/3) – Belair Publications.
- Beliefs and Cultures - Hindu (KS2/3) – Franklin Watts.
- Celebrate - Hindu Festivals (KS2/3) – Heinemann.
- A Year of Religious Festivals - My Hindu Year (KS2/3) – Hodder Children's Books.
- World of Faiths – Hinduism (KS2/3) – QED Publications.



VISITING A PLACE OF WORSHIP

HINDU TEMPLE (Mandir)



GENERAL INFORMATION

It is always advisable to:

- Visit a place of worship prior to a class visit, if this is possible.
- Prepare pupils as much as possible prior to a visit.
- Obtain a risk assessment for the place of worship prior to a class visit.
- Check class limits - each place of worship may have a different class limit.

Donations

Voluntary donations towards the upkeep of a place of worship are always appreciated.

Contact Details

Contact details for a variety of Interfaith Centres can be found on the LA RE website with recommendations from SACRE/school visits.

Dress Code

Shoes should be removed on entry to the Mandir and hands should be washed.

Modest clothing should be worn.

There is no requirement to cover heads.

Men/boys - long trousers should be worn. Short trousers should only be worn by younger boys if they are part of school uniform.

Women/girls - long skirts/trousers and a modest top. Low necklines and crop tops are unacceptable.

Behaviour

- Respect the building as a place of worship. It is regarded as special to the people who worship there.
- **Please do not point your toes or turn your back to the deities. This is seen as disrespectful.**
- Mobile phones should be turned off whilst in the building.
- Photography is permitted at with permission. Please check with the Faith Tutor prior to the visit.
- Alcohol should NOT be consumed before visiting the Mandir and is NOT allowed on the premises.
- Smoking is NOT allowed on the premises



Hindu Dharma Glossary

The main references are to Sanskrit terminology, although variants are found and used in other Indian languages. **Lakshmi**, **Vishnu** or **Vishnu** type variants are not always included because of their frequency. Many of these terms will also be found in books on the Way of the Buddha and Sikh Dharam, but with somewhat different meanings.

The definition is given against this document's standard term. Literal meanings are shown in *italics*.

Acarya

See **Acharya**

Acharya

One who teaches by example.

Usually refers to a prominent or exemplary spiritual teacher. Also called **Acarya**

Advaita

Non-dual. Refers to the impersonalistic philosophy of reality which without qualification equates God, the soul and matter. Also called **Advaita** or **Adwaita**

Adwaita

See **Advaita**

Agnihotra

See **Havan**.

Ahimsa

Not killing. The desire of a life of Non-violence and respect for all life. Also called **Ahinsa**.

Ahinsa

See **Ahimsa**.

Anand

Bliss/Pure joy.

Arati

See **Arti**

Artha

Economic development. The second aim of life.

Arti

Welcoming ceremony in which auspicious articles such as incense and lamps are offered to the deity or to saintly people. Also called **Arati**

Aryan

Noble. Refers to those who know the spiritual values of life. Scholars say it refers to the original inhabitants of the Sindhu region in India.

Asanas [Sanskrit]

To sit quietly. Bodily postures or forms required during **Yoga**.

Ashram

A place set up for spiritual development. Also called **Asram**

Ashrama

The four stages of life for a devout Hindu, namely: 1, **Brahmacharya** (*student*); 2, **Grihastha** (*householder*); 3, **Vanaprastha** (*forest-dweller*); and 4, **Sannyasin** (*renouncer*.) Adopted according to material considerations, but ultimately as a means to spiritual realisation. Also called **Asrama**

Asram

See **Ashram**,

Asrama

See **Ashram**

Asrama

See **Ashrama**.

Atharva Veda

Sacred Text, the fourth of the **Vedas**.

Atma

See **Atman**

Atman

Self. Can refer to body, mind or soul of a living being, depending on context. Ultimately, it refers to the real self, the soul which is seeking union with **Brahman**, the Universal Soul. Also called **Atma**.

Aum

The supreme sacred Vedic syllable - symbol and sound - representing **Brahman's** Ultimate primal powers, the most sacred of Hindu words. Also spelt **Om**,

Avatar

One who descends. Refers to the descent of a deity, most commonly Vishnu. Sometimes it is translated as *incarnation*, which, although inaccurate, may be the best English word available. Also called **Avatara** or **Avtara**

Avatara

See **Avatar**

Avtara

See **Avatar**

Ayodhya

The birthplace of **Rama**.

Baisakhi

Harvest festival.

Banares

See **Varanasi**

BCE

(Before Common Era) Commonly used secular and historical reckoning and used throughout this syllabus.

Benares

See **Varanasi**

Bhagavad Gita

The Song of the Lord. Spoken by **Krishna**, this is the most important sacred text for most Hindus. Part of the epic **Mahabharata**. **Lord Krishna** discourses with Arjuna about the true nature of reality, providing some of the key themes of Hindu **Dharma**. Tradition dates it back to 3,000 **BCE**, though most scholars attribute it to the first millennium **BCE**. Considered an **Upanishad**.

Bhajan

Devotional hymn or song. Also called **Bhajana**

Bhajana

See **Bhajan**

Bhakti

Devotion/love. A devotional form of **Yoga** and the Hindu **Dharma**, involving the worship of personal deities.

Bhakti-yoga

The path of loving devotion, aimed at developing pure love of God.

**Brahma**

A Hindu deity in charge of creative power. Considered one of the **Trimurti**. Not to be confused with **Brahman** or **Brahmin**.

Brahma Cari

See **Brahmacharya**

Brahma Carin

See **Brahmacharya**

Brahmachari

See **Brahmacharya**

Brahmacharin

See **Brahmacharya**

Brahmacarya

See **Brahmacharya**

Brahmachari

1, One in the first stage of life; 2, A celebrate student of Vedic knowledge. Also called **Brahmacari**, **Brahmacharin** or **Brahmacarin**

Brahmacharin

See **Brahmachari**

Brahmacharya

Student. The first **ashrama** or stage of life. Also called **Brahma Cari**, **Brahma Carin**, **Brahma Chari** or **Brahma Charin**

Brahman

Ultimate Soul, (i) The all-pervading reality; that from which everything emanates, in which it rests and into which it is ultimately dissolved. (ii) An alternate spelling of **Brahmin**.

Brahmana

See **Brahmin**

Brahmanas

Vedic texts that provide instructions for performing sacrifices to the deities.

Brahmin

The first of the four **Brahman Varnas**, the principal social groupings from which priests are drawn. Some writers, rather confusingly, use the spelling '**Brahman**', and the meaning only becomes clear in the context of a few sentences. Also called **Brahman** or **Brahmana**)

Brindaban

See **Vrindavan**.

Brindavan

See **Vrindavan**

Civa

See **Shiva**

CE (Common Era)

Commonly used secular and historical reckoning used throughout this syllabus which was published in 2005 **CE**. It matches the Christian years AD, 'in the year of our Lord.'

Darshan Shastras

The six systems of Hindu philosophy – Nyaya, Vaisheshika, Sankhya, **Yoga**, Vedanta and Meemansa.

Dashara

See **Dassehra**

Dassehra

Ten days. Celebrates the victory of **Rama** on the tenth day of the bright half of the lunar month of Jyeshtha. As is often the case with Hindu festivals, followers may interpret the festival differently, for example in connection with **Durga** (see **Navaratri**). Also called **Dussehra**, **Dassera**, **Dashara**, **Vijay Dashmi** or **Vijay Dashami** and also other variants are found.

Dassera

See **Dasshera**

Deepavali

See **Diwali**.

Dharma

Being/ Religion / Religious duty. Laws governing the natural order and all ethical precepts. Literally it means the intrinsic quality of the self or that which sustains one's existence.

Dhoti

A garment made of natural fibre (usually cotton or silk), worn by males, which covers the lower body and legs.

Dhyana

Meditation. Such as during the practice of **Yoga**.

Dipavali See **Diwali****Diwali**

The Festival of Lights. At the end of one year and beginning of the new year, according to one Hindu calendar. Also called **Diwali** or **Deepavali**.

Diwali

See **Diwali**

Durga

Female deity. A form of the goddess **Parvati**; wife of **Shiva**.

Dussehra

See **Dassehra**.

Dvaita

Dual. Refers to the personalistic philosophy that differentiates between God, the soul and matter. Also called **Dwaita**

Dvapara Yuga

Third of the four cyclical ages of time.

Dvaraka

See **Dwarka**

Dwaita

See **Dvaita**.

Dwaraka

See **Dwarka**

Dwarka

Pilgrimage site on the west coast of India. Also called **Dvarka**, **Dvaraka** or **Dwaraka**

Ganapati

See **Ganesha**

Ganesh

See **Ganesha**

Ganesha

Possibly the most popular of the Hindu deities, portrayed with an elephant's head, a sign of strength. The deity who removes life's obstacles. Also called **Ganesh**, **Ganupati** or **Ganapati**.

Ganga

The River Ganges. Most famous of all sacred rivers of India.

Gangotri

Source of the sacred **Ganga** (The River Ganges).

Ganupati

See **Ganesha**

Gotra

Exogamous group within **Jati**.

Grihastha

See **Grihastha**

Grihastha

Householder. The second stage of Hindu life or **Ashrama**. Also called **Gristhi** or **Grhastha**

Gristhi

See **Grihastha**

**Guna**

Rope/Quality. Specifically refers to the three qualities of **Sattva** (goodness), **Rajas** (passion) and **Tamas** (ignorance), which permeate and control matter.

Guru (Gurus)

To lift up. A spiritual teacher, preceptor or enlightener.

Gyan

See **Jnana**.

Gyan-yoga

See **Jnana-yoga**

Hanuman

The monkey warrior who faithfully served **Rama** and **Sita**. Also called Pavansuta (son of the wind God).

Havan.

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. Also known as **Agnihotra**.

Havan Kund

The container, usually square or pyramid-shaped, in which the **Havan** fire is burned.

Hitopadesh

Stories with morals.

Holi

The festival of colours, celebrated in spring.

Homa

Term is often used interchangeably with **Havan**.

The International Society for Krishna Consciousness

(ISKCON)

A religious group of the Vaishnava tradition. One of the main faith-sharing groups of the Hindu **Dharma**.

Jamuna

See **Yamuna**

Janeu

Sacred thread is worn by Hindus who study under a **Guru**. Also called **Jenoi**

Janmashtami

The birthday of **Krishna**, celebrated on the eighth day of the waning moon in the month of Badra. Also called **Janmashtmi**.

Janmashtmi

See **Janmashtami**

Jap

See **Japa**

Japa

The quiet or silent repetition of a **Mantra** as a meditative process. Also called **Jap**.

Jati

Caste is the usual translation, meaning occupational kinship group.

Jatra

See **Yatra**.

Jenoi

See **Janeu**.

Jnana

Knowledge. Also called **Gyan**.

Jnana-yoga

The path of knowledge, that aims at liberation. Also called **Gyan-yoga**.

Jumna

See **Yamuna**.

Kaali

See **Kali**.

Kali

Name given to that power of God, which delivers justice – often represented by the Goddess **Kali** (a form of **Durga**). Also called **Kaali**.

Kali Yuga

Fourth of the four cyclical ages of time; the Iron Age or the age of quarrelling and hypocrisy.

Kama

The third of the four aims of life – regulated sense of enjoyment.

Karma

Action. Used to refer to ethical and physical consequences or cause and effect of life choices, which also affect future existences.

Karma-yoga

The path of self-realisation through dedicating the fruits of one's work to God.

Kashi

See **Varanasi**.

Kasi

See **Varanasi**

Khatri

See **Kshatriya**

Kirtan

Songs of praise; corporate devotional singing, usually accompanied by musical instruments.

Krishna (Lord Krishna)

The eighth **Avatar** of **Vishnu**. One of the most popular of all Hindu deities in India and contemporary Britain. His teachings are found in the **Bhagavad Gita**.

Krta Yuga

First of the four cyclical ages of time.

Kshatriya

Second of the four **Varnas** of traditional Hindu society, the ruling or warrior class. Also called **Khatri**

Lakshmi

The goddess of fortune. Also called **Laksmi**

Laksmi

See **Lakshmi**.

Linga

Sign of the male sex organ, especially symbolic of the phallus of the Hindu god **Shiva**.

Maala

See **Mala**.

Mahabharata

The Hindu epic that relates the story of the five Pandava princes. It includes the **Bhagavad Gita**.

Mala

Circle of stringed beads of wood or wool used in meditation. Also called **Maala**.

Mandal

See **Mandala**

Mandala

A circle, area or community / group. Also called **Mandal**.

Mandan

The first haircut of a baby, one of the birth ceremonies.

Mandir

Hindu Temple.

**Mantra**

That which delivers the mind.

Refers to a short sacred text, prayer or hymn, often recited repetitiously to invoke the presence of a particular divinity.

Manusmriti

The laws of Manu. An ancient and important text on **Dharma**, including personal and social laws.

Marg

Path. See also **Jnana- yoga**, **Karma yoga** and **Bhakti yoga**).

Mata

Mother. Often associated with Hindu goddesses who represent **Shakti** (power).

Mathura

Holy place connected with **Krishna**.

Maya

Not this. The ability of supernatural beings to assume material form and exert their extraordinary powers over humans. Usually, it refers to illusion, particularly where the permanent soul identifies itself with temporary matter, for example, the body. It can also mean *power*.

Moksa

See **Moksha**

Moksha

Ultimate liberation. Escape from the process of **transmigration**, the continuous cycle of birth and death, becoming at one with **Brahman**, the *Universal Soul*. Also called **Moksa**.

Moorti

See **Murti**

Mundan

The head-shaving ceremony, performed in the first or third year of life.

Murti

Form. The image or deity used as a focus of worship. 'Idol' should definitely not be used, and 'statue' may also cause offence. Also called **Moorti**.

Navaratra

See **Navaratri**.

Navaratri

The Nine Nights. The festival preceding **Dassehra**, and held in honour of the goddess **Durga**. Also called **Navaratra**

Nirvana

The cessation of material existence, becoming one with **Brahman**, the Universal Soul, a result of enlightenment.

Om

See **Aum**.

Panchatantra

Part of the supplementary Vedic scriptures, composed of animal stories with a moral.

Parvati

The consort of **Shiva**, also known by other names such as **Durga**, **Devi**, etc.

Pooja

See **Puja**

Pralhada

See **Prahlada**

Prahlada

A great devotee of **Vishnu**, connected with the festival of **Holi**. Also called **Prahalada**

Prajna

Intuitive wisdom, wherein one comes to true knowledge of life and the universe.

Prakrti

The manifestation of **Brahman** in material form, in contrast with **Purusa**.

Pranayam

Regulation of breath as a means of controlling the mind. Also called **Pranayama**

Pranayama

See **Pranayam**

Prasad

See **Prashad**

Prasada

See **Prashad**

Prasada

See **Prashad**

Prashad

Sacred or sanctified food. Also called **Prasad**, **Prasada** or **Prashada**.

Prashada

See **Prashad**

Pravachan

A lecture or talk, usually based on the scriptures. This should not be referred to as a sermon.

Puja

Worship. General term referring to a variety of practices in the home or **Mandir**. The ritual presentation of offerings, service and homage to honour someone, typically a god, before its image on the altar. Also called **Pooja**.

Purana

Ancient. Part of the **Smriti** scriptures. Contains many of the well-known stories of the Hindu **Dharma**.

Purusa

The manifestation of **Brahman** as consciousness, in contrast with **Prakrti**.

Raakhi

See **Rakhi**

Raj Yoga

See **Raja Yoga**.

Raja Yoga

Path of self-control and meditation to realise God. Also called **Raj Yoga**.

Rajas

Passion or creative potency, one of the three **Gunas** (qualities of material nature).

Rakhi

A bracelet, usually made from silk or cotton, tied to give protection and to strengthen the bond of mutual love.

Raksha Bandhan

Brother's Day. The festival when women tie a decorative bracelet on their brothers' wrists.

Ram

See **Rama**

Rama

The incarnation of the Lord, and hero of the **Ramayana** (avoid using the variant 'Ram').

Ramayan

See **Ramayana**

Ramayana

The Hindu epic, it relates the story of **Rama** and **Sita**, composed by the sage Valmiki thousands of years ago. Also called **Ramayan**

Ramnavami

The birthday festival of **Rama**. Also called **Ramnavmi**

**Ramnavmi**

See **Ramnavami**

Rc Veda

See **Rig Veda**

Reincarnation

Belief that life continues after death in a new form through transmigration. Hopefully to a higher form until **Nirvana** is reached.

Rg Veda

See **Rig Veda**

Rig Veda

The first scripture of the Hindu **Dharma**, containing spiritual and scientific knowledge. Also called **Rc Veda** and **Rg Veda**

Rishi

Seer / Sage / Knowledgeable One. More specifically, one of the seven seers who received divine wisdom. Also called **Rsi** or **Risi**.

Risi

See **Rishi**

Rsi

See **Rishi**

Saddhu

See **Sadhu**

Sadhan

See **Sadhana**

Sadhana

One's regulated spiritual practices or discipline. Also called **Sadhan**

Sadhu

Holy man / Ascetic. Also called **Saddhu**.

Saivism

See **Shaivism**

Sakti

See **Shakti**

Sama Veda

The Veda of chanting, material mainly from the **Rig Veda**, arranged for ritual chanting in worship.

Samadhi

Intense concentration in order to attain the cessation of mental activity.

Samnyasin

See **Sannyasin**

Samsara

The world. The place where **transmigration** (the soul's passage through a series of lives in different species) occurs and the action of this occurring. Also called **Sansara**.

Samskar

Sacraments designed to initiate a new stage of life. There are usually a total of sixteen such rites of passage (though many schools of thought do not practise them all). Also called **Sanskar** or **Samskara**

Samskara

See **Samskar**

Samyasin

See **Sannyasin**

Sanatan Dharma

The eternal or imperishable religion; also known as Vedic **Dharma**. Adherents often prefer this term to Hindu **Dharma** since it characterises their belief in the revealed and universal nature of religion.

Sannyasa

See **Sannyasin**

Sannyasin

Renouncer. The fourth stage of Hindu life or **Ashrama**. A renunciate who, having given up worldly affairs and attachments, often becomes a mendicant, seeking only **Moksha**. Also called **Samyasin** or **Samnyasin**.

Sanskrit

Sacred language of the gods and the Hindu scriptures. Language of the **Aryans**, who invaded India in the second millennia **BCE**.

Sansara

See **Samsara**

Sanskar

See **Samskar**.

Saraswati

(i) The power of knowledge. (ii) The goddess of learning.

Sattva

Goodness, or the potency to sustain and nourish, one of the three **Gunas**. Also called **Sattwa**.

Sattwa

See **Sattva**.

Seeta

See **Sita**.

Seva

Service. Either to the divine or to humanity. Also called **Sewa**

Sewa

See **Seva**

Shaivism

The religion of Hindus who are devotees of **Shiva**. Also called **Saivism**.

Shakti

Energy or power, especially of a Hindu feminine deity. Also called **Sakti**

Shiva

A Hindu god. The name means *kindly or auspicious*. Also called **Siva** or **Civa**, with many other variants also found.

Shivaratri

The annual festival celebrated in February/March in honour of **Shiva**. Also called **Mahashivaratri** or **Sivaratri**.

Shraddha

Ceremony in which sanctified food is offered to the poor and needy in memory of departed ancestors. Also called **Sraddha**

Shri

Illustrious. (i) Used as a title of respect, for example **Shri Krishna**. (ii) Also a respectful title for men. The feminine form is **Shrimati** (Mrs). Also called **Sri**.

Shrimati

Illustrious. Feminine form of **Shri**.

Shrine

A Place dedicated to worship, often containing pictures and images. Used in **Puja**.

Shruti

That which is heard. A term specifically applied to the Four **Vedas**, including the **Upanishads**. Also called **Srti** or **Sruti**.

Siddhi

Attainment of supernatural psychic powers whilst practicing **Yoga**.

Sita

The divine consort of **Rama**. Also called **Seeta**.

Siva

See **Shiva**.

Sivaratri

See **Shivaratri**

**Smriti**

That which is remembered.

Scriptures less ancient than the **Vedas** and **Upanishads**, including the **Ramayana** and **Mahabharata**. Also called **Srti**

Sraddha

See **Shraddha**.

Sri

See **Shri**

Srti

Variant spelling of (i) **Smriti**. (ii) **Shruti**.

Sruti

See **Shruti**

Sutra (Sutras)

Short sayings or verses relating to various rituals or encapsulating profound philosophical meaning. Also called **Sutta**.

Sutta

See **Sutra**.

Svami

See **Swami**.

Svastika

See **Swastika**.

Swami

Controller. Sometimes, more specifically, Goswami (*one who can control his/her senses*). An honorific title applied to a religious teacher or holy person, particularly the **Sannyasin**. Also called **Svami**.

Swastika [Sanskrit]

Well-being. A mark of good fortune. The four arms signify the four directions (space), the four **Vedas** (knowledge), and the four stages (time) in the life cycle. Not to be confused with the Nazi symbol. Also called **Svastiki**.

Tamas

Ignorance or destructive potency, the lowest of the three **Gunas**.

Tilak

See **Tilaka**

Tilaka

The mark made on the **Murti** or on the forehead of a worshipper. It is a symbol of the power of God within. Also called **Tilak**.

Transmigration

The movement of soul through a series of lives, (possibly including different species) occurs. See **Samsara**.

Treta Yuga

Second of the four cyclical ages of time.

Trimurti

The three deities. Refers to **Brahma** (the Creator), **Vishnu** (the preserver) and **Shiva** (the destroyer), who personify and control the three **Gunas**. They represent and control the three functions of creation, preservation and destruction. The Christian term 'Trinity' should be avoided.

Upanayana

Ceremony when the sacred thread is tied – to mark the start of learning with a **Guru**.

Upanisads

See **Upanishads**

Upanishads

To sit down near. The last of the four sacred texts of the **Vedas**. A sacred text based on the teaching of a **Guru** to a disciple. The **Upanishads** explain the teachings of the **Vedas**. In it the monotheistic philosophy of the Hindu **Dharma** is asserted. Also called **Upanisads**.

Vaisnavism

See **Vaishnavism**

Vaishnavism

The religion of Hindus who are devotees of the god **Vishnu**. Also called **Vaisnavism**

Vaishya

The third of the four **Varnas** of Hindu society, composed of merchants and farmers. Also called **Vaisya**

Vaisya

See **Vaishya**

Vanaprastha

Forest dweller. (i) The third stage of Hindu life or **Ashrama**, typified by retirement and asceticism. See also **Vanaprasthi**

Vanaprasthi

See **Vanaprastha**

Varanasi

City on the **Ganga** (River Ganges), sacred river to **Shiva**. It is one of the holiest pilgrimage sites and also an ancient centre of learning. Also called **Banares**, **Benares**, **Kashi** or **Kasi**.

Varna (Varnas)

Colour. The four principal divisions of Hindu society. It is important to note that the word 'caste' refers strictly to sub-divisions within each **Varna**, and not to **Varnas** themselves

Varnashrama

The system whereby society is divided into four **Varnas** (divisions) and life into four **Ashramas** (stages). Also called **Varnashrama Dharma**.

Varnashrama Dharma

See **Varnashrama**

Varsha Pratipada

The day of Creation. celebrated as New Year's Day by many Hindus.

Veda (Vedas)

Knowledge. Specifically relates to the four **Vedas**, though any teaching which is consistent with the conclusions of these scriptures, is also accepted as Vedic.

Vijay Dashmi

See **Dussehra**

Vishnu

A Hindu god. With **Brahma** and **Shiva** form the **Trimurti**. Also called **Visnu**

Visnu

See **Vishnu**

Vrat

Vow. Often including abstention from certain foods. Also called **Vratam**.

Vratam

See **Vrat**.

Vrindavan

The sacred village connected with **Krishna's** pastimes as a youth. Also called **Brindavan**, **Vrindavana** or **Brindaban**.

Vrindavana

See **Vrindavan**

Yajur Veda

One of the four **Vedas**, dealing with the knowledge of **Karma**.

Yamuna

Tributary of the river **Ganga** (River Ganges), considered by many Hindus to be the most sacred of all holy rivers. Also called **Jamuna** or **Jumna**



Yatra

Pilgrimage. Usually to important sacred places in India. Also called **Jatra**.

Yoga

Communion/Union of the soul with the Supreme. The process of physical or mental discipline promotes self-awareness and through that pure consciousness and a relationship with the divine. The English word 'yoke' is derived from **Yoga**.

Yuga

*Age, or extended period of time, of which there are four: **Krta Yuga, Treta Yuga, Dvapara Yuga** and **Kali Yuga**, which occur and reoccur cyclically.*



Bibliographical summaries

The following are brief details of people mentioned in the Syllabus

* **Gandhi**

See **Mohandas Gandhi**

* **Mahatma Gandhi**

See **Mohandas Gandhi**

* **Mohandas Gandhi**

(1869-1948 **CE**) Gujarah lawyer, who after experiences in South Africa began a life of social actions, which led to Indian independence from Britain. He received the nickname Mahatma ('great soul')

* **Ram Mohan Roy**

(1772-1833 **CE**), key Hindu thinker, in developing a renaissance of Hindu culture against the background of European/British rule of the Indian sub-continent

* **Sankara**

(789-830 **CE**), founder of the Advaita and Vendanta schools of Hindu philosophy

* **Vivekananda**

(1863-1902 **CE**), key Hindu philosopher, who after childhood agnosticism and searching through science before becoming a pupil of Sri Ramakrishna and then a wandering monk, represented the Hindu Dharma at the 1893 Parliament of Religions in Chicago, USA



Islām

Key Stage 1

Key Question 1: Why are these words special?

Most pupils will be expected to:

- Demonstrate some understanding of why some books are special
- Demonstrate an awareness of what makes the **Qur'ān** special to **Muslims**
- Name a copy of the holy **Qur'ān** from a picture

Suggested areas of study

- Pupils (teacher) bring(s) in a special book and discuss why it is special to them
- Pupils to look at and talk about a copy of the **Qur'ān** and one other holy book, eg Bible
- Class collects ideas of how we show respect, including showing respect for a sacred book: How is the **Qur'ān** associated with:
 - clean hands
 - a top shelf
 - learning by heart?
 - pupils listen to a story from the life of **The Prophet Muhammad (peace be upon him - pbuh)** that illustrates one teaching of the Holy **Qur'ān**

Links and suggested activities

- Listen to selected stories from a special book
- Listen to and discuss stories from **Islām**
 - Who would you like to talk to from the story?
 - What would you ask?
- Talk about some ways books can be interesting, exciting and make us feel good

Skills and attitudes

- Appreciation and wonder
- Understanding of a different faith.
- P4C
- British Values

Cross curricular links

- English
- Drama
- PSHE
- Art
- SMSC

Websites/Publications

- Useful Islām websites (KS1, 2 and 3) – please see page 142.
- Useful Islām publications (KS1, 2 and 3) – please see page 143
- Acronyms used in this section – please see page 143



Islām

Key Stage 1

Key Question 2: Why are some places special?

Most pupils will be expected to:

- Understand that some places have special significance
- Begin to understand that the home is a special place for **Muslim** worship
- Identify that the **Mosque** is a special place for **Muslims**

Suggested areas of study

- Pupils talk about special places they visit with their family outside their immediate home environments, eg a local community building or church
- Discuss any routines and why they are special. Relate these to the importance of the daily prayers (**salāh**) for **Muslims**
- Discuss the **Mosque** as a special place for **Muslims**
 - Look at pictures and video of different **Mosques**, including the **Harām Mosque at Mecca**

Links and suggested activities

- Pupils discuss why they visit their special places
 - Draw/paint a special place and answer the questions
 - What makes a place special?
 - How do these special places make us feel?
- Look at photographs of **Muslim** homes
- Look at a prayer mat. Make up some questions about the artefact and find some answers
- Look at a variety of pictures of **Mosques** and identify some important features, eg domes, **minarets**, symbols
- Talk about some basic rules for visiting a **Mosque**, eg washing and removing shoes before entry

Skills and attitudes

- Investigation
- Understanding of a different faith
- P4C
- British Values

Cross curricular links

- English (Explanation)
- PSHE
- Art
- DT
- SMSC



Islām

Key Stage 1

Key Question 3: How can faith contribute to Community Cohesion?

Most pupils will be expected to:

- Understand the need for rules in school and at home
- Identify some simple ways in which members of **Muslim** families show their respect for each other
 - Identify some simple ways in which members of **Muslim** families show that they believe in **Allāh**
- Identify some of the ways in which the members of the **Muslim** faith express responsibility for community

Suggested areas of study

- Pupils discuss rules in school and compare them with rules at home
- Recognise and talk about some key features of **Muslim** behaviour:
 - Good manners, greeting and honesty
 - Respect and kindness to guests.
 - Babies belong to everyone; Grandparents; brothers and sisters.
 - Care for the elderly.
 - Links with other **Muslim** families.
 - Prayer and prostration.
 - Gathering at the **Mosque** on Fridays
- Care for the elderly in an extended family

Links and suggested activities

- Collate a class list of accepted rules, manners, behaviour, rewards and sanctions in school
 - Think about the benefits of following rules:
 - in class
 - in sports
 - in playing games
- Pupils make their own family tree and discuss who lives in the same house. Talk about extended **Muslim** families sharing a home
 - Talk about what happens at a **Mosque**, and how this shows **Muslim** belief in action
 - In groups, children show through role-play; respect, greetings, honesty, being generous
- Talk about how **Muslims** live in an extended family and thus look after the elderly and the needy

Skills and attitudes

- Investigation
- Understanding of a different faith
- P4C
- British Values

Cross curricular links

- PSHE
- English
- Drama
- Art
- History
- ICT
- SMSC
- Citizenship



Islām

Key Stage 1

Key Question 4: Why are some times special?

Most pupils will be expected to:

- Understand simply how 'special days' are celebrated
- Show some understanding:
 - That **Ramadan** (the fasting month) and **Eid-ul-Fitr** (celebration at the end of the fast) are special times for **Muslims**
 - That all religions celebrate special days
- Recognise that a birth is a time of celebration
- Recognise weddings as a time of celebration

Suggested areas of study

- Discuss what celebration means and:
 - what we celebrate
 - why we celebrate
 - how we celebrate
 - show videos, posters and photography of what happens at this festival and explain why it is important
- Talk about what is remembered, what is celebrated, and what is learned at **Eid-ul-Fitr**
- How is a baby welcomed in a **Muslim** family?
- Family celebrations, e.g. weddings. Children might make a collage of a **Muslim** bride and groom

Links and suggested activities

- Refer to the children's own experience- food/clothes/ preparations
- Make and try some special food for an **Eid** party
 - Design an **Eid** card
 - Notice and talk about a list of some similarities between different celebrations (e.g. birthday, **Eid**, New Year)
- Look at pictures and think about how a **Muslim** family welcomes a new baby, with faith and generosity
- Look at pictures/video of a **Muslim** wedding and discuss the main features, e.g. special clothes, jewellery, prayers

Skills and attitudes

- Explanation
- Investigation
- Appreciation
- Awe and wonder
- Interpretation
- Understanding of a different faith
- P4C
- British Values

Cross curricular links

- English
- Art
- DT
- Drama
- SMSC



Islām

Key Stage 1

Key Question 5: What can be learnt from the lives of significant people of faith?

Most pupils will be expected to:

- Be aware that **Muhammad (pbuh)** is a special person for **Muslims**

Suggested areas of study

- Listen to two stories of **The Prophet. Muhammad (pbuh)** and talk about the things which made people think he was special
- What do **Muslim** people today say about **The Prophet Muhammad (pbuh)**?
- Stories of the **Prophets (pbut)**

Links and suggested activities

- Listen to some simple stories of **Muhammad (pbuh)**
- Talk about why **Muslims** don't make pictures of **The Prophet Muhammad (pbuh)**
- Think about a saying of **The Prophet Muhammad (pbuh)** eg 'No one is a true believer until you love for your brother what you love for yourself'

Skills and attitudes

- Interpretation
- Appreciation
- Awe and wonder
- Application
- Understanding of a different faith
- P4C
- British Values

Cross curricular links

- English (Explanation)
- Drama
- PSHE
- ICT
- SMSC



Islām

Key Stage 1

Key Question 6: **How do I and others feel about life and the universe around us?**

Most pupils will be expected to:

- Identify the role of a **Muslim** in protecting creation

Suggested areas of study

- Protection of **Allāh's** creatures
 - Stories of the ways **The Prophet Muhammad (pbuh)** cared for living things and honoured animals
 - the magic of life

Links and suggested activities

- Looking after an outdoor/ indoor garden area
 - Talking about **Allāh** as creator of all living things
 - Talking about how we can care for, or harm the natural world – pupils can make lists of actions that will lead to care or harm, and talk about which ones they do, can or could do

Skills and attitudes

- Awe and wonder
- Application
- Enquiry
- Understanding of a different faith
- P4C
- British Values

Cross curricular links

- PSHE
- English
- Drama
- Art
- ICT
- SMSC



Islām

Key Stage 2

Key Question 1: Why are these words special?

Most pupils will be expected to:

- Know that **Allāh** is the **Islāmic** name for God in the Arabic language. Understand that **Allāh** is the 'one God' – the creator/provider who sends humankind guidance through the words of the **Qur'ān**
- Know that the **Qur'ān** is an important book for **Muslims**, it is treated with respect and is memorised by all Muslims today
- Develop understanding about the importance of respecting other people's holy books by reflecting on how they would wish their own special book to be treated

Suggested areas of study

- Discover some of the 99 names of **Allāh** and their meanings
- The importance of the **Qur'ān** to **Muslims**
 - The importance of holy books to any religion
 - Describe their own answers to some questions about God and make links to some **Muslim** answers
- Describe why a book is holy and regarded as a sacred text

Links and suggested activities

- Look at some Arabic scripts and think about reasons why **Muslim** children are taught Arabic
 - Discuss/bring a special book and describe why it is special to them
- Discover the **Qur'ān** as a special book, showing how to handle it respectfully
- Discussion of the holy books of other faiths studied, learning about any rules for handling them.

Ask the questions:

 - What do the holy books say?
 - Is this what makes them sacred?

Skills and attitudes

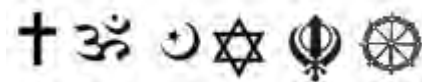
- Investigation
- Interpretation
- Appreciation
- Awe and wonder
- Explanation
- Understanding of a different faith
- P4C
- British Values

Cross curricular links

- English
- Art
- PSHE
- SMSC

Websites/Publications

- Useful Islām websites (KS1, 2 and 3) – please see page 142.
- Useful Islām publications (KS1, 2 and 3) – please see page 143
- Acronyms used in this section – please see page 143



Islām

Key Stage 2

Key Question 2: Why are some places special?

Most pupils will be expected to:

- Recognise and respond thoughtfully to the **Mosque** as a place where **Muslims** worship **Allāh**
- Demonstrate some awareness of **Muslims'** worship activities
- Make links between prayer times and places of worship in **Islām**
- Know that the **Ka'bah** is a very special place for **Muslims** and that each Mosque is linked to **Makkah** (Mecca) by facing the **Ka'bah** (cube)
- Understand the significance of the **Hajj** for **Muslims**
- Describe some of the stories that are told in association with the pilgrimage to **Makkah**.
- Understand the **Hajj** pilgrimage as an annual 'time out' or 'a visit of a lifetime'

Suggested areas of study

- Investigate internal /external features of a **Mosque**
- Find out about a **Mosque** as a place of worship:
 - Call to prayer
 - Preparations for entering the **Mosque**
 - Friday congregational prayers
 - The **Mosque** as a social, religious and welfare centre
- Rituals of daily worship
 - The five daily prayers
 - Use of specific actions and words
 - Prayer as obedience to **Allāh**
 - **Muslims** prayer mats
- Investigate that the **Ka'bah** is where **Muslims** are reminded of the origins of their faith
- Explore the meanings of some stories of the **Prophets (pbut)** told at **Hajj**
 - devotion to God
 - Human Equality
 - no barriers between races or nations
- Investigate what happens during the **Hajj** including the festival of **Eid-ul-adha**

Links and suggested activities

- Visit a **Mosque**/ take a virtual tour/ look at pictures of the inside and outside of a **Mosque**
- Listen to a recording of the call to prayer. Watch a video extract showing prayers in a **Mosque**
 - Look at pictures/posters etc., of prayers in the **Mosque** and the **Ka'bah**
 - **Islāmic** patterns
 - A compass
- Locate the position of **Makkah** on a world map
- Use secondary sources of investigation to research into why the **Ka'bah** is a place where **Muslims** are reminded of the origins of their faith
- Design a postcard from **Makkah** with a description of the journey there and the feelings associated with it

Skills and attitudes

- Appreciation
- Awe and wonder
- Understanding of a different faith
- P4C
- British Values

Cross curricular links

- English
- Art
- Geography
- DT
- SMSC
- Citizenship



Islām

Key Stage 2

Key Question 3: How can faith contribute to Community Cohesion?

Most pupils will be expected to:

- Recognise and describe the **Five Pillars of Islām**:
 - **Shahādah** (declaration of faith)
 - **Salāh** (prayer)
 - **Zakāh** (alms giving)
 - **Sawm** (fasting)
 - **Hajj** (pilgrimage to **Makkah**)
- Describe how faith/ belief plays an important role at major points in a **Muslim's** life
- Understand that Britain is a society of many religions, and Barnsley is in a region where many **Muslims** live
- Describe some good things and some hard things for **Muslims** living in Barnsley
- Make links between the experiences of being bullied, being a victim and being an outsider
- Describe the work of **Muslim** charitable organisations such as **Muslim Aid**
- Understand some contributions of **Islāmic** society to global society.

Suggested areas of study

- The **Five Pillars of Islām** and their effect on the lives of **Muslims**:
 - Praying five times a day
 - Importance of facing in the correct direction when praying as reminded on the prayer mat
 - Modest style of dress
 - Specific dietary laws based on religious beliefs
 - Duty to pay **Zakāh**
- Birth: consider the meaning of the rituals associated with birth in a **Muslim** family
- Investigate nearest **Mosque**, **Halāl** food store etc.
- Research the work of **Muslim Aid**
- Identify some of **Islām's** gifts to the world

Links and suggested activities

- Design a storyboard showing the positions of prayer.
 - Dress cut out figures of a **Muslim** boy and a **Muslim** girl.
 - Design and plan a menu for a meal for a **Muslim** visitor. If possible, prepare and taste the meal
 - Read/listen to the parts of the **Qur'ān** that refer to **Zakāh** (**Sûrahs** 2:43, 264, 3:186, 4:162, 5:55)
 - Consider the impact of the **Five Pillars** - what would change if everyone did these things?
- Design a 'congratulations' card for a birth appropriate for a **Muslim**, using symbols, words and quotations
- Data about **Muslims** in Barnsley and across Britain
- Fundraise for a charity presenting its work and purpose to those you are asking to be donors
- Mathematics (our numbers)
Astronomy (observations)
Medicine (early breakthroughs)
Architecture (domes)



Islām

Key Stage 2

Key Question 3 contd: **How can faith contribute to Community Cohesion?**

Skills and attitudes

- Evaluation
- Analysis
- Investigation
- Application
- Understanding of a different faith
- P4C
- British Values

Cross curricular links

- English
- Art
- DT
- Geography
- ICT
- Science
- Mathematics
- SMSC
- Citizenship



Islām

Key Stage 2

Key Question 4: **Why are some times special?**

Most pupils will be expected to:

- Further their understanding of the fourth pillar of **Islām** that fasting in **Ramadān** is an important duty for **Muslims** and can affect all areas of their daily life: sleep patterns, physical activity, intellectual performance etc
- Understand that **Muslims** obedience to **Allāh** is expressed by observing the fast of **Ramadān**
- Ask questions about their own lives and the value of self-discipline, obedience, abstinence or remembrance

Suggested areas of study

- Importance and rituals of the holy month of **Ramadān**
- Learning from the **Islāmic** values shown at **Ramadān**
- Identify areas of their life where self-discipline plays an important role.

Links and suggested activities

- Use local newspapers to find sunrise, sunset and lighting up times. Work out at what times **Muslims** would be eating and performing the five daily prayers
- Consider why the **Muslim** community might find **Ramadān** a good time (not just a hard time)
- Describe and make links between **Muslim** practice and their own lives

Skills and attitudes

- Commitment
- Investigation
- Application
- Understanding of a different faith
- British Values

Cross curricular links

- English
- PSHE
- SMSC



Islām

Key Stage 2

Key Question 5: What can be learnt from the lives of significant people of faith?

Most pupils will be expected to:

- Know about the significance for **Muslims** of **The Prophet Muhammad (pbuh)** as **Allāh's** final messenger and founder of the Muslim faith
- Consider questions about the ideas of revelation, guidance and **Allāh** as the one who 'shows humanity the straight path'
- Suggest answers to the questions:
 - Where do I find guidance in my life?
 - What traditions have an impact on me?

Suggested areas of study

- Stories of the life of **Muhammad (pbuh)** receiving **Allāh's** message
- Consider whether people today can ever 'hear God's word' or 'receive a message from an angel'
- Thinking about the reasons why **Islāmic** followers of **The Prophet's (pbuh)** way, number many hundreds of millions today

Links and suggested activities

- Listen to the story of **Muhammad (pbuh)** and produce a PowerPoint presentation to show that he was special
- Recognise and describe some key moments in **The Prophet Muhammad's** life (**pbuh**)
- Talk about the first revelation of the Holy **Qur'ān**
 - Why does this story matter so much to **Muslims**?
- Create a timeline for the beginning of **Islām**

Skills and attitudes

- Evaluation
- Investigation
- Explanation
- Understanding of a different faith
- P4C
- British Values

Cross curricular links

- English
- PSHE
- History
- ICT
- SMSC



Islām

Key Stage 2

Key Question 6: How do I and others feel about life and the universe around us?

Most pupils will be expected to:

- Identify some questions which are difficult to answer
 - Suggest answers to some difficult questions about life and the universe
- Develop their own thinking about what makes these questions hard to handle, but interesting
- Notice that religions can offer answers to questions that we find puzzling

Suggested areas of study

- Identify some ultimate questions eg
 - Does God exist?
 - Why do bad things happen to good people?
 - What happens when we die?
 - What is the purpose of life?
 - What is our responsibility for looking after our world? (Global warming).
- Make links between these questions and some **Muslim** beliefs that offer a response
- Suggest answers to some of these questions based on their own experiences and beliefs

Links and suggested activities

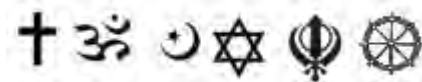
- Think of questions beginning with 'why?' which are difficult to answer and talk about some of their own responses and experiences
- Find out what answers **Muslims** might give to some of these questions and make posters with words and pictures to convey a **Muslim** view of life and the universe
- Read some stories which address some of these questions and talk about how they feel eg
 - Badger's Parting Gifts by Susan Varley (death and bereavement)
 - The Next Place by William Hanson (afterlife)
 - The Goodbye Boat by Mary Joslin (afterlife).
 - When the world was New by Alicia Garcia de Lynam (beginnings)

Skills and attitudes

- Analysis
- Interpretation
- Awe and wonder
- Understanding of a different faith
- P4C
- British Values

Cross curricular links

- English
- Art
- PSHE
- ICT
- SMSC



Islām

Key Stage 3

Key Question 1: Why are these words special?

Most pupils will be expected to:

- Understand the importance of **Shahādah** to **Muslims**
- Show coherent understanding of the importance of the **Qur'ān** for **Muslims**
- To show an understanding of how the **Qur'ān** influences **Muslim** life
- investigate and explain wider **Muslim** teaching e.g. the **Hadith** and understand its importance to **Muslims**
- Describe and explain the impact of the revelation of the Holy **Qur'ān** and the events which followed
 - Examine the response and consequences involved in standing up for your beliefs

Suggested areas of study

- Explore importance of, in aspects of **Shahādah** worship/rites of passage, **Aqigah** ceremony
- How the **Qur'ān** is treated (practical aspects) and why
 - Makes sense of the symbolism
 - Key terms: **Sūrah**; Arabic; **Hafiz**
- Explore specific **qur'ānic** verses ie **Sūrah 1: 1-7** and application to everyday life
- The **Hijrah** and its importance to **Muslims**
 - Standing up for your beliefs, even if it has difficult consequences:
 - **Muhammad (pbuh)** and the **Hijrah**
- Find out about the **Islāmic** acceptance of many of the **Prophets** of the Jewish and Christian faiths as Prophets (**pbut**) of **Islām**

Links and suggested activities

- Role play literacy based on the story of **Bilal**, the first **Mu'adhin**
- Leaflet/poster explaining to non-**Muslims** how the **Qur'ān** is to be treated and why
- Pupils respond to modern dilemmas in a problem page and respond from a **Muslim** point of view taking **qur'ānic** teaching into account
- Conversation with a follower after the revelation of the **Qur'ān**.
 - Speech to persuade the people of **Makkah** that idol worship and dishonest trading is wrong

Skills and attitudes

- Evaluation
- Application
- Appreciation
- Expression
- Analysis
- Philosophy
- British Values

Cross curricular links

- English
- Drama
- History
- DT
- Citizenship

Website/Publications

- Useful Islām websites (KS1, 2 and 3) – please see page 142
- Useful Islām publications (KS1, 2 and 3) – please see page 143
- Acronyms used in this section – please see page 143



Islām

Key Stage 3

Key Question 2: Why are some places special?

Most pupils will be expected to:	Suggested areas of study	Links and suggested activities
<ul style="list-style-type: none"> Investigate and interpret the layout of a Mosque, and the main functions of the Mosque Explain how this layout reflects Muslim beliefs and teachings and apply key vocabulary in a meaningful context <ul style="list-style-type: none"> Investigate and explain wider Muslim teaching eg the Hadīth and understand its importance for Muslims Analyse and explain why Makkah is important for Muslims <ul style="list-style-type: none"> Explain the concept of Hajj and evaluate its importance to Muslims Describe and interpret the stories and symbolism of Hajj Make distinctions between a journey, a holiday and a pilgrimage, explaining the differences and similarities. 	<ul style="list-style-type: none"> Key features of a Mosque (include Mihrab, Minaret, Minbar, dome, prayer mats) <ul style="list-style-type: none"> Famous Mosques Art and architecture as expressions of Islāmic visions Key features of Muslim worship (include Wudū, Rak'ah, Du'a) <ul style="list-style-type: none"> Use of artefacts, eg prayer mats, prayer beads. Makes sense of the symbolism. Key terms: Sūrah; Arabic; Hafiz. Ka'bah and its significance. <ul style="list-style-type: none"> Key events of Hajj and symbolism. Hajj paintings on houses in countries such as Egypt Compare concepts of pilgrim, tourist and traveller. 	<ul style="list-style-type: none"> Model making or role-playing architecture <ul style="list-style-type: none"> Design a new Mosque for Barnsley or think of a suitable building in Barnsley that could be converted to a Mosque and adapt it accordingly Discuss the importance of showing respect when visiting a place of worship <ul style="list-style-type: none"> Leaflet/poster explaining to non-Muslims how the Mosque is to be treated and why Diary of a pilgrim – use a thesaurus to expand vocabulary <ul style="list-style-type: none"> Video a news report from Makkah during Hajj Telephone conversation: a Muslim on Hajj phoning home. Hajj suitcase (what to pack/what not to pack and why) Hajj paintings Postcard from Makkah.

Skills and attitudes	Cross curricular links
<ul style="list-style-type: none"> Research Interpretation Evaluation Application Philosophy British Values 	<ul style="list-style-type: none"> ICT Art History Geography DT English SMSC Citizenship



Islām

Key Stage 3

Key Question 3: How can faith contribute to Community Cohesion?

Most pupils will be expected to:

- Explain and begin to analyse the key beliefs of the **Muslim** faith and its benefits and demands for the **Umma**
- Show understanding that Britain is a multi-faith society, and that this carries some benefits and some demands
- Demonstrate understanding that there may be difficulties and advantages (practical and emotional) for a **Muslim** living in the UK today
- Explain the word 'Islāmophobia' and suggest answers to the question 'Are our national media Islāmophobic?'
- To show understanding of the work of the **Muslim** Council of Britain in working towards developing community cohesion
- To examine the role family plays in community cohesion

Suggested areas of study

- **Five Pillars:**
 - **Shahādah; Salāh; Zakāh; Sawm; Hajj**
- Examine the history of **Islām** in Britain
- Exploring the contribution of **Islāmic** ideas to:
 - Art; Architecture; Mathematics; Sport; Food
- Use census data to build a realistic picture of **Islām** in the UK
- Examine how **Islām** is portrayed in the UK today
- Examine how families celebrate **Eid-ul-Fitr** and rites of passage such as
 - birth
 - marriage
- The importance of the **Madressa**

Links and suggested activities

- Group work on five pillars leading to each group teaching the others.
- Pupils to research the contribution of **Islām** to Britain
- Produce a model or poster that shows the **Five Pillars of Islām**
- Speakers (possibility of using parents here?)
- Local newspaper: analyse references to other religions
- Role play the breaking of fast.
- Produce a diary entry
- Produce a card to send at **Eid**

Skills and attitudes

- Research
- Analysis
- Evaluation
- Application
- Philosophy
- British Values

Cross curricular links

- English
- Drama
- History
- ICT
- Art
- Citizenship
- DT
- SMSC



Islām

Key Stage 3

Key Question 4: Why are some times special?

Most pupils will be expected to:

- Interpret what happens at **Muslim** festivals and why
 - Explain the symbolism involved in **Muslim** festivals and the link to key beliefs
- Analyse and evaluate key features of the concept of 'celebration' as a generic term
 - Analyse own celebration (religious and secular).
 - To understand what happens during the '**Aqiqah**' ceremony

Suggested areas of study

- **Eid-ul-Fitr**: key features of symbolism.
 - **Eid-ul-Adha**: key features/symbolism
 - Links to **Ramadān**
 - Concern for the poor (belief in action)
- The nature of religious festivals: the parts played by stories, food, discipline, giving, community worship and other general features of festivals
- **Shahādah**, circumcision, name choosing, head shaving

Links and suggested activities

- **Eid** cards, decoration to reflect beliefs (use www.bluemountainarts.com to send an electronic Eid card)
 - Compare **Eid-ul-Fitr** to New Year, my own birthday or the FA Cup Final
 - Why do religious festivals endure and focus life for so many millions?
- **Muslim** calendar.
 - Diary extracts/letters
 - Comparison with other festivals
 - Video/speaker
- Design an invitation to **Aqiqah**

Skills and attitudes

- Evaluation
- Application
- Research
- Philosophy
- British Values

Cross curricular links

- English
- Art
- Citizenship
- ICT
- DT
- SMSC



Islām

Key Stage 3

Key Question 5: What can be learnt from the lives of significant people of faith?

Most pupils will be expected to:

- Interpret the key events, and the impact of these events, in the life of **Muhammad (pbuh)**
- Analyse and evaluate the qualities shown by **Muhammad (pbuh)** and his key role in **Islām**.
 - Explain that **Muhammad (pbuh)** is the seal of the **Prophets** and never worshipped. He is an exemplar of faith
- Investigate the lives and influences of some key **Muslims** today.
 - Express well reasoned responses to questions such as:
 - What/Who influences my life?
 - Why?
 - What can I learn from these **Muslim** exemplars
 - Develop an understanding of the role of the **Imām** in everyday life.
 - What is the role of the **Imām** in the community and in worship?

Suggested areas of study

- Life of **Muhammad (pbuh)** especially the revelation of the **Qur'ān**
- Key teachings and effect of **Muhammad's life (pbuh)**, exploring some stories and **Hadīth** of **The Prophet (pbuh)**
- Famous **Muslims**: How has being a **Muslim** affected their lives?
 - **Hassan Fathy**
 - **Malcolm X**
 - **Muhammad Ali**
 - **Yusuf Islām (Cat Stevens)**
 - **Imran Khan**
 - **Prince Naseem Hamed**
 - **Amir Khan**
 - **Zinadine Zidane**
 - **Dina Tokio**
 - **Sadiq Khan**
 - **Malala Yousafzai**
 - **Zayn Malik**

Any current Muslim personality

Links and suggested activities

- Write an essay on **Muhammad (pbuh)** as a source of authority for **Muslims**
- Produce an emotion line of **Muhammad's life (pbuh)**
- Write about **Muhammad's (pbuh)** reaction to the first revelation by the angel – what might he have said when he came down the mountain for the first time?
- Analysing the role of leaders in comparing how **The Prophet's** role in **Islām** is similar to/different from the role of Guru Nanak or the Buddha
- Videos: Life of **Muslims**.
 - Internet/ICT/Library
 - Own qualities. What would they like to be remembered for and why?
- Produce a job advert for an **Imām**

Skills and attitudes

- Analysis
- Evaluation
- Research
- Application
- Commitment
- Empathy
- Philosophy
- British Values

Cross curricular links

- History
- English
- ICT
- SMSC
- Citizenship



Islām

Key Stage 3

Key Question 6: How do I and others feel about life and the universe around us?

<p>Most pupils will be expected to:</p> <ul style="list-style-type: none"> Describe and account for some Islāmic teaching about Allāh including 'the 99 names of Allāh', the first Sūrah of the Qur'ān and Islāmic understandings of Allāh as creator Consider their own beliefs about the existence and nature of God, and evaluate the reasons for their point of view Explain the impact of believing in Allāh in Islāmic life Begin to interpret some philosophical arguments for and against the existence of God 	<p>Suggested areas of study</p> <ul style="list-style-type: none"> Learn about the meanings of some of the names of Allāh Learn about some arguments for God's existence, and the criticisms which may be made of them, eg: <ul style="list-style-type: none"> Is Allāh the designer of the world? What is the meaning of the sense of the presence of Allāh in Islāmic experience? Express their own views about questions about God, and the reasons they hold these views 	<p>Links and suggested activities</p> <ul style="list-style-type: none"> Clarify their understanding of the words: Allāh, Atheist, Agnostic, Theist and Islām Find out what some Muslims have said about the existence of God, and what criticisms may be made of their arguments Create a display of two halves, one using pictures and objects which suggest God might exist, one using pictures and objects which suggest God might not exist Organise a class survey to find out the percentages of atheists, agnostics and theists in the group <ul style="list-style-type: none"> Hold a class debate about the evidence for and against the existence of God, a good title might be: 'This house believes that we have a beautiful world, so there must be a wonderful God'
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<p>Skills and attitudes</p> <ul style="list-style-type: none"> Awe and wonder Analysis Evaluation Philosophy British Values

<p>Cross curricular links</p> <ul style="list-style-type: none"> English ICT Citizenship Art SMSC



Islām

Key Stages 1, 2 and 3

Useful Websites:

A Google search **BBC Bitesize Islam** accesses the following:

- Islām – KS2 Religious Education – Topics include Beliefs, Ethics, Global Issues, Relationships and lifestyle etc.
- Islām – GCSE Religious Studies – students choose exam specification matching the one studied.
- Islām – 3rd level Religious and moral education – Practices and traditions etc.
- What does Islām say about marriage? – Family roles for men and women, caring for children and the elderly etc.
- War and peace – Test – GCSE Religious Studies – What is war? How does the United Nations try to avoid wars? etc.
- Related searches for BBC Bitesize Islam include – Islam KS1, 2 and 3, Islam angels, Islam 5 pillars, Islam environment etc.

A Google search **Facts for Kids Islam** accesses the following websites:

- Islām Religious Facts for kids – Islām is the second largest and fastest-growing religion in the world etc.
- Islām Facts for Kids – Beliefs and practices (Zakah, Hajj etc), place of worship, prayer etc.
- Islamic Facts for Kids / Synonym – Beliefs, Five Pillars, Holy Days and Celebrations etc.

Related searches include: 10 facts about Islām, BBC schools religion Islām, Islām facts KS2 and 3, Muslim religion explained for kids, Quran facts for kids.

A Google search **Twinkl Islam** (account required) accesses the following:

- Islām KS1 – Fun facts, How to teach Islamic art, worksheets, PowerPoints etc.
- Islām Primary Resources – Eid mindfulness, revelation of the Qur'an etc.
- KS2 Islam Primary Resources – History and traditions of the Islamic faith, worksheets, Power Points etc.

Other useful websites include:

- BBC Religions: Islām
 - Islām at a Glance
 - Five pillars of Islām
 - Basic Articles of Faith
 - Muslim Holy Days
 - Mosque
 - Ramadan
 - Jesus through Muslim eyes
 - Islamic Art

www.bbc.co.uk/religion/religions/islam

- RE Today (various resources, including Primary School Resources for teaching Islām and Religious Education (RE) resources KS1-KS4) www.natre.org.uk/resources-for-teaching-islam
- True Tube (KS3/4 Films, Lesson Plans, Assembly Scripts etc) www.truetube.co.uk

NB Websites above correct at time of publication



Islām

Useful Publications

KS 1, 2 and 3

- Let's Find Out About series – Islamic Mosques (KS 1/2) – Raintree Publishing.
- Start-Up Religion series – Visiting a Mosque (KS 1/2) - Evans Brothers Ltd.
- Our Culture series – Muslim (KS 1/2) - Franklin Watts.
- My Community series – Muslim (KS 1/2) - Franklin Watts.
- My Life, My Religion – Muslim Imam (KS 1/2) - Franklin Watts.
- Stories from Faiths – The Great Night Journey (Islām) (KS 1/2) - QED Publishing.
- Where we Worship – Muslim Mosque (KS 1/2) - Franklin Watts.
- Celebrations – Ramadan and Id-ul-Fitr (KS 1/2) - Heinemann Library.
- Everyday Religion – My Muslim Life (KS 1/2) – Hodder Wayland.
- Places of Worship series – Mosques (KS 2) – Heinemann Library.
- World of Faiths series – Islām (KS 2/3) – QED Publications.
- Introducing Religions – Islām (KS 2/3) – Heinemann.
- Storyteller series – Islamic Stories (KS 2/3) – Evans Brothers Ltd.
- A Year of Festivals – Muslim Festivals (KS 2/3) – Franklin Watts.
- Communities in Britain – Muslims in Britain (KS 2/3) – Franklin Watts.
- Religion in Focus – Islām (KS 2/3) – Franklin Watts.
- Holy Places series – Makkah (KS 2/3) – Heinemann Library.
- Religions of the World – Islām (KS 2/3) – Wayland.
- Step-up Religion – Why is Muhammed Important to Muslims? – Evans Brothers.
- Sacred Texts – The Qur'an and Islām (KS 2/3) – Evans Brothers Ltd.
- World Religions – Islām (KS 2/3) – Franklin Watts.
- A Year of Religious Festivals – My Muslim Year (KS 2/3) – Hodder Children's Books.
- My Belief – I am a Muslim (KS 2/3) – Franklin Watts.
- Lesson Bank Religious Education – Islām (KS 2/3) – Belair Publications.
- Beliefs and Cultures – Muslim (KS 2/3) – Franklin Watts.
- Celebrate - Islamic Festivals (KS 2/3) – Heinemann.

Acronyms used within this section:

ICT	– Information and Communication Technology DT
	– Design Technology
P4C	– Philosophy for Children
SMSC	– Spiritual, Moral, Social and Cultural Development
PSHE	– Personal, Social and Health Education



VISITING A PLACE OF WORSHIP

ISLAMIC MOSQUE



GENERAL INFORMATION

It is always advisable to:

- Visit a place of worship prior to a class visit, if this is possible
- Prepare pupils as much as possible prior to a visit
- Obtain a risk assessment for the place of worship prior to a class visit
- Check class limits - each place of worship may have a different class limit

Donations

Voluntary donations towards the upkeep of a place of worship are always appreciated.

Contact Details

Contact details for a variety of Interfaith Centre's can be found on the LA RE website with recommendations from SACRE/school visits.

Dress Code

Correct dress code is a very important issue in most Mosques.

Shoes should be removed on entering a Mosque.

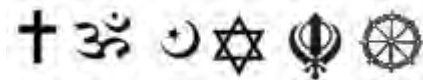
Men/boys - heads should be covered - a baseball cap is adequate. Long trousers and a long-sleeved shirt/jacket should be worn. Short trousers should only be worn by younger boys if they are part of school uniform.

Women/girls (over the age of puberty) - heads should be covered - a scarf is preferable. Modest clothing is essential. Faces, hands and feet should be the only parts of the body on view. Low necklines and crop tops are unacceptable.

Girls (under the age of puberty) - Heads should be covered as above. Modest clothing should be worn - school uniform is acceptable.

Behaviour

- Do not enter the Mosque until the Faith Tutor invites you to do so
- Respect the building as a place of worship. It is regarded as special to the people who worship there
- Mobile phones should be turned off whilst in the building
- Photography is permitted at most times. Please check with the Faith Tutor prior to the visit
- Alcohol should NOT be consumed before visiting the Mosque and is NOT allowed on the premises
- Smoking is NOT allowed on the premises



Islām Glossary

The **Qur'ān** was revealed in (Classical) Arabic. Therefore, Arabic is the language of **Islām**, **Islāmic** worship, theology, ethics and jurisprudence. **Islām** is inextricably linked with the Arabic language despite the variety of first languages spoken by believers. Literal meanings are shown in *italics*. As with all translations variations are produced, with key ones noted. In this syllabus we have chosen to use one form in the interests of consistency.

For British teachers and pupils who have not encountered **Islāmic** 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 the words **Salāh** and **Zakāh** end in 'h' when they appear alone. When part of a phrase, these words are written with a 't' at the end, for example, **Salat-ul-Zuhr**, **Zakat-ul-Fitr**, as a guide to pronunciation.

Abd

Servant. As in Abdullah, servant of **Allāh** - the proper name of God

Allahu Akbar

Allāh (God) is the greatest

Abu Bakr

The first **Khalīfah**, successor to the leadership of the **Muslim** community after the death of **The Prophet *Muhammad (pbuh)**

Adhān

Call to prayer. See also **Mu'adhin**

AH

After the Hajra. Dating system of the **Islāmic** Calendar, 1 **AH** matches 622 **CE**. As **Islām** uses a lunar calendar 12 days shorter than the solar one used in this country years do not match exactly. This syllabus was published in 1436 **AH**

Ākhirah

Everlasting life after death/The hereafter

Ākhlag

Conduct/Character/Attitudes/Ethics

al-Amin

The Trustworthy. The name by which **The Prophet *Muhammad (pbuh)** was generally known, even before the revelation of **Islām**

al-Aqsa

Masjid-ul-Aqsa (The Farthest **Mosque**) in Jerusalem. Located near the Dome of the Rock

al-Fatihah

The Opener. **Sūrah** 1 of the **Qur'ān**. Recited at least 17 times daily, during the five **Salāt**. Also known as 'The Essences of the **Qur'ān**'

al-hamdu-li-Llah

All praise belongs to Allāh. Phrase frequently used as an expression of thanks to **Allāh**

al-Kafi

The title of the books of **Hadīth** compiled by ***Muhammad ibn-Yaqub Koleini**, a **Shi'ah** scholar

al-Khulafa-ur-Rashidun

The Rightly Guided Khalifahs. The first four successors to the leadership role of **The Prophet Muhammad (pbuh)**. They were **Abu Bakr**, **Umar**, **Uthman** and **Ali (RAA)**

al-Madinah

Madinatu'n-Nabi (The City of **The Prophet**). The name given to **Yathrib** after **The Prophet Muhammad (pbuh)** migrated there in 622 **CE** and founded the first **Islāmic** state. Traditionally referred to as **Medina** in the West

al-Tajwid

The science of recitation of the **Qur'ān**

Allāh

The **Islāmic** name for God in the Arabic language. Used in preference to the word God, this Arabic term in singular, has no plural, nor is it associated with masculine, feminine or neuter characteristics

Allāhu Akbar

Allāh is most great

Angels

Beings created by **Allāh** from light. They have no free will and are completely obedient to **Allāh**

Ansar

Supporters. The **Muslims** of **al-Madinah**, who welcomed, helped and supported the **Muslims** who migrated from **Makkah**

Arafat

A plain, a few kilometres from **Makkah**, where pilgrims gather to worship, pray and ask for forgiveness. This takes place on the ninth day of the **Islāmic** month of **Dhul-Hijjah**, the day before **Eid-ul-Adha**

Arkān

The Five Pillars of Islām

'Asr (Salat-ul-'Asr)

Mid-afternoon Salāh, which may be performed from late afternoon until a short while before sunset

As-Salamu-Alaykum

Peace be upon you. An **Islāmic** greeting

'Awrah

The private parts of the body a **Muslim** should not expose

Ayah (sing.)

A unit within a **Sūrah** of the **Qur'ān**

Barakah

Blessings

BCE (Before Common Era)

[English abbrev.]

Commonly used secular and historical reckoning used through this syllabus

Bismillāh

In the name of Allāh

Bismillāh-ir-Rahman ir-Rahim

In the name of Allāh – All Gracious, All Merciful. The preface to all **Sūrahs** of the **Qur'ān** except the ninth one. It is usually said by **Muslims** before eating or beginning any action

CE (Common Era) [English abbrev.]

Commonly used secular and historical reckoning used throughout this syllabus, which was published in 2005 **CE**. It matches the Christian years AD, 'in the year of our Lord'.

Dar-ul-Islām

House or abode of Islām.

Sometimes used to refer to lands ruled by **Islāmic Shari'ah**

**Da'wah**

Call. Inviting people to **Islām**, whether by literal invitation and preaching, or by the example of good actions

Dhikr

Remembrance. Remembrance of **Allāh** in one's heart or by reciting His names or sections from the **Qur'ān**

Dhimmi

A non-Muslim living freely under the protection of an **Islāmic** state

Dhul-Hijjah

The month of the **Hajj**, last month of the **Islāmic** year

Din

Way of life, religion together with its practices

Din-ul-Fitrah

A description of **Islām** as the natural way of life

Du'a

Varying forms of personal prayer and supplication

Dunyā

The world/Worldly life

Eid

Recurring happiness. A religious holiday; a feast for thanking **Allāh** and celebrating a happy occasion

Eid-al-Adhā

Festival of sacrifice celebrated by **Muslims** who do not go for **Hajj** to **Makkah**

Eid-ul-Fitr

Festival of breaking the fast celebrated at the end of **Ramadān** on the first day of the month, Shawwal

Eid Mubarak

Eid blessings! Greeting exchanged during **Islāmic** celebrations

Eid-ul-Adha

Celebration of the sacrifice, commemorating the **Prophet Ibrahim's (pbuh)** willingness to sacrifice his **prophet son Isma'il (pbuh)** for **Allāh**. Also known as **Eid-ul-Kabir** – the Greater **Eid** and **Qurban Bayram** (Turkish) '*feast of sacrifice*'.

Eid-ul-Fitr

Celebration of breaking the fast on the day after **Ramadān** ends, which is also the first day of Shawal, the tenth **Islāmic** month.

Also known as **Eid-ul-Saghir** – the Lesser **Eid** and **Sheker Bayram** (Turkish), '*sugar feast*'

Fajr (Salat-ul-Fahr)

Dawn **Salāh**, which may be performed from dawn until just before sunrise. The first of the five daily prayers

Fard

Obligatory duty according to divine law, for example, offering **Salāh** five times a day

Fatihah

See **al-Fatihah**

Fatwa

The legal guidance of a pious, just, knowledgeable **Muslim** scholar and jurist, based on the **Qur'ān**, **Sunnah** and **Islāmic Shari'ah**

Fiqh

Understanding. **Islāmic** jurisprudence

Five Pillars

Key teachings in **Islām**. They are **Shahādah** (declaration of faith); **Salāh** (prayers); **Zakāh** (alms giving); **Sawm** (fasting) and **Hajj** (pilgrimage)

Ghusl

Greater ablution. Formal washing of the whole body prior to worship. See **Wudū**

Hadīth

Saying/Report/Account. The sayings of **The Prophet Muhammad (pbuh)**, as recounted by his household, progeny and companions. These are a major source of **Islāmic** law. Some **Hadīth** are referred to as **Hadīth Qudsi** (sacred **Hadīth**) having been divinely communicated to **The Prophet Muhammad (pbuh)**

Hafiz

Someone who knows the whole **Qur'ān** by heart

Haji

Pilgrimage. Annual pilgrimage to **Makkah**, which each **Muslim** must undertake at least once in a lifetime if he or she has the health and wealth. See also **Hajji** and **Hajjah**

Hajjah

Pilgrim. A **Muslim** female who has completed **Hajj**

Hajji

Pilgrim. A **Muslim** male who has completed **Hajj**

Halāl

Lawful. Any action or thing which is permitted or lawful, such as **Halāl food**

Harām

Prohibited. Anything unlawful or not permitted, such as **Harām meat**

Harām Sharif

The grand **Mosque** in **Makkah**, which encompasses the **Ka'bah**, the hills of **Safa** and **Marwah** and the well of **Zamzam**

Hifz

To memorise the **Qur'ān**

Hijab

Veil. Often used to describe the headscarf or modest dress worn by women, who are required to cover everything except face and hands in the sight of other than immediate family

Hijrah

Departure/Exit/Emigration. The emigration of **The Prophet Muhammad (pbuh)** from **Makkah** to **al-Madinah** in 622 CE. The **Islāmic** calendar commences from this event

Hira

The name of a place near **Makkah**, where **The Prophet Muhammad (pbuh)** went for solitude and worship. It was there that he received the first revelation of the **Qur'ān**

'Ibādah

All acts of worship. Any permissible action performed with the intention to obey **Allāh**

Iblis

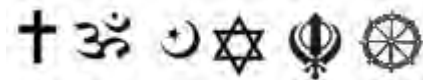
The **Jinn** who defied **Allāh** by refusing to bow to **Adam (pbuh)**, and later became the tempter of all human beings. See also **Shaytan**

Iftār

Breaking the fast after sunset

Ihram

(i) The state or condition entered into to perform either **Hajj** or '**Umrah**'. During this period, many normally permitted actions are placed out of bounds to **Muslims**. (ii) The two plain white unsewn cloths worn by male pilgrims to indicate the brotherhood, equality and purity of the pilgrim. (iii) For women, the dress of **Ihram** consists of their normal modest clothing

**Ijma**

General consensus of scholars, expressed or tacit, on matters of law and practice

Imām

Leader. (i) A person who leads the communal prayer. (ii) A founder of an **Islāmic** school of jurisprudence. (iii) In **Shi'ah Islām**, **Imām** is also the title of **Ali (RAA)** and his successors

Imāmah

Office and function of an **Imām**. Religious authority in **Shi'ah Islām**; successor to **The Prophet Muhammad (pbuh)** as leader of the **Muslim** community

Imān

Faith/Conviction

Injil

Gospel. A book given to **Prophet Isa (pbuh)**

Iqamah

Call to stand up for **Salāh**. '**Ishā'** (**Salat-ul-'Ishā'**) *Evening Salāh*, which may be performed from just over an hour after sunset, but before midnight, the last of the five daily prayers

Islām

Submission and peace. Attained through willing obedience to **Allāh's** divine guidance

Islāmic

Those things organised under the guidance and order of **Islām**

Isnad

Chain of transmission of each **Hadīth**

Jibril

Gabriel. The **angel** who delivered **Allāh's** messages to His **Prophets (pbuh)**

Jihad

(i) Personal individual struggle against evil in the way of **Allāh**. (ii) Holy War. Collective defence of the **Muslim** community

Jinn

Being created by **Allāh** from fire

Jum'ah

The sacred day, Friday

Jumua'ah (Salat-ul-Jumua'ah)

The weekly communal **Salāh** and attendance at the **Khutbah** performed shortly after midday on Fridays

Ka'bah

The House of Allāh. A cube-shaped structure in the centre of the Grand **Mosque** in **Makkah (Mecca)**. The first house built for the worship of the One True God. It is to this centre that **Muslim's** worldwide face when praying

Khalifah

Successor/Inheritor/Custodian/Vice-regent. See **al-Fatihah**

Khalafah

The institution of the **Khalifah**

Khums

Contribution (additional to **Zakāh**) of one fifth of surplus annual income paid by **Shi'ah Muslims**. **Sunni Muslims** only apply **Khums** to booty

Khutbah

Speech. Talk delivered on special occasions such as the **Jumu'ah** and **Eid** prayers

Laylat-ul-Qadr

The Night of Power, when the first revelation of the **Qur'ān** was made to **Prophet Muhammad (pbuh)**. It is believed to be one of the last ten nights of **Ramadān**

Madinah

See **al-Madinah**

Maghrib (Salat-ul-Maghrib)

Sunset **Salāh**, which is performed after sunset until daylight ends, being the fourth of the five daily prayers

Mahdi, al-Muntazar

The (rightly) guided one who is awaited and will appear towards the end of time to lead the **Ummah** and restore justice on Earth. The one who is promised in the Jewish (**Mashiach** or **Messiah**) Christian (**Christ**) and **Islāmic** traditions

Mahr

Dowry paid by the husband to the wife. It is a compulsory part of a marriage contract and an exclusive property of the wife

Makka

Variant spelling of **Makkah**

Makkah (Mecca)

City where **The Prophet Muhammad (pbuh)** was born, and where the **Ka'bah** is located. Traditionally referred to as **Mecca** in this country

Makrūh

Not actually forbidden by **Islāmic** practice, but strongly discouraged

Mandūb

Recommended **Islāmic** practice, but not enjoined

Masjid

Place of prostration. Alternate name for a **Mosque**

Mecca

Traditional Western spelling of **Makkah**

Mihrab

Niche or alcove in a **Mosque** wall, indicating the **Qiblah**, towards which all **Muslims** face to perform **Salāh**

Mina

Place near **Makkah**, where pilgrims stay on the 10th, 11th, and 12th of **Dhul-Hijjah** and perform some of the activities of the **Hajj**

Minbar

Rostrum/Platform/Dais. The stand from which the **Imām** delivers the **Khutbah** (speech) in the **Mosque** or praying ground

Minaret

Tower in **Mosque**, from which the **Adlān** (*call to prayer*) is delivered

Miqat

Place appointed, at which pilgrims enter into the state of **Ihram**

Mi'raj

The ascent through the heavens of **The Prophet Muhammad (pbuh)**

Mosque

Place of communal prayer and study

Mu'adhin

Caller to prayer. See **Adhān**. Known in English as **Muezzin**

Mubāh

Permitted through silence

Muharram

First month in the **Islāmic** calendar, which is calculated from the time **The Prophet Muhammad (pbuh)** migrated to **Yathrib (Al-Madinah)**

**Mumin**

Faithful. A believer, a practising **Muslim** who wholeheartedly yields to **Allāh's** guiding wisdom and is thus in harmony with His will and at peace with himself and fellow creatures

Muslim (Muslims)

One who claims to have accepted **Islām** by professing the **Shahādah**

Muslim Aid [English]

A Charity working with Muslim societies throughout the world

Muezzin

Older English term for the **Mu'adhin**

Muzdalifah

Place where pilgrims on **Hajj** stop for a time during the night of the day they spend at **Arafat**

Niyyah

Intention. A legally required statement of intent, made prior to all acts of devotion such as **Salāh**, **Hajj** or **Sawm (pbuh)** [English abbrev.] *Peace be upon Him/Her.* Used as a mark of honour after referring to **Prophets (pbut)** and important saints

(pbuh) [English abbrev.]

Peace be upon them. Plural of **pbuh**

Prophet

Messenger of **Allāh (The Prophet (pbuh))**. See **Muhammad (pbuh)**. **Prophet Muhammad (pbuh)** See **Muhammad (pbuh)**

Prophets (pbut)

The messenger's of **Allāh** ending in the final **Prophet, Muhammad (pbuh)** See biography section

Qadar

Allāh's complete and final control over the fulfilment of events or destiny

Qāri

A reciter of the **Qur'ān**, who usually reads the **Qur'ān** in a melodious voice with proper rules of **Al-Tajwid**

Qiblah

Direction which **Muslims** face when performing **Salāh** – towards the **Ka'bah** (see **Mihrab**)

Qur'ān

Reading/That which is read or recited. The Divine Book revealed to **The Prophet Muhammad**

(pbuh). The final revelation to humankind by **Allāh**

(RAA) [English abbrev.]

Abbreviation used in this syllabus for **Radhi-Allāhu-anhem**

Radhi-Allāhu-anhem

May Allāh be pleased with them. Spoken blessing, normally used when talking about early leaders of **Islām**

Rak'ah

A unit of **Salāh**, made up of recitation, standing, bowing and two prostrations

Ramadān

The ninth month of the **Islāmic** lunar calendar, during which fasting is required from just before dawn until sunset, as ordered by **Allāh** in the **Qur'ān**

Rasūl

Messenger

Rasūlallāh

Messenger of Allāh

Risālāh

The Prophethood, beginning with **Adam (pbuh)** and finalised by **Muhammad (pbuh)**

Sa'y

Walking and hastening between **Safa** and **Marwah**, as part of the **Hajj**, in remembrance of **Hajar's** search for water for her son **Isma'il (pbuh)**

Sadaqah

Voluntary payment, or good action for charitable purposes

Sadaqah al-Fitr

The **Sadaqah** given before **Eid al-Fitr** by those who can afford, specifically, to enable the poor to participate in **Eid** festivities

Safa and Marwah

Two hills in **Makkah**, near the **Ka'bah**, now included within the grand **Mosque**. See **Sa'y**

Sahih al-Bukhari

Authentic from al-Bukhari. The title of the books of **Hadīth** compiled by **Muhammad ibn Isma'il al-Bukhari**, a **Sunni** scholar

Sahih Muslim

Authentic from Muslim. The title of the books of **Hadīth** compiled by **Abul Husayn Muslim ibn al-Hajjaj**, a **Sunni** scholar

Salāh

Ritual prayer. Prescribed communication with, and worship of **Allāh**, performed under specific conditions, in the manner taught by **The Prophet Muhammad (pbuh)**, and recited in the Arabic language. The five daily times of **Salāh** are fixed by **Allāh**. See also **Maghrib** and **Jumua'ah**

Sawn

Daily fast. Fasting from just before dawn until sunset, particularly in **Ramadān**, Abstinence is required from all food and drink (including water) as well as smoking and conjugal relations

Shahādah

Testimony/Declaration of faith which consists of the statement, 'There is no god except **Allāh**. **Muhammad (pbuh)** is the Messenger of **Allāh**

Shalwār

Trousers usually worn by Pakistani/Indian **Muslim** women

Shari'ah

Islāmic law based upon the **Qur'ān** and the **Sunnah**

Shi'ah

Followers. **Muslims** who believe in the Imāmah, successorship of **Ali (RAA)** after **The Prophet Muhammad (pbuh)** and eleven of his most pious, knowledgeable descendants

Shirk

Association. Regarding anything as being equal or partner to **Allāh**. **Shirk** is forbidden in **Islām**

Shura

Constitution of the people in the management of religious and worldly affairs. A duty prescribed in the **Qur'ān** to leaders at all levels, from family to government

Sirah

Biographical writings about the conduct and example of **The Prophet Muhammad (pbuh)**

Subhah

String of beads used to count recitations in worship

Suhūr

Early morning meal taken before dawn (by a person who intends to fast)

**Sunnah**

Model practices, customs and traditions of **The Prophet Muhammad (pbuh)**. This is found in both **Hadīth** and **Sirah**

Sunni

Muslims who believe in the successorship of **Abu Bakr, Umar, Uthman** and **Ali (RAA)** after **The Prophet Muhammad (pbuh)**

Sūrah

Divisions of the **Qur'ān** (114 in all)

Takbir

Saying '**Allāhu Akbar**' Recited during **Salāh, Eid** and other celebratory occasions

Tarāwih

Night Prayers, special **Salāh** during the month of **Ramadān**

Tawaf

Walking seven times around the **Ka'bah** in worship of **Allāh**. Also, a part of **Hajj** and '**Umrah**

Tawhid

Unity. Belief in the Oneness of **Allāh** – absolute monotheism as practiced in **Islām**

Tawrah

The Torah. The Book given to **The Prophet Musa (pbuh)**

Tayammum

The symbolic purification before prayer when running water is not available

Ulama

Scholars of **Islāmic** law and jurisprudence (singular Alim)

Umar

See **Umar ibn ul-Khattab**

Umar ibn ul-Khattab

The second **Khalifah** of **Islām**

Umma

Community. Worldwide community of **Muslims**; the global nation of **Islām**

'Umrah

Lesser pilgrimage. Can be performed at any time of the year other than the days during **Hajj**

Uthman

The third **Khalifah** of **Islām**

Wājib

Expressly enjoined

Wudū

Ritual washing, ablution before **Salāh**

Yathrib

Town to which **The Prophet Muhammad (pbuh)** migrated from **Makka**. Now called **al-Madinah**

Zabur

The book of Psalms given to **Prophet Dawud (pbuh)**

Zakāh

Purification of wealth, by payment of annual welfare due to poor and distressed. An obligatory act of worship

Zakay-ul-Fitr

Welfare payment at the end of **Ramadān**

Zamzam

Name of the well adjacent to the **Ka'bah** in **Makkah**. The water first sprang in answer to Hajar's search and prayers. See **Hajar** and **Sa'y**

Zuhr (Salat-ul-Zuhr)

Noon prayers, **Salāh** which can be performed after midday until afternoon, the second of the five prayers



Biographical Summaries

The following are brief details of people mentioned in the Syllabus and other local Muslims.

***Abdul Husayn Muslim ibn al-**

Hajjaj

A **Sunni** scholar who compiled **Hadith**

***Abu Bak** (RAA) (d.634 CE), the first **Khalifah** (632-634 CE), successor to the leadership of the **Muslim** community after the death of **The Prophet *Muhammad (pbuh)**

***Adam (pbuh)**, the first man, and first **Prophet** of **Allāh**

His Highness the ***Aqa Khan** (b.1936 CE) 49th **Imām** of the Shia **Ismali Muslims**. Businessman and leading racehorse owner

***Aishah** (c. 614-678 CE), one of the wives of **The Prophet *Muhammad (pbuh)** and daughter of **Abu Bakr (RAA)** and major teacher of **Hadith**

***Ali (RAA)** cousin and son-in-law of **The Prophet *Muhammad (pbuh)**; husband of ***Fatima al-Zahrah**; father of **Hassan**, **Hussein**, and **Zainab**; the fourth of '**al-Fatihah**' according to **Sunnis**, and the first successor accepted by **Shi'ah Islām (RAA)**

***Amir Khan** (b. 1986 CE), Bolton-born 2004 Olympic boxing silver medallist

***Anila Baig** (b. 1970 CE), Bradford-born former Yorkshire Post journalist (she was 2004 Regional Journalist of the Year), now a feature writer with The Sun

***Bilal (RAA)**, the first **Mu'adhin** of **Islām** (see **Adhān**), a companion of **Prophet *Muhammad (pbuh)**, formerly an Abyssinian slave

***Dawud (pbuh)**, (11th – 10th century BCE) **Prophet** of **Allāh** and King of Israel

***Fatima al-Zahrah (RAA)** (b.c. 605 CE), daughter of **The Prophet *Muhammad (pbuh)**; wife of ***Ali**; mother of **Hassan**, **Hussein** and **Zainab (RAA)**

***Hajar**, wife of the **Prophet *Ibrahim**, and mother of the **Prophet *Isma'il (pbuh)**

Professor ***Hassan Fathy** (b. 1899 CE), Egyptian 'architect for the poor'

***Ibrahim (pbuh)**, a **Prophet** of **Allāh** to whom the 'scrolls' were given

***Imran Khan** (b. 1952 CE), Pakistani cricket captain (winning the World Cup in 1992) and all-rounder - now a public activist and politician

***Isa (pbuh)** (c. 4 BCE-30 CE) a **Prophet** of **Allāh**, born of **Maryam (pbuh)**

***Isma'il (pbuh)** a **Prophet** of **Allāh**. Son of the **Prophet *Ibrahim** and ***Hajar (pbuh)**

***Khadijah ul-Kubra' (pbuh)** (555-620 CE), first wife of **The Prophet *Muhammad (pbuh)** and mother of **Fatimah al-Zahrah (RAA)**

***Malcolm X** (1925 – 1965 CE) Malcolm Little, American Civil Rights activist and leader of 'The Nation of Islām'

***Maryam (pbuh)**, (1st centuries BCE & CE the virgin mother of the **Prophet *Isa (pbuh)**

***Muhammad (pbuh)** ["*praised*"] (c. 570-632 CE), name of the final **Prophet** of **Allāh**

***Muhammad Ali** (b. 1942 CE), Cassius Clay, American-born Olympic Heavyweight Boxing Champion in 1960, after winning the World Championship in 1964 he announced his conversion to **Islām** and name change. Voted the World's Most Popular Sport Personality of the 20th Century

***Muhammad ibn Ismail al-Bukhari** (d. 256 AH), a **Sunni** scholar who compiled **Hadith**

***Muhammad ibn-Yaqub Koleini** (d. 262 AH), a **Shi'ah** scholar who compiled **Hadith**

***Musa (pbuh)**, a **Prophet** of **Allāh** to whom the **Tawrah** was given

***Nabi (pbuh)**, a **Prophet** of **Allāh**

***Perween Warsi** (b. 1958 CE), Derby-based businesswoman who founded S&A Foods

***Prince Naseem Hamid** (b. 1974 CE), Naseem Salom Ali Hamid, Sheffield-born World Featherweight Boxing Champion

***Raqi Omar**, BBC news correspondent

***Umar ibn ul-Khattab (RAA)**, the second **Khalifah** of **Islām**

***Uthman (RAA)**, the third **Khalifah** of **Islām**

***Yusuf Islām** (b. 1948 CE), Steven Demetre Georgiou/Cat Stevens, British singer/songwriter and charity founder. He embraced **Islām** in 1977



Jewish Faith

Key Stage1

Key Question 1: Why are these words special?

Most pupils are expected to:

- Recognise that everyone has favourite stories or books that are special to them
- Begin to recognise some key stories from the **Torah** and suggest what they might mean
- Suggest meanings for some stories which have a special significance
- Recognise that the **Torah** is a special book for Jews

Suggested areas of study

- Identify stories and books that they regard as special or important
- Begin to recognise some stories from the **Torah** eg
 - Creation (Genesis 1-2)
 - **Noah's** Ark (Genesis 6-8)
 - **Moses** in the Bulrushes (Exodus 2)
- Ask questions about why these stories are special and what they might mean
- Find out about how the **Torah** is treated by Jews to show that it is special

Links and suggested activities

- Bring in a book or talk about a story which is their favourite, or important to them, and talk about why they like it.
 - Hear some popular children's stories which have a meaning and talk about what the meaning or message might be
- Watch a video or hear stories from the **Torah**, act them out and talk about what the message of these might be for Jews
- Draw a picture of the story.
- Retell the stories using 'Godly Play'
- Look at some pictures of **Torah** scrolls and hear about how they are treated in a special way

Skills and attitudes

- P4C
- Understanding of a different faith

Cross curricular links

- English
- Drama
- Art
- SMSC

Websites and Publications

- Useful Jewish websites (KS1, 2 and 3) please see page 171
- Useful Jewish publications (KS1, 2 and 3) please see page 172
- Acronyms used within this section – please see page 172



Jewish Faith

Key Stage 1

Key Question 2: Why are some places special?

Most pupils will be expected to:	Suggested areas of study	Links and suggested activities
<ul style="list-style-type: none">• Recognise that some places are special and identify a special place of their own• Show awareness that:<ul style="list-style-type: none">- the synagogue is a special place for Jewish people- a synagogue is a place where Jews gather together, worship and celebrate• Show awareness that Jerusalem is a special place for Jews	<ul style="list-style-type: none">• Identify and talk about their own special places:<ul style="list-style-type: none">- Why they are special- What they do there- How they feel there• Recognise the interior of a synagogue:<ul style="list-style-type: none">- Bimah- Aron Hakodesh- Screen- Ask questions about some of the things that happen in a synagogue• Hear stories about Jerusalem from the Jewish scriptures, eg the story of King David and the Ark of the Covenant (2 Samuel 6)	<ul style="list-style-type: none">• Think quietly about a special place of their own and draw pictures/write poems about how they feel when they are there• Use a picture pack or images from the Internet to see what the inside of a synagogue looks like, and some of the things Jewish people do there<ul style="list-style-type: none">- Visit a local synagogue and see and hear about some of its features• Look at a children's atlas and find Jerusalem<ul style="list-style-type: none">- Look at pictures of parts of the city eg- The Western Wall (Wailing Wall)- The Temple Mount• Role play or use puppets to replay the stories of David (or other stories)

Skills and attitudes
<ul style="list-style-type: none">• Investigation• P4C• Understanding of a different faith

Cross curricular links
<ul style="list-style-type: none">• Art• English• PSHE• Geography• Drama



Jewish Faith

Key Stage 1

Key Question 3: How can faith contribute to Community Cohesion?

Most pupils will be expected to:

- Identify ways in which Jewish people show their belief in God:
 - At home
 - At the **synagogue**
- Show awareness that Jewish people have some religious rules which help them to know how to behave
- Show an awareness of the Jewish faith in the community

Suggested areas of study

- Show an awareness that Jewish people go to the **synagogue** and worship at home as well
 - Begin to recognise that Jewish people do special things at home and at the **synagogue** to express their faith
- Begin to recognise that Jews believe God has given them some rules to follow eg
 - The **Ten Commandments**
 - Kashrut (kosher)** Food laws
- Identify **Mitzvah** (duty or good deeds) as important for Jews. Obeying the **Torah** means giving to those who are poor

Links and suggested activities

- Talk about special days - how do they mark their special days?
 - Set a **Shabbat** table and hear about the symbolic rituals connected with **Shabbat**
 - Find out what a **Mezuzah** is and how it helps Jews to express their faith
 - Make a **Mezuzah** and create their own text about what is important in their home to go inside it
 - Look at pictures of a **Sefer Torah** and find out how this is treated in a special way by Jews at the **synagogue**
- Watch a video about **Moses**;
 - Read a children's version of the **Ten Commandments** and draw pictures with simple sentences about what they mean, creating a mural for the classroom wall
 - Talk about and taste some favourite foods and some unpopular foods, moving on to look at some examples of what Jews can and cannot eat
 - Set up a Jewish home or kitchen corner
- Visit a **synagogue**, locally or online, or interview a **Rabbi** to find out about the Jewish faith in England

Skills and attitudes

- Investigation
- British Values
- Understanding of a different faith
- P4C

Cross curricular links

- PSHE
- Art
- English
- ICT
- Citizenship

Jewish Faith

Key Stage 1

Key Question 4: Why are some times special?

Most pupils will be expected to:

- Respond to the idea that we all celebrate on special occasions
- Begin to recognise that some times are special for Jews

Suggested areas of study

- Recognise that people, including themselves, like to celebrate on special occasions
- Identify times which are special to Jewish people and celebrated in a special way eg
 - **Pesach (Passover)**
 - **Hanukkah**
- Recognise that at **Tu B'Shevat** Jews celebrate the gifts of the natural world and also being connected to others and our inner selves. Jewish school children plant trees as symbols of this. Some Jews raise money to plant trees in **Israel** so that they can feel they have roots there and are part of the land of **Israel**

Links and suggested activities

- Talk about recent celebrations of their own, eg a birthday
- Watch a video or hear the story behind **Hanukkah** and **Pesach**. Role play or retell with puppets
 - Make dreidels and play the game
 - Create models of **Hanukkah Menorah (Hanukkah candlestick)** and write in the flame shapes about special times which they like to celebrate
 - Make models of **seder** plates. Label and explain the symbols
 - Make a **Menorah**
- Find out about **Tu B'Shevat** and how Jews collect money in England
 - Look at the school environment and talk about the importance of trees and 'roots'
 - Where would pupils like to plant a tree in order to have a bit of themselves there?
 - Who do they feel most connected to?
 - What would they like to say 'thank you' for in the natural world?
 - This work could form a display

Skills and attitudes

- Investigation
- Understanding of a different faith

Cross curricular links

- English
- Drama
- DT
- Science
- PSHE



Jewish Faith

Key Stage 1

Key Question 5: What can be learnt from the lives of significant people of faith?

Most pupils are expected to:

- Begin to recognise that Jewish children learn from older members of the faith, including their family
- Understand that some people are trained to teach others, eg a **rabbi**
- Understand that some stories are largely passed down orally
- Identify people who teach and influence them

Suggested areas of study

- Show awareness that Jewish children learn from their parents how to keep a **Kashrut (Kosher)** home
- Identify the **rabbi** as a person who teaches about Jewish laws and living
- Recognise some Jewish stories which might be handed down within families eg
 - **Joseph** (Genesis 37 – 50),
 - **Daniel** in the lions' den (Daniel 6)
 - Queen **Esther** (book of Esther)
- Identify a list of people who teach them

Links and suggested activities

- Hear about **Kashrut (Kosher)** kitchen and play a matching game, matching pictures to the heading '**Kashrut**' and 'not **Kashrut**'
- Look at pictures in a picture pack which show a **rabbi** teaching. Learn some simple laws that children learn eg
 - Do not lie
 - Care for others
 Invent role plays or make up stories in which children put these laws into action
- Watch a video or hear some Jewish stories which Jewish children might enjoy hearing at home
 - Talk about what these stories mean for people today
- Think about someone who teaches them eg a parent, teacher, older sibling or grandparent
 - Draw pictures of this person and write some simple things they have learned from them

Skills and attitudes

- Investigation

Cross curricular links

- PSHE
- History
- English
- Drama
- Art



Jewish Faith

Key Stage1

Key Question 6: How do I and others feel about life and the universe around us?

Most pupils are expected to:

- Identify difficult or puzzling questions that might arise from some Jewish stories
- Respond sensitively to difficult or puzzling questions relating to their own experiences and those of others

Suggested areas of study

- Suggest meanings which might be found in stories which raise difficult questions eg
 - **Daniel** in the lions' den: righteousness and salvation; (Daniel 6)
 - **Noah**; anger, judgement and promise (Genesis 6 -9)
 - **Abraham** and **Isaac**; sacrifice, duty and obedience (Genesis 21 – 22)
- Ask questions about experiences of their own which are difficult or puzzling eg the death of a pet

Links and suggested activities

- Watch a video or hear some Jewish stories that raise puzzling questions.
 - talk about some of those puzzling questions and about the fact that sometimes questions are difficult to answer
- Use 'Godly Play' to further their understanding
- Hear secular stories which deal with sensitive issues they might have experienced eg
 - The Goodbye Boat by Mary Joslin
 - Badger's Parting Gifts by Susan Varley (both deal with bereavement)
 - Talk about the questions they may have and think about the positive messages these stories have even though the questions are still difficult to answer

Skills and attitudes

- P4C
- Understanding of a different faith

Cross curricular links

- English
- PSHE
- History
- SMSC



Jewish Faith

Key Stage 2

Key Question 1: Why are these words special?

Most pupils are expected to:

- Describe how some stories from the Jewish scriptures can be used to explain some of life's questions
- Link this to the special place of the **Torah** in Jewish worship
- Understand the care and effect in making something special
- Suggest what they think the most important book in the world should say

Suggested areas of study

- Describe stories from the **Tenakh** (Jewish scriptures) which exemplify beliefs eg.
 - Jews believe that God works through people **Jonah/Samuel**; (books of Jonah, 1 Samuel 1 – 28)
 - Jews trust in God; **Abraham** and **Isaac**; (Genesis 12-17)
 - God works through friendships **David** and Jonathan (1 Samuel 18-20)
 - Suggest answers to questions about why these stories are special and what they might mean
- Link the importance of these stories with how the **Torah** is respected and treated
- Describe the process of designing a special object
- Describe what messages they think the most important book in the world should tell people.

Links and suggested activities

- Watch a video or hear stories from the **Torah**, create role plays and describe what the message of these might be for Jews and for ourselves
- Look at some pictures of **Torah** scrolls and hear about how they are treated in a special way eg
 - How is it dressed?
 - Where is it kept?
 - How is it handled?
 - Use of special materials
- Make a **Torah** scroll
- Write creatively about finding or inventing 'The Most Important Book in the World':
 - What should the message be?
 - How do people respond to, and treat, the book?

Skills and attitudes

- Investigation
- Interpretation
- P4C
- Understanding of a different faith

Cross curricular links

- English
- Drama
- DT

Websites and Publications

- Useful Jewish websites (KS1, 2 and 3) please see page 171
- Useful Jewish publications (KS1, 2 and 3) please see page 172
- Acronyms used within this section – please see page 172



Jewish Faith

Key Stage 2

Key Question 2: Why are some places special?

Most pupils are expected to:

- Recognise the importance of the **synagogue** in Jewish life and use religious language to describe some rituals and artefacts connected with a **synagogue**
- Recognise that some people have special roles
- Understand the importance of history in the value of a place
- Describe the impact of **Jerusalem** on Jewish people today
- Explore their feelings with the way they feel about a special place of their own

Suggested areas of study

- Describe the interior of a **synagogue**, using correct terminology
- Describe some similarities and differences between a **Reformed synagogue** and an **Orthodox synagogue** – e.g. screen separating women
- Describe different people and roles within a **synagogue**
- Make links between some different elements of worship e.g. study and prayer, and the role of the **Rabbi**
- Understand why **Jerusalem** is a special place for Jewish people
- Make links with their feelings about special places of their own

Links and suggested activities

- Use a picture pack or images from the Internet to make links between what the inside of a **synagogue** looks like, and what Jewish people do there
- Watch a video about a **synagogue** service and visit a local **synagogue** or interactive website and describe some of its features
- Make models of **synagogues** and label the parts
- Interview a **Rabbi** about the study and prayer which happen in his or her **synagogue**
- Look at pictures of parts of the city e.g.
 - The **Western wall**
 - The **Temple Mount**
 - Use travel agents' magazines to plan a trip to **Jerusalem** for a Jewish friend.
 - What will they want to see and do, and why?
- Re-enact Jewish stories about **Jerusalem** e.g.
 - The housing of the **Ark of the Covenant** (1Samuel 6; 1 Kings 6-8)
 - The building of **Solomon's Temple** (1 Kings 5-8)
- Talk about places they have visited which mean a lot to them. Describe the special feelings connected with that place and how they might feel if they could never go back to that place, or if someone spoiled it for them

Skills and attitudes

- Investigation
- P4C
- Understanding of a different faith

Cross curricular links

- English
- PSHE
- Geography
- DT
- ICT



Jewish Faith

Key Stage 2

Key Question 3: How can faith contribute to Community Cohesion?

Most pupils are expected to:

- Describe, using religious vocabulary, ways in which Jewish people show their belief in God:
 - at home
 - at the **Synagogue**
- Recognise the impact of being Jewish on some aspects of beliefs, values, and lifestyle
- Suggest some of their own beliefs and values and describe how this might affect how they live
- Describe the **Synagogue** as a place of worship and understand the **Synagogue** as a spiritual centre of community
- Recognise that faiths have 'coming of age' rituals and describe such rituals of their own

Suggested areas of study

- Describe some of the ways a Jewish family worships at home e.g.
 - The **Mezuzah**;
 - **Shabbat**;
 - Educating children e.g. telling faith stories, telling stories about Jewish history
- Learn about some core Jewish beliefs
 - God
 - The **Torah**
 - The people of **Israel**
 - The land of **Israel**
 - **Kashrut (Kosher)** food laws
- Think about some beliefs of their own e.g. what is valuable or important and how this is expressed
- Describe what happens at a **Synagogue** for the community:
 - Learning
 - Community events
- Describe how Jewish children prepare for **Bar Mitzvah** and **Bat Mitzvot**, and what these ceremonies involve and mean
- Make links between these practices and 'coming of age' ceremonies in their own lives and in wider society

Links and suggested activities

- Look at some examples and make a **mezuzah** and create their own text about what they want people in their home to learn and remember and pass on to others
 - Set a **Shabbat** table and re-enact the symbolic rituals connected with **Shabbat**
- Read and talk about the **Shema** (Deuteronomy 6) and make their own **mezuzah** or **tefillin**
 - Write a '**shema**' of their own, describing people, places and beliefs which are important to them
 - Draw up a menu for a dinner party with Jewish guests
- Look at the **Ten Commandments**, draw up a class list and then a personal list of **Ten Commandments**, - check against recent public surveys
- Design a poster to advertise what is happening at the **Synagogue** including **Shabbat** services. Friday evening: Saturday morning: Saturday afternoon and also any community events outside of worship.
- Watch a video or find out about **Bar Mitzvah** and **Bat Mitzvot**:
 - Preparations
 - The ceremony
 - Its meaning
- Talk about the sort of things they are allowed to do as they get older, about becoming more grown-up, about secular 'coming of age' symbols e.g.
 - Driving a car
 - Having an 18th birthday party
 - What makes someone 'grown up'?
 - Is it a question of age or responsibility?



Jewish Faith

Key Stage 2

Key Question 3 contd: **How can faith contribute to Community Cohesion?**

Most pupils are expected to:

- Understanding the importance of learning history and stories in understanding faith
- Suggest answers to questions about why being part of a community is important

Suggested areas of study

- Find out about the impact of Jewish schools for Jewish children
- Suggest why community activities and actions make a difference

Links and suggested activities

- Find out why Jewish children attend Jewish school e.g. to
 - learn about the Jewish faith,
 - read and write in **Hebrew**
- Hear about why Jewish people help within the community, **Mitzvah** (religious duty). Link this with how they feel when they do something for the common good, e.g.
 - Something good for someone else
 - Something which lots of people will benefit from
 - How does this help people to develop a sense of belonging?
 - What would their town be like if no one ever did anything for others?

Skills and attitudes

- Investigation
- Commitment
- P4C
- British Values
- Understanding of a different faith

Cross curricular links

- PSHE
- DT
- English
- Drama
- ICT
- SMSC
- Citizenship



Jewish Faith

Key Stage 2

Key Question 4: Why are some times special?

Most pupils are expected to:

- Think about how we all celebrate on special occasions
- Describe why some times are special for Jews

Suggested areas of study

- Recognise that people, including themselves, like to celebrate on special occasions
- Describe times which are special to Jewish people and celebrated in a special way e.g.
 - **Purim**
 - **Sukkot**

Links and suggested activities

- Talk about recent celebrations of their own eg a birthday
 - Describe the similarities and differences between this occasion and a religious celebration
- Watch a video or hear the story behind **Purim** and **Sukkot**
 - Role play or creative writing to draw out the significance of the festival for Jews
 - Find out how Jews celebrate these festivals and make some of the artefacts connected with them for display
 - Talk about the themes and feelings behind the festivals and when they might have experienced something similar. Discussion could start with 'Why is **Esther** a good heroine?'

Skills and attitudes

- Investigation
- Appreciation
- Understanding of a different faith

Cross curricular links

- DT
- English
- Drama



Jewish Faith

Key Stage 2

Key Question 5: What can be learnt from the lives of significant people of faith?

Most pupils are expected to:

- Describe the impact of **Abraham** on Jewish people
- Make links between the concept of 'covenant' and agreements and relationships of their own
- Understand the importance of promises and life's hopes and dreams
- Describe what inspires them in the people they follow or respect

Suggested areas of study

- Link this with the respect Jews have for **Abraham**, the founder of the faith
- Describe the life of **Abraham**, and his legacy
- Make links between the covenant, between God and **Abraham** and the special relationships and agreements which they have with people
- Describe the qualities they would look for in an inspiring leader or role model

Links and suggested activities

- Watch a video or read about the story of **Abraham** and role play parts of it
- Explore the idea of a family tree. Link **Abraham** with **Isaac**, **Jacob**, **Joseph**, the 12 tribes of **Israel** and **Moses**, on a timeline
- Explore the meaning of 'covenant' and talk about agreements they make with people, and relationships they have which involve 'give and take'
 - Find out about some modern Jewish role models eg **Anne Frank** (diarist)
 - Sir **Alan Sugar** (businessman and TV personality)
 - Maureen Lipman (actor)
 - Sir **Yehudi Menuhin** (musician)
 - **Rose Heilbron** (judge)
 - **Michael Marks** (co-founder of Marks & Spencer chain)
 - **Benjamin Disraeli** (Prime Minister)
- Create a hall of fame, with pictures of people they admire and respect.
 - Talk about the qualities they look for in a leader

Skills and attitudes

- Investigation
- P4C
- British Values
- Understanding of a different faith

Cross curricular links

- History
- PSHE
- English
- SMSC
- DT



Jewish Faith

Key Stage 2

Key Question 6: How do I and others feel about life and the universe around us?

Most pupils are expected to:

- Identify questions that are difficult to answer which might arise from some stories in the Jewish sacred texts and historic experience
- Relate lessons from sacred stories with modern contexts
- Respond sensitively to difficult questions, recognising that there may not be answers, but relating to their own experiences and those of others

Suggested areas of study

- Suggest meanings which might be found in **Tenakh** stories which raise difficult questions eg.
 - Two stories of creation, (**Adam** and **Eve**, original sin and God's command of guardianship of the earth (Genesis 1-3)
 - **Noah**, a story of righteousness, preparation, anger, judgment and promise, (Genesis 6-9).
 - **Joshua** and the Conquest (Joshua 1-6, 12-13)
 - **Esther** and the story of **Purim** (Book of Esther)
- Look at the tensions in the modern state of **Israel** with Palestine and her neighbours, relating this to the stories of **Joshua**.
 - The **Shoah** and its commemoration on **Yom Hashoah (Holocaust Memorial Day)** relating the context with **Esther** (Book of Esther), the fiery Furnace: (Daniel 3) and the historical contexts in the 20th century **CE**
- Ask questions about experiences of their own which are difficult or puzzling:
 - Why are there always wars?
 - Why do people claim the same land?
 - Why do people reject the evidence of Global warming?

Links and suggested activities

- Write a creation story in their own words
 - Examine a failure of guardianship
 - Write a creative story about a righteous man with an unrighteous family.
 - Write a poem about the arrival of rain
 - Draw an illuminated map of the conquest of Canaan.
 - Make Purim lights
- Using the Internet collect stories from different communities in and around **Israel/ Palestine**
 - Read experiences of the **Shoah**, particularly those by children
- Using newspapers or a news website, make a portfolio of stories from one conflict or all the conflicts reported in a certain week

Skills and attitudes

- Investigation
- Reflection
- P4C
- Understanding of a different faith

Cross curricular links

- History
- English
- Science
- PSHE
- Geography
- Art
- ICT
- SMSC



Jewish Faith

Key Stage 3

Key Question 1: Why are these words special?

Most pupils are expected to:

- Explain and interpret rules in the home, school, country, and evaluate the effects of keeping and breaking these rules
- Give informed accounts of some Jewish sacred texts and aspects of its teaching eg
 - The **Ten Commandments** (Exodus 20); **Torah**
- Demonstrate an understanding of the concept of shared boundaries in community cohesion
- Explain the Jewish response to their rules in a variety of situations
- Explain the impact of **Bar Mitzvah/Bat Mitzvot** (*son and daughter of the commandments*) **Bat Chayil**

Suggested areas of study

- Explain the importance of the **Ten Commandments**. Which are important to them and why are they important?
- Explain the importance of **Torah**/rules for Jewish belief
- Explain the **Mitzvot** (commands of God) and how Jewish people respond to this
- Explain the impact of **Bar Mitzvah/Bat Mitzvot** (*son and daughter of the commandments*)

Links and suggested activities

- Consider what personal, local and global rules are for:
 - What gives them authority?
 - Write a diary about personal commitments: why they exist; how they are honoured; what effect they have on daily life
 - Produce a manifesto: My rules if elected to run the world'
- Research the **Torah** and its relationship to God/Moses
- Produce a 'user-guide' for the teachings of the **Torah** and the practical effect this might have on daily living
- Analyse the effect of transition to adulthood

Skills and attitudes

- Investigating
- Philosophy
- Analysis

Cross curricular links

- PSHE
- English
- ICT
- History

Websites and Publications

- Useful Jewish websites (KS1, 2 and 3) please see page 171
- Useful Jewish publications (KS1, 2 and 3) please see page 172
- Acronyms used within this section – please see page 172



Jewish Faith

Key Stage 3

Key Question 2: Why are some places special?

Most pupils are expected to:	Suggested areas of study	Links and suggested activities
<ul style="list-style-type: none"> Interpret the layout of a typical synagogue Explain the difference between Orthodox and Reformed synagogues Explain synagogue worship and the different uses of the synagogue Explain Jewish beliefs about the role of God in giving Jewish people the land of Israel Evaluate why some sites are sacred and why some sites/countries are sacred to more than one religion Evaluate the significance of having somewhere to meet other members of a community, somewhere to study and somewhere to pray – in their own lives and the lives of others Explain why Israel and Jerusalem are important for Jews and explain the impact of Yad Vashem as a place of pilgrimage 	<ul style="list-style-type: none"> Explain and interpret the different layouts of synagogues Orthodox and Reformed Discuss the development of traditions and how they are practiced today Find out about the different uses of a synagogue and how a synagogue is treated by its congregation Understand the significance of Israel/Jerusalem Explain why, historically and today, Israel and Jerusalem are places of pilgrimage for Jewish people living in the Diaspora Discuss the importance of meeting together with others 	<ul style="list-style-type: none"> Find out about the uses of synagogues through visits/speakers (real or virtual using ICT) <ul style="list-style-type: none"> Jewish Institution e.g. Manchester Jewish Museum Consider places in their own lives where they might go to meet groups of people with similar interests, or to learn about something which interests them <ul style="list-style-type: none"> What sort of atmosphere do these places have? How is it enhanced? What links can be made? Read extracts from the Jewish Scriptures about God's promises to the Jews regarding the land of Israel and Jerusalem Watch a video or news report from Jerusalem during troubled times and write the diary entry of a Jewish person living outside Israel in response Consider the places in which they meet their friends or groups with shared interests, the places they go to be alone/pray/reflect as appropriate. <ul style="list-style-type: none"> Evaluate the value and significance of these places in daily life Use ICT to find out about Israel/Jerusalem/Yad Vashem, then: <ul style="list-style-type: none"> Write a travel guide of Israel, aimed at those visiting on a pilgrimage, with pictures and text explaining the highlights of the trip Write a guide to Yad Vashem for visiting Jews and non-Jews, explaining its significance for Jewish people

Skills and attitudes

- Investigating
- Analysis
- Philosophy

Cross curricular links

- Geography
- English
- ICT
- PSHE



Jewish Faith

Key Stage 3

Key Question 3: How can faith contribute to Community Cohesion?

Most pupils are expected to:	Suggested areas of study	Links and suggested activities
<ul style="list-style-type: none"> Give informed accounts of the key beliefs of the Jewish faith e.g. <ul style="list-style-type: none"> The Shema (Deuteronomy 6) Kashrut (Kosher) food laws. Laws governing social behaviour Evaluate how the key beliefs of the Jewish faith influence the daily life of Jewish people Explain the pattern of the Jewish year Analyse and contextualise the difficulties which may be faced by Jewish people in a predominantly non-Jewish society Evaluate the beliefs that influence their own actions and daily life 	<ul style="list-style-type: none"> Explain the daily life of a Jewish family and their home life as influenced by their beliefs Look at the effect of Jewish beliefs on the home eg <ul style="list-style-type: none"> Mezuzah Shabbat Kashrut (Kosher) food The Shema – ‘Hear O Israel, you must love the Lord your God with all your heart, with all your soul, with all your strength’ (Deuteronomy 6) Identify the main Jewish festivals and their order and symbolism Give an account of how young Jews are taught their religion at home <ul style="list-style-type: none"> Evaluate the effect of being Jewish on daily life eg the role of a Jewish mother in co-ordinating the home and living faithfully at home the impact of the Shabbat and other festivals on Jewish life. Identify small or oppressed Jewish communities Evaluate their own beliefs and the effect these have on their social relationships 	<ul style="list-style-type: none"> Use artefacts/photo packs/speakers/visits/videos/and ICT to find out about key Jewish beliefs which affect lifestyle and behaviour Plan a menu for a banquet at which there will be Jewish guests Write a letter/booklet for the head teacher outlining what provision is needed within school for Jewish pupils at lunch-time Research the Jewish religious year and apply the festivals to family life Create a wall display about Jewish home and synagogue life in the Orthodox, Reform and Liberal traditions Make a portfolio of stories about these situations using newspapers or their website, reflecting a diversity of opinion Create their own creed, ‘I believe...’, and write one summarising what they see as the most important Jewish beliefs

Skills and attitudes

- Investigation
- Philosophy
- British Values

Cross curricular links

- Food Technology
- ICT
- English
- History
- Geography
- PSHE
- Citizenship



Jewish Faith

Key Stage 3

Key Question 4: Why are some times special?

Most pupils are expected to:

- Consider landmarks in their own life and evaluate the significance of these
- Explain the significance of the Jewish life cycle for Jewish people, including:
 - **Brit Milah (Circumcision)** as a birth ceremony (8th day)
 - **Bar Mitzvah/Bat Mitzvot**
 - Weddings
 - Funerals
 - Mourning and beliefs about afterlife
- Explain the meaning and role that repentance and forgiveness plays in the Jewish faith

Suggested areas of study

- Consider key events in their lives
- Make links between these and religious occasions in the Jewish faith
 - Give informed accounts of Jewish rites of passage and of the impact these have in the lives of Jews
- Understand the roles repentance and forgiveness play in Jewish and secular society, with reference to **Rosh Hashanah** and **Yom Kippur**. Understand the importance of the **Days of Awe**

Links and suggested activities

- Draw their own journey of life as a map with symbols marking key events or times. Label with reflections on why these times are significant
- Use ICT to research Jewish rites of passage
 - Then draw a similar map for a Jewish boy, marking on symbols to represent **Brit Milah (Circumcision)** **Bar Mitzvah**, his wedding, the birth of his own children, his funeral and what happens next
- Imagine they are Jewish and keep a personal diary about **Rosh Hashanah** and **Yom Kippur**. Consider the effects of repentance and forgiveness in their own lives

Skills and attitudes

- Investigating
- Philosophy
- Self-understanding

Cross curricular links

- PSHE
- History
- English
- ICT



Jewish Faith

Key Stage 3

Key Question 5: What can be learned from the lives of significant people of faith?

Most pupils will be expected to:

- Interpret some Jewish teachings from the time of **Moses** and know why he is important to Jews of today
- Evaluate the legacy of famous Jewish people and how they expressed their faith
- Explain what happened during the **Shoah/Holocaust** and consider the questions about suffering and God which this raises

Suggested areas of study

- Give an account of the lives and teaching of **Moses**
- Evaluate the effect of his teaching in the lives of Jews today
- Give an account of the life of a famous Jew eg **Anne Frank** and explain its impact
 - Steven Spielberg
 - Albert Einstein
 - Dustin Hoffman
 - Contemporary sports/celebrity/other Jewish individuals
- Find out about the **Shoah/Holocaust**

Links and suggested activities

- Apply these teaching points to the world today and evaluate how far they are being met
- Research the life of a Jewish person eg **Anne Frank**, (or other modern people in the Biography)
 - Find out how they expressed their Jewish faith under persecution
 - How they might inspire Jewish people today
 - Who inspires us for the way they hold true to their beliefs today?
 - What makes someone inspiring when they do this?
- Find out what happened during the **Shoah/Holocaust** and how it is marked by Jews and others in the world today
- Read a poem/story about grief and, in response to their learning about the **Shoah/Holocaust**, compose their own
- Ask some questions about suffering and the existence of God which something like the **Shoah/Holocaust** raises, and say what they think in response to these questions
 - Have a class debate about whether the **Shoah/Holocaust** disproves the existence of God

Skills and attitudes

- Investigating
- Critical thinking
- Self-understanding
- Philosophy

Cross curricular links

- History
- PSHE
- English
- SMSC



Jewish Faith

Key Stage 3

Key Question 6: How do I and others feel about life and the universe around us?

<p>Most pupils will be expected to:</p> <ul style="list-style-type: none"> • Give an account of Jewish beliefs about death and life after death • Think about their own views and understanding of death • Interpret Jewish attitudes to creation and the world • Explain the importance of remembrance • Explain and evaluate Jewish beliefs in the existence of God, making links with their own point of view 	<p>Suggested areas of study</p> <ul style="list-style-type: none"> • Explain some key Jewish beliefs about: life after death, creation and the existence of God • Consider other points of view on death and recognise that people respond differently to grief • Consider questions and suggest answers to questions about suffering and the existence of God. • Consider the sensibilities in commemorating a tragedy • Express their own point of view in response to these beliefs 	<p>Links and suggested activities</p> <ul style="list-style-type: none"> • Talk about some Jewish beliefs about life after death, creation and God • Talk about personal beliefs/ experiences • Talk about Jewish creation belief and how it seeks to explain the issue of life/evil and suffering/death • Hold an event on Yom Hashoah/Holocaust Memorial Day. <ul style="list-style-type: none"> - Find out about the events in Barnsley and elsewhere • Offer views and their own responses to these beliefs
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<p>Skills and attitudes</p> <ul style="list-style-type: none"> • Investigating • Analysis • Evaluation • Self-understanding • Philosophy
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<p>Cross curricular links</p> <ul style="list-style-type: none"> • History • PSHE • English

Jewish Faith

Key Stages 1, 2 and 3

Useful websites

A Google search **BBC Bitesize Jewish Faith** accesses the following:

- Judaism – KS1 Religious Education – A Jewish family goes to the synagogue to celebrate Shabbat, etc.
- Judaism – KS2 Religious Studies – four learner guides + 21 class clips – what is Passover etc.
- Judaism – KS2 Religious Education – four learner guides + 21 class clips – celebrating Shabbat in a Jewish home etc.
- GCSE Religious Studies – students can choose the exam specification that matches the one studied.
- KS2 Judaism/ How it's Based on the Laws revealed to Moses – KS2 RE quiz.
- KS3 Judaism – the beliefs and ideas of Jewish people – KS3 RE quiz.

Related searches include – BBC bitesize, Jewish, Jewish family, Jewish festivals, Jewish beliefs, Jewish afterlife, what is Judaism? etc.

A Google search **Facts for Kids Judaism** accesses the following:

- Judaism Facts – Softschools.com – a list of interesting facts.
- Judaism Facts for Kids – Kids Encyclopedia facts including The People of Israel, Kosher foods, Shabbat etc.
- Judaism Facts for Kids/Kidz Search.com – detailed information on Kashrut (Jewish Food Laws), Shabbat, Kinds of Judaism etc.
- Judaism for KS1 and KS2 children/Jewish faith homework – Top Ten Facts, timeline, photo gallery etc.
- Judaism Facts: Lesson for Kids/Study.com – Judaism and the Jewish People, the teachings of Judaism quiz and worksheets etc.

Related searches include – 5/10 facts on Judaism, torah facts for kids, history of Judaism for kids, Judaism basics for kids, Judaism for children, Judaism summary for kids, Judaism fun facts etc.

Other useful websites include:

- Judaism Primary Resources for KS1 – Twinkl (account required) – activity sheets, games, PowerPoints etc. www.twinkl.co.uk
- Judaism KS2 RE Resources – Twinkl (account required) – Jewish Creation story, Hanukkah, the Synagogue etc. www.twinkl.co.uk
- KS2 Judaism Worksheets Primary Resources – Twinkl (account required) – PowerPoints, worksheets, writing frames etc. www.twinkl.co.uk
- KS3 Videos – What is Shabbat/Yom Kippur/Hanukkah etc. www.twinkl.co.uk

NB Websites above correct at time of publication



Jewish Faith

Key Stages 1, 2 and 3

Useful publications

- Times to Remember – A Day to Rest (KS1 – Big Book) – Religious and Moral Education Press.
- Start-up Religion – Visiting a Synagogue/The Jewish Faith (KS1/2) – Evans Brothers Ltd.
- Let's Find Out About – Jewish Synagogues (KS1/2) – Raintree Publications.
- Our Culture – Jewish (KS1/2) – Franklin Watts Ltd.
- My Community – Jewish (KS1/2) – Franklin Watts Ltd.
- My Life, My Religion – Jewish Rabbi (KS1/2) – Franklin Watts Ltd.
- Stories from Faiths – The Temple Lamp and Other Stories (KS1/2) – QED Publishing.
- Where we Worship – Jewish Synagogue (KS1/2) – Franklin Watts Ltd.
- Celebrations – Hanukkah (KS1/2) – Heinemann Library.
- Everyday Religion – My Jewish Life (KS1/2) – Hodder Wayland.
- Places of Worship – Synagogues (KS2) – Heinemann Library.
- World of Faiths – Judaism (KS2/3) – QED Publications.
- Introducing Religions – Judaism (KS2/3) – Heinemann.
- Storyteller – Jewish Stories (KS2/3) – Evans Brothers Ltd.
- Religious Signs and Symbols – Judaism (KS2/3) – Wayland Publications Ltd.
- A Year of Festivals – Jewish Festivals (KS2/3) – Franklin Watts Ltd.
- Communities in Britain – Jews in Britain (KS2/3) – Franklin Watts Ltd.
- Religion in Focus – Judaism (KS2/3) – Franklin Watts Ltd.
- Holy Places – The Western Wall (KS2/3) – Heinemann Library.
- Religions of the World – Judaism (KS2/3) – Wayland.
- Sacred Texts – The Torah and Judaism (KS2/3) – Evans Brothers Ltd.
- World Religions – Judaism (KS2/3) – Franklin Watts Ltd.
- My Belief – I am a Jew (KS2/3) – Franklin Watts Ltd.
- Lesson Bank Religious Education – Judaism (KS2/3) – Belair Publications.
- Beliefs and Cultures – Jewish (KS2/3) – Franklin Watts Ltd.
- Celebrate – Jewish Festivals (KS2/3) – Heinemann.

Acronyms used within this section:

- ICT – Information and Communication Technology
- DT – Design Technology
- P4C – Philosophy for Children
- SMSC – Spiritual, Moral, Social and Cultural Development
- PSHE – Personal, Social and Health Education



VISITING A PLACE OF WORSHIP

JEWISH SYNAGOGUE



GENERAL INFORMATION

It is always advisable to:

- Visit a place of worship prior to a class visit, if this is possible
- Prepare pupils as much as possible prior to a visit
- Obtain a risk assessment for the place of worship prior to a class visit
- Check class limits - each place of worship may have a different class limit

Donations

Voluntary donations towards the upkeep of a place of worship are always appreciated.

Contact Details

Contact details for a variety of Interfaith Centre's can be found on the LA RE website with recommendations from SACRE/school visits.

Dress Code

Modest clothing should be worn.

Men/boys - heads must be covered - a baseball cap is adequate. Long trousers should be worn. Short trousers should only be worn by younger boys if they are part of school uniform.

Women/girls - There is no requirement to cover heads. Long skirts/trousers and a modest top. Low necklines and crop tops are unacceptable.

Behaviour

- Respect the building as a place of worship. It is regarded as special to the people who worship there
- Mobile phones should be turned off whilst in the building
- Photography is permitted most of the time, please seek permission. Please check with the Faith Tutor prior to the visit
- Alcohol should NOT be consumed before visiting the Synagogue and is NOT allowed on the premises
- Smoking is NOT allowed on the premises



Jewish Faith Glossary

Most religious words in the Jewish faith are **Hebrew**, the language of the Scriptures and of the people. However, the language has been alive for over 3000 years so there are variations even in **Hebrew**. The preferred form used through the syllabus is the Sephardic pronunciation, used in modern-day **Israel**. However, other forms are listed in the glossary as variants. However, since the Jewish **Diaspora** of 70 **CE**, many terms have been mixed with the languages of the host communities, as well as a Jewish dialect, **Yiddish**, a mixture of **Hebrew**, German and Russian which was developed and used throughout much of Central and Eastern Europe. Words from **Hebrew** have been transliterated and thus there are various listed alternatives, and often many more as well. Literal meanings are shown in *italics*.

Afikomen [Greek]

Dessert. Portion of a **matzah** eaten near the end of the **Seder**.

Agadah

Telling. Rabbinical teachings on moral values. Also spelt **Aggadah**.

Aggadah

See **Agadah**.

Aleinu

Key prayer at the conclusion of each service.

Aliyah

To go up. (i) Ancient gathering of people at the **Jerusalem Temple** for festivals. (ii) Being called to read the **Sefer Torah** in the **Knesset / Synagogue**. (iii) The migration of Jews to **Israel**.

Amidah

Standing. The standing prayer.

Archangel Michael

"Who is like God?". The angelic prince and protector of the people of **Israel** (Daniel 10 & 12)

Ark

Box. (i) Any box. (ii) The boat in which ***Noah**, his family and the animal kingdom were saved. (iii) Basket in which baby ***Moses** was placed on the Nile. (iv) The **Ark of the Covenant**. (v) **Aron Hakodesh**.

Ark of the Covenant

[English]

Wooden box, decorated in gold, into which the two sets of stone tablets containing the **Ten Commandments** were placed. It was so holy, that anyone touching it died. Carried in front of the people of **Israel** in the later part of **Exodus**, into battle and placed in the **Temple by' Solomon** when it was built. Lost or hidden at the time of **-Jeremiah**.

Aron Hakodesh

Holy Ark. The focal point of the **Knesset / Synagogue**, containing **Torah** scrolls.

Ashkenazim [Yiddish]

Jews of Central and Eastern European origin.

Bar Mitzvah

Son of Commandment. A boy's coming of age at 13 years old, usually marked by a **Knesset / Synagogue** ceremony and family celebration.

Bat Chayil

See **Bat Mitzvot**.

Bat Mitzvot

Daughter of Commandment. As **Bar Mitzvah**, but for girls from 12 years old. May be marked differently between communities. It is also called **Bat Chayil**.

BCE (Before Common Era)

[English abbreviation]

Commonly used secular and historical reckoning used throughout this syllabus.

Beit ha Knesset

House of Assembly. See **Knesset**

Berit Milah

See **Brit Milah**.

Bet ha Knesset

House of Assembly. See **Knesset**

Bet Haknesset

See **Knesset**.

Bet Hamidrash

See **Knesset**.

Beth Shalom

House of Peace. A museum and study centre on the **Shoah** near Relford.

**Bethel**

House of God. Home of Altar of ***Abraham**. ***Jacob** had a dream nearby. An important worship centre, the **Ark of the Covenant** was kept here for many years.

Bethlehem

House of bread. Hometown of King ***Dawid**.

Bimah

Dais. Raised platform primarily for reading the **Torah** in the **Kneset / Synagogue**.

Brit Milah

Circumcision takes place on the eighth day (Genes is 17). Also called **Berit Milah** or **Bris**.

Bris

See **Brit Milah**.

Cabala

See **Kabbalah**.

Cantor

See **Chazan**.

Capel

See **Kippah**.

CE (Common Era)

[English abbreviation]
Commonly used secular and historical reckoning used throughout this syllabus, which was published in 2005 CE.

Challah

Enriched bread used particularly on **Shabbat** and during festivals. Also spelled **Hallah**.

Chanukah

See **Hanukkah**.

Chanukiah

See **Hanukiah**.

Chasid

See **Hasid**.

Chasidim

See **Hasidim**.

Chasidism See **Hasidism**.**Chazan**

Leader of reading, singing and chanting in the services of some **Kneset / Synagogues**. Also called **Hazzan** or **Cantor**.

Chumash

Five. The **Torah** in book form, used in the **Kneset / Synagogue** and the home.

Chuppah

See **Huppah**.

Circumcision

[English] Religious rite of **Brit Milah**, performed by a qualified **Mohel** on all Jewish boys, on the eighth day after birth.

Days of Awe

Time between **Rosh Hashanah** and **Yom Kippur** when Jews think of God as moving from the judgement seat to the mercy seat.

Diaspora

(i) *Scattering*, of the Jewish people after the Fall of Jerusalem in 70 CE.
(ii) The worldwide Jewish community of that period and since.

Exodus

(i) *Escape*, of the people of **Israel** from Egypt including the 40 years in the desert, during which time ***Moses** received the **Ten Commandments** and the **Torah**. (ii) Second book of the **Torah**

Gemara

Commentary on the **Mishnah** included in the **Talmud**. Also spelt **Gemarah**.

Gemarah

See **Gemara**.

Genizah

Storage place for damaged religious texts.

Haftarah

Completion. Passages from **Nevi'im** (Prophets) read in the **Kneset / Synagogue** (linked to weekly **Torah** and festival readings).

Hagadah

Telling. A book used at **Seder**.

Also spelt **Haggadah**.

Haggadah

See **Hagadah**.

Halacha

See **Halakhah**.

Halakhah

The Way. The code of conduct encompassing all aspects of Jewish life. Also spelt **Halacha**.

Hallah

See **Challah**.

Hanukiah

Nine-branched **Hanukkah Menorah** lamp used at the festival of **Hanukkah**, remembering the days the sacred oil lasted. Also called **Chanukiah** or **Menorah**.

Hanukkah

Dedication. An eight-day festival of lights to celebrate the re-dedication of the **Temple** following the victory of ***Judas Maccabees** over the Greeks. Also spelt **Chanukah**.

Hasid

Pious. Member of the Orthodox movement of **Hasidism**. Plural **Hasidim**.

Hasidim

Plural of **Hasid**.

**Hasidism**

A religious and social movement formed by *Yisraeli Baal Shem Tov (from the 18th century CE onwards). Also spelt **Chasidism**.

Havdalah

Distinction. Ceremony marking the conclusion of **Shabbat**.

Hazzan

See **Chazan**.

Hebrew

(i) Ancient Semitic language; language of the **Tenakh** (**Hebrew** Scriptures) and used by Jews for prayer and study. (ii) Its modern form, the everyday language in **Israel**. Also called **Ivrit**.

Holocaust

Burnt Offering. See **Shoah**.

Holocaust Memorial Day

[English] International Day of Remembrance on January 27th, the anniversary of the liberation of Auschwitz-Birkenau in 1945 CE. An event has been held in Barnsley since 2004 CE.

Huppah

Canopy, used for a wedding ceremony, under which the bride and groom stand, either outside or in the **Kneset/ Synagogue**. Also spelt **Chuppah**.

Israel

One who struggles with God.

(i) ***Israel** - New name for Jewish **patriarch**, ***Jacob**; (ii) The descendants of ***Jacob**; (iii) The Northern Kingdom (930-722 BCE), of ten tribes, based around **Samaria**; (iv) The world-wide Jewish community; (v) the land of **Israel**; (vi) the modern nation state.

Ivrit [Hebrew]

See **Hebrew**.

Jericho

Moon City. Possibly the world's oldest city, which some date as early as 8000 BCE. Conquered by ***Joshua** at the start of his possession of the Promised Land.

Jerusalem

City of Peace. Capital of the Jewish kingdoms and centre of worship since the time of King ***Dawid**, site of the three **Temples**. Spiritual centre of the modern state of **Israel**, though shared with the Palestinians. It was conquered in 587 BCE by the Babylonians and destroyed by the Romans in 70 CE.

Jordan

The major river of **Israel**, crossed by ***Joshua**, marking his entry into the **Promised Land**, it often marked political boundaries.

Judah

The Southern Kingdom, 931-587 BCE, of the tribal lands of **Judah** and Simeon, based around **Jerusalem**.

Judea

Province of Persia, and later the Roman district under a governor and a puppet king, such as King ***Herod the Great**. Jerusalem is its capital.

Kabbalah

Jewish mysticism often followed by only certain groups, often men, after reaching adulthood. Also spelt **Cabala**.

Kaddish

Prayer for the dead, publicly recited by mourners, including on **Yorn Hashoah / Holocaust Memorial Day**.

Kasher

See **Kashrut**.

Kashrut

Fit / Proper. Laws relating to keeping a Jewish home and lifestyle, including diet. Also translated as **Kosher** or **Kasher**.

Ketubah

Document that defines rights and obligations within Jewish marriage. Also spelt **Ketubbah**.

Ketubbah

See **Ketubah**.

Ketuvim

Writings. Third section of the **Tenakh**.

Kibbutz

Israeli collective village based on socialist principles. The plural is **Kibbitzim**.

Kibbutzim

Plural of **Kibbitz**.

Kiddush

Holy. A prayer sanctifying **Shabbat** and festival days, usually recited over wine.

Kippah

Head covering worn during prayers, **Torah** study, etc. Some followers wear it constantly. Also called **Yamulka** and **Capel**.

**Kneset**

Assembly. (i) Gathering of Jews for worship, with a minyan present, for study of Torah. (ii) The building used for this gathering. (ii) Particularly, the modern Israeli parliament. In Greek **Synagogue**. Also called **Shul**, **Bet Haknesset**, **Bet Hamidrash**, **Bet Ha Knesset**, **Beit Ha Knesset** or **Temple**.

Kol Nidre

See **Kol Nidrei**.

Kol Nidrei

All vows. Prayer recited on the evening of **Yom Kippur**. Also spelt **Kol Nidre**.

Kosher

See **Kashrut**.

Ladino

Language used predominately by **Sephardim**.

Liberal

One way/ tradition of following the Jewish Faith.

Magen Dawid

Shield of Dawid (but popularly called **Star of David**). Ancient symbol dating back to King ***Dawid**. The best-known Jewish symbol and at the heart of the flag of the State of **Israel**.

Mashiach

The anointed one. Who will herald in a new era for Jewish faith and all humankind. Also called **Moshiach** or **Messiah**. Avoid the Greek Christ when talking about the Jewish faith.

Matzah

See plural **Matzot**.

Matzot

Flat cracker-like breads, which have been baked before they rise, used at **Pesach**.

Menorah

(i) Seven-branched candelabrum which was lit daily in the **Temple**. A key Jewish symbol and reminder of the perfection of God and the weekly cycle of time. (ii) Can be used of the nine-branched candelabrum used in **Hanukiah**, used at **Hannukkah**.

Messiah

See **Mashiach**.

Mezuzah

A scroll placed on door posts of Jewish homes, containing a section from the **Torah** and often enclosed in a decorative case.

Mezzuzah

See **Mezuzah**.

Midrash

[German]
Collections of various Rabbinic commentaries on the **Tenakh**.

Mikveh

Ritual bath, used for the immersion of people and objects.

Minyan

Quorum of ten people (men for **Orthodox**), over **Bar Mitzvah** age, required for a service. **Progressive** communities may include women but do not always require a **minyan**.

Mishnah

First writing down of the Oral Tradition. An authoritative document forming part of the Talmud, codified around 200 **CE**.

Mishkan

Dwelling. The original travelling sanctuary used prior to the building of the permanent **Temple** in **Jerusalem**.

Mitzvah

Commandment. See **Mitzvot**.

Mitzvot

Commandments. The **Torah** contains 613 **Mitzvot**. Commonly used to describe good deeds.

Mohel

Person trained to perform **Brit Milah**.

Moshav

Collective village or farm in **Israel**.

Moshavim

Plural of **Moshav**.

Moshiach

See **Mashiach**.

Ner Tamid

Eternal light. The perpetual light above the **Aron Hakodesh**.

Nevi'im

Prophets. Second section of the **Tenakh**.

Noachide Laws

Seven laws given to ***Noah** after the flood, which are incumbent on all humankind. These laws form the foundation for a just society.

Orthodox

One way/ tradition of following the Jewish Faith.

Parev

Neutral foods, which are neither milk nor meat, for example vegetables, eggs, fish. Also spelt **Parveh**.

**Parveh**

See **Parev**.

Passover [Greek]

See **Pesach**.

Pentecost [Greek]

Fifty days. See **Shavuot**.

Pesach

Festival commemorating the **Exodus** from Egypt. One of the three biblical pilgrim festivals. **Pesach** is celebrated in the spring. Called **Passover** in Greek.

Phylacteries [Greek]

See **Tefillin**.

Pikei Avot

Sayings of the Fathers. Part of the Mishnah containing ethics of Rabbinical sages. Also spelt **Pirke Avoth**.

Pikuakh Nefesh

Save a soul. The setting aside of certain laws in order to save a life.

Pirke Avoth

See **Pikei Avot**.

Pogrom [Yiddish]

Organised attack on Jews, especially frequent in 19th and early 20th centuries **CE** Eastern Europe.

Progressive

Traditions of following the Jewish Faith.

Promised Land

Idea that God gave a land to be possessed as a promise to ***Abraham**, later returned to from the Exodus and possessed by ***Joshua** and the 12 tribes of **Israel**. This is crucial to an understanding of some elements of **Zionism**.

Purim

Festival commemorating the rescue of Persian Jewry as told in the book of ***Esther**.

Rabbi

My teacher. An ordained Jewish teacher. Often the religious leader of a Jewish community.

Rebbe [Hasidic Hebrew]

My teacher (Rabbi). The term used by **Hasidim** for their religious leader.

Reformed

One way / tradition of following the Jewish Faith.

Rosh Ha-Shanah

See **Rosh Hashanah**.

Rosh Hashanah

Head of the Year. Jewish New Year. Also written **Rosh Ha-Shanah**.

Sabbath [English]

Ancient translation of **Shabbat**.

Samaria

Watch tower. Capital of the northern kingdom, **Israel**, from 879 **BCE**, until it was captured by the Assyrians in 722 **BCE**.

Seder

Order. A home-based ceremonial meal during **Pesach**, at which the **Exodus** from Egypt is recounted using the **Hagadah**.

Sefardim

See **Sephardim**.

Sefer Torah

Torah scroll. The five books of ***Moses** hand-written on parchment and rolled to form a scroll.

Sephardim

Jews originating from Mediterranean countries, especially Spain, North Africa and the Middle East. Also spelt **Sefardim**.

Shaatnez

See **Shatnez**.

Shabbat

Seventh Day of spiritual renewal and rest commencing at sunset on Friday, terminating at nightfall on Saturday. Also called **Shabbos** or **Sabbath**.

Shabbos [Yiddish]

See **Shabbat**.

Shatnez

Garments containing a forbidden mixture of wool and linen. Also spelt **Shaatnez**.

Shavuot

Feast of Weeks. One of three pilgrim festivals. **Shavuot** is celebrated in the summer, seven weeks after **Pesach**. Called Pentecost in Greek.

Shekhina

The divine presence.

Shema

Hear. The daily Jewish prayer affirming belief in one God. The **Shema** is found in the **Torah** in Deuteronomy 6.

Shemot

Names. Seven holy names of God.

Shiva

Seven days of intense mourning following the burial of a close relation. During this period, all ordinary work is prohibited.

**Shoah**

Desolation. The suffering experienced by European Jews at the hands of the Nazis, including the systematic murder of six million Jews between 1933 and 1945 **CE**. A day of remembrance is held as **Yorn Hashoah / Holocaust Memorial Day**. Also called the **Holocaust**.

Shield of David

See **Hagan Dawid**.

Shofar

Ram's horn blown at the season of **Rosh Hashanah**.

Shul

School of Teaching. Place of learning of **Torah** often with a building used as a **Knesset**.

Siddur

Order. Daily prayer book.

Simchat Torah

Rejoicing of The Teaching. Festival celebrating the completion and recommencement of the cycle of the weekly **Torah** reading.

Star of David [English]

See **Hagan Dawid**.

Sukkah

Tabernacle / Booth. A temporary dwelling used during the **Sukkot** Festival. For plural see **Sukkot**.

Sukkot

Tabernacles / Booths. (i) Plural of **Sukkah**. (ii) Festival of.. One of three biblical pilgrim festivals, **Sukkot** is celebrated in the autumn.

Synagogue [Greek]

House of Assembly. See **Knesset**.

Tabernacles [Greek]

See **Sukkot**.

T'filin

See **Tefillin**.

Tallit

Prayer shawl. Four-cornered garment with fringes (**Tzitzits**). Also called **Tallith**.

Tallith

See **Tallit**.

Talmud

Mishnah and **Gemara** traditionally collected together in **Jerusalem** around 400 **BCE** or **Babylon** around 600 **BCE**.

Tanakh

See **Tenakh**.

Tefila

See **Tefillah**.

Tefillah

Self-judgement. Jewish prayer and meditation. Also spelt **Tefila**.

Tefillin

Small leather boxes containing passages from the **Torah**, strapped on the forehead and arm for morning prayers on weekdays. See also **Tephilin**, **T'filin** or **Phylacteries**.

Temple

(i) The central places of worship in **Jerusalem**, constructed by King ***Solomon**, rebuilt by ***Ezra** and later renewed by King ***Herod the Great**. Finally destroyed in 70 **CE**. One wall remains, the **Western Wall**.
(ii) Alternate name in some Jewish communities for **Knesset**.

Temple Mount

Site of the ancient Jewish **Temple** in **Jerusalem**, the **Western Wall** remains. It is now the site of the Dome of the Rock Mosque, third most holy site of Islam.

Ten Commandments

Key instructions received by ***Moses** in Sinai during the **Exodus** (Exodus 20).

Tenakh

The collected 24 books of the Jewish Bible, comprising three sections: **Torah**, **Nevi'im**, and **Ketuvim** (Te-Na-Kh) compiled around 450 **BCE**. Also spelt **Tanakh**.

Tephilin

See **Tefillin**.

Teshuva

Repentance. Returning to God.

Tikkun Olam

Care for the world and environment. Also called **Tikun**.

Tikun

See **Tikkun Olam**.

Torah

Teaching / Target (traditionally Law). The Five Books of ***Moses**, first part of the **Tenakh**.

Tu B'Shevat

New Year for Trees.

Tzedaka

Righteousness. An act of charity.

Tzitzit

See **Tzitzit**.

**Tzitzit**

(i) Fringes on the corners of the **Tallit**. (ii) Commonly refers to the fringed undervest worn by some Jewish males. Also spelt **Tzittzit**.

Wailing Wall

Called because of the prayer said there, especially those of petition, intercession and mourning. See **Western Wall**.

Western Wall

The remaining part of the second **Temple at Temple Mount**. Jewish prayers are said there and can even be faxed there for around the world to be placed in the wall. See also **Wailing Wall**.

Yad

Hand. Hand-held pointer used in reading the **Sefer Torah**. To prevent unnecessary touching of the sacred word.

Yad Vashem

Museum to the Shoah near Jerusalem.

Yahrzeit

Year-time. Anniversary of a death.

Yamulkah

See **Kippah**.

Yeshiva

College for study of the **Torah** and **Talmud**.

Yiddish

Language used predominantly by **Ashkenazim**, a mixture of German, Russian and **Hebrew**.

Yishuv

Ingathering. The Jewish community of **Israel**.

Yom Hashoah

Day of the Shoah. Day of remembrance of the **Shoah**. See **Holocaust Memorial Day**.

Yom Kippur

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

Zionism

Political movement, particularly from the 19th century **CE**, seeking the securing of a Jewish return to the land of **Israel** and reclaiming Zion, the hill of Jerusalem.



Biographical Summaries

The following are brief details of people mentioned in the Syllabus. Note: The dates of the Biblical characters are estimations from calculations of Biblical chronologies against historical dating.

***Aaron** (c. 1450 BCE), brother of ***Moses** and ***Miriam**. Priest during the Exodus. (**Exodus** 4-40, and books of Leviticus, Numbers, Deuteronomy)

***Abraham** ("*Father of a multitude*"), originally called Abram "*Exalted Father*"! (c. 2166-1991 BCE), the original **Patriarch**, married to ***Sarah**, whose descendants through ***Isaac's** son ***Jacob** are the Jews and through his son Ishmael, born to his concubine Hagar, the Arabs. From Ur of the Chaldeans, but sent by God to the **Promised Land** of Canaan. (Genesis 11- 25)

***Adam** ("*Man / Humanity*"), the first man, created in God's own image, his wife was **Eve**. (Genesis 1-5)

***Alan Sugar** {b . 1947 CE), businessman, founder of Amstrad computers and largest shareholder in Tottenham Hotspur F.C.

***Anne Frank** (1929-1945 CE), Dutch child diarist during Second World War, died in the concentration camp at Bergen-Belsen. during the **Shoah**.

***Benjamin** ("*son of my right hand*"! (c. 1875 BCE), youngest son of **Jacob**, full-brother of **Joseph**. (Genesis 35-49)

***Benjamin Disraeli** (1804-1881 CE) Britain's only Jewish Prime Minister, three terms (1852 , 1858-59, 1866-68).

***Daniel** ("*God is my judge*"!, a Prophet in Exile in Babylon. (Writer, book of Daniel)

King ***Dawid** ("*Beloved*"! , (c. 1040-970 BCE), born in **Bethlehem**, shepherd boy - poet, who killed the Philistine giant Goliath and later reigned 1010-970 BCE, expanding the kingdom. (1 Samuel 16 - 2 Samuel 24)

***Deborah** ("*honeybee*"! (c. 1225 BCE) Prophetess and Judge. (Judges 4-5)

***Elijah** ("*The LORD is my God*"! (c. 875 BCE) Leading Prophet of his era, conformed King Ahab and Queen Jezebel, taken up into heaven alive in a chariot of fire. (1 Kings 17 - 2 Kings 2)

***Elisha** ("*The LORD is salvation*"! (c. 850 BCE) Assistant to and then successor of **Elijah** as Prophet. (1 Kings 19 - 2 Kings 13).

***Esau** ("*hairy*"!, elder of the twin sons of **Isaac** and Rebekah. A hunter. His brother ***Jacob** stole his inheritance. Father of the Edomite people. (Genesis 25-27, 36)

Queen ***Esther** ("*star*"! (c. 475 BCE), Benjaminite girl chosen as wife for King Xerxes. She saves the Jews from a massacre, celebrated at **Purim**. (Star of the book of Esther).

***Eve** ("*life giver*"!, the first woman, created in God's own image, her husband was ***Adam**. (Genesis 1-5)

***Ezra** ("*The LORD help* ') (c. 450 BCE), priest and scribe, part of the second return in 458 BCE, taught the Law. (Books of Ezra and Nehemiah)

King ***Herod the Great** (d. 4 BCE) ruled **Judea** as a puppet king, 37-4 BCE, started to build the third **Temple in Jerusalem**. (Christian Bible - Matthew 2, Luke 1).

***Isaac** ("*laughing*"! (b. c. 2066 BCE), child of ***Abraham** and ***Sarah** who inherited the promise of God, passed down through his younger twin son ***Jacob**, rather than the elder ***Esau**. (see Genesis 21-28)

***Isaiah** ("*The LORD is salvation*"! (739-701 BCE) Prophet. (Book of Isaiah)

***Israel** ("*one who struggles with God*"", originally called ***Jacob**), new name given by God in Genesis 32. See under ***Jacob**. The nation is named after him.

***Jacob** ("*Supplanter*", later called **tsrae** (c. 2006-1859 BCE), younger of the twin sons of ***Isaac** and Rebekah. Shepherd, married Leah and her sister ***Rachel** and with two maidservants had 12 sons, including ***Joseph**, from whom the twelve tribes of **Israel** are so named. See also ***Israel**. (Genesis 25-50)



***Jeremiah** (*"The LORD lifts up'J"* (c. 625 **BCE**)) Prophet during the last years of **Judah**, according to tradition hid the **Ark of the Covenant** and took some of the royal princesses into Egypt. (Writer Books of Jeremiah and Lamentations)

***Jonah** (*"dove!"* (c. 775 **BCE**)), Prophet sent to Nineveh. (Writer, book of Jonah)

***Joseph** (*"may add"*) (c. 1915-1805 **BCE**), Favourite son of ***Jacob**, famed for his coat of many colours, sold by his brothers into slavery in Egypt, where he became chief minister, ultimately saving his family. (Genesis 37-50)

***Joshua** (*"The LORD is salvation"*) (c.1485-1375 **BCE**), Assistant to ***Moses**, a faithful spy, and leader of the Israelites into the **Promised Land**. (Exodus 17, Numbers 13 & 16, Deuteronomy 31 and the book of Joshua)

***Judas Maccabees** (*"praised man hammerer!"*) (d. c. 161 **BCE**), leader of the rebellion against the Greeks, celebrated at **Hanukkah**.

***Korah** (*"bald!"* (c. 1450 **BCE**)), a Levite name of the leader who defied ***Moses** in the wilderness. (Exodus 6, Numbers 16 & 26)

***Levi** (*"Joined"*) (c. 1900 **BCE**), third son of ***Jacob**, whose descendants acted as priests in **Israel**. (Genesis 29 & 34, 1 Chronicles 6)

Rabbi ***Lionel Blue** (b. 1930 **CE**), British Reformed rabbi, broadcaster and writer.

***Maimonides** (1135- 1204 **CE**), Rabbi Moses ben Maimon. A leading Jewish philosopher, medical writer and codifier of Jewish law, from Cordoba in Moorish Spain.

***Michael Marks** (1859-1997 **CE**), Russian refugee who fled to Leeds and later co-founded of the Marks and Spencer chain.

***Moses** (*"drawn out"*) (c. 1527-1406 **BCE**), great leader of the people of **Israel**, delivering them from slavery in Egypt, celebrated annual with **Pesach**. Received the **Ten Commandments** from God, as well as the teachings, recorded in the **Torah**, which according to tradition he wrote, appearing in the final four books. (Exodus-Deuteronomy)

***Oskar Schindler** (1908-1974 **CE**), Czech-born industrialist, who through his close contact with his Jewish slave labourers then set about buying 1200 Jews their freedom at the end of the **Shoah**, as group now known as 'Schindlerjuden'. Credited as 'Righteous' at **Yad Vashem**. The focus of a Hollywood film.

***Rachel** ("ewe") (c. 1925 **BCE**), beloved wife of ***Jacob**, mother of his two favourite sons ***Joseph** and ***Benjamin**. (Genesis 29-35)

***Rashi** (1040 - 1105 **CE**), Rabbi Shlomo ben Yitzhak, a French rabbinical scholar and leading commentator on the **Torah** and **Talmud**.

***Rose Heilbron** (b. 1914 **CE**), Britain's first female judge.

***Samuel** (*"The LORD hears"*), Prophet and last Judge of **Israel** from c. 1063 **BCE**, he anointed ***Saul** and then ***Dawid** as King. (1 Samuel 1-28)

***Sarah** (*"Princess"*, originally called Sarai *"The LORD is Prince"*) (c. 2161-2029 **BCE**), the original Matriarch, married to ***Abraham**, whose descendants through ***Isaac's** son ***Jacob** are the Jews. (Genesis 12-23)

King ***Saul** ("asked") Reigned c. 1043- 1010 **BCE**, Benjamite, anointed by **Samuel** as first King (or chieftain) over **Israel**, succeeded by ***Dawid**. (1 Samuel 9-31)

***Sigmund Freud** (1856-1939, **CE**) 'Father of psychoanalysis' and critic of religion.

King ***Solomon** ("peaceable") Reigned c. 970-930 **BCE**. Second son of King ***Dawid** and Bathsheba. Build the original **Temple in Jerusalem**. Famed for his wisdom and subsequent wealth. (Writer of most of Proverbs as well as Ecclesiastes, and Song of Songs, story in 1 Kings 1-11, 1 Chronicles 28 - 2 Chronicles 9)

Sir ***Yehudi Menuhin** (1916-1999 **CE**), British, based virtuoso violinist and conductor, born in New York City.

Rabbi ***Yisrael Baal Shem Tov** (1678- 1760 **CE**), Yisrael ben Eliezer, founder of the **Hasidism** movement



Sikh Dharam

Key Stage 1

Key Question 1: Why are these words special?

Most pupils will be expected to:

- Recognise that some books are special
- Recognise that the **Guru Granth Sahib** is a special book for **Sikhs**

Suggested areas of study

- Identify which books are special to them and why
 - Recognise that special books are often handled and looked after in a special way
- Find out/hear about the **Guru Granth Sahib** and ask questions about it eg
 - What is it?
 - Where is it kept?
 - Who reads it?
 - Why is it important?

Links and suggested activities

- Bring in their special books (teacher's too) and display them
- Look at videos, posters and photographs to show a **Gurdwara** and **Guru Granth Sahib**, discuss / explain what they have seen
 - Visit a **Gurdwara** and see the **Guru Granth Sahib** and hear about some of the ways it is used by **Sikhs**

Skills and attitudes

- Expression
- Interpretation
- P4C
- Appreciation and wonder
- Understanding of a different faith

Cross curricular links

- English
- PSHE

Websites and Publications

- Useful Sikh websites (KS1, 2 and 3) please see page 202
- Useful Sikh publications (KS1, 2 and 3) please see page 203
- Acronyms used within this section – please see page 203



Sikh Dharam

Key Stage 1

Key Question 2: Why are some places special?

Most pupils will be expected to:

- Recognise that:
 - The **Gurdwara** is a special place for **Sikhs**
 - The **Gurdwara** is a place of worship

Suggested areas of study

- Learn that the **Gurdwara** is a special place where **Sikhs** go to worship. It is the home of the special book **Guru Granth Sahib**.
 - Consider how to behave in a place of worship – quiet, respect, and reverence

Links and suggested activities

- Look at a wide variety of pictorial representations of **Gurdwaras** eg
 - Virtual tour
 - Video
 - Photographs
 - Posters
 - Noting their sculpture structure, colour and symbolism
 - Hear basic rules for visiting **Gurdwaras**.
 - Visit a **Gurdwara**.
 - See pictures of **Sikhs** worshipping at the **Gurdwara** and ask questions about the worship

Skills and attitudes

- Investigation
- P4C
- Understanding of a different faith

Cross curricular links

- English
- Art
- PSHE



Sikh Dharam

Key Stage 1

Key Question 3: How can faith contribute to Community Cohesion?

Most pupils will be expected to:

- Identify some outward signs of belonging from their own lives
- Show awareness of some of the outward signs of belonging to the **Sikh** faith
- Identify some **Sikh** values such as treating people equally, serving others, being devoted to God
- Show awareness that some community celebrations are an expression of faith eg **Sikh** wedding ceremony - **Anand Karaj** or other festival

Suggested areas of study

- Think about some 'outward signs' that they 'belong' eg a school uniform, badges of clubs, football strips
- Learn about some of the key features of the Sikh Dharam which involve 'outward signs'
 - Naming ceremony
 - Worshipping together in the **Gurdwara**
 - Sharing the meal together in **Langar**
 - Special clothes eg the **Panj Kakke** (5k's) and the turban
 - Celebrating festivals
 - **Karah Parshad** (special food)
- Find out about **Sikh** 'Rules of Life':
 - Sharing
 - Serving others
- Learn about a **Sikh** family celebration eg a wedding (**Anand Karaj**)

Links and suggested activities

- List the places they 'belong' to and talk about ways in which this is shown. Talk about other special outward signs eg football teams
- Look at pictures, videos etc of **Sikh** dress and **Sikh** worship
 - Invite a **Sikh** visitor into school to show clothes and how to tie a turban
 - Make **Karah Parshad**.
 - Prepare and eat a special 'meal' sharing it with others e.g. parents, classmates, elderly
- Discuss ways they can share with each other – and how they can do things for other people
- Watch a video about **Anand Karaj** (a Sikh wedding) or interview a **Sikh** visitor about their wedding
 - Talk about times when they have celebrated with others, as part of a family or other group. Talk about why celebrations are often public, rather than private, and about how it feels to belong

Skills and attitudes

- Investigation
- Interpretation
- P4C
- British Values
- Understanding of a different faith

Cross curricular links

- English
- PSHE
- Design and Technology
- Citizenship



Sikh Dharam

Key Stage 1

Key Question 4: Why are some times special?

Most pupils will be expected to:

- Recognise that 'special days' are often celebrated and identify some of their own special days
 - Recognise that all religions celebrate special days
- Show awareness of some **Sikh** celebrations and respond thoughtfully to these eg **Diwali** and **Guru Nanak's** birthday

Suggested areas of study

- Discuss what celebration means and:
 - What we celebrate?
 - Why we celebrate?
 - How we celebrate?
- Explore what happens at **Diwali** and **Guru Nanak's** birthday and explain why they are important for **Sikhs**.

Links and suggested activities

- Refer to their own experience of celebrations:
 - Clothes
 - Food
 - Preparations
- Listen to **Sikh** stories about **Diwali** and **Guru Nanak's** birthday and look at pictures/watch a video showing **Sikh** people celebrating these times
 - Invite a **Sikh** visitor and talk to him/her about their special times

Skills and attitudes

- Expression
- Interpretation
- Investigation
- Awe and wonder
- Understanding of a different faith

Cross curricular links

- English
- PSHE
- Art



Sikh Dharam

Key Stage 1

Key Question 5: What can be learnt from the lives of significant people of faith?

Most pupils will be expected to:

- Identify people in their own lives who are important
- Begin to recognise the effect the ten **Gurus** have on the way that **Sikhs** live their lives
- Show awareness that for **Sikhs** the **Gurus** are special

Suggested areas of study

- Identify people who are special in the:
 - Family
 - Community
 - School
- Learn about the ten **Gurus** and some **Sikh** stories connected to them
- Think about why these **Gurus** matter to **Sikhs**

Links and suggested activities

- Respond through talk, pictures, role-play their understanding of 'special people'
- Hear special stories from the lives of the **Gurus** e.g.
 - **Guru Har Gobind**: the story of **Diwali**, the **Guru** and his cloak
 - **Bhai Khanaya**: showing concern for all humanity
 - **Guru Arjan**: compiled the holy book
 - Look at pictorial representations of the 10 **Gurus**
 - Hear the story of **Guru Nanak** and talk about his importance
- Talk about how **Sikhs** (and themselves) can learn from the **Gurus** e.g. how do they show people how to live good lives, by setting a good example?

Skills and attitudes

- Investigation
- Evaluation
- Commitment
- P4C
- Understanding of a different faith

Cross curricular links

- English
- Drama
- PSHE



Sikh Dharam

Key Stage 1

Key Question 6: How do I and others feel about life and the universe around us?

Most pupils will be expected to:	Suggested areas of study	Links and suggested activities
<ul style="list-style-type: none"> Show awareness of some values which are central to a Sikh world-view e.g. defending the faith and the helpless Show awareness of the importance of remembering the words of significant people Identify times in their own experience when they have defended / helped someone or something, or been defended / helped 	<ul style="list-style-type: none"> Learn about the role of the Khalsa to protect Learn about how different Gurus have protected and helped others Make links between these Sikh values and times in their own lives when they have protected or helped others, or when others have helped and protected them 	<ul style="list-style-type: none"> Hear stories about the founding of the Khalsa to defend the faith and to stand up for those who could not defend themselves. Look at the Panj Kakke (5k's) and at how they remind Sikhs of these ideas today eg the dagger reminds them not to let injustices happen, and the shorts remind them of the importance of freedom and of protecting the vulnerable Hear some Sikh stories about Gurus who have fought to protect others, or fought for a just cause e.g.: <ul style="list-style-type: none"> Guru Har Rai set up a dispensary to give free medicine to the sick Guru Tegh Bahadur and Guru Arjan were martyred Talk about how to look after and protect those who may need help e.g. younger children, animals, the poor etc. <ul style="list-style-type: none"> Talk about times when they have felt the need to stand up for someone else, or for themselves. Talk about different ways of doing this, violent and non-violent

Skills and attitudes

- Investigation
- Awe and wonder
- P4C
- Understanding of a different faith

Cross curricular links

- English
- PSHE
- SMSC



Sikh Dharam

Key Stage 2

Key Question 1: Why are these words special?

Most pupils will be expected to:

- Recognise that **Guru Granth Sahib** (collection of **Sikh** scriptures) are the sacred 'words' for **Sikhs**

Suggested areas of study

- Describe the development from oral tradition to written, learn about the:
 - Fifth **Guru Arjan**, who compiled the holy book, built the **Golden Temple** and was the first **Sikh** martyr
- Discover that this is the holy book for **Sikhs**, treated as a living **Guru**
 - How is it treated by Sikhs?

Links and suggested activities

- Write a biography of **Guru Arjan**
- Describe how the Holy Book is treated by Sikhs

Skills and attitudes

- Investigation
- Expression
- Interpretation
- P4C
- Understanding of a different faith

Cross curricular links

- English
- History
- PSHE

Websites and Publications

- Useful Sikh websites (KS1, 2 and 3) please see page 207
- Useful Sikh publications (KS1, 2 and 3) please see page 203
- Acronyms used within this section – please see page 203



Sikh Dharam

Key Stage 2

Key Question 2: Why are some places special?

Most pupils will be expected to:

- Recognise the importance of the **Gurdwara** in the life of the **Sikh** community
- Use religious language to describe some **Sikh** worship activities and artefacts
- Begin to recognise why some places are special, e.g. the **Golden Temple** in **Amritsar** and the five **Takhts**, which are linked with the **Gurus**, to the world-wide **Sikh** community and why
- Recognise and describe how **Sikhs** aspire to make a pilgrimage to the **Golden Temple** and/or one of the five **Takhts**, at least once in their lifetime

Suggested areas of study

- Describe a **Gurdwara** – ‘House of the **Guru**’, using photographs and videos to find out:
 - What happens there?
 - Recognise different sections / features
- Find out about how worship is carried out in the **Gurdwara**, involving:
 - Hymns
 - Prayers
 - Preparations (removing shoes, covering head ...)
 - Reading from the **Guru Granth Sahib**
- Explore why the five **Takhts** are important and where they are
- Investigate why **Sikhs** place value on pilgrimages to the **Golden Temple**

Links and suggested activities

- Visit a **Gurdwara**.
 - Discuss the **Sikh** practice of service to others (represented by the **Langar** [kitchen] attached to a **Gurdwara** serving free food to anyone who needs it)
- Listen to **Sikh** music. Report orally:
 - How do **Sikhs** worship in the **Gurdwara**?
- Locate places on a map and label the five **Takhts** and why they are significant for **Sikhs**:
 - **Amritsar**
 - **Anandpur**
 - **Nanded**
 - **Patna**
 - **Nankana Sahib (Tahwandi Sabo)**
- Look at photographs and videos to find out about the **Golden Temple**, so that they can describe its importance to **Sikhs**
 - Use ICT to discover the difference between ‘regular’ **Gurdwara** and the **Golden Temple**. Present findings as:
 - a PowerPoint presentation
 - a table
 - a brochure
 - a poster

Skills and attitudes

- Investigation
- Evaluation
- Understanding of a different faith

Cross curricular links

- English
- Art
- ICT
- Geography
- Music
- PSHE



Sikh Dharam

Key Stage 2

Key Question 3: How can faith contribute to Community Cohesion?

Most pupils will be expected to:

- Recognise the **Sikh** statement of belief – '**Ik Onkar**'. There is only one God, Supreme Truth, Creator of all things'
- Describe the outward signs and symbols used to express belonging to the **Sikh** faith
- Know about the **Sikh** values of: sharing; service; earning one's living by honest means (**Kirat Karna**); acceptance of God's will; equality of gender, race and creed
- Begin to recognise that community gatherings can be an expression of faith

Suggested areas of study

- Find out about **Sikh** beliefs about God
- Find out about the **Panj Kakke** (5k's):
 - **Kesh** (uncut hair)
 - **Kangha** (comb)
 - **Kara** (steel wrist band)
 - **Kachera** (short trousers)
 - **Kirpan** (sword)
 - Explore what each represents and why it is worn, and about the founding of the **Khalsa**
- Recognise some **Sikh** prohibitions; not eating ritually slaughtered meat; tobacco, alcohol, drugs
- Look at areas of community service by **Sikhs**
- Discover that **Sikhs** believe the **Gurdwara** is open to all and **Langar** Savaar (worship) means sharing food with others

Links and suggested activities

- Create artistic representations of some **Sikh** beliefs about God, including different names/titles of God for display
- Investigate the symbols many **Sikhs** wear and what they represent
 - Why are they important?
 - Are they respected in the local community?
 - Interview a **Sikh** about their beliefs and the signs and symbols they use, and link this information to beliefs, signs and symbols in their own lives
- Discuss what prohibitions they should have in their own lifestyles and why. How do these compare with the **Sikh's**?
- Write and decorate menus/recipes for a **Sikh** friend.
 - Visit a **Gurdwara** and find out about the **Langar**

Skills and attitudes

- Understanding
- Expression
- Investigation
- Commitment
- British Values
- P4C
- Understanding of a different faith

Cross curricular links

- PSHE
- English
- Art
- Citizenship



Sikh Dharam

Key Stage 2

Key Question 4: Why are some times special?

Most pupils will be expected to:

- Recognise and describe some 'special' **Sikh** ceremonies
- Recognise and describe the **Sikh** holy days – **Gurpurbs** and **Melas**

Suggested areas of study

- Describe the meaning of the word ceremonies and list those they know (from any faith). Investigate the **Sikh** ceremonies:
 - Naming
 - **Amrit**
 - Marriage
 - Death
- Discover the traditions for marking:
 - The birthdays of **Guru Nanak** and **Guru Gobind Singh**
 - The martyrdom of **Guru Arjan** and **Guru Tegh Bahadur**
 - **Baisakhi**
 - **Diwali**

Links and suggested activities

- Talk about recent celebrations of their own eg a birthday. Describe the similarities and differences between this celebration and a religious celebration
 - Find out how **Sikhs** celebrate festivals and ceremonies and make some of the artefacts connected with them for display
- Design a poster to illustrate the significance of a **Sikh** festival/Holy Day

Skills and attitudes

- Investigation
- Understanding of a different faith

Cross curricular links

- Art
- English
- PSHE
- DT



Sikh Dharam

Key Stage 2

Key Question 5: What can be learnt from the lives of significant people of faith?

Most pupils will be expected to:

- Recognise some of the stories about the ten **Gurus**
- Describe why the **Gurus** are important to **Sikhs** and what kind of examples they set
- Make links with people they find inspiring

Suggested areas of study

- Research the ten **Gurus** and feedback through – written, oral or dramatic representation:
 - **Guru Nanak**: the founder
 - **Guru Arjan**: the first **Sikh** martyr
 - **Guru Har Gobind**: remembered at Diwali for helping to have prisoners released
 - **Guru Tegh Bahadur**: also martyred
- Explore and investigate how the **Gurus**' stories teach and inspire **Sikhs**
- Describe the qualities they would look for in an inspiring leader or role model and link this with **Sikh** responses to stories about the ten **Gurus**

Links and suggested activities

- Read or watch a video about the ten **Gurus** and respond in a variety of creative ways eg:
 - Oral or written news reports
 - Drama
 - Re-enact key moments.
 - Artwork
- Discuss martyrdom
 - Is there anything they consider worth dying for? Why?
- Talk about the people they find inspiring, and what special qualities they have, making links with the qualities of some of the **Gurus**

Skills and attitudes

- Investigation
- Interpretation
- P4C
- SMSC
- Understanding of a different faith

Cross curricular links

- English
- Drama
- PSHE
- Art



Sikh Dharam

Key Stage 2

Key Question 6: How do I and others feel about life and the universe around us?

Most pupils will be expected to:

- Describe some **Sikh** beliefs and teachings about equality, tolerance and service
- Be aware of shared rights and responsibilities
- Be aware of injustice between nations

Suggested areas of study

- Learn about these dimensions of a **Sikh** life:
 - Nam Japna
 - **Kirat Karni**
 - **Vand Chhakna**
- Examine different rules in various contexts eg school, sports, board-games
- Look at global events and campaigns:
 - Live Aid/Live 8
 - The Trade Justice Movement
 - Make Poverty History Campaign
 - Climate Change Campaign (Greta Thunberg)

Links and suggested activities

- Read stories about **Guru Nanak's** trip to the market, the two villages (equality) and Maharaja **Ranjit-Singh** (tolerance and equality), **Bhai Kanahya** (equality, service and tolerance)
- Create artwork or drama presentations of stories (**NB**. No one should portray the **Guru** – but they may read his words)
- Discuss ways in which they themselves might serve others:
 - Individually.
 - As a class
 - As a school
 - Locally
 - Globally
- Investigate global examples of equality and inequality e.g. the Fair-Trade movement, and discuss how a **Sikh** might respond to both the issues and some of the work which people are doing in this area

Skills and attitudes

- Investigation
- Analysis
- P4C
- Understanding of a different faith
- British Values

Cross curricular links

- Drama
- Art
- English
- PSHE



Sikh Dharam

Key Stage 3

Key Question 1: Why are these words special?

Most pupils will be expected to:

- Demonstrate understanding of how and why the **Guru Granth Sahib** is given the same significance as a human **Guru**
- Describe and explain the impact of the **Guru Granth Sahib** on **Sikhs** today
- Read and think about the **Mool Mantar** and the way it describes beliefs about God

Suggested areas of study

- Research how the **Guru Granth Sahib** is treated

Links and suggested activities

- Sikh links with the teachings of Muslims and Hindus. (Use www.sikhs.org to investigate and analyse)
- Diary account of a story of **Guru Nanak** (as seen by one of his followers)
- Conversation with a **Sikh** about the compiling of the **Guru Granth Sahib**
- Leaflet/poster explaining to non-Sikhs how the **Guru Granth Sahib** is to be treated and why
- Speech to persuade the people **Guru Nanak** met that God is without enmity, and they should be too
- Explanation and persuasion based on the story of the founding of the **Khalsa**

Skills and attitudes

- Investigation
- Understanding
- Evaluation
- Philosophy

Cross curricular links

- English
- ICT
- PSHE

Websites and Publications

- Useful Sikh websites (KS1, 2 and 3) please see page 202
- Useful Sikh publications (KS1, 2 and 3) please see page 203
- Acronyms used within this section – please see page 203



Sikh Dharam

Key Stage 3

Key Question 2: Why are some places special?

Most pupils will be expected to:

- Analyse the key role played by the **Gurdwara** in the life of a **Sikh**
 - Be aware of the role played by a **Sikh Granthi** and identify the qualities that would be needed to fulfil this role effectively
- Evaluate the importance of historically significant **Gurdwaras**
- Explain and evaluate why **Amritsar** is important for **Sikhs** as a place of pilgrimage

Suggested areas of study

- Link the key features of a **Gurdwara** and **Sikh** worship to some main beliefs, eg in God, equality
 - Investigate why there are often pictures of the **Gurus** and models of the **Golden Temple** in British **Gurdwaras**
 - The most famous **Gurdwara** – its place in **Sikh** life and thinking. The **Golden Temple** at **Amritsar**
- Compare concepts of pilgrim, tourist and traveller

The significance and values of the practice of **Langar** – free kitchen

Links and suggested activities

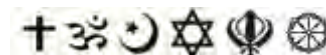
- Leaflet 'What to expect and how to behave when visiting a **Gurdwara**'
- Model making: design a new **Gurdwara** for Barnsley
- The importance and limits of a set place of worship – Essay title: **Guru Nanak** taught that pilgrimage was worthless without right living. Visit a **Gurdwara** (real or virtual using ICT)
 - Ask questions of visiting speakers.
- Use a search engine or the census web-site to find out about **Sikhs** in Britain and the region
- Picture from memory using **Gurdwara** plan
- Diary of a pilgrim, use a thesaurus and glossary to expand vocabulary
- Search for images of the **Golden Temple**. Select four which best represent its importance to **Sikhs**
 - Analysis of different religious sites round the world that attract millions
- The role of 'special places' in making a coherent shared experience in the **Sikh Dharam**
- Virtual tour of a **Gurdwara**.
- Create a piece of writing discussing **Langar** and equality
- The values associated with **Sikh Langar** (?)
 - God's nameless and eternal grace and truth
 - Equality for all who worship

Skills and attitudes

- Investigation
- Evaluation
- Analysis
- Philosophy

Cross curricular links

- English
- Geography
- ICT
- PSHE
- DT



Sikh Dharam

Key Stage 3

Key Question 3: How can faith contribute to Community Cohesion?

<p>Most pupils will be expected to:</p> <ul style="list-style-type: none">Analyse the role and work of organisations such as Khalsa AidUnderstand the concept of Sewa (service)Show understanding that Britain is a multi-faith society and that this carries some benefitsUnderstand the significance of the (5Ks)Make links between how religious people express their belief in God and the ways in which they live their livesEvaluate their own commitments:<ul style="list-style-type: none">What am I committed to?How committed am I?Evaluate the term 'commitment' and apply this to the daily life of a Sikh	<p>Suggested areas of study</p> <ul style="list-style-type: none">Research the work of a Sikh charityInvestigate Sikh community life, inter-faith involvementsExamine how Sikhs are portrayed in the UK today, look at the mediaAnalyse their own views on Sikh standpoints, eg towards alcohol, money and business, sexuality in the mediaI believe...pupils create and express their own creed, making comparisons with Sikh beliefThe impact of a definite moral code on Sikh communities	<p>Links and suggested activities</p> <ul style="list-style-type: none">Work of a Sikh charity, researched and findings presented as a PowerPoint presentation or illustrated speech, intellectual, manual and material examples of Sewa/service'Religion does not consist in mere words. Whoever looks on all people as equals is religious' How do Sikhs express this belief in action?<ul style="list-style-type: none">Speakers (possibility of using parents here?)Investigate famous Sikhs who have contributed to community cohesionhttp://www.khalsaaid.orgLetter/booklet for the headteacher outlining what provision is needed within school for Sikh pupils (ICT). See www.sikhkids.comPlan a prayer room for a major airport, suitable for Sikhs and others (inter-faith issues)Can you write your own 'code for living'?<ul style="list-style-type: none">Compare and contrast your own life with that of a Sikh teenager. (See www.bbc.co.uk/religion)Use of artefacts/photo packs/speakers, videos and link to the meaning of the 5Ks"The world is a garden, the Lord is its gardener, cherishing all, none neglected" (Guru Granth Sahib).<ul style="list-style-type: none">So how should Sikhs treat the natural world?Videos/speakers/use of Internet for research
<p>Skills and attitudes</p> <ul style="list-style-type: none">InvestigationAnalysisCritical thinkingReflective learnersPhilosophyBritish Values	<p>Cross curricular links</p> <ul style="list-style-type: none">ICTEnglishPSHEDTCitizenship	



Sikh Dharam

Key Stage 3

Key Question 4: Why are some times special?

Most pupils will be expected to:

- Analyse own celebrations (religious and secular)
- Explain what happens at key **Sikh** festivals and why
- Explain the meaning of the symbolism involved in **Sikh** festivals and the link to key beliefs

Suggested areas of study

- The nature of religious festivals: the parts played by stories, food, discipline, giving, community worship and other general features of festivals
- **Guru Nanak's** Birthday
- **Sikh** celebrations and stories at **Divali** – the similarities and differences to Hindu celebrations

Links and suggested activities

- **Sikh** calendar. See www.interfaithcalendar.org
- Diary extracts/letters related to **Baisakhi**
 - Comparison with other festivals
 - Video/speaker
- Compare **Sikh** Festivals to New Year, my own birthday or the FA Cup Final
 - Why do religious festivals endure and focus life for so many millions?
- Analyse all that is involved in hosting a festival
 - Organise a special celebration

Skills and attitudes

- Investigation
- Evaluation
- Analysis
- Philosophy

Cross curricular links

- English
- Art
- PSHE
- ICT



Sikh Dharam

Key Stage 3

Key Question 5: What can be learnt from the lives of significant people of faith?

Most pupils will be expected to:

- Interpret the key events, and explain the impact of these events, in the life of **Guru Nanak**
 - Analyse and evaluate the qualities shown by **Guru Nanak** and his key role in the **Sikh Dharam**
 - Explain why **Guru Nanak** is an exemplar of faith for **Sikh** people
- Reflect critically on the understanding that we are all influenced by individuals and society
- Investigate the lives and influences of some key **Sikhs** today

Suggested areas of study

- Life of **Guru Nanak** especially his experience of God, the **Guru Granth Sahib**, and his key teachings
- Famous **Sikhs**: How has being a **Sikh** affected their lives?
- Express answers to questions such as:
 - What/who influences my life?
 - Why?
 - What can I learn from these **Sikh** exemplars?

Links and suggested activities

- Create a storyboard of **Guru Nanak's** visit to Heaven
- Analysing the role of leaders in comparing how the **Guru's** role in the **Sikh Dharam** is similar to/different from the role of the Buddha or of Jesus of Nazareth
- Internet
 - ICT
 - Library
 - www.sikhkids.com
- Pupil's own qualities and similarities to **Sikh** beliefs.
 - What would they like to be remembered for and why?

Skills and attitudes

- Investigation
- Evaluation
- Commitment
- Critical thinking
- Philosophy
- Self-understanding.

Cross curricular links

- English
- ICT
- PSHE



Sikh Dharam

Key Stage 3

Key Question 6: How do I and others feel about life and the universe around us?

Most pupils will be expected to:

- Consider the impact of **Sikh** belief that God is benevolent, not incarnated, merciful, and the Name of God is Eternal Truth
 - Begin to interpret some philosophical arguments for and against the existence of God
- Interpret the story of **Guru Nanak's** visit to the Court of God
- Evaluate their own beliefs and experience regarding the existence and nature of God
- Evaluate/analyse how death is marked and understand why. (Be aware these rituals may raise some questions in a non-**Sikh** society)

Suggested areas of study

- Learn about some arguments for God's existence, and the criticisms which may be made of them eg
 - Is God the designer of the world?
 - What is the meaning of the sense of the presence of God in **Sikh** experience (including the experience of **Guru Nanak**)?
- Consider the idea that 'God's light is contained in the heart of each person'
 - Consider the immanence of God in **Sikh** understanding
- Express their own views about questions about God, and the reasons they hold these views
- Death ceremonies and key beliefs about reincarnation

Links and suggested activities

- Find out what some **Sikhs** have said about the existence of God, and what criticisms may be made of their arguments. This to focus particularly on the spiritual experience of God's presence
- Clarify their understanding of the words: God, Atheist, Agnostic, Theist, and **Sikh**
 - Create a display of two halves:
 - God might exist.
 - God might not exist
 - Organise a class survey to find out the percentage of atheists, agnostics and theists in the group and hold a class debate about the evidence for and against the existence of God – a good title might be "This house believes that we have a beautiful world, so there must be a wonderful God"
- Draw a mind map of what affects us emotionally
- Reflect on their own beliefs and experiences of the existence and nature of God and express them creatively
- Key beliefs about death and how these are clearly shown in the rituals/practices.

Skills and attitudes

- Investigation
- Interpretation
- Evaluation
- Self-understanding
- Philosophy

Cross curricular links

- English
- PSHE
- Art

Sikh Dharam

Key Stages 1, 2 and 3

Useful websites

A Google search **BBC Bitesize Sikhism** accesses the following:

- KS1 Religious Education – class clips (How do Sikhs show care? A visit to a Gurdwara etc.).
- KS2 Religious Studies – 3 learner guides and 13 class clips (Sikh food and turban tying etc.).
- KS2 Religious Studies – 3 learner guides and 13 class clips (Who was Guru Nanak? What is Vaisakhi? etc).
- What is Sikhism? – KS2 – (What do Sikhs believe, The Five Ks, Martial arts etc.)
- KS3 Religious Studies – (Sikh beliefs and worship etc.).
- Eduqas – GCSE – (The nature of human life, The Khalsa etc.).

Related searches include – Sikhism facts, Sikhism GCSE, Sikh

A Google search **Facts for Kids Sikhism** accesses the following:

- Fun Facts about Sikhism (KS1 and KS2)
- Sikhism for KS1 and KS2 children – Top 10 facts and timeline etc.
- Sikhism for Children – Primary Homework Help for Kids – Who is the founder of Sikhism? etc.
- Sikhism Facts for Kids – Beliefs, God, Salvation, Vaisakhi etc.
- 18 Fascinating Facts about Sikhism – The concept of God, The making of the Khalsa etc.

Related searches include – key facts about Sikhism, 20 facts about Sikhism, Sikhism facts for year 7s, Sikhism fun facts etc.

Other useful websites include:

- RE Today (Various Primary resources) www.shop.retoday.org.uk/resources-for-teaching-sikhism
- True Tube – The Five K's, Vaisakhi (a tour of Ramanjot's Gurdwara); The Sikh Naming Ceremony (Sikh names usually have special meanings). www.truetube.co.uk/sikh
- Twinkl (account required) – Sikhism Primary Resources (Festivals and celebrations, Places of Worship worksheet, etc.). www.twinkl.co.uk

NB Websites above correct at time of publication



Sikh Dharam

Key Stages 1, 2 and 3

Useful publications

- Times to Remember – The Birthday to Celebrate – A Story of Guru Nanak (KS1 – Big Book) – Religious and Moral Education Press.
- Start-up Religion – Visiting a Gurdwara (KS1/2) – Evans Bros. Ltd.
- Celebrations – Baisakha (KS1/2) - Heinemann
- Our Culture – Sikh (KS1/2) – Franklin Watts.
- My Community – (KS1/2) – Franklin Watts.
- Let's Find Out About – Sikh Gurdwaras (KS1/2) – Raintree Publishing.
- My Life, My Religion – Sikh Granthi (KS1/2) – Franklin Watts
- Stories from the Faiths – The Milk and the Jasmine Flower (KS1/2) – QED Publishing.
- Where we Worship – Sikh Gurdwara (KS1/2) – Franklin Watts.
- Everyday Religion – My Sikh Life (KS1/2) – Hodder Wayland.
- Places of Worship – Sikh Gurdwara (KS2) – Heinemann Library.
- World of Faiths – Sikhism (KS2/3) – QED Publications.
- Introducing Religions – Sikhism (KS2/3) – Heinemann.
- Storyteller – Sikh Stories (KS2/3) – Evans Bros.Ltd.
- A Year of Festivals – Sikh Festivals (KS2/3) – Franklin Watts.
- Communities in Britain – Sikhs (KS2/3) – Franklin Watts.
- Religion in Focus – Sikhism (KS2/3) – Franklin Watts.
- Holy Places – The Golden Temple (KS2/3) – Heinemann Library.
- Religions of the World – Sikhism (KS2/3) – Wayland.
- Step-up Religion – How do Hindus and Sikhs Celebrate Divali? (KS2/3) – Evans Bros. Ltd.
- Sacred Texts – The Guru Granth Sahib and Sikhism (KS2/3) – Evans Bros Ltd.
- A Year of Religious Festivals – My Sikh Year (KS2/3) – Hodder Children's Books.
- My Belief – I am a Sikh (KS2/3) – Watts.
- Lesson Bank Religious Education – Sikhism (KS2/3) – Belair Publications.
- Beliefs and Cultures – Sikh (KS2/3) – Franklin Watts.
- Celebrate – Sikh Festivals (KS2/3) - Heinemann

Acronyms used within this section:

ICT	– Information and Communication Technology
DT	– Design Technology
P4C	– Philosophy for Children
SMSC	– Spiritual, Moral, Social and Cultural Development
PSHE	– Personal, Social and Health Education

VISITING A PLACE OF WORSHIP

SIKH TEMPLE (Gurdwara)



GENERAL INFORMATION

It is always advisable to:

- Visit a place of worship prior to a class visit, if this is possible
- Prepare pupils as much as possible prior to a visit
- Obtain a risk assessment for the place of worship prior to a class visit
- Check class limits - each place of worship may have a different class limit

Donations

Voluntary donations towards the upkeep of a place of worship are always appreciated.

Contact Details

Contact details for a variety of Interfaith Centre's can be found on the LA RE website with recommendations from SACRE/school visits.

Dress Code

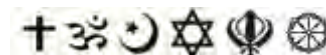
Shoes should be removed on entering the Gurdwara. Hands should be washed.

Men/boys - heads must be covered - a scarf is required. Long trousers and a long-sleeved shirt/jacket should be worn. Short trousers should only be worn by younger boys if they are part of school uniform.

Women/girls - heads must be covered - a scarf is required. Long skirts/trousers and a long-sleeved top should be worn. School uniforms are acceptable for younger girls. Low necklines and crop tops are unacceptable.

Behaviour

- Respect the building as a place of worship. It is regarded as special to the people who worship there
- **Please do not turn your back to the Guru Granth Sahib. This is seen as disrespectful**
- Mobile phones should be turned off whilst in the building
- Photography is permitted at most times. Please check with the Faith Tutor prior to the visit
- Alcohol should NOT be consumed before visiting the Gurdwara and is NOT allowed on the premises
- Tobacco is NOT allowed on the premises
- Meat/fish/egg products are NOT allowed on the premises



Sikh Dharam glossary

Sikh terms are drawn from the Punjabi language, and the versions below are based upon that language. 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. Many of these terms will also be found in the Hindu Dharma and the Way of the Buddha but with somewhat different meanings. Literal meanings are shown in *italics*.

Adi Granth

First book. See **Guru Granth Sahib**.

Akal Purakh

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

Akal Takhat

See **Akal Takht**.

Akal Takht

Throne of the Eternal / Throne of the Timeless One. Building facing the **Golden Temple in Amritsar**, where **Sikhs** gather for political purposes. Also spelt **Akal Takhat**.

Akhand Path

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

Amrit

Nectar. Sanctified liquid made of sugar and water, used in initiation ceremonies.

Amrit ceremony

The **Sikh** rite of initiation into the **Khalsa**. The term 'baptism' should not be used. Also called **Amrit Sanskar**, **Amrit Pahul**, **Khande di Pahul** or **Amrit Chhakna**.

Amrit Chhakna

Taking Amrit. See **Amrit ceremony**.

Amrit Pahul

See **Amrit ceremony**.

Amrit Sanskar

See **Amrit ceremony**.

Amritsar

Main pilgrimage centre, site of the **Golden Temple**, the holiest site in the **Sikh Dharam**.

Anand Karaj

Ceremony of bliss. **Sikh** wedding ceremony. Also called **Anand Sanskar**.

Anand Sanskar

See **Anand Karaj**.

Anandpur

Pilgrimage centre.

Ardas

Prayer. The formal prayer offered at most religious acts.

Asa Da Vaar

Hymn sung at the beginning of every worship at the **gurdwara**.

Baisakhi

A major **Sikh** festival celebrating the formation of the **Khalsa**, 1699 **CE**. Also spelt **Vaisakhi**.

Bangla Sahib

The site of the martyrdom of **Guru *Har Krishan** at Delhi.

Bani

See **Gurbani**.

BCE (Before Common Era)

Commonly used secular and historical reckoning used throughout this syllabus.

Bhai

Brother. A title of respect used by **Sikhs**, for people they honour.

CE (Common Era)

Commonly used secular and historical reckoning used throughout this syllabus, which was published in 2005 **CE**. It matches the Christian years AD, 'in the year of our Lord'.

Chanani

Canopy over the scriptures, used as a mark of respect. Also spelt **Chandni**.

Chandni

See **Chanani**.

Chaur

See **Chauri**.

Chauri

Symbol of the authority of the **Guru Granth Sahib**. Fan waved over scriptures, made of yak hair or nylon. It should not be called a 'fly swat'. Also spelt **Chaur**.

Chunni

Scarf often worn by **Sikh** women.

Cremation

Sikhs do not bury the dead but cremate them.

Dasam Granth

Collection of compositions, some of which are attributed to the tenth **Guru**, **Guru *Gobind Singh**, compiled some years after his death.

Diwali

See **Diwali**.

**Diwali**

Sikh festival of light. Remembering the release of **Guru *Hargobind** from prison. Has similarities and difference to the Hindu festival of the same name, celebrated around the same time. Also spelt **Divali**.

Giani

A person learned in the **Sikh** scriptures.

Golden Temple

At **Amritsar**, the holiest site in the **Sikh Dharam**.

Granthi

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

Gurbani

Divine word revealed by the **Gurus**. The **Shabads** contained in the **Guru Granth Sahib**. Also called **Bani** or **Vani**.

Gurdwara (Gurdwaras)

Doorway to the Guru. **Sikh** place of worship. Also spelt **Gurudwara**.

Gurmat

The Guru's guidance.

Gurmukh

One who lives by the Guru's teaching.

Gurmukhi

From the Guru's mouth. Name given to the script in which the scriptures and the **Punjabi** language are written.

Gurpurab

See **Gurpurb**.

Gurpurb (Gurpurbs)

A **Guru's** anniversary (*birth or death*). Also used for other anniversaries, for example, of the installation of the **Guru Granth Sahib**; 1604 CE. Also spelt **Gurpurab**.

Guru (Gurus)

Teacher. In the **Sikh Dharam**, the title of **Guru** is reserved for the ten human **Gurus** and the **Guru Granth Sahib**.

Guru Granth Sahib

Primal collection of **Sikh** scriptures, compiled by **Guru Arjan** and given its final form by **Guru *Gobind Singh** in 1604 CE. Also called **Adi Granth**. The lone term 'Granth' should be avoided.

Guru ka Langar

See **Langar**.

Gurudwara

See **Gurdwara**.

Harimandir

House of God. Temple at **Amritsar**, built by **Guru *Arjan**.

Haumai

Egoism. The major spiritual defect.

Hukam

God's will. A random reading taken for guidance from the **Guru Granth Sahib**. Also called **Vak** or **Vaak**.

Ik Onkar

There is only One God. The first phrase of the **Mool Mantar**. It is also used as a symbol to decorate **Sikh** objects.

Janam Sakhi

See **Janamsakhi**.

Janamsakhi

Birth stories. Hagiographic life stories of a **Guru**, especially **Guru *Nanak**. Also spelt **Janam Sakhi**.

Japji Sahib

A morning prayer, composed by **Guru *Nanak**, which forms the first chapter of the **Guru Granth Sahib**.

Jivan Mukht

See **Jivan Mukht**.

Jivan Mukht

Enlightened while in the material body; a spiritually enlightened person, freed from worldly bonds. Also spelt **Jivan Mukht**.

Kachera

Traditional underwear / shorts. One of the five Ks - see **Panj Kakke**.

Kakka

Singular of the **Punjabi** letter K (plural 'kakke') - see **Panj Kakke**.

Kanga

See **Kangha**.

Kangha

Comb worn in the hair. One of the five Ks - see **Panj Kakke**. Also spelt **Kanga**.

Kara

Steel band worn on the right wrist. One of the five Ks - see **Panj Kakke**.

Karah Parshad

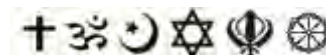
Sanctified food distributed at **Sikh** ceremonies. Also spelt **Karah Prasad**.

Karah Prasad

See **Karah Parshad**.

Kaur

Princess. Name given to all Sikh females by **Guru *Gobind Singh**. See **Singh**.

**Kes**

See **Kesh**.

Kesh

Uncut hair. One of the five Ks – see **Panj Kakke**. Also spelt **Kes**.

Khalsa

The community of the pure. The **Sikh** community.

Khalsa Aid

A Sikh charity organisation.

Khanda

(i) Double-edged sword used in the initiation ceremony. (ii) Also used of the emblem on the **Sikh** flag.

Khande di Pahul

See **Amrit ceremony**.

Kirat Karna

Earning one's livelihood by one's own honest efforts.

Kirpan

Sword. One of the five Ks - see **Panj Kakke**. The term 'dagger' should be avoided.

Kirtan

Devotional singing of the compositions found in the **Guru Granth Sahib**.

Kirtan Sohila

A prayer said before retiring for sleep. It is also used at the **Cremation** ceremony and when the **Guru Granth Sahib** is laid to rest.

Kurahit

Prohibitions, for example intoxicants.

Langar

Guru's kitchen. The **gurdwara** dining hall and the food served in it. Also called **Guru ka Langar**.

Manji

Small platform on which the scripture is placed. Also referred to as **Manji Sahib**.

Manji Sahib

See **Manji**.

Manmukh

Self-orientated. The opposite of the desired **gurmukh**. Also spelt **Munmukh**.

Mela (Melas)

Fair. Used of **Sikh** festivals which are not **gurpurbs**.

Mool Mantar

Basic teaching / Essential teaching. The basic statement of belief at the beginning of the **Guru Granth Sahib**. Also spelt **Mui Mantar**.

Mui Mantar

See **Mool Mantar**.

Munmukh

See **Manmukh**.

Naam Simran

See **Nam Simran**.

Nam Simaran

See **Nam Simran**.

Nanded

Pilgrimage centre.

Nam Simran

Meditation on the divine name, using passages of scripture. Also spelt **Nam Simaran** and **Naam Simran**.

Nankana Sahib

Birthplace of **Guru *Nanak**. In modern day Pakistan. Also called **Talwandi Sabo**.

Nishan Sahib

Sikh flag flown at **Gurdwaras**.

Nit Nern

The recitation of specified daily prayers.

Pala

Piece of cloth used to tie together the bride and groom during their **Anand Kiraj** (wedding).

Pani Kakke

The five Ks. The symbols of the **Sikh Dharam** worn by **Sikhs**, namely **Kachera** (shorts). **Kangha** (comb), **Kara** (steel wristband). **Kesh** (uncut hair) and **Kirpan** (Sword).

Pani Piare

The five beloved ones. (i) Those first initiated into the **Khalsa**. (ii) Those who perform the rite today. Also spelt **Panj Pyare** and other forms.

Panj Pyare

See **Panj Pjare**.

Paniab

See **Punjab**.

Paniabi

See **Punjabi**.

Panth

The **Sikh** community.

Patases

Sugar bubbles or crystals used to prepare **Amrit**. Also spelt **Patashas**.

Patashas

See **Patases**.

Pautha

Pilgrimage centre.

Punjab

Land of five rivers. The area of India in which the **Sikh Dharam** originated. also spelt **Panjab**.

**Punjabi**

Of the land of five rivers. (i) Native of the Punjab; (ii) The local language, used in the **Sikh Dharam** written in the Gurmukhi script. May also spelt **Panjabi**.

Ragi

Sikh musician who sings compositions from the **Guru Granth Sahib**.

Rahit

Sikh obligations, for example to meditate on God.

Rahit Maryada

Sikh Code of Discipline. Also spelt **Rehat Maryada**.

Rahiras

A prayer said at the end of the day.

Rehat Maryada

See **Rehit Maryada**.

Sadhsangat

Congregation or assembly of **Sikhs**. See **Sangat**.

Sangat

See **Sadhsangat**

Seva

See **Sewa**.

Sewa

Service directed at Sadhangat and **Gurdwara**, but also to humanity in general. Also spelt **Seva**.

Sabad

See **Shabad**.

Shabad (Shabads)

Word. Hymn from the **Guru Granth Sahib**; the divine word. Also spelt **Sabad** and **Shabd**.

Shabd

See **Shabad**.

Shalwar

Baggy trousers often worn by **Sikh** women.

Sikh (Sikh s)

Learner / Disciple. A person who believes in the ten **Gurus** and the **Guru Granth Sahib**, and who has no other religion.

Sikh Dharam

Life of the Learner / Disciple. The code of **Sikh** life.

Singh

Lion. Name adopted by **Sikh** males (see **Kaur**).

Sis Gani Sahib

The site of the martyrdom of **Guru *Tegh Bahadur** at Delhi.

Tahwandi Sabo

Pilgrimage centre, the birthplace of **Guru *Nanak**. Also called **Nankana Sahib**.

Takht (Takhts)

The five **takht** are the places where all important decisions about **Sikh** belief and practice are made.

Turban

Distinctive headwear worn by **Sikhs**. Made from a single long piece of cloth.

Vaak

See **Hukam**.

Vak

See **Hukam**.

Vand Chhakna

Sharing one's time, talents and earnings with the less fortunate.

Vaisakhi

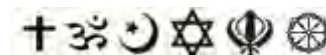
See **Baisakhi**.

Vani

See **Gurbani**.

Waheguru

Wonderful Lord. A **Sikh** name for God.



Bibliographical summaries

The following are brief details of people mentioned in the Syllabus.

Guru *Amar Das (1479-1574 CE), third **Guru** of the **Sikh Dharam** (1552-1574).

Guru *Angad (1504-1552 CE), originally called ***Lehna**. Second **Guru** of the **Sikh Dharam** (1539-1552). He developed the **Gurmukhi** script and collected **Guru *Nanak's** hymns. He also organised sports at festivals.

Guru *Arian (1563-1606 CE), fifth **Guru** of the **Sikh Dharam** (1581-1606), the first **Sikh** martyr.

Guru *Gobind Singh (1666-1708), became tenth **Guru** of the **Sikh Dharam** (1675-1708). After the murder of his father, **Guru *Tegh Bahadur**, he established an armed town, **Paunta**, and the **Khalsa**. Name may be spelt Govind Singh and original known as Gobind Rai.

***Gurinda Chadha** (b. 1962 CE), current film director of "Bend It Like Beckham" and "Bride and Prejudice".

Guru *Har Krishan (1656-1664 CE), eighth **Guru** of the **Sikh Dharam** (1661-1664). Died of smallpox. Also spelt Harkishan or Harkrishan.

Guru *Har Rai (1630-1661 CE), seventh **Guru** of the **Sikh Dharam** (1645-1661).

Guru *Har Gobind (1595-1645 CE), sixth **Guru** of the **Sikh Dharam** (1606-1645). Son of **Guru *Arjan**. Also spelt Hargobind or Hargovind.

Bhai *Khanava, a **Sikh** commended by **Guru *Gobind Singh** for serving water to the wounded enemy.

***Lakhmi Das** (b. after 1485 CE), younger son of **Guru *Nanak** and ***Sulakhni**.

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

***Lehna** (1504-1552 CE), see **Guru *Angad**.

***Mardana** (c. 1480s CE), servant of **Guru *Nanak**.

Guru *Nanak (1469-1539 CE). Founder of the **Sikh Dharam**. Born a Hindu at **Talwandi**, but aware of Islam. He disappeared whilst bathing and reappeared three days later. He built a **Dharamsala** and developed the **Langar**. Married to ***Sulakhni** and had two sons ***Sri Chand** and ***Lakhmi Das**.

Maharaja ***Ranjit-Singh**, who showed tolerance and respect.

Guru *Ram Das (1534-1581 CE), fourth **Guru** of the **Sikh Dharam** (1574-1581), the founder of **Amritsar**.

***Sri Chand** (b. after 1485 CE), elder son of **Guru *Nanak** and ***Sulakhni**.

***Sulakhni** (b. c. 1470s CE), wife of **Guru *Nanak**.

Guru *Tegh Bahadur (1621-1675 CE), ninth **Guru** of the **Sikh Dharam** (1664-1675), murdered.



Note about Glossary highlighting. Whilst the Buddha, as a historical character is highlighted ***Buddha** and found in the Biography section, the terms follower(s) of the Buddha and the Way of the Buddha, are not highlighted, and are used instead of the pejorative terms Buddhist and Buddhism, even though they are commonly used by western members of this community

The Way of the Buddha

Key Stage 1

Key Question 1: Why are these words special?

Most pupils will be expected to:

- Demonstrate some understanding of why some books are special
- Demonstrate an awareness of what makes the writings of the **Buddha** special to followers of the Buddha.
 - Name a copy of the writings of the **Buddha** from a picture
- Look at some images of the **Buddha** and hear some stories about his life
- Look at some pictures of how **Bhikkhus** (monks) use and revere the Writings of the **Buddha**, and talk about caring for the books we love

Suggested areas of study

- Pupils (and teacher) bring in a special book and discuss why it is special to them
- Pupils to look at and talk about a picture of some writings of the **Buddha** and one other holy book, eg the Bible
- Pupils listen to a story from the life of the **Buddha** that illustrates one teaching of the writings of the **Buddha**
- Class collects ideas of how we show respect, including showing respect for a sacred book: How are the writings of the **Buddha** respected?

Links and suggested activities

- Talk about some ways books can be interesting, exciting and make us feel good
- Listen to selected stories from a special book – some stories of the **Buddha**, some **Jataka** tales
- Listen to and discuss stories from the Way of the Buddha
 - Who would you like to talk to from the story?
 - What would you ask?
- Look at pictures of how special books are kept and decorated

Skills and attitudes

- Listening
- Appreciation and wonder
- P4C
- Understanding of a different faith

Cross curricular links

- Drama
- English
- SMSC

Websites and Publications

- Useful Buddhist websites (KS1, 2 and 3) please see page 229
- Useful Buddhist publications (KS1, 2 and 3) please see page 230
- Acronyms used within this section – please see page 230



The Way of the Buddha

Key Stage 1

Key Question 2: Why are some places special?

Most pupils will be expected to:

- Talk about places that have special meanings in our own families and communities
- Identify that the **Bodhi Tree** where **Siddhartha Gautama** was enlightened is a special place for followers of the Buddha
- Be aware that the **Vihara** (Buddhist Temple) and Buddhist Centres are both used as places where followers of the Buddha gather to worship
- Begin to understand that followers of Buddha find peace and calmness in coming together at a **Vihara** or Buddhist Centre and recognise that meditation practice is a special part of life for a follower of the Buddha

Suggested areas of study

- Pupils talk about special places they visit with their family outside their immediate home environments eg a local community building or church, a place they have been on holiday
- Pupils talk about things made special by historical association
- Discuss the **Vihara** as a special place for followers of the Buddha
- Discuss any special routines and why they are special. Relate this to the specialness of the meditation practices for followers of the Buddha

Links and suggested activities

- Pupils discuss why they visit their special place
- Draw or paint a special place and answer the questions
 - What makes a place special?
 - How do these special places make us feel?
- Talk about some basic signs of respect for visiting a **Vihara** eg removing shoes before entry
- Look at a variety of pictures of a **Vihara** and identify some important features, eg statues and images of the **Buddha**, flowers, a singing bowl, other symbols
- Think about times in the day when you have opportunities to be still and quiet. How do you feel?

Skills and attitudes

- Speaking
- Listening
- Understanding of a different faith
- Investigation
- P4C

Cross curricular links

- Art
- English
- PSHE
- SMSC



The Way of the Buddha

Key Stage 1

Key Question 3: How can faith contribute to Community Cohesion?

Most pupils will be expected to:

- Demonstrate awareness of the ways in which members of families who follow the Way of the Buddha show their respect for each other
- Identify some simple ways in which members of families following the Buddha show that they try to follow the Way of the Buddha, e.g. a vegetarian diet, choosing jobs which do not involve killing, meditating
- Examine the idea of giving part or all of a life to be part of a religious order

Suggested areas of study

- How children who follow the Way of the Buddha behave and respond to each other and to adults
- Life in the home of followers of the Buddha:
 - Meditation practice at home and at the **Vihara**
 - Setting aside time to be calm
 - Respect to guests
- Find out about followers of the Buddha who live as **Bhikkhus** (monks) or **Bhikkhunis** (nuns): how they dress, what they eat, how they show they are not proud, and why they might choose this way of life
 - Find out about the many followers of the Buddha who live 'ordinary' lives, without becoming **Bhikkhus** (monks) or **Bhikkhunis** (nuns):
 - How do they show their religion in action?

Links and suggested activities

- Role-Play a scenario involving a mother and child, the mother asking for help when the child is engrossed in something. In groups decide on three or four different responses and evaluate each one
- In groups children show through role-play: respect, greetings, honesty, being generous
- Think about the intention of followers of the Buddha to live without harming other living things Why is this rule valuable to them?
- Talk about the followers of the Buddha who choose to be **Bhikkhus** (monks) or **Bhikkhunis** (nuns), and those who choose an 'ordinary' life

Skills and attitudes

- Investigation
- Respect
- Understanding of a different faith
- P4C
- British Values

Cross curricular links

- Drama
- PSHE
- English
- SMSC
- ICT
- Citizenship



The Way of the Buddha

Key Stage 1

Key Question 4: Why are some times special?

Most pupils will be expected to:

- Understand simply how 'special days' are celebrated
- Show some understanding:
 - that all religions celebrate special days
 - that **Wesak** is a special time for many followers of the Buddha

Suggested areas of study

- Discuss what celebration means and:
 - What we celebrate?
 - Why we celebrate?
 - How we celebrate?
- Show videos, posters, and photography of what happens at this festival and explain why it is important
 - Talk about what is remembered, what is celebrated, and what is learned at a celebration by followers of the Buddha

Links and suggested activities

- Refer to the children's own experience – food / clothes / preparations
- Notice and talk about a list of some similarities between different celebrations (eg birthday, **Wesak**, New Year)

Skills and attitudes

- Expression
- Investigation
- Understanding of a different faith
- Awe and wonder

Cross curricular links

- English
- ICT
- SMSC



The Way of the Buddha

Key Stage 1

Key Question 5: What can be learnt from the lives of significant people of faith?

Most pupils will be expected to:

- Be aware that **Siddhartha Gautama** – who became the **Buddha** is a special person for his followers'
- Listen to two stories of the **Buddha**, and talk about the things which made people think he was special
- Understand that good qualities attract other people

Suggested areas of study

- What do people who follow the Way of the Buddha today say about the **Buddha**?
- Stories of the life of the **Buddha**
- The qualities of the **Buddha** included calmness, freedom from fear and compassion for all living things
 - Why are these qualities so special?

Links and suggested activities

- Think about a saying of the **Buddha**, eg 'before trying to guide others, be your own guide first'
- Listen to some simple stories of the **Buddha**
- Think about how these qualities are helpful, or not, appreciated, or not in the western world

Skills and attitudes

- Interpretation
- P4C
- British Values
- Understanding of a different faith

Cross curricular links

- English
- SMSC
- PSHE



The Way of the Buddha

Key Stage 1

Key Question 6: How do I and others feel about life and the universe around us?

Most pupils will be expected to:

- Identify some of the ways in which the followers of the **Buddha** express responsibility for community and for the earth
- Identify whether we damage or care for our environment
- Identify action that can be harmful

Suggested areas of study

- Stories of the ways the **Buddha** cared for living things and honoured animals
- What does it mean to live without harming any living thing?
- What would a follower of the **Buddha** avoid, if they wanted to live harmlessly (some sports, some food, some jobs)?
 - The strength of 'Nalagiri the elephant'

Links and suggested activities

- Talk about how followers of the **Buddha** live life without harming any living thing
- Looking after an outdoor/indoor garden area:
 - How does this show love for the world?
- Talking about how we can care for, or harm the natural world – pupils can make lists of actions that will lead to care or harm, and talk about which ones they do, and could do

Skills and attitudes

- Awe and wonder
- P4C
- Understanding of a different faith

Cross curricular links

- PSHE
- English
- SMSC



The Way of the Buddha

Key Stage 2

Key Question 1: Why are these words special?

Most pupils will be expected to:

- Know that the writings of the **Buddha** teach about finding happiness and freedom from suffering
- Develop understanding about the importance of respecting other people's holy books by reflecting on how they would wish their own special book to be treated
- Think about some sayings from the writings of the **Buddha** and relate them to their own lives
 - Think about some stories of the **Buddha** and his life

Suggested areas of study

- Discover some sayings of the **Buddha** and their meanings
- The importance of holy books to any religion
- Describe their own answers to some questions about life and make links to some answers of followers of the Buddha

Links and suggested activities

- Discuss/bring a special book and describe why it is special to them
- Discover the writings of the **Buddha** as a special book
 - Discussion of the holy books of other faiths studied, learning about any rules for handling them
 - Ask the questions: what do the holy books say? Is this what makes them sacred?
- Think about sayings of the **Buddha** such as: 'like a lovely flower full of colour and fragrance are the words of those who practice what they preach' (**Dh.** 4.52)

Skills and attitudes

- Investigation
- Expression
- Interpretation
- P4C
- British Values
- Understanding of a different faith

Cross curricular links

- English
- PSHE
- SMSC

Websites and Publications

- Useful Buddhist websites (KS1, 2 and 3) please see page 229
- Useful Buddhist publications (KS1, 2 and 3) please see page 230
- Acronyms used within this section – please see page 230



The Way of the Buddha

Key Stage 2

Key Question 2: Why are some places special?

Most pupils will be expected to:

- Understand the significance for many followers of the Buddha of the **Four Sites**:
 - **Lumbini**, **Siddhartha's** birthplace
 - **Bodh Gaya**, the place of his **Enlightenment**
 - The **Deer Park** at Sarnath, where he first preached the **Dhamma**
 - **Kushinagar**, where he passed away
- Describe how some followers of the Buddha visit these special places, what their journeys mean, and how they might feel
- Demonstrate some awareness of community activities for followers of the Buddha
 - Make links between meditation practice and places of worship for those seeking the Way of the Buddha

Suggested areas of study

- Explore the meanings of some stories of the **Buddha's** life
 - Consider why these four moments are so important in stories of the **Buddha**, and ask questions about key turning points in our own lives
- Find accounts of visits to or tourist information on these pilgrimage sites
- Find out about Vihara as a place of worship:
 - Meditation practice
 - Food for all
 - Community activities
 - Thinking about the **Five Precepts**

Links and suggested activities

- Locate the positions of these key sites for followers of the Buddha sites on a world map of the
 - Indian sub-continent
- Use secondary sources of investigation to research the place where followers of the Buddha are reminded of the origins of their faith
- Visit a **Vihara** / take a virtual tour / look at pictures of the inside and outside of a **Vihara**
- Watch a video extract showing meditation practices in **Vihara**.
 - Look at pictures / posters/ etc. of meditation practices in the **Vihara**

Skills and attitudes

- Investigation
- Reflection
- P4C
- Understanding of a different faith

Cross curricular links

- Geography
- English
- History
- PSHE
- ICT



The Way of the Buddha

Key Stage 2

Key Question 3: How can faith contribute to Community Cohesion?

Most pupils will be expected to:

- Understand that Britain is a society of many religions, and Barnsley is in a region where some followers of the Buddha live
- Describe how some followers of the Buddha work for a better world eg through the **Karuna Trust**, the Angulimala Prison Chaplaincy (the Buddhist Hospice Trust) or in peace making
- Recognise and describe the **Five Precepts** of the **Buddha**:
 - Harmlessness (no killing)
 - Fidelity (no sexual misconduct)
 - Loyalty to friends
 - Truthfulness and honesty (no lying)
 - Sharing wealth (no stealing)
 - Respect for the body (no intoxicants)
- Begin to use the word 'commitment' and give simple examples of how followers of the Buddha are committed to their ideas, their community and their teaching.
- Think and talk about their own commitments, in the light of studying the Way of the Buddha

Suggested areas of study

- Investigate a nearby **Vihara**
- Research the work of a community group who follow the Way of the Buddha
- Investigate the **Five Precepts** of the Way of the Buddha and their effect on the lives of followers
- Learn to describe some ways followers of the Buddha seek to make the world a better place
- Research some followers of the Buddha who have made a difference in today's world, eg **Daw Aung San Suu Kyi**
 - Think about what makes a good way of life

Links and suggested activities

- Talk about the gifts to the world from the Way of the Buddha:
 - ideas about harmlessness
 - compassion
 - **enlightenment**
- Videos/speakers/use of internet for research into the ways followers of the Buddha have of expressing the faith that make a difference in the world
- Hear from some followers of the Buddha about living by the **Five Precepts**
- Consider the impact of the **Five Precepts**:
 - What would change if everyone did these things?
- Design and make a 'peace lantern' to float on a pond at dusk which includes pupil's wishes and commitments for a more peaceful world – this is a custom some British followers of the Buddha follow on Hiroshima Day
- Use some sayings of the writings of the **Buddha** to think about peacefulness e.g. better than a speech of a thousand empty words is one thoughtful word which brings peace to the mind'. (Dh. 8.1)

Skills and attitudes

- Evaluation
- Analysis
- P4C
- Commitment
- Investigation
- British Values
- Understanding of a different faith

Cross curricular links

- Art
- English
- PSHE
- ICT
- DT
- SMSC
- Citizenship



The Way of the Buddha

Key Stage 2

Key Question 4: Why are some times special?

Most pupils will be expected to:

- Further their understanding of the monastic ways of life in the Way of the Buddha by learning about how young people often spend time in the **Vihara** and learn their tradition
- Ask questions about their own lives and the value of self-discipline, self-control and mental training for themselves
- Show an appreciation of what it is like to live in the disciplined life of a **Bhikkhu** (monk)

Suggested areas of study

- Learning from the **Buddha's** values shown in the life of a **Vihara**
- Investigate times in their own life where they have needed more self control:
 - What happened?
 - How did they feel?
 - What did they think about?
 - Do they think it was good for them?
- Study a day in the life of a **Bhikkhu**

Links and suggested activities

- Pupils describe and make links between the practice of followers of the Buddha and their own lives
- Hear some stories from those who grew up following the **Buddha** in countries where followers of the Buddha are in a majority and those who grew up in the UK
- Consider why the community of the followers of the Way of the Buddha might find life in a **Vihara** as good, not hard or gruelling

Skills and attitudes

- Commitment
- Investigation
- Understanding of a different faith
- P4C

Cross curricular links

- English
- PSHE
- ICT
- SMSC



The Way of the Buddha

Key Stage 2

Key Question 5: What can be learnt from the lives of significant people of faith?

Most pupils will be expected to:

- Know about the significance for his followers, of the **Buddha** as an enlightened person, who saw the truth and showed the path to live by
- Consider questions about the teachings of the **Buddha**, in the simplest possible ways
- Think about the **Buddha** as the one who shows humanity - the path by which suffering can end
- Suggest answers to the questions:
 - What path will I follow?
 - What do I think is the meaning or the point of our lives?

Suggested areas of study

- Stories of the life of **Buddha**, especially stories of his birth, the **Four Sights**, the middle Way and the **Enlightenment**
- Thinking about the reasons why followers of the Buddha number hundreds of millions today
- Thinking about the **Four Noble Truths**:
 - All living includes suffering
 - Suffering is caused by cravings
 - The end of desire will lead to the end of suffering
 - The Noble **Eightfold Path** is the way to end desire
- Think about personal or shared times of pain or suffering

Links and suggested activities

Pupils could:

- Listen to stories of the **Buddha** and produce collage or artwork that show the **Four Sights**
- Create a story of their own in which a person began to wonder about his/her life and its meaning
- Talk about the idea of 'seeing the light' or '**Enlightenment**':
 - Why does this idea matter so much to the followers of the Buddha?
- Talk about the sufferings we go through in life:
 - How can we help each other?
 - Why do such things happen?

Skills and attitudes

- P4C
- Understanding of a different faith
- British Values

Cross curricular links

- English
- PSHE
- SMSC



The Way of the Buddha

Key Stage 2

Key Question 6: How do I and others feel about life and the universe around us?

Most pupils will be expected to:

- Identify some questions which are difficult to answer, especially those that arise when we think of suffering
- Suggest answers to some difficult questions about life and the universe
- Develop their own thinking about what makes these questions hard to handle, but interesting
- Notice that the Way of the Buddha can offer answers to questions which we find puzzling

Suggested areas of study

- Identify some profound questions eg:
 - Why do people suffer?
 - What can we learn from suffering?
 - How can we reduce suffering?
 - Why do bad things happen to good people?
 - What is the purpose of life?
 - What is our responsibility for looking after our world? (Global warming).
- Think about sources for help and understanding difficult questions
- What is Man's responsibility for the care of our planet and the effects of Global warming
- Suggest answers to some of these questions based on their own experiences and the teachings of the Buddha
- Make links between these questions and some teachings of the Buddha which offer a response

Links and suggested activities

- Think of questions beginning with 'why?' which are difficult to answer, - talk about some of their own responses and experiences
- Read some stories which address some of these questions and talk about how they feel eg:
 - Badger's Parting Gifts by Susan Varley (death and bereavement)
 - The Next Place by Warren Hanson (the afterlife)
 - The Goodbye Boat by Mary Joslin (the afterlife)
 - When the World was New by Alicia Garcia de Lynam (beginnings)
- Record their own response to a difficult question in prose, poetry or art
- Find out what answers followers of the Buddha might give to some of these questions - make posters with words and pictures to convey a view of life and the universe of followers of the Buddha

Skills and attitudes

- Analysis
- Interpretation
- P4C
- Understanding of a different faith

Cross curricular links

- Art
- Design and Technology
- English
- PSHE
- SMSC
- ICT



The Way of the Buddha

Key Stage 3

Key Question 1: Why are these words special?

Most pupils will be expected to:

- Show understanding of how some sacred writings are used by the followers of the **Buddha**
- Make links between authorities of the followers of the Way of the **Buddha** and the authorities of others
- Explain why it is the teaching (**Dhamma**), rather than the book which matters most to followers of the Way of the Buddha

Suggested areas of study

- The teaching of the **Buddha**:
 - The Four **Noble Truths**
 - The Noble **Eightfold Path**
 - What do these eight ways of living mean?
 - How do I respond to each one?

Links and suggested activities

- Illustrate what the meanings of the Four **Noble Truths/Eightfold Path** might be for young people in Barnsley
- Reflect on what may be learned from these texts by others
- Describe ways in which the **Buddha's** teaching has made a difference to a contemporary individual
- Suggest how a fictional character (eg from cartoons or movies) might have to change their life if they were to follow the **Noble Eightfold Path**. (Kar2ouche - Learn from Religion' to create **Eightfold Path** story boards)

Skills and attitudes

- Investigating
- Interpretation
- Curiosity
- Philosophy

Cross curricular links

- English
- PSHE
- ICT

Websites and Publications

- Useful Buddhist websites (KS1, 2 and 3) please see page 229
- Useful Buddhist publications (KS1, 2 and 3) please see page 230
- Acronyms used within this section – please see page 230



The Way of the Buddha

Key Stage 3

Key Question 2: Why are some places special?

Most pupils will be expected to:

- Describe some features of a centre for the Way of the **Buddha**
- Show understanding of the significance of **Buddha** images and the symbols associated with them
- Make links between meditation for followers of the Way of the **Buddha** and the human need for reflection and self-awareness
- Explain how meditation for the followers of the Way of the **Buddha** makes an impact on life
- Raise questions and suggest answers about what it means to follow a leader, to seek peace, or to reflect on life's shape and circumstances
- Explain why the Way of the **Buddha** has become popular in the UK
- Explain the significance for many followers of the **Buddha** of the **Four Sites**:
 - **Lumbini**, **Siddhartha's** birthplace
 - **Bodhi Gaya**, the place of his **Enlightenment**
 - The Deer Park at **Sarnath**, where he first preached the **Dhamma**
 - **Kushinagar**, where he passed away
- Consider and explain the role of physical journeys and places of devotion in the Way of the **Buddha**

Suggested areas of study

- **Viharas** and other centres for the Way of the **Buddha** in Yorkshire
- The use of a **Buddha Rupa**
- The symbols associated with meditation by the followers of the **Buddha**
- The significance of places of meditation in the local area, and in a country where followers of the **Buddha** are in the majority
- The practice of taking time in a monastery for young people in Burma/Thailand/the UK
- Ask questions about key turning points in our own lives, in the light of learning about the **Buddha's** life
- Look at figures for followers of the Way of the **Buddha** over the years
- Sacred sites of **Siddhartha Gautama**, for the followers of the **Buddha**, associated with his life in India
- Investigate the places where followers of the **Buddha** are reminded of the origins of their religion
 - Explain the meanings of some stories of the **Buddha's** life

Links and suggested activities

- Pupils create letters describing how a disused fire station has been converted to a Buddhist centre
- BBC Belief File Buddhism
- Reflect on what may be learned from 'skillful means' and meditation practice by non-Buddhists
- Watch a video about the practice of followers of the **Buddha**, and suggest questions to put to a follower
- Account for the growth of the Way of the **Buddha** in the UK in recent decades
- Use the Web to find virtual information about the places of pilgrimage for the followers of the **Buddha**
- Consider what non-Buddhists can learn from the great places of pilgrimage for followers of the **Buddha**, beyond their being just a tourist

Skills and attitudes

- Investigating
- Analysis
- Interpretation
- Critical thinking
- Philosophy

Cross curricular links

- English
- PSHE
- ICT



The Way of the Buddha

Key Stage 3

Key Question 3: How can faith contribute to Community Cohesion?

Most pupils will be expected to:

- Develop and deepen their understanding of the life of the **Buddha** and its impact today
- Find out about a centre for the Way of the Buddha in the region, discovering what happens there, how it serves the community and how it exemplifies the traditions of the **Buddha**
- Raise questions and suggest answers about community, values and experiences in their own lives; in the light of the community of followers of the Buddha
 - Articulate what respect for the Way of the Buddha means in a plural society like their own

Suggested areas of study

- Find out about the influence and spread of the Way of the Buddha in the world, and particularly in the UK.
- Use census data and local directories to study the communities of followers of the Buddha in the region
 - Find out about one or more of the centres for the Way of the Buddha in Yorkshire
- Consider the value of some of the wider aspects of identity that the community may support – eg through meditation gardens, community groups, caring societies and the like

Links and suggested activities

- Evaluate their own life style: How would they like to change it? What reasons for change would followers of the Buddha offer?
- Consider the possible advantages of experiencing times of silence and/or meditation
- Acrostic poems on words such as Meditate/Silence
- Explore some examples of art for the followers of the Buddha (web, video, photos and artefacts are potential sources)
- Spend time thinking about and creating a work of art in one medium that expresses their own ideas about a spiritual or religious question
- Visit a local centre for the Way of the Buddha and/or invite a visiting speaker
- The BBC RE programming 'Curriculum Bites – KS3' offers some useful resources for this study based at the Samye Ling Buddhist Monastery in Dumfries
- The Clear Vision Trust produce many resources for teaching and learning

Skills and attitudes

- Interpretation
- Evaluation
- Investigation
- Self-understanding
- British values

Cross curricular links

- English
- Art
- PSHE
- ICT
- Citizenship



The Way of the Buddha

Key Stage 3

Key Question 4: Why are some times special?

Most pupils will be expected to:

- Develop their understanding of the festivals of the Way of the Buddha and their special times
 - Develop a general understanding of celebrations as a general part of religion
 - Describe some ways in which followers remember the **Buddha** (including festivals, pilgrimages).
- Show understanding of some of the different purposes of meditation

Suggested areas of study

- Festivals and special occasions for followers of the **Buddha**: the birth, **Enlightenment** and **Parinibbana** of the **Buddha**:
 - Why are these events worth remembering for a follower of the Buddha?
 - What impact does this remembrance have on life?
- Time for meditation: Why do followers of the Buddha spend time meditating?

Links and suggested activities

- Read and discuss accounts of key times in the year and in life, written by followers of the Buddha
- Suggest how times of silence, calmness and reflection have a place in anyone's life – think over the place of quietness in their own lives and the lives of their families. Similar or different to the followers of the Buddha?

Skills and attitudes

- Investigating
- Self-understanding
- Philosophy

Cross curricular links

- English
- PSHE
- ICT



The Way of the Buddha

Key Stage 3

Key Question 5: What can be learned from the lives of significant people of faith?

Most pupils will be expected to:

- Explain some of the 'turning points' in the life of **Gotama Buddha** – why did he make these changes?
- Explore why **Gotama Buddha** developed a following and how the religion of the Way of the Buddha developed after his death, including the development of a substantial population of followers of the **Buddha** in the UK today

Suggested areas of study

- Consider the relevance of some of **Buddha's** teachings to their life and personal experiences
- Evaluate the leadership and inspirational qualities

Links and suggested activities

- Pupils can think about the values the **Buddha** taught and see how these ideals might make a difference in their own or others' lives
- Pupils can express and discuss their own values in relation to a number of modern dilemmas, and ask the question 'What would the **Buddha** have done?'
ICT **Kar2ouche** - Learn from Religion

Skills and attitudes

- Application
- Interpretation
- Self-understanding
- Critical thinking
- Philosophy

Cross curricular links

- English
- PSHE
- ICT



The Way of the Buddha

Key Stage 3

Key Question 6: How do I and others feel about life and the universe around us?

Most pupils will be expected to:

- Describe how followers of the **Buddha** explain the suffering in the world
- Raise questions and suggest answers about suffering, compassion and action to ease suffering
- Raise questions and suggest answers to some difficult questions about life and the universe

Suggested areas of study

- Suggest answers to the question: 'Why do we suffer?'
- Discuss the values of followers of the Way of the Buddha: Compassion, awareness, detachment
- What is Man's responsibility for the care of our planet and the effects of Global warming

Links and suggested activities

- Analysis of a day's newspapers to identify examples of suffering, and think about their causes. Reflect on different responses to that suffering, linked with the ability and inability to respond
- Using ICT - compile a display of my answers to suffering and the situations in the world where this can be seen
- Discussions and research to illustrate local and global events

Skills and attitudes

- Investigating
- Analysis
- Evaluation
- Self-understanding
- Philosophy

Cross curricular links

- English
- PSHE
- ICT



The Way of the Buddha

Key Stages 1, 2 and 3

Useful Websites:

A Google search **BBC Bitesize Buddhism** accesses the following:

- Buddhism – KS2 Religious Studies – 3 learner guides – What is Buddhism? What is Nirvana Day? What is Wesak?
- What is Buddhism? (KS2) – What do Buddhists believe? Buddhism in pictures, what is the Buddhist holy book? etc.
- Buddhism – KS3 Religious Studies – Five key facts, life in a Buddhist community, Practices in Buddhism etc.
- Twinkl (account required) Buddhism KS1, 2 & 3 –Power Points, worksheets, games etc.
- Top Ten Buddhist facts for kids
- Buddhism Facts Cards – KS2 – Teaching Resource.

Related searches include: KS3 Buddhism facts, Buddhist beliefs, Buddhism GCSE, Buddhism worksheets KS3 Tipitaka KS2 etc.

A Google search **Facts for Kids Buddhism** accesses numerous websites:

- Britanna Kids – homework help.
- Buddhism for KS1 and KS2 children – Top 10 facts, timeline, photo gallery etc.
- Buddhist Facts for Kids – cause and effect chain, reincarnation, Nirvana etc.
- Buddhism for Children – primary homework help, - How is Buddhism different from other religions etc.
- 20 most interesting Buddhism Facts for kid



The Way of the Buddha

Key Stages 1, 2 and 3

Useful Publications:

- Let's Find Out About series - Buddhist Temples (KS1/2) – Raintree Publishing.
- Celebrations - Wesak (KS1/2) – Heinemann Library.
- Our Culture series - Buddhist (KS1/2) – Franklin Watts.
- Stories from Faiths - The Sound the Hare Heard and other stories (KS1/2) – QED Publications.
- Where we Worship - Buddhist Temple (KS1/2) – Franklin Watts.
- Everyday Religion – My Buddhist Life (KS1/2) – Hodder Wayland.
- Places of Worship series – Buddhist Temples (KS2) – Heinemann Library.
- World of Faiths series – Buddhism (KS2/3) – QED Publications.
- Introducing Religions – Buddhism (KS2/3) – Heinemann.
- Storyteller series – Buddhist Stories (KS2/3) – Evans Brothers Ltd.
- A Year of Festivals – Buddhist Festivals (KS2/3) – Franklin Watts.
- A Young Person's Guide to the Religions of the World – What I Believe (KS2/3) – Macdonald Young Books.
- Religion in Focus – Buddhism (KS2/3) – Franklin Watts.
- Religions of the World – Buddhism (KS2/3) – Wayland.
- Sacred Texts – The Tipitaka and other Buddhist texts (KS2/3) – Evans Brothers.
- A Year of Religious Festivals – My Buddhist Year (KS2/3) – Hodder Children's Books.
- My Belief – I am a Buddhist (KS2/3) – Franklin Watts.
- Lesson Bank Religious Education – Buddhist (KS2/3) – Belair Publications.
- Beliefs and Cultures – Buddhist (KS2/3) – Franklin Watts.
- Celebrate – Buddhist Festivals (KS2/3) – Heinemann.
- Holy Places series – Bodh Gaya (KS2/3) – Heinemann Library.

Acronymns used within this section:

P4C	-	Philosophy for Children
SMSC	-	Spiritual, Moral Social and Cultural Development
PSHE	-	Personal Social and Health Education
ICT	-	Information and Communication Technology



VISITING A PLACE OF WORSHIP

BUDDHIST TEMPLE



GENERAL INFORMATION

It is always advisable to:

- Visit a place of worship prior to a class visit, if this is possible
- Prepare pupils as much as possible prior to a visit
- Obtain a risk assessment for the place of worship prior to a class visit
- Check class limits - each place of worship may have a different class limit

Donations

Voluntary donations towards the upkeep of a place of worship are always appreciated.

Contact Details

Contact details for a variety of Interfaith Centres can be found on the LA RE website with recommendations from SACRE/school visits.

Dress Code

- Modest clothing should be worn.
- There is no requirement to cover heads.
- Men/boys - long trousers should be worn. Short trousers should only be worn by younger boys if they are part of school uniform.
- Women/girls - long skirts/trousers and a modest top. Low necklines and crop tops are unacceptable.

Behaviour

- Respect the building as a sacred space. It is regarded as special by the community of Buddhists there
- Mobile phones should be turned off whilst in the building
- Photography may be permitted. Please check with the monk prior to the visit
- Alcohol should NOT be consumed before visiting the Temple and is NOT allowed on the premises
- Smoking is NOT allowed on the premises



The Way of the Buddha Glossary

As the Way of the Buddha spread throughout the East, it came to be expressed in many different languages. Where a variety of languages are used the main language is used, where these are equal, the Pali term is the main one used in the Syllabus. Terms in the Sanskrit and Pali of India are in most common use in the West, although Japanese and Tibetan terms also occur frequently. Pali is the language of the texts of the Theravada school, whilst Sanskrit is used for general Mahayana. **Zen** Buddhism uses terms expressed in Japanese, and Tibetan Buddhism, Tibetan. Italicised phrases represent a literal translation. Bold type indicates that this is also a glossary entry.

Abhidhamma [Pali]

Further or higher teaching.
The philosophy and psychology of the Way of the Buddha in abstract, systematic form. It is called **Abhidharma** in Sanskrit.

Abhidhamma Pitaka

[Pali]

This is the third of the three principal sections of the canon of basic scripture. It is a systematic, philosophical and psychological treatment of the teachings given in the **Sutta Pitaka**. Called **Abhidharma Pitaka** in Sanskrit.

Abhidharma [Sanskrit] See

the Pali word

Abhidhamma.

Abhidharma Pitaka

[Sanskrit] See the Pali phrase **Abhidhamma Pitaka**.

Amida [Japanese]

See the Sanskrit phrase **Amitabha Amitayus**.

Amitabha Amitayus

[Sanskrit]

Buddhas having unlimited light and life respectively. Called **Amida** in Japanese

Anapanasati [Pali]

Mindfulness of breath. The practice is most usually associated with the development of concentration and calm, but also used in the training of Vipassana (insight). It is called **Anapanasmrti** in Sanskrit.

Anapanasmrti

[Sanskrit]

See the Pali word

Anapanasati.

Anatman [Sanskrit] See the

Pali word

Anatta.

Anatta [Pali]

No self / No soul.
insubstantiality; denial of a real or permanent self. Called **Anatman** in Sanskrit.

Anicca [Pali]

Impermanence / Transience. Instability of all things, including the self. Called **Anitya** in Sanskrit.

Anitya [Sanskrit]

See the Pali word

Anicca.

Arahant [Pali]

See under **Arahat**.

Arahat [Pali]

Enlightened disciple. The fourth and highest stage of Realisation recognised by the **Theravada** tradition. One whose mind is free from all greed, hatred and ignorance. Also spelt **Arahant**. Called **Arhat** in Sanskrit.

Arhat [Sanskrit] See

the Pali word

Arahat.

Atman [Sanskrit]

See the Pali word **Atta**.

Atta [Pali]

Self / Soul. Called **Atman** in Sanskrit.

**BCE**

(Before Common Era)
Commonly used secular and historical reckoning used throughout this syllabus.

Bhikkhu (Bhikkhus)

[Pali]

Fully ordained Buddhist monk. It is called **Bhikshu** in Sanskrit.

Bhikkhuni

(Bhikkhunis) [Pali]

Fully ordained Buddhist nun. It is called **Bhikshuni** in Sanskrit.

Bhikshu [Sanskrit] See

the Pali word

Bhikkhu.**Bhikshuni** [Sanskrit] See

the Pali word

Bhikkhuni.**Bodh Gaya**

Place of the ***Buddha's Enlightenment. One of the Four Sites**

Bodhi Tree [Pali]

The tree (Ficus religiosa) under which the **'Buddha** realised **Enlightenment**. It is known as the **Tree of Wisdom**.

Bodhisatta [Pali]

A Wisdom Being. (i) One intent on becoming, or destined to become, a Buddha. (ii) ***Gotama**, before his **Enlightenment** as the historical ***Buddha**.

Bodhisattva [Sanskrit] A

being destined for **Enlightenment**, who postpones final attainment of Buddhahood to help living beings. See also **Mahayana**.

Brahma Viharas [Pali]

The four sublime states: loving kindness, compassion, sympathetic joy, and evenness of mind.

The *Buddha [Pali / Sanskrit]

Awakened One / Enlightened One. See also biographical section.

CE (Common Era) [English]

Commonly used secular and historical reckoning used throughout this syllabus which was published in 2005 **CE**. It matches the Christian years AD, 'in the year of our Lord'.

Cetiva [Pali]

See **Trupa**.

Ch'an [Chinese] See

the Pali word

Jhana.**Dalai Lama** [Tibetan]

Great Ocean. Incarnations of the spiritual and temporal leader of the Tibetan people. The Tibetan people are currently led by the 14th incarnation. See also biography section.

Dana [Pali / Sanskrit]

Generosity / Giving / Gift.

Dhamma [Pali]

Universal law / Ultimate truth. The teachings of the **Buddha**. A key term in the Way of the Buddha. It is called **Dharma** in Sanskrit.

Dhammapada [Pali]

Famous scripture of 423 verses. It is called **Dhammapada** in Sanskrit.

Dhyana [Sanskrit]

See the Pali word

Jhana.**Dharma** [Sanskrit]

See the Pali word

Dhamma.**Dhammapada** [Sanskrit]

See the Pali word

Dhammapada.**Dh.** [Pali]

Reference for a verse in the **Dhammapada**.

Dukkha [Sanskrit]

See the Pali word

Dukkha.**Dukkha** [Pali]

Suffering / Ill / Unsatisfactoriness / Imperfection. The nature of existence according to the first of the **Four Noble Truths**. Called **Dukkha** in Sanskrit.



Duhkha [Sanskrit] See the Pali word **Dukkha**.

Eightfold Path [English]
Guides to follow the Way of the Buddha.

Enlightenment [English]
Spiritual Realisation. Key term for the Way of the Buddha.

Five Precepts [English]
Namely harmlessness (*no killing*); fidelity (*no sexual misconduct*), truthfulness and honesty (*no lying*), sharing wealth (*no stealing*) and respect for the body (*no intoxicants*).

Four Noble Truths [English]
The **Four Noble Truths** are **Dukkha** (*suffering*); **Tanha** / **Samuudaya** (*it's origin*), **Nirodha** (*it's cessation*) and **Magga** (*the path to it's ending*).

Four Sites [English]
Key places in the life of the ***Buddha**, namely **Lumbini**, **Bodh Gaya**, **Sarnath** and **Kushinagara**.

Gautama [Sanskrit]
See the biography' **Gotama Buddha**.

Gompa [Tibetan]
Monastery / Place of meditation

Gotama [Pali] Family name of the ***Buddha**. Called **Gautama** in Sanskrit. See the biography ***Gotama Buddha**.

Jataka [Pali]
Birth story. Accounts of the previous lives of the ***Buddha**.

Jhana [Pali]
Advanced meditation. Called **Dhyana** in Sanskrit, **Ch'an** in Chinese and **Zen** in Japanese.

Juzu [Japanese]
See the Pali word **Mala**.

Kamma [Pali]
Action. Intentional actions that affect one's circumstances in this and future lives. The ***Buddha's** insistence that the effect depends on volition marks the treatment of **Kamma** as different from the understanding of karma in the Hindu Dharma. Called **Karma** in Sanskrit.

Kannan [Japanese] See the Chinese word **Kwan-yin**.

Karma [Sanskrit] See the Pali word **Kamma**.

Karuna [Pali / Sanskrit]
Compassion.

Karuna Trust [Pali / Sanskrit - English]
A charity supporting the ideals of the Way of the Buddha.

Kesa [Japanese]
The robe of a **Bhikkhu** (monk), **Bhikkhuni** (nun), or priest.

Khandha (Khandhas) [Pali]
Heap / Aggregate. The Five **Khandhas** together make up the 'person'. Namely **Rupa** (*form*), **Vedana** (*feeling*), **Sanna** (*perception*), **Sankhara** (*mental formation*) and **Vinnana** (*consciousness*). Called **Skandha** in Sanskrit.

Khanti [Pali]
Patience / Forbearance. Called **Kshanti** in Sanskrit.

Kilesa [Pali]
Mental defilement / Mental burning. Ideas of greed, hatred or ignorance. Called **Klesa** in Sanskrit.

Klesa [Sanskrit]
See the Pali word **Kilesa**

Koan [Japanese]
(i) A technical term used in **Zen** Buddhism referring to enigmatic or paradoxical questions used to develop intuition.
(ii) Religious problems encountered in daily life.



Kshanti [Sanskrit] See the Pali word **Khanti**.

Kushinagara

Where the ***Buddha** passed away. One of the **Four Sites**.

Kwan-yin [Chinese]

Bodhisattva of Compassion. Depicted in female form. Identified with **Bodhisattva** Avalokitesvara. Called **Kannon** in Japanese.

Lama [Tibetan]

Teacher / One who is revered.

Lotus Sutra [Sanskrit] A scripture of major importance to various schools within the **Mahayana** tradition. It describes the virtues of the **Bodhisattva** and emphasizes that all sentient beings possess Buddha-nature and can attain **Enlightenment (Nibbana)**.

Lumbini

***Siddhartha** 's birthplace one of the **Four Sites**.

Magga [Pali]

Path, leading to cessation of suffering. The fourth of the **Four Noble Truths**. Called **Marga** in Sanskrit.

Mahayana [Pali]

Great Way / Great Vehicle. Teachings that spread from India into Tibet, parts of Asia and the Far East, characterised by the **Bodhisattva** ideal and the prominence given to the development of both compassion and wisdom.

Maitreya [Sanskrit] See the Pali word **Metteya**.

Maitri [Sanskrit]

See the Pali word **Metta**.

Mala [Pali]

String of 108 beads used by followers of the Buddha. This should not be called a 'Buddhist rosary'. Called **Juzu** in Japanese.

Mahaparinivana

The great state beyond **Nibbana**.

Marga [Sanskrit] See the Pali word **Magga**.

Metta [Pali]

Loving kindness. A pure love which is neither grasping nor possessive. Called **Maitri** in Sanskrit.

Metta Sutta [Pali]

The ***Buddhas**' scripture which describes the nature of loving kindness.

Metteya [Pali]

One who has the nature of loving kindness. Name of the future ***Buddha**. Called **Maitreya** in Sanskrit.

Mudda [Pali]

Ritual gesture, as illustrated by the hands of Buddha images: Called **Mudra** in Sanskrit.

Mudita [Pali / Sanskrit]

Sympathetic joy. Welcoming the good fortune of others.

Mudra [Sanskrit] See the Pali word

Mudda.

Nibbana [Pali]

Blowing out. The blowing out of the fires of greed, hatred and ignorance, and the state of secure perfect peace that follows. A key term in the Way of the Buddha. Called **Nirvana** in Sanskrit.

Nirodha [Pali / Sanskrit]

Cessation (of suffering). The third of the **Four Noble Truths**.

Nirvana [Sanskrit]

See the Pali word **Nibbana**.

Panna [Pali]

Wisdom. Understanding the true nature of things. Called **Prajna** in Sanskrit.

**Parami** [Pali]

A *perfection or virtue*. One of the six or ten perfections necessary for the attainment of Buddhahood. Called **Paramita** in Sanskrit.

Paramita [Sanskrit] See the Pali word **Parami**.

Parinibbana [Pali] Final

and complete **Nibbana** reached at the passing away of a Buddha. Called **Parinirvana** in Sanskrit.

Patimokkha [Pali] The

training rules of a **Bhikkhu** (monk) or **Bhikkhuni** (nun) - 227 in the case of a **Theravada** monk. Called **Pratimoksha** in Sanskrit.

Parinirvana [Sanskrit] See the Pali word **Parinibbana**.

Pitaka [Pali]

Basket. Collection of scriptures. See also **Tipitaka**.

Praina [Sanskrit] See

the Pali word **Panna**.

Pratimoksha [Sanskrit] See

the Pali word **Patimokkha**.

Rupa (Rupas) [Pali / Sanskrit]

Form. Used of an image of the ***Buddha**; also, the first of the Five **Khandhas**.

Sakyamuni [Pali] Sage of

the **Shakyas**. Title of the historical ***Buddha**. Called **Shakyamuni** in Sanskrit.

Shakya [Sanskrit]

The tribe of the historical ***Buddha**.

Shakyamuni [Sanskrit]

See the Pali word **Sakyamuni**.

Samadhi [Pali / Sanskrit]

Meditative absorption. A state of deep meditation.

Samatha [Pali / Sanskrit]

A state of concentrated calmness; meditation. Similar to **Vipassana**.

Samina [Sanskrit] See

the Pali word **Sanna**.

Samsara [Pali / Sanskrit]

Everyday life. The continual round of birth, sickness, old age and death which can be transcended by following the **Eightfold Path** and teaching in the Way of the Buddha.

Samskara [Sanskrit] See the Pali word **Sankhara**.

Samudaya [Pali / Sanskrit] *Arising / Suffering's*

Origin. The second of the **Four Noble Truths**.

Sangha [Pali / Sanskrit]

Community / Assembly. Often used for the Order of **Bhikkhus** and **Bhikkhunis** in Theravadin countries. In the **Mahayana** countries, the **Sangha** includes lay devotees and priests, eg in Japan.

Sankhara [Pali]

Mental formation / Karmic formation. The fourth of the Five **Khandhas**. Called **Samskara** in Sanskrit.

Sanna [Pali]

Perception. Third of the Five **Khandhas**. Called **Samina** in Sanskrit.

Sarnath

The Deer Park is one of the **Four Sites**.

Satori [Japanese]

Awakening. A term used in **Zen** Buddhism.

Siddattha [Pali] See

the Sanskrit **Siddhartha** and the biography section

**Siddhartha** [Sanskrit]

Wish-fulfilled. The personal name of the historical ***Buddha**. Called **Siddhartha** in Pali. See the biography section.

Sila [Pali / Sanskrit]

Morality.

Skandha [Sanskrit] See

the Pali word

Khandha.**Sthaviravada** [Sanskrit]

See the Pali word

Theravada.**Stupa** [Sanskrit] See

the Pali word

Trupa.**Sutra** [Sanskrit]

See the Pali word **Sutta**.

Sutra Pitaka [Sanskrit] See

the Pali phrase

Sutta Pitaka.**Sutta** [Pali]

Text. The words of the ***Buddha**. Called **Sutra** in Sanskrit.

Sutta Pitaka [Pali]

The second of the three collections - principally of teachings - that comprise the canon of basic scripture. Called **Sutra Pitaka** in Sanskrit.

Tanha [Pali]

Thirst / Craving / Ignorant desire. Desire as the cause of suffering. The second of the **Four Noble Truths**. Called **Trishna** in Sanskrit.

Tathagata [Pali / Sanskrit]

Another epithet for the

***Buddha**.**Theravada** [Pali]

The Way of the Elders. A principal school of the Way of the Buddha, established in Sri Lanka and South East Asia.

Now also found in the West.

Called **Sthaviravada** in Sanskrit.

Thupa [Pali]

Reliquary, including pagodas. Also known as Cetiya. Called **Stupa** in Sanskrit.

Tipitaka [Pali]

Three baskets. A threefold collection of texts (**Vinaya, Sutta, Abhidhamma**). Called **Tripitaka** in Sanskrit.

Tiratana [Pali]

The triple refuge.

***Buddha**, the **Dhamma** and the **Sangha**. Another way of referring to the three jewels.

Called **Triratna** in Sanskrit.

Tree of Wisdom

[English]

See **Bodhi Tree**.

Tripitaka [Sanskrit]

See the Pali word

Tipitaka.**Triratna** [Sanskrit] See

the Pali word

Tiratana.**Trishna** [Sanskrit] See

the Pali word

Tanha.**Tulku** [Tibetan]

Reincarnated **Lama**.

Upaya [Pali]

Any skillful means, eg meditation on loving kindness, to overcome anger.

Upekkha [Pali]

Equanimity / Evenness of mind. Called **Upeksha** in Sanskrit.

Upeksha [Sanskrit]

See the Pali word

Upekkha**Vajrayana** [Sanskrit]

Thunderbolt / Diamond Way Teachings promulgated later, mainly in India and Tibet. Another term for Esoteric Buddhism.

Vedana [Pali]

Feeling. The second of the Five **Khandhas**



Vesak [Sinhalese] See the Pali word **Wesak**.

Vihara (Viharas) [Pali]

Dwelling place / Monastery.

Vijnana [Sanskrit] See the Pali word **Vinnana**.

Vinaya [Pali]

The rules of discipline of monastic life.

Vinaya Pitaka [Pali]

The first of the three collections of the canon of basic scripture, containing mostly the discipline for **Bhikkhus** (monks) and **Bhikkunis** (nuns), with many stories and some teachings.

Vinnana [Pali]

Consciousness. The fifth of the Five **Khandhas**. Called **Vijnana** in Sanskrit.

Vipashyana [Sanskrit] See the Pali word **Vipassana**.

Vipassana [Pali]

Insight into the true nature of things. A particular form of meditation. Similar to Samatha. Called

Vipashyana in Sanskrit.

Viriya [Pali]

Energy / Exertion. Called **Virya** in Sanskrit.

Virya [Sanskrit] See the Pali word **Viriya**.

Wesak [Pali]

Buddha Day. Name of a festival and a month. On the full moon of **Wesak** (in May or June), the birth, **Enlightenment** and passing away of the ***Buddha** took place, although some schools celebrate only the birth at this time, eg **Zen**. Called **Vesak** in Sinhalese.

Zazen [Japanese]

Meditation while seated, as in Zen Buddhism.

Zen [Japanese]

Meditation. A school of **Mahayana** Buddhism that developed in China and Japan. Derived from the Sanskrit word **Dhyana**, which is **Jhana** in Pali.



Bibliographical summaries

The following are brief details of people included all those mentioned in the Syllabus. Listed alphabetically by the first name.

***Ajahn Sumehdo** (b. 1934 **CE**), formerly called Robert Jackman American-born Abbot of Amaravati Buddhist Monastery at Hemel Hempstead.

***Ananda**, Chief disciple of the ***Buddha**.

***Ashoka** , Sanskrit spelling, see ***Asoka**.

***Asoka**. (3rd Century **BCE**)

Emperor India.

The *Buddha, (c.563-486 **BCE**)

***Siddhartha Gautama** Born a prince of Sakya in southern Nepal. At 24 he saw poverty and suffering for the first time. At 35 he received **Enlightenment** and began to teach.

***Daw Aung San Suu Kyi** {b. 1945 **CE**}, formerly a refugee in the UK, elected leader of Myanmar (Burma) in 1990, and immediately placed under house arrest for five years, since for two further years and now under 'protective custody'. Nobel Peace Laureate 1991.

His Holiness the 14th ***Dalai Lama of Tibet** {b. 1935 **CE**}, Lhamo Dhondrub. Enthroned in 1940. Head of state for Tibet from 1950 but exiled since 1954. Leader of the Tibetan followers of the Buddha. See also the glossary.

***Patrick Duffy** (b. 1949 **CE**), American television actor, star of 'Dallas'.

***Richard Gere** (b. 1949 **CE**), Hollywood actor and humanitarian, co-founder of charity Tibet House and supporter of Survival International.

***Siddhartha Gautama**

See The ***Buddha**.



6.1 Approaching World Faiths: An Overview

Within religious education there is an inevitable tension between the two words 'religious' and 'education'. Historically it has always been the case that people were inducted into a particular faith community, not religiously educated in a range of faiths.

When the subject began to develop a truly educational rationale, it did so by distancing itself from its subject matter - religion. This led to an approach which emphasised learning about religions but was wary of any suggestion that pupils might learn from the religions they studied.

If, however, our concern is to facilitate the personal search of our pupils, we must expect that they will learn from the world faiths as well as learning about them. What we are trying to achieve in pupils has been described as critical solidarity - an ability to stand alongside the members of a faith community while still retaining objectivity.

As religious educators we tread a tightrope between engagement and objectivity. We must see faiths as an insider would see them and retain the ability as educators to make judgements as to what, from which faiths, would offer our pupils the greatest possibilities for personal growth.

Selection and treatment

The key issues regard the selection and treatment of materials from the faith communities.

Even where the content has been tightly prescribed by the syllabus, there may be many different ways of treating it.

In Islam, for example, a treatment of hajj which focuses on the spiritual growth such a journey can inspire will be much more effective than one which concentrates almost entirely on mechanical details.

In deciding on the selection of material and its treatment, there are two criteria to be considered:

Will this present a true picture of what is important to the members of the faith community itself?

How much potential does this have for promoting the spiritual growth of pupils regardless of their own faith (or non-faith) stance?

A working code

The school might think about adopting a policy statement such as the one below regarding the treatment of faith communities in religious education (RE.)

Regarding the way in which it represents faith communities, the school will:

- present accurate information about faith, both in its historical development and as is practised today
- convey how faith is understood from within
- focus on key beliefs, values and practices as identified by the faith community itself
- Indicate the variety of ways in which individual believers may respond to the demands of their faith
- involve, as far as is practicable, practitioners of the faith to provide an authentic 'Insider' view, while recognising that there may be a variety of 'insider' views
- endeavour to achieve clarity about how faiths differ from one another while also pointing to areas of common ground.

Implications for methodology

If the purpose of RE is to help pupil's advance in their personal search for meaning through reflection on shared human experience and the insights of the major faiths, they are unlikely to achieve this through a heavily content-laden curriculum.

Pupils are most likely to advance in self- understanding by meeting with members of faith communities, by questioning, by reflecting, by imagining, by doing, by expressing.

The methodologies most appropriate for RE will be ones which engage the pupil in a process of discovery. Of course, facts play their part in any programme of religious education, as in any other subject, but always the question needs to be asked: 'What will the pupil do with this fact'?

Questions for the RE classroom:

What can be learned about:

- Writings which are considered holy?
- Stories told about God or the gods?
- Buildings used for worship?
- Artefacts and the meanings they convey?
- Ceremonies and celebrations?
- community life?
- Faith being put into practice in daily life?

What can be learned by asking:

- What does this mean to a believer?
- How might this change a believer's life?
- What beliefs, concepts or values does this practice point to?
- How does this relate to my search for significance?



6.2 Applying the Principles of 'Excellence and Enjoyment' to the Barnsley Local Agreed Syllabus in Religious Education

Excellence and Enjoyment: The National Primary Strategy

Provides a framework for learning and teaching:

- Skills,
- Knowledge,
- Understanding.

Implications for the Barnsley Local Agreed Syllabus (LAS)

Teachers will apply the skills, knowledge and understanding of the religious education (RE) programme of study to enable pupils to show what they can do, know and understand about religions, and their learning from religion.

Who?

- Pupil focused
- Staff enabling
- Parental involvement
- Collaborative group learning
- Organisational learning
- Learning networks

RE teaching and learning will take these six principles into account, especially in building links with local religious communities, and making use of parental Involvement where possible.

What?

- Curriculum purpose - meeting the varied needs of all pupils' outcome focused - raising standards.
- Curriculum content - rich and wide-ranging - flexibility, freedom and fun!
- Curriculum outcome - assessment for learning - how do we know we are making a difference?

- Learning in RE will be matched carefully to pupils' needs and prior experience.
- Teachers will confidently handle religious materials so that pupils learn in engaging and enriched ways, including aspects of the joy of faith.
- Assessment in RE will have a light touch, and a strong emphasis on developing shared (pupils and teacher) understanding of progress and 'next steps'.

Creating a curriculum that:

- Motivation and challenges - encourages learning by discovery
- Embraces imagination and creativity
- Involves children in practical experiences
- Provides a range of worthwhile opportunities
- Makes the best use of all resources
- Addresses continuity and progression as a 'tool' for improving learning
- Celebrates pupils' contributions and experiences
- Reflects the values, ethos, nature and context of the school community
- Equips pupils for life and living (eg by providing many opportunities for spiritual, moral, social and cultural development)

- Teaching in RE will use the widest possible range of stimulus materials, including artefacts, visits, visitors, visual materials and thinking skills strategies to engage and inspire learners.
- Tasks set for pupils will include opportunities for their own creative use of artistic skills, poetry, language and expressive arts. This range of tasks will clearly draw their learning purposes from the heart of the curriculum for RE.
- Teaching in RE will use some common themes across Key Stages 1 and 2, but will plan progression using the level descriptors of the LAS. Pupils will be enabled to move from recognition, exploration and naming to description, connection, linking and explaining aspects of religion.
- RE will often centre upon the questions of pupils and their experiences and make links to the teachings and practices of the religions selected for study.
- Teaching will be explicitly sensitive to the religious (and non- religious) backgrounds of pupils in the class and seek to set the kind of environment in which learners share freely from their own experience and enter into dialogue for learning.



- Schools will be able to locate their approaches to RE in relation to their overall aims. Themes such as inclusion, experiential learning, challenge and standards will be applied to RE as to other subjects
- RE practice will lead the school with regard to spiritual development, and will link into other curriculum areas with regard to moral, social and cultural awareness among pupils and the development of positive and respectful attitudes to a plural society

Why?

- Children learn better when they are excited and engaged
- Appropriate challenges stimulate children to high standards (achievement and attainment)
- Children don't learn in 'boxes' - cross-curricular skills and application (eg literacy, numeracy and ICT)
- Develop independent learning - ownership

- Monitoring of RE provision will take particular note of the activities that motivate, engage and challenge. These will be enhanced each year
- The best skills of pupils in literacy, or other areas, will be harnessed in well-set RE activities, which give pupils a chance to show and extend their competence with regard to RE
- Links between RE and PSHE, the humanities, expressive arts and other curriculum areas will be developed and open
- Pupils will have many opportunities for good RE homework and other independent learning strategies

When?

- Now
- Need to plan for change - focus on learning and teaching
- Empowering (pupils and teachers)
- Supporting (pupils and teachers)
- Encouraging (pupils and teachers)

As the new LAS is planned and then delivered in each school, the linking to current strategies can be made simply and clearly. A 'tandem' approach to developing RE with current strategies is recommended. Some schools may wish to use their subject-development in RE to trial aspects of the primary curriculum

Where?

- Everywhere - whole school environment
- Making the best of the inside and the outside - learning space, display, resources, placing of computers, whiteboards, etc
- Making links with the community

RE will not be the only focus for the development of challenging and creative whole school environments but does play a part. Through ICT, artefacts, creative and artistic activities, in school worship/assembly, and with music, dance, drama and literacy. RE can lead or participate in establishing a high-quality environment for learning

How?

- Whole school approach
- Subject contribution
- Cross curricular approaches and considerations - especially literacy, numeracy and ICT
- Values development - 'whole person' development - academic and personal (values - spiritual, moral, social and cultural development - OFSTED link to 'standards')

It is chiefly in regard to values development that RE plays a key role here. Teachers can use stories of faith, codes for behaviour and numerous active learning and 'consequences' approaches to learning in RE that will impact upon the sense pupils have that valuing relationships, learning, each other, diversity and the environment in school and beyond

**Subject contribution**

- Identify specific skills and attitudes subject areas develop - study and personal
- Build creativity, variety and rigour into all subject areas
- Encourage pupils to see the wider picture - cross-curricular links

Skills and attitudes:

- Empathy
- Respect for all
- Interpretation in making sense Creativity:
- Expressive arts and literacy activities in RE encourage imagination, speculation and open mindedness

Focus on RE**We need:**

- A well planned curriculum, based on the LAS, focusing on the learning needs of all pupils
- A range of approaches and strategies - active and engaging
- Creative and enjoyable
- To consider different and varied learning styles and preferences
- To encourage learning by discovery and experience
- A thought-out 'assessment for learning' strategy- knowledge of children informs them how they are taught and the way they learn
- To establish / maintain rigour in our thinking, planning and delivery' of RE
- To enjoy our excellent RE (pupils and staff)

The schemes of work schools develop from LAS should ask the questions in every unit: What is creative here? What is enjoyable? What is challenging?

RE benefits in the classroom from activities designed to appeal to the visual, auditory or kinaesthetic learner. Elements of the 'multiple intelligences' can all be built into RE: what is there for the learner whose abilities are firstly linguistic, logical, visual, spatial, bodily, musical, interpersonal or intrapersonal?

RE assessment needs to be lightweight and efficient, and to inform teaching and learning. Comparison is not the purpose of assessment in RE: helping children learn is at the heart. This involves using the levels for clarity in task setting and in the teachers' planning. It involves careful questioning to see what children can do, and well-planned 'next steps'.

RE is a challenging subject area to teach. Continuing improvement is achievable if staff are able to energise their practice. It is the intention of SACRE to enable this through the LAS, and beyond.



6.3 The Role of the Teacher in Religious Education

The principal concern of any teacher is the education of the whole child through the provision of appropriate learning experiences. There is also a natural involvement in the pastoral care of pupils, which may from time to time involve awareness of the spiritual domain. Teaching religious education (RE) requires nothing from the teacher by way of personal commitment to a religious understanding of life. It does require the acceptance that such a view is a valid one that is, and has been, held by many people and that its study is a significant part of the whole curriculum. This acceptance is a commitment to an educational view of the subject. RE is not concerned with the nurture of a particular faith or the acceptance of a particular way of life. Nurturing faith is the responsibility of the home and the church, gurdwara, mosque, synagogue, mandir or temple. The school is concerned with education.

RE will quite properly encourage an interest in religion, and in particular faiths among pupils, just as other curriculum subjects such as music, PE or mathematics may be influential on some pupils. However, it is not the aim of RE to produce or encourage any particular beliefs, religious or secular, among pupils. This must not be the intention of a teacher in a school where this Local Agreed Syllabus (LAS) applies. This does not mean that a teacher cannot share religious insights or enthusiasm with pupils as he / she might share artistic or musical ones. Professional care needs to be taken that such enthusiasms do not step over the borders between education and into such activities as evangelisation or proselytising.

This understanding of RE should commend the subject to all teachers whatever their personal position. Commitment to a particular religious or secular standpoint is not a barrier to involvement in RE. Indeed, the personal positions of both teacher and pupils legitimately form a significant part of the approach to RE that underlies this LAS.

Dealing with pupils' questions and disclosures - The nature of RE, particularly the second attainment target, learning from religion and responding to human experience, may lead to pupils asking difficult questions or even making personal disclosures. Understandably, teachers can find such situations difficult to handle; it seems easy to say the wrong thing. This leads to a

temptation to focus on the first attainment target, learning about religion, avoiding potentially difficult situations. However, this denies pupils access to those aspects of RE that are the most educationally rewarding.

Examples of difficult situations include pupils:

- asking questions to which the different religions have no agreed answer, eg 'Was Jesus the Son of God?'
- asking questions that raise difficult philosophical or theological issues, eg 'Why does a supposedly good God allow suffering?' (or more concrete and personal versions of this question)
- asking what the teacher believes, eg 'Do you believe in God?'
- making comments or asking questions that reflect an offensive or unreflective approach to religion, e.g. 'Are you one of the God squad?'
- making disclosures that reveal personal faith commitments. e.g. 'I believe that the Qur'an is the absolute word of Allāh (pbuh)'
- making disclosures that are personal, e.g. 'My grandma died yesterday'
- making inappropriate value judgements on the faith of other people, e.g. 'People who believe that are stupid!'

Such situations may be difficult for one or more reasons:

- they may cause upset or offence to other pupils
- they may expose the pupil to upsetting comments
- they may reveal misunderstandings
- that seems in need of correction
- there may be no straightforward answer to the question
- they may reveal an inability to cope with differences of opinion
- they may be embarrassing
- there may not be time to deal with them
- the teacher may 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 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 may be of help.

Practical guidelines

- 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 question or incident as a positive rather than negative event, wherever possible. Remember that it is the way the incident is dealt with and how the class response is managed that matters most.
- Affirm the importance of the pupils' contribution, even if you don't agree with it, with phrases like 'I've often wondered about that too, that is an excellent question', '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 must learn to live with and may welcome. Education, age or intelligence will not eliminate all these aspects.
- Allow for the possibility of a range of answers or opinions. For example, use 'most Christians would probably say..., but some Muslims would think differently, saying...' Encourage an awareness of diversity without undermining the pupil's own beliefs.
- Use the situation to open up rather than close down conversation or thinking. Encourage a 'let's explore this together' approach in which the teacher is a participant, not simply an expert.
- Encourage further exploration by suggesting to other people that pupils could ask, e.g. faith community leaders, or places where they might find help, e.g. the resource centre or library. Affirm the importance of people close to the pupil, such as their family, their faith community, their friends.
- Correct factual misinformation, wherever possible, without confrontation. But always respect the right of the pupils,



their families and the members of the communities to which they belong to hold their own beliefs.

- In the case of personal disclosure, the prime need may be for comfort rather than abstract discussion of any concepts involved. With some pupils it may be possible to suggest a follow-up to the pupil's disclosure (eg with a personal tutor), but without 'fobbing off' the importance of it. If this is not possible, set the class an activity that provides time to attend to the pupil or allows the pupil some personal space.
- Throw questions back for further clarification with phrases like 'What do you think?', 'Can you clarify...?', 'What would happen if...?'. Aim to keep the pupil pondering, rather than giving closed answers that seem clear-cut when the issue is anything but clear cut.
- Be as honest as possible without being ruthless. For example, it does not help to tell a pupil that her granddad has gone to heaven if the teacher does not believe that, or if it would be offensive to the pupil. But a teacher could tell the pupil that many religious people believe that. In these circumstances a teacher should not normally challenge a pupil's belief. Keeping one's integrity with sensitivity is important.
- Let a discussion develop if it is being taken seriously by the class. But have a quiet or reflective technique ready to provide a suitable close to the

discussion, e.g. a chance for the pupils to make a private diary entry or to make a personal resolution based on the lesson.

- Never intrude into a pupil's personal life. There should always be the freedom to remain silent in lessons where the discussion is intimate or deep. Teaching the whole class rather than small groups may reduce the risk of particular pupils being exposed to such intrusions.
- Establish ground rules with the class for discussing controversial issues.
- If a difficult issue arises, which is impossible to handle properly, return to it later when it can be dealt with in a more considered way.

It is of course important that teachers are willing to say, 'I don't know', perhaps more often in RE than in other subjects, since RE is centrally concerned with truth seeking in uncertain fields. But regarding matters of religious practice and description, the standard of accuracy for RE is clearly 100%.

The ways in which religions are presented vary: our media often use crude stereotypes to speak about religion, and some of these are negative. In the classroom, religions should be presented carefully, with integrity, in ways that reflect the authentic experience and understanding of believers today. Teachers may find it helpful to consider:

- Using the language of many, most, some or one, rather than 'all'. There are very few true sentences that begin 'all Christians' or 'all Hindus'.
- Using 'distancing' and 'grounding' in the ways that religion is described (e.g. If a six year old pupil asks, 'Is Jesus our God?' the teacher might reply 'Christians believe that Jesus is God come down to earth. Who do you know who is a Christian?').
- Reflecting in their teaching the internal diversity of each religion, for example fundamentalists and conservatives, liberals and radicals are to be found in many religions.
- Using 'insiders' perspectives for teaching wherever possible, e.g. through visits, visitors, resources and artefacts that come from inside a religion.
- Encouraging pupils to consider religion in its local and contemporary manifestations (here and now, rather than just far away and long ago).
- Teaching beliefs, values, practices and specialist terminology as identified by religious communities, presenting the faith as insiders see it (without ignoring the possibility of informed critical responses).

The Glossary in this syllabus builds upon the QCA Glossary of Terms, as well as using many other sources.



6.4 Teachers with Other Specialisms in Religious Education ('TWOS')

This guidance paper seeks to offer religious education subject leaders some ideas about how to develop high standards among the teaching team for the subject, in both primary and secondary settings.

Most teachers in primary schools who take religious education (RE) lessons are not specialists. Some primary schools' approach RE as a whole staff, but no teacher has a specialism in the subject. In many RE departments in secondary schools, the long-term national shortage of specialist RE teachers can be seen in the many teachers with other specialisms (TWOS) who take several lessons of RE. The evidence of Ofsted is that RE is more taught by TWOS than any other curriculum subject, with the exceptions of ICT and Citizenship (which as new subjects had no specialist teachers until relatively recently). It is common to find RE staffed even in larger secondary schools by a single specialist head of department and six, eight, ten or more other colleagues who have space on their timetable to fit in some RE classes. The huge growth of the GCSE short course RE courses in recent years has led to an increase in the use of TWOS.

Inspection evidence

Given that the recruitment of enough well qualified RE specialists to cope with the expanding teaching, status and quality of the subject is a long-term goal, the short-term reality is that many thousands of pupils are taught RE by a geographer, historian or PE specialist. Ofsted's findings about this are:

'Although most secondary schools have at least one RE specialist, most use some non-specialist teachers. While non-specialists can, with training and experience, become good RE teachers, inspectors frequently comment on the detrimental effect of using different staff each year to fill in' their timetables with RE lessons. It is important that non-specialists receive training, and that there is continuity in their deployment.' (HMSO, 1998, 161)

There are, of course, many excellent and expert teachers of RE, both primary and secondary, who began their careers in other subject specialisms, but by experience, professional development and further

study has become 'specialists' themselves.

TWOS rather than 'non specialists'

All teachers are specialists in their own subjects, and being a drama, English, science or technology teacher might enable someone to bring particular skills, strengths or capabilities to teaching RE.

It may be a common danger that the subject leader for RE looks at the timetable for the coming year, notes the fact that several people with other specialisms have been given RE lessons to teach, and thinks 'Immediately 'what can I get out of them?' It is crucial to build effective teams that the question of what the TWOS can get out of teaching RE should also be considered, because commitment and satisfaction in the work are two of the foundations of success. Many TWOS in RE are creative and imaginative teachers in their specialist discipline, but in RE they admit to using only a more constrained range of 'safety first' teaching strategies because they are nervous or have no time to branch out.

What do TWOS like about doing Religious Education? What do they need?

Questionnaire research by the Professional Council for RE discovered useful perspectives on the issues of teaching RE beyond one's own specialism. It is interesting that every respondent can identify what they like about teaching RE and taken together these 'likes' suggest a rich and vigorous engagement with the subject by these 'non-specialists'. They include, for example, variety, challenge, the questioning approach of RE, life issues, the space for personal consideration, the relation of the subject to pupils' own experience, to good citizenship and the opportunity to broaden their own knowledge. They report that RE can be unexpectedly rewarding.

Significantly, the most common response here has to do with the opportunities teachers find to continue developing their own values, beliefs and attitudes: it seems that where TWOS like RE they like it for the same reason as many pupils, that it provides opportunities to explore personal meaning and spirituality.

The confidence with which TWOS approach religious artefacts, assessment. Or the handling of sensitive issues is important. It also applies to the setting of realistic but challenging targets. Teachers who are very familiar with national curriculum standards in their own subject find it hard to get a handle on what constitutes an appropriate response from pupils in RE.

Directions for TWOS in Religious Education

There seem to be four areas in which RE subject leaders might consider developing their strategy for working with TWOS. Given that TWOS will continue to teach RE in large numbers, how can all who teach RE be best enabled to secure quality in RE? Perhaps with reference to staff development, staff support, senior management action and monitoring, here are some of the initial hypotheses of the TWOS project in each of these areas, which we hope will enable teachers to develop their own strategy in a focused way,

1. Staff development strategies

- Awareness raising. Many who tackle a single class or a couple of RE lessons a week have no opportunity to think about what this part of their professional life requires. A starting point might be a staff RE team meeting once a term, and the first meeting might raise awareness.
- Skills and needs analysis. Research questionnaire approaches have given teachers a chance to say what they can do well, and what they need to be more effective. Many similar approaches could address this area. One key is in making links between RE and other subjects, the humanities, the expressive arts and so on.
- Finding and adopting rationale for RE. The need for a proper professional justification for RE teaching has been very often addressed by RE professionals, but not always by TWOS. There are many resources to help teachers to find a rationale, including some of the features developed in this syllabus.
- Developing a framework of understanding about religions in which to develop subject knowledge. This is particularly important in building confidence



and dealing with 'commitment issues'.

- Accessing information and factual material to develop subject knowledge. From the huge Information pool, TWOS need to know where to begin, where to turn, and where to find help.
- Application of a full range of teaching and learning skills to the RE curriculum. Safety first leads to weak RE. TWOS need to be supported in active learning, linking their best methodological and pedagogical skills from their specialism to what happens in RE.
- Monitoring and mentoring. The value of supportive and positive observation, sharing of practice and learning activities, as well as more formal monitoring, is clear. Why shouldn't schools provide time for collaboration and observation here?
- Teamwork is impossible without meetings, training opportunities and chances for professional development.
- Time for meetings, collaboration, preparation and review is a reasonable request from the RE subject leader wherever TWOS are used.

2. Staff support strategies: teaching and learning in the classroom

- Resource based learning, in which pupils rely less on the

knowledge of their teacher, more on a bank of varied resources where information and ideas can be easily found.

- Active learning, in which the pupils' own insights, ideas, experience and knowledge are the basis for RE work, rather than seeing the teacher as a fount of knowledge.
- Team teaching, so that mutual observation and support can be structured in low key and non-threatening ways.
- Using ICT, for example on a school intranet between classrooms, or to provide ready access to information and understandings in the TWOS RE classroom.
- A subject based culture of openness, encouragement and high expectations.

3. Essential management support for TWOS in religious education

- Continuity of deployment. It is bad practice to assign different TWOS to RE year after year. No school should be content with such unreasonable demands upon staff.
- Professional development. It would be reasonable to expect that all TWOS taking on some RE will be offered some professional development opportunities.
- Time for the team. Staff meetings which TWOS cannot

attend, because of main subject commitments are an inadequate response to the needs of RE team building.

- Support for the subject leader. Time, professional development and financial resources will enable subject leaders to manage their teams of TWOS better.

4. Monitoring

- Reciprocal classroom observation between TWOS and RE subject specialists is a reasonable first step.
- Informal support and guidance is a lifeline to those 'thrown in at the deep end' of RE

Management Issues

There are some common problems faced by TWOS in RE, some management strategies which enable effective RE from mixed teams and some support strategies which help teams to form and function effectively. In some ways, these strategies are quite simple and obvious, but they are not widely in place. If the situation of RE being taught by TWOS to very large numbers of pupils is to continue, then it seems both reasonable and essential for school managers, subject leaders and TWOS to plan for continuity of deployment and appropriate support structures, including particularly Continuing Professional Development (CPD) opportunities and team time.



6.5 Management and Monitoring of Religious Education

The Role of the Subject Leader Religious Education (RE) is taught by many teachers, and most schools recognise that the appointment of a subject leader is basic to good practice. The Agreed Syllabus Conference takes this view: in primary and secondary schools alike, quality in RE is dependent upon the quality of subject leadership. This is an issue for governors and school managers.

This brief section does not give complete guidance to the subject leader about their role. Teachers should consult the Teacher Training Agency's 'Standards for Subject Leaders' and the joint publication by PCfRE, AREAIC and CULRE 'Standards for Subject Leaders in Religious Education'.

Policy

It is good practice for schools to appoint a subject leader for RE, and to agree a policy for RE. Many schools have a link governor for RE. Many schools may wish to review their policy as they Implement this Local Agreed Syllabus (LAS). We have included a sample policy for RE in a primary school in the guidance and support materials for LAS. The syllabus is broad and flexible, so school policy should state clearly how the staff and governors wish to implement their RE curriculum in their own context.

Monitoring

In the primary school, the RE subject leader can support and guide colleagues through an active monitoring role. It is appropriate for RE subject leaders to ask:

- Is there a planned programme of RE for each class, in accordance with the syllabus?
- Is the curriculum time for RE at or above the minimum time endorsed by the syllabus (this can be taken over a term, year and key stage)?
- Are resources for RE adequate and used appropriately. Are resources varied, accurate and authentic?
- Does the taught programme of RE address the key questions from the syllabus appropriately?
- Is there a suitable balance between the attainment targets? (AT1: Learning about religion, AT2: Learning from religion).
- Do teachers have clear objectives and set high expectations in RE (this will be informed by the eight-level scale in the LAS)?
- Are high standards of attainment in RE promoted through high expectations of pupil progress and a challenging RE curriculum for all pupils?
- Are RE lessons well structured?
- Are teaching and learning in RE suitably paced?
- Is there a suitable proportion of direct teaching in RE, with resources used effectively to model methods?
- Does the whole class work, discussion and questioning enable all pupils to make progress and take part?
- In what ways does teaching provide opportunities for the spiritual, moral, social and cultural development of pupils?
- Are opportunities for spiritual, moral, social and cultural development identified and developed for all the pupils?
- Is group work well organised for learning in RE?
- Is RE teaching providing varied opportunities for pupils to develop ideas, arguments, thoughtful reflections and questions of their own?
- Are support staff deployed effectively to support learning in RE?
- Do pupils with a variety of special needs, including the more able pupils, make appropriate progress in RE?

Observation of Teaching and Learning in Religious Education

Teachers find observation of RE teaching both challenging and reassuring. Subject leaders may wish to take a lead in being observed: this is good practice. Professional approaches to RE will make space for all teachers to be observed, and to benefit from teamwork. A key purpose of this monitoring is to build confidence among staff in setting good standards in RE.

A programme of observation is often most effective if it runs alongside opportunities for continuing professional development (CPD), and if the focus is clear, on for example a particular religion, or on learning from religion, or on skills of reflection. In observing RE teaching, subject leaders may find the observation sheet gives focus to their monitoring and to staff development issues.



RE Monitoring: Discussion Sheet

Issue or question being addressed:	Observer's Commentary
What were the aims of the RE lesson?	
How were the aims shared with the pupils?	
What was expected of the pupils? Were expectations challenging? Were they appropriately focused on RE objectives?	
What was the structure of the lesson, and the learning tasks set by the teacher? Did the tasks enable learning about and from religions?	
What resources were available? Did teaching make good use of resources for religious learning?	
In what ways did the teaching provide opportunities for the spiritual, moral, social and cultural development of pupils?	
What was the balance between direct teaching and the tasks pupils worked on?	
What religious concepts and vocabulary were being taught and / or reinforced?	
In what ways did questioning develop pupils' religious understanding? How did pupils respond, especially to open questioning?	
What strategies were used to match work to pupils' needs (group work, differentiated resources or progressively graded tasks, individual work)?	
Did children have opportunities to respond for themselves, reflect on Ideas and questions, relate religion to their own experience, learn from religion? Was this effective?	
How did the lesson conclude? Was learning made explicit by pupils themselves? Could they say what they had learned?	
Was the deployment of any support staff effective?	



6.6 Sample Religious Education Policy for a Primary School

This policy has been adopted by the Governors in consultation with the religious education (RE) subject leader and teaching staff. It was approved by Governors on _____ and will be reviewed on _____

The Aims of Religious Education at _____ School

RE at _____ School will be provided in line with the legal requirements. These are the following:

- "All schools must provide religious education and daily acts of collective worship as set out in the legislation for Local Authority-maintained schools and funding agreements for academies and free schools." ('RE and collective worship in academies and free schools.' 18 December 2012).
- The basic curriculum will include provision for religious education for all pupils on the school roll.
- The content of RE shall reflect the fact that religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religious traditions represented in Great Britain.
- The RE which is provided shall be in accordance with the Barnsley Local Agreed Syllabus (LAS) 2020.

Within the framework of the law and the Agreed Syllabus, our aims in RE are:

- To enable each child to explore our shared human experience and the questions of meaning and purpose which arise from our experiences
- To enable pupils to know about and understand the beliefs and practices of some of the great religions of the world, particularly those represented in Barnsley and Great Britain. Among these religions, Christianity has a particular place and is taught each year of the primary phase.
- To promote respect, sensitivity and cultural awareness by teaching about the religions represented in the region and the country.
- To affirm each child in his/her own family tradition, religious or secular.

- To provide children with opportunities for spiritual, moral, social and cultural development.
- To develop the ability of pupils to think about, and develop for themselves, beliefs and values by which they can live through studying concepts like celebration, the sacred, authority, religious belief and lifestyle, and through exploring the fundamental questions of life.

Context

The context of RE at _____ School is that of a small _____ /large/rural/urban primary school serving children in the age range _____. We work to the Barnsley LAS 2020.

We recognise the variety of religious and non-religious backgrounds from which our pupils come. We welcome diversity, and we intend to be sensitive to the home background of each child. We are glad to have the active support of members of local faith communities in RE and in general.

We recognise the inter-relationship between pupils' spiritual, moral, social and cultural development, and the leading role which the RE curriculum plays in some of these areas.

Time Allocation

The Barnsley SACRE recommends a minimum of 36 hours per year for RE at Key Stage 1, and 45 hours per year at Key Stage 2, a recommendation endorsed by the Barnsley LAS 2020. The time allocated at _____ School will be _____ hours per year at Key Stage 1 and _____ hours per year at Key Stage 2. RE curriculum time does not include assembly or collective worship, even where the assembly provides a starting point for curricular work.

Scheme of Work

A detailed scheme of work is available for teachers and other interested people alongside this policy. It has been written in the light of the LAS and also refers to current publications e.g. 'Religious education in English schools: Non-statutory guidance' - DCSF 2010 (last updated 2018); 'Community cohesion in action' - QCDA 2010; 'Religion and Worldviews: the way forward' – CORE 2018. RE will be based

around termly themes in Reception and Key Stage One, where Christianity and _____ will be the major religions studied. At Key Stage Two pupils will learn about Christianity throughout the key stage, and will also have major learning opportunities with regard to two other religions, _____ in years 3 and 4, and _____ in years 5 and 6. Where a staff training need can be identified, funding through the school's Continuing Professional Development (CPD) programme can be obtained upon request to the Head Teacher.

Teaching and Learning Styles

Our policy seeks to use RE, art, drama, talking activities, visits, posters, photos, videos, display work and other active learning strategies. Cross-curricular work is encouraged, in line with whole school policy on teaching and learning.

Resources

RE resources are stored in each key stage base and should be returned after use in tidy order! Staff are invited to suggest gaps in the resources for future spending.

Visits to places of worship

We are able to visit two different Christian churches in the immediate vicinity of the school, where clergy or other members of the church community are willing to meet with children and be involved in RE. We shall aim to use this valuable resource for all classes. We also intend to enable children at Key Stage Two to visit a place of worship from one of the other major religious traditions while studying a unit on 'religion in the neighbourhood.'

Matching Work to Pupils' Needs

Whole school policy with regard to special needs and differentiation applies to RE: teachers should be alert to the fact that some children have a special and deep experience of a religion through family practice. This of course may not relate to their genuine educational 'ability.'



Assessment

We report on pupils' progress and attainment in RE to parents, as required by law. The LAS (Section 4) provides examples of age-related expectations (KS 1 and 2) which form the foundation of judgments based on each pupil's end of year performance (Emerging, Secure or Mastered). We intend to make specific, individual, accurate comments on each child's progress in RE, based on regular monitoring of work and classroom observations. We will transfer this information to new schools when pupils leave us.

A folder of examples of pupils' work, which is designed to help teachers make judgments about attainment and progress is available. Staff are asked to add to it copies of pupils' work that provide clear evidence of achievement. This approach to exemplifying standards aims to clarify our understanding of what makes for quality in learning about religions and learning from religions.

Monitoring, Evaluation and Review

We intend that this policy should be implemented for the next __ years, and then be fully reviewed by all staff and governors. To ensure that the policy is in practice, and to help teachers keep track of their own work and needs for support or training, all staff are asked to return a summary sheet of RE work done to the coordinator each term. The coordinator's role includes monitoring and evaluation of this policy in practice.

Withdrawal

We note the rights of parents to withdraw their children from RE and of teachers to withdraw from teaching the subject. We aim to provide an open curriculum, which can be taught to all pupils by all staff. Please refer to the coordinator or head teacher any questions from parents about withdrawals. Support on the issues of withdrawal is available from Barnsley SACRE.

RE Coordinator:

Link Governor:

Head Teacher:

Date:

(This sample policy is offered to help schools in developing their own policy for RE)



7.1 Basics of World Faiths

Using various sources, I have sought to present some key facts to act as a basic framework especially for 'teachers with other specialisms' (TWOS) to find a starting point for understanding each of the six key world faiths. All items in bold are to be found in that faith's Glossary which contain further details of these words. If there is an asterisk before the bold type, this is a person who appears in the Biography section at the end of the Glossary section.

This information is taken from numerous sources and is only a short summary, there are many books which offer a fuller explanation. It is important to note that there are a variety of Ideas on some subjects within each faith. Key items included are Founders and Shapers; Succession and Early History; Sacred Texts; Creation stories; Major Festivals; World Situation; Holiest Sites; Barnsley History; Local places of worship; Local population.

Mark Cawte Chair, ASC



Basics of the Christian Faith

Founders and Shapers The Christian faith follows the teachings of ***Jesus** (of Nazareth), born around 4 BCE, in Bethlehem to the **Virgin Mary**, a descendent of **King David**. Traditional birth stories are often re-enacted in **Nativity** plays.

Following a **Baptism** by ***John the Baptist**, around the age of thirty, for three years he became a wandering teacher, preacher and miracle worker. He gathered followers including **Twelve Apostles** (or disciples). His teachings were one of many nuances within the Jewish faith at

the time. He was proclaimed to be the **Messiah** (or **Christ**), and was crucified in Jerusalem, around 30 **CE**, the re-enactment of these stories are called **Passion Plays**. Three days later his followers proclaimed his **Resurrection** from the dead.

Fifty days later, these followers were changed by the events of **Whitsun** (occurring on the Jewish festival Of **Pentecost**) and though continuing within the **Jewish** faith preached also the teachings of ***Jesus**, under the leadership, among others of ***Peter**, one of his key disciples.

A Jewish Pharisee by the name of Saul of Tarsus, was converted and changed his name to ***Paul**. He brought the Christian faith to Europe. He founded many churches and wrote letters to them and individuals, these form the majority of the **New Testament**. Thus his teachings on living as Christians have been very influential.

Succession and Early History

Originally a part of the Jewish faith, early debates included whether to be a follower of

***Jesus** you must also become a Jew, it was decided they did not. Gradually non-Jewish members out-numbered Jewish members. At different times in the Roman Empire the Christian faith was tolerated or made illegal and persecuted. The Eastern Roman (Byzantium) Emperor

***Constantine the Great** had a vision of the cross before a battle in 312 **CE**, he converted to the Christian faith and ordered his Empire to the same. He convened the Council of Nicaea in 325 **CE**, which clarified the key tenets of the faith in the **Nicene Creed**, including the belief of **God** as **Trinity**. Eventually, it was declared to be illegal to remain a practicing Jew after converting to Christianity. Jewish Christians became rare and this is still the case.

The **Roman Catholic** and **Orthodox** Churches split in 1054 **CE**, with **Protestant** churches emerging from Catholicism after the **Reformation**, whose founders included ***Martin Luther**. **King. *Henry VIII** of England converted his kingdom to Protestantism to gain a divorce.

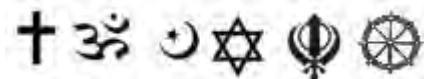
Sacred Texts The Holy **Bible** is (usually) a collection of 66 'books'. The Jewish **tenakh** as the **Old Testament** (39 'books'), written mainly in Hebrew, and the **New Testament** (27 'books'), written mainly in Greek. The **New Testament**

consists of four life-stories of ***Jesus** (the **Gospels**), an early history (**Acts**), various letters (**Epistles**) and an apocalypse (The Revelation). The official Canon was agreed in 397 **CE** at the Council of Carthage. Some **Bibles** also included books sometimes gathered as the **Apocrypha**. There are many translations and paraphrases currently available. The **Bible** is the most widely owned, sold and translated book in history.

Creation Stories Follows the two key Jewish creation stories (Genesis 1-3), with a pre-creation narrative included at the being of the **Gospel** of ***John** (John 1), stating ***Jesus'** part in this.

Major Festivals **Advent** (Light festival); **Christmas** (***Jesus'** birth celebration); **Lent** (Preparation); **Holy Week** and **Easter** (celebration of ***Jesus'** death and **Resurrection**); **Ascension** and **Pentecost** (the beginnings of the Church) as well as Harvest.

World Situation Currently the world's largest religion, spread throughout the globe, with over 2 billion followers, over half of which are part of the denomination, the **Roman Catholic Church**.



Holiest Sites Most of the sites of ***Jesus** is in the **Holy Land**, modern day Palestine/Israel. Holy sites otherwise would be the **Vatican City**, centre of the majority **Roman Catholic Church**. British sites would include Canterbury, Iona.

Lindisfarne (or Holy Island), Walsingham and Yorkshire's own York Minster, Whitby Abbey and Fountains Abbey.

Barnsley History

Monk Bretton Priory, at Lundwood is a key historical site. Research to validate the position and history of St. Helen's Well continues. Churches of various ages are found throughout Barnsley. The founder of Methodism, the Reverend John Wesley, preached a number of times in Barnsley (including on some steps recently moved to the front of Emmanuel Methodist Church). From one of the early families to follow his teachings and practice, came the Reverend ***James Hudson-Taylor**, founder of the China Inland Mission and probably the most important Christian leader to come from Barnsley.

Local places of worship

There are many churches throughout Barnsley, including **Catholic** Churches and all the key (white-led) Christian **Protestant** denominations. Most are happy to arrange visits for schools.

Local Population

176,856, according to the optional question in the 2001 CE national census, out of a borough population of 218,063.



Basics of the Hindu Dharma

Founders and Shapers

The ancient religion of India, with origins in and around the second millennium **BCE**. It is not a revealed religion in the sense of a single founder, rather a faith that has evolved within a culture.

Succession and Early History

Its diversity and flexibility are probably the keys to its survival for almost 4000 years. Its origins can be traced to a nomadic people of the Central Asian steppes, the **Aryans**. They invaded and ruled northern India. Influential among their people were the priests, the **Brahmins**. One of the key later philosophers was ***Sankara**. ***Ram Mohan Roy** and ***Vivekananda** were all key thinkers in the developments after the influence of the British in India. The most profound influence globally was probably ***Mohandas Gandhi** a Gujarati lawyer whose life and social action led to his receiving the nickname Mahatma ('great soul').

Sacred Texts

The hymns of the **Brahmins**, the **Rig Veda**, over a thousand hymns from the period 1500-1000 **BCE**. Further key texts are the **Brahmanas/Brahma Sutras** and **Upanishads** (of which 108 survive) were developed around 600 **BCE**. The most popular and widely read is the **Bhagavad Gita**, 18 chapters of the epic **Mahabharata**, created around 300 **BCE**.

Creation stories

The creative force within the god **Brahma**, was brought into being and sustained by **Vishnu** and then annihilated by **Shiva**.

Major Festivals

Baisakhi (Harvest/New Year), **Divali** (Light festival), **Holi**. **Kumbh Mela** happens once every 12 years.

World Situation

The main religion within the secular state of India and with a global following of around 900 million.

Holiest Sites

Ganga (The Sacred River Ganges): the cities of **Varanasi** **Varindavan**, **Haridwar**, **Allahbad**.

Barnsley History and Local places of worship

A number of Hindus are found within the local Indian community, most keeping a shrine in their own homes. Many travel to neighbouring Yorkshire towns for collective worship, as there is no Barnsley **Mandir** (temple). Recently **Divali** lights have been lit in Barnsley town centre.

Local population

172 (Census, 2001 CE)



Basics of Islam

Founders and Shapers

***Muhammad (pbuh)**, the last and greatest of **The Prophets**, was born in **Makkah** in 570 **CE**, into the Hashim clan. His father died before his birth and his mother when he was six. He was cared for by his grandfather and then an uncle. He worked as a caravan manager for a widow, ***Khadija**, who he later married. Around 40 years old he had a vision whilst meditating in a cave, of the **Angel Jibril** giving him words direct from **Allah**. With his subsequent visions these words were later recorded and collected as the **Qur'an**.

Around 613 **CE**, ***Muhammad (pbuh)** began to share these teachings. He fled from **Makkah** in 622 **CE**, in the **Hijra**, which is used as the basis of the **Islamic** calendar, as 1 **AH**. He fled to **Yathrib**, which became **al-Madinah** (City of the **Prophet**). A war continued between **Makkah** and **al-Madinah** until ***Muhammad (pbuh)** led a large army to **Makkah** in 630 **CE**.



Two years later he returned to **Makkah** on a pilgrimage, before dying there a few months later.

Succession and Early History

Plotting its succession through the Jewish and Christian faiths, which it regards as having deviated from the true faith. Its **Prophets** include ***Adam**, ***Ibrahim (Abraham)**, ***Musa (Moses)**, ***Dawud (David)** and ***Isla (Jesus) (pbut)**.

From the seventh century **CE**, it developed in Arabia. After the death of **The Prophet**

***Muhammad (pbuh)** ***Abu Bakr** became his successor, the **Khalifah of Makkah**.

Around 661 **CE** (39 **AH**) the **Muslim** world divided following the murder of ***Ali (RAA)** 4th successor of **The Prophet**, but also the son-in-law of

***Muhammad (pbuh)**. The followers of ***Ali**, regarded by them as the first true followers are known as **Shi'ite Muslims**. The majority of **Muslims** worldwide however are **Sunni Muslims**.

Islam quickly spread through the Middle East, North Africa and into the Iberian Peninsula.

Sacred Texts

The Holy **Qur'an**, the Words of **Allah**. Given through the **Angel Jibril** to **The Prophet**

***Muhammad (pbuh)**, from around 610 **CE**, but received by **Muslims** as the direct word of God. Written in Classical Arabic and publicly read as such, according to tradition it has remained totally unchanged. It contains 114 chapters or **Sûrah**s. Some **Muslims** use translations for private use.

Creation stories

Hinted at in the **Qur'an**, with references such as **Sûrah 13**.

Major Festivals

Ramadan (Time of Fasting), **Eidul-Fitr** (Festival to break the fast).

World Situation

Over 1 billion followers, making it the world's second largest faith. Predominantly in the Middle East, northern Africa and Indonesia, many of which countries are

constituted as **Islamic** states. **Muslims** are now spread throughout most countries of the world.

Holiest Sites

The **Ka'bah**, in the **Grand Mosque at Makkah**; **al-Madinah**; the Dome of the **Rock Mosque** in **Jerusalem** (on the site of the Jewish Temple).

Barnsley History and Local places of worship

The first Barnsley Mosque was burnt down in an arson attack soon after opening, a new Mosque and Community Centre then opened on Dodworth Road, Barnsley.

Local population 505 (Census, 2001 **CE**).



Basics of the Jewish Faith

Founders and Shapers

About 2000 **BCE** **Abram**, later ***Abraham**, and his wife **Sarai** (**Sarah**) left **Ur** on the River **Euphrates**, in modern day **Iraq**, and following the sweep of the 'Fertile Crescent' entered the **Promised Land** of **Canaan**, in modern day **Palestine / Israel**.

***Abraham** was succeeded by a son, ***Isaac**, who in turn was succeeded by a son ***Jacob**, who changed his name to ***Israel**. He had twelve sons, the heads of the **Twelve Tribes of Israel**. The most famous of these was ***Joseph**, who became the chief minister of the Pharaoh of **Egypt**, and was joined by his family there during a major famine.

Centuries later the **Israelites** were slaves in **Egypt** and were led from slavery by ***Moses**, after the first **Pesach**, they escaped across the **Red Sea** (an inlet of the **Mediterranean**) and received two stone tablets containing the **Ten Commandments** from God at a mountain in the **Sinai Peninsula**. After 40 years wandering the desert (after refusing an earlier entry) they re-entered the **Promised Land**, under ***Moses'**

assistant, ***Joshua**, conquering most of it.

Succession and Early History

Following various battles and leadership from various Judges, ending with the Prophet ***Samuel**. They asked for a King, and after ***Saul**, were succeeded by ***Dawid**, whose symbol **Hagan Dawid**, appears on the modern **Israeli flag**. ***Dawid** was succeeded by his son ***Solomon**, who built the first great Temple at **Jerand** the **Jerusalem Talmud** (400 **DCE**), are books of parables of faith, written in **Hebrew** and **Aramaic**. They seek to use scripture to analyse everyday situations and problems. They include the **Mishna**, **Rabbinic** commentary on the **Torah**, **Gamara**, legal discussions and **Hagadah**, stories of heroes **usalem**. Following ***Solomon** the kingdom split into two, **Israel**, the northern kingdom based around **Samaria**, and **Judah**, the southern kingdom based around **Jerusalem**. Following the destruction of the two capitals by **Assyria** (in 722 **BCE**) and **Babylon** (in 587 **BCE**) the leaders were carried into exile. Some scholars assert that the Jewish faith developed in that period and the subsequent return, during which a second Temple was built.

After Greek and Roman invasions under **Alexander the Great** (in 333 **BCE**) and **General Pompey**, the puppet King ***Herod the Great**, built a third Temple. After a rebellion in 66 **CE**, **Jerusalem** and its Temple were destroyed in 70 **CE**.

Though synagogues had existed previously, synagogue-based **Rabbinic Jewish** faith developed in the **Diaspora** that followed the fall of the Temple. **Spanish Rabbi** and philosopher **Maimondes** was a key figure with his **Thirteen Principles**.

The Jews have a history of persecutions and massacres, including at **York** in 1190 **CE**. They were expelled from **Spain** and **Portugal** in 1492 **CE**. Over six million Jews were murdered in the **Shoah** (**Nazi Holocaust**). After



World War Two, a Jewish state, **Israel** was founded in 1948 **CE**, with many Jews from Europe and around the world moving there.

The faith has **Orthodox**, **Reform** and **Liberal** groupings, the latter two sometimes referred to as **Progressives**.

Sacred Texts

The **Torah** (or teaching), the five books said traditionally to be recorded by ***Moses**. With later writings this forms the **Tenakh** (**Hebrew Scriptures / Hebrew Bible**).

The two **Talmuds**, the **Babylonian Talmud** (600 **BCE**) and the **Jerusalem Talmud** (400 **DCE**), are books of parables of faith, written in Hebrew and Aramaic. They seek to use scripture to analyse everyday situations and problems. They include the **Mishna**, **Rabbinic** commentary on the **Torah**, **Gamara**, legal discussions and **Hagadah**, stories of heroes.

Creation stories

Two stories at the start of Genesis (Genesis 1-3), recording the order of creation and the role of humanity in it.

Major Festivals

Pesach (Passover) (commemorating the Exodus from Egypt, around 1250 **BCE**); **Rosh Hashanah** (celebrating New Year and Creation); **Yom Kippur** (the Day of Atonement); **Sukkot** (Shelters, remembering the time in the desert); **Hanukkah** (Light festival); **Shavuot** (harvest festival); **Purim** (salvation from destruction by Queen Esther). An important remembrance is **Yom Hashoah**. A key to Jewish life is the weekly **Shabbat** (Sabbath - Holy Day) festival.

World Situation

There are about 20 million Jews worldwide.

Holiest Sites

Jerusalem, most notably the Western Wall, part of the Wall of

the second Temple and Temple Mount area (which contains the Muslim Mosque: The Dome of the Rock).

Barnsley History and Local places of worship

There are no Jewish community groups or places of worship in Barnsley, with the major local communities being in Leeds.

Local population

35 (Census, 2001 **CE**).



Basics of the Sikh Dharam

Founders and Shapers/ Succession and Early History

Founded in the Punjab in India by ***Guru Nanak**, born 1469 **CE** at Tahwandi Sabo (now called Nankana Sahib). He was born a Hindu, but critical of the practice within the family. He married around the age of 16 a girl called ***Sulakhni**, and they had two sons, ***Sri Chand** and ***Lakhmi Das**. He had a Muslim servant ***Mardana**. One day whilst bathing in a river he disappeared only to reappear three days later, proclaiming, "There is neither Hindu nor Muslim." After travelling to Hindu and Muslim sacred sites, he settled as a peasant farmer in Kartarpur. He built a **dharamsala** (community of buildings) and developed the Langar (communal meal). Guru ***Nanak** died in 1539 **CE**, after naming ***Lehna**, as his successor, he became Guru ***Angad**.

Guru ***Angad** developed the Gurmukhi script and collected **Guru *Nanak's** hymns. He was succeeded by eight more human Gurus: **Guru *Amar Das**, **Guru *Ram Das**, **Guru *Arjan**; **Guru *Harobind**; **Guru *Har Rai**; **Guru *Har Krishnan**; **Guru *Tegh Bahadur** and then his son, **Guru *Gobind Singh**. After his father was murdered when he was nine, he established an armed town,

Paunta. From this base the **Sikh** faith was maintained and the **Khalsa** (community of initiated Sikhs) was established.

Sacred Texts

The **Guru *Granth Sahib**, the current Guru, containing the words of the first ten **Gurus**. Written in the **Gurmukhi** script developed by **Guru *Angad**, it contains 5,894 hymns and verses. All copies are identical containing 1,430 pages. On special occasions it is read from beginning to end, taking around 48 hours.

Major Festivals **Balsakhi** (Harvest / New Year), **Diwali** (Light festival), **Hola Mohalia**, when tests of skill and mock battles are held, as well as the birthdays of the **Gurus**, most notably the birthday of **Guru *Nanak**.

World Situation There are approximately 15 million **Sikhs** world-wide. The **Sikh** heartland, the **Punjab** is split by the India / Pakistan border. **Sikhs** are largely found in the Indian populations of Britain, Canada and East Africa. This includes around 500,000 in Britain.

Holiest Sites

The Golden Temple at Amritsar (whose foundation stone was laid by Muslim saint, Mian Mir, and built by **Guru *Arjan**); **Takht Patna Sahib**; **Anandpur** and **Takht Sri Hazur**.

Barnsley History and Local places of worship

A number of **Sikhs** are found within the local Indian community, with many travelling to neighbouring towns for collective worship.

There are no local **Gurdwara**, with most local **Sikhs** travelling into Sheffield. Recently lights for **Diwali** have been lit annually in Barnsley town centre.

Local population

181 (Census, 2001 **CE**).



Basics of the Way of the Buddha

Founders and Shapers

***Siddhartha Gautama**, the **Shakyamuni *Buddha**, lived around 563-486 **BCE**. Born a prince of the Sakya kingdom of southern Nepal, to Queen Maya. At the age of 29 he travelled outside the palace for the first time.

As a result of the suffering he saw he gave up everything to wander, meditate and search for an explanation of all experiences in our sense-based lives (**Samsara**).

At the age of 35, he settled under a **Bodhi Tree** at **Bodh Gaya**, determined not to move until he had received **Enlightenment**. He travelled a few hundred miles north and taught his first disciples at **Sarnath**. He ordained followers, the **Sangha**, and taught until 80 years old. Though ill he travelled to **Kushinagara**, lay on his right side, and passed into **Mahaparinivana**, the great state beyond **Nibbana**.

Succession and Early History

The ***Buddha** left no successor, the teaching continued through many disciples, including his chief disciple ***Ananda**. His teachings spread throughout modern India, particularly after the conversion of ***Asoka**, ruler of all India (268-239 **BCE**). It then spread into Sri Lanka, Thailand, South-East Asia, China, Mongolia, Korea and Japan.

The main schools of the **Way of the Buddha** are the **Theravada** (Way of the Elders) based in South-East Asia and the **Mahayana** (Great Vehicle), which itself includes **Zen** and **Tibetan**.

Sacred Texts

Mahayana, Hinayana and in some strands **Vajrayana** (or Tantra). Focused on the Four **Noble Truths**, Death and Rebirth, **Kamma**, **Dhamma** and **Sangha**, being the meditation of the Way of the Buddha and seeking the practice of the virtuous life to achieve personal **Enlightenment**. This is part of the **Eightfold Path**.

Creation stories

None.

Major Festivals

Wesak (day of the ***Buddha's** birth, **Enlightenment** and death) and **Bodhi Day** (**Mahayana** festival of the ***Buddha's Enlightenment**).

World Situation

There are over 250 million followers world-wide. An Eastern philosophy with very different values to current western society, it is as such examined by many searching for new values. Its current world leaders include His Holiness The 14th ***Dalai Lama** of Tibet, who lives in exile in India, following China's invasion of Tibet in 1959 **CE**.

Holiest Sites

Various places in India, Nepal and Tibet as well as many ancient Temples dedicated to the ***Buddha** in many parts of Asia.

Barnsley History and Local places of worship

The Buddhist Society was founded in England in 1924 **CE**. There are no public places of worship in Barnsley. There are centres for the Way of the Buddha in Yorkshire.

Local population

137 (Census, 2001 **CE**)



7.2 Glossary and biography index

The role of the Glossary and Biography Index is to act as a reference and signpost to the relevant faith's Glossary or Biography. The biographies include all people referred to in the grids, as well as other significant and locally linked recent and current people. Some words have definitions in more than one faith, the faiths are listed alphabetically.

A	
*Aaron	Jewish Faith
Abd	Islam
Abhidhamma	Way of the Buddha
Abhidhamma Pitaka	Way of the Buddha
Abhidharma	Way of the Buddha
Abhidharma Pitaka	Way of the Buddha
*Abraham	Christian Faith Jewish Faith
Absolution	Christian Faith
*Abu Bak	Islam
*Abul Husayn Muslim ibn al-Hajjaj	Islam
Acarya	Hindu Dharma
Acharya	Hindu Dharma
AD (Anno Domini)	Christian Faith
*Adam (pbuh)	Islam
*Adam	Jewish Faith
Adhan	Islam
Adi Granth	Sikh Dharam
Advaita	Hindu Dharma
Advent	Christian Faith
Adwaita	Hindu Dharma
Afrikomen	Jewish Faith
His Highness the *Aga Khan	Islam
Agadah	Jewish Faith
Agape	Christian Faith
Aggadach	Jewish Faith
Agnihotra	Hindu Dharma
AH	Islam
Ahimsa	Hindu Dharma
Ahinsa	Hindu Dharma
*Aishah	Islam
*Ajahn Sumehdo	Way of the Buddha
Akal Purakh	Sikh Dharam
Akal Takhat	Sikh Dharam
Akal Takht	Sikh Dharam
Akhand Path	Sikh Dharam
Akhirah	Islam
Akhlaq	Islam
al-Amin	Islam
al-Aqsa	Islam
al-Fatihah	Islam
al-Hamdu-ili-Llah	Islam
al-Kafi	Islam
al-Khulafa-ur-Rashidun	Islam
al-Madinah	Islam
al-Tajwid	Islam
*Alan Sugar	Jewish Faith
Cannon *Albert Ernest Sorby	Christian Faith
Aleinu	Jewish Faith
*Ali (RAA)	Islam
Aliyah	Jewish Faith
Allah (bpbuh)	Islam
Allahu Akbar	Islam
Altar	Christian Faith
Guru *Amar Das	Sikh Dharam
Amida	Way of the Buddha
Amidah	Jewish Faith
*Amir Khan	Islam

Amitabha	Way of the Buddha
Amitayus	Way of the Buddha
Amrit	Sikh Dharam
Amrit ceremony	Sikh Dharam
Amrit Chhakna	Sikh Dharam
Amrit Pahul	Sikh Dharam
Amrit Sanskar	Sikh Dharam
Amritsar	Sikh Dharam
Anand	Hindu Dharma
Anand Karaj	Sikh Dharam
Anand Sanskar	Sikh Dharam
Ananda	Way of the Buddha
Anandpur	Sikh Dharam
Anapanasati	Way of the Buddha
Anapanasmrti	Way of the Buddha
Anatman	Way of the Buddha
Anatta	Way of the Buddha
Saint *Andrew	Christian Faith
Guru *Angad	Sikh Dharam
Anglican	Christian Faith
Angels	Islam
Anicca	Way of the Buddha
*Anila Baig	Islam
Anitya	Way of the Buddha
*Anne Frank	Jewish Faith
Ansar	Islam
Apocalyptic	Christian Faith
Apocrypha	Christian Faith
Apocryphal New Testament	Christian Faith
Apostle	Christian Faith
Arefat	Islam
Arahant	Way of the Buddha
Arahat	Way of the Buddha
Arati	Hindu Dharma
Archangel Michael	Jewish Faith
Ardas	Sikh Dharam
Arhat	Way of the Buddha
Guru *Arjan	Sikh Dharam
Ark of the Covenant	Jewish Faith
Arkan	Islam
Aron Hakodesh	Jewish Faith
Artha	Hindu Dharma
Arti	Hindu Dharma
Aryan	Hindu Dharma
As-Salamu-Aiaykum	Islam
Asa Da Vaar	Sikh Dharam
Asanas	Hindu Dharma
Ascension	Christian Faith
Ash Wednesday	Christian Faith
Ashkenazim	Jewish Faith
*Ashoka	Way of the Buddha
Ashram	Hindu Dharma
Ashrama	Hindu Dharma
*Asoka	Way of the Buddha
Asr (Salat-ul-Asr)	Islam
Asram	Hindu Dharma
Asrama	Hindu Dharma
Assemblies of God	Christian Faith
Atharva Veda	Hindu Dharma
Atma	Hindu Dharma
Atman	Hindu Dharma Way of the Buddha

Atonement	Christian Faith
Atta	Way of the Buddha
Awrah	Islam
Aum	Hindu Dharma
Avatar	Hindu Dharma
Avatara	Hindu Dharma
Avtara	Hindu Dharma
Ayah (singular)	Islam
Ayodhya	Hindu Dharma
B	
Baisakhi	Sikh Dharam
Banares	Hindu Dharma
Bangla Sahib	Sikh Dharam
Bani	Sikh Dharam
Baptism	Christian Faith
Baptist	Christian Faith
Baptist Church	Christian Faith
Baptistry	Christian Faith
Bar Mitzvah	Jewish Faith
Barakah	Islam
Bat Chayil	Jewish Faith
Bat Mitzvah	Jewish Faith
BC (Before Christ)	Christian Faith
BCE (Before Common Era)	General abbreviation
Beit ha Knesset	Jewish Faith
Believer's Baptism	Christian Faith
Benares	Hindu Dharma
Benediction	Christian Faith
*Benjamin	Jewish Faith
*Benjamin Disraeli	Jewish Faith
Berit Milah	Jewish Faith
Bet ha Knesset	Jewish Faith
Bet Haknesset	Jewish Faith
Bet Hamidrash	Jewish Faith
Bethel	Jewish Faith
Bethlehem	Jewish Faith
Bhagavad Gita	Hindu Dharma
Bhai	Sikh Dharam
Bhajan	Hindu Dharma
Bhajana	Hindu Dharma
Bhakti	Hindu Dharma
Bhakti yoga	Hindu Dharma
Bhikkhu (Bhikkhus)	Way of the Buddha
Bhikkhuni (Bhikkhunis)	Way of the Buddha
Bhikshu	Way of the Buddha
Bhikshuni	Way of the Buddha
Bible	Christian Faith
*Bilal (RAA)	Islam
Bimah	Jewish Faith
Bishop	Christian Faith
Bismillah	Islam
Bismillah-ir-Rahman ir-Rahim	Islam
Blessed Sacrament	Christian Faith
Bodhi Tree	Way of the Buddha
Bodhisatta	Way of the Buddha
Bodhisattva	Way of the Buddha
bpbuh (Blessing and peace be upon him)	Islam
Brahma	Hindu Dharma
Brahma Cari	Hindu Dharma



Brahma Carin	Hindu Dharma
Brahma Chari	Hindu Dharma
Brahma Charin	Hindu Dharma
Brahma Viharas	Way of the Buddha
Bris	Jewish Faith
Brahmacari	Hindu Dharma
Brahmacarin	Hindu Dharma
Brahmacarya	Hindu Dharma
Brahmachari	Hindu Dharma
Brahmacharin	Hindu Dharma
Brahmacharya	Hindu Dharma
Brahman	Hindu Dharma
Brahmana	Hindu Dharma
Brahmanas	Hindu Dharma
Brahmin	Hindu Dharma
Brethren	Christian Faith
Brindaban	Hindu Dharma
Brindavan	Hindu Dharma
Brit Milah	Jewish Faith
The *Buddha	Way of the Buddha
C	
Cabala	Jewish Faith
Canon	Christian Faith
Cantor	Jewish Faith
Capel	Jewish Faith
Cathedral	Christian Faith
*Catherine Booth	Christian Faith
Catholic	Christian Faith
CE (Common Era)	General abbreviation
*Cecily Saunders	Christian Faith
Cetiya	Way of the Buddha
Ch'an	Way of the Buddha
Chalice	Christian Faith
Challah	Jewish Faith
Chananl	Sikh Dharam
Chandnl	Sikh Dharam
Chanukah	Jewish Faith
Chanukiah	Jewish Faith
Charismatic	Christian Faith
Rev'd *Charles Wesley	Christian Faith
Chasid	Jewish Faith
Chasidim	Jewish Faith
Chasidism	Jewish Faith
Chaur	Sikh Dharam
Chauri	Sikh Dharam
Chazan	Jewish Faith
Chrismation	Christian Faith
Christ	Christian Faith
Christmas	Christian Faith
Chumash	Jewish Faith
Chunni	Sikh Dharam
Chuppah	Jewish Faith
Church	Christian Faith
Circumcision	Jewish Faith
Civa	Hindu Dharma
Saint *Clare of Assisi	Christian Faith
Sir Cliff Richard	Christian Faith
Communion Table	Christian Faith
Confession	Christian Faith
Congregationalist	Christian Faith
*Constantine the Great	Christian Faith
Consubstantiation	Christian Faith
Councils	Christian Faith
Creed	Christian Faith
Cremation	Sikh Dharam
Crucifixion	Christian Faith
D	
Da'wah	Islam
Dalai Lama	Way of the Buddha

H.H. the *Dalai Lama of Tibet	Way of the Buddha
Dana	Way of the Buddha
*Daniel	Jewish Faith
Dar-ul-Islam	Islam
Darshan Shastres	Hindu Dharma
Dasam Granth	Sikh Dharam
Dashara	Hindu Dharma
Dassehra	Hindu Dharma
Dassera	Hindu Dharma
King *David	Christian Faith
*Daw Aung San Suu Kyi	Way of the Buddha
King *Dawid	Jewish Faith
*Dawud (pbuh)	Islam
Days of Awe	Jewish Faith
Deacons	Christian Faith
*Deborah	Jewish Faith
Deepavali	Hindu Dharma
Denomination	Christian Faith
Archbishop *Desmond Tutu	Christian Faith
Dhamma	Way of the Buddha
Dhammapada	Way of the Buddha
Dhyana	Way of the Buddha
Dharma	Hindu Dharma Way of the Buddha
Dharmapada	Way of the Buddha
Dhikr	Islam
Dhimmi	Islam
Dhoti	Hindu Dharma
Dhul-Hijjah	Islam
Dhyana	Hindu Dharma
Dh.	Way of the Buddha
Diaspora	Jewish Faith
Din	Islam
Din-ul-Fitrah	Islam
Dipavali	Hindu Dharma
Disciples	Christian Faith
Divali	Hindu Dharma Sikh Dharam
Diwali	Hindu Dharma Sikh Dharam
Du'a	Islam
Dukha	Way of the Buddha
Dukkha	Way of the Buddha
Dunya	Islam
Durga	Hindu Dharma
Dussehra	Hindu Dharma
Dvaita	Hindu Dharma
Dvapara Yuga	Hindu Dharma
Dvaraka	Hindu Dharma
Dvarka	Hindu Dharma
Dwaita	Hindu Dharma
Dwaraka	Hindu Dharma
Dwarka	Hindu Dharma
E	
Early Church	Christian Faith
Easter	Christian Faith
Eastern Orthodox	Christian Faith
Ecumenism (Oikoumene)	Christian Faith
Eid	Islam
Eightfold Path	Way of the Buddha
*Elijah	Jewish Faith
Elim	Christian Faith
*Ellsha	Jewish Faith
*Elizabeth Fry	Christian Faith
Enlightenment	Way of the Buddha
Episcopacy	Christian Faith
Epistles	Christian Faith
*Esau	Jewish Faith
Queen *Esther	Jewish Faith
Eucharist	Christian Faith
Evangelical	Christian Faith

Evangelist	Christian Faith
*Eve	Jewish Faith
Exodus	Jewish Faith
*Ezra	Jewish Faith
F	
Fajr (Salat-ul-Fajr)	Islam
Fard	Islam
Fatihah	Islam
*Fatimah al-Zahra (RAA)	Islam
Fatwa	Islam
Fiqh	Islam
Five Precepts	Way of the Buddha
Font	Christian Faith
Sister *Frances Dominica	Christian Faith
Saint *Francis of Assisi	Christian Faith
Free Churches	Christian Faith
G	
Ganapati	Hindu Dharma
*Gandhi	Hindu Dharma
Ganesh	Hindu Dharma
Ganesha	Hindu Dharma
Ganga	Hindu Dharma
Gangotri	Hindu Dharma
Ganupati	Hindu Dharma
Gautama	Way of the Buddha
Gemara	Jewish Faith
Gemarah	Jewish Faith
Genizah	Jewish Faith
*George Fox	Christian Faith
Ghusl	Islam
Giani	Sikh Dharam
Guru *Gobind Singh	Sikh Dharam
Golden Temple	Sikh Dharam
Gompa	Way of the Buddha
Good Friday	Christian Faith
Gospel	Christian Faith
Gotama	Way of the Buddha
Gotra	Hindu Dharma
Grace	Christian Faith
Granthi	Sikh Dharam
Ghastha	Hindu Dharma
Grihastha	Hindu Dharma
Gristhi	Hindu Dharma
Guna	Hindu Dharma
Gurbani	Sikh Dharam
Gurdwara (Gurdwaras)	Sikh Dharam
*Gurinda Chadha	Sikh Dharam
Gurmat	Sikh Dharam
Gurmukh	Sikh Dharam
Gurmukhi	Sikh Dharam
Gurpurab	Sikh Dharam
Gurpurb (Gurpurbs)	Sikh Dharam
Guru (Gurus)	Hindu Dharma Sikh Dharam
Guru Granth Sahib	Sikh Dharam
Guru ka Langar	Sikh Dharam
Gurdwara	Sikh Dharam
Gyan	Hindu Dharma
Gyan-yoga	Hindu Dharma
H	
Hadith	Islam
Hafiz	Islam
Haftarah	Jewish Faith
Hagadah	Jewish Faith
Haggadah	Jewish Faith
*Hajar	Islam
Hajj	Islam



Hajjah	Islam
Hajji	Islam
Halacha	Jewish Faith
Halakhah	Jewish Faith
Halal	Islam
Hallah	Jewish Faith
Hanukiah	Jewish Faith
Hanukkah	Jewish Faith
Hanuman	Hindu Dharma
Guru *Har Gobind	Sikh Dharam
Guru *Har Krishan	Sikh Dharam
Guru *Har Rai	Sikh Dharam
Haram	Islam
Haram Sharif	Islam
Harimandir	Sikh Dharam
Hasid	Jewish Faith
Hasidim	Jewish Faith
Hasidism	Jewish Faith
Professor *Hassan Fathy	Islam
Haumal	Sikh Dharam
Havan	Hindu Dharma
Havan Kund	Hindu Dharma
Havdalah	Jewish Faith
Hazzan	Jewish Faith
Heaven	Christian Faith
Hebrew	Jewish Faith
Hell	Christian Faith
King *Henry VIII	Christian Faith
King *Herod the Great	Christian Faith Jewish Faith
Hifz	Islam
Hijab	Islam
Hijrah	Islam
Hira	Islam
Hitopadesh	Hindu Dharma
Holi	Hindu Dharma
Holocaust	Jewish Faith
Holocaust Memorial Day	Jewish Faith
Holy Communion	Christian Faith
Holy Land	Christian Faith
Holy Spirit	Christian Faith
Holy Week	Christian Faith
Homa	Hindu Dharma
Hukam	Sikh Dharma
Huppah	Jewish Faith
I	
*Ibadah	Islam
Iblis	Islam
*Ibrahim (pbuh)	Islam
Icon (or Ikon)	Christian Faith
Iconostasis	Christian Faith
*Id	Islam
*Id al-Adha	Islam
*Id al-Fitr	Islam
*Id Mubarak	Islam
*Id-ul-Adha	Islam
*Id-ul-Fitr	Islam
Iftar	Islam
Ihram	Islam
Ijma	Islam
Ik Onkar	Sikh Dharam
Imam	Islam
Imamah	Islam
Iman	Islam
*Imran Khan	Islam
Incarnation	Christian Faith
Injil	Islam
The International Society for Krishna Consciousness (ISKCON)	Hindu Dharma
Iqamah	Islam

*Isa (pbuh)	Islam
*Isaac	Christian Faith Jewish Faith
*Isaiah	Jewish Faith
*Isha' (Salat-ul-'Isha')	Islam
ISKCON	Hindu Dharma
Islam	Islam
Islamic	Islam
*Isma'il (pbuh)	Islam
Isnad	Islam
Israel	Jewish Faith
*Israel	Jewish Faith
Ivrit	Jewish Faith
J	
*Jackie Pullinger	Christian Faith
*Jacob	Christian Faith Jewish Faith
Rev'd *James Hudson-Taylor	Christian Faith
Jamuna	Hindu Dharma
Janam Sakhi	Sikh Dharam
Janamsakhi	Sikh Dharam
Janeu	Hindu Dharma
Janmashtami	Hindu Dharma
Janmashtmi	Hindu Dharma
Jap	Hindu Dharma
Japa	Hindu Dharma
Japji Sahib	Sikh Dharam
Jataka	Way of the Buddha
Jati	Hindu Dharma
Jatra	Hindu Dharma
Jenoi	Hindu Dharma
*Jeremiah	Jewish Faith
Jericho	Jewish Faith
Jerusalem	Jewish Faith
*Jesus	Christian Faith
Jhana	Way of the Buddha
Jibril	Islam
Jihad	Islam
Jinn	Islam
Jivan Mukht	Sikh Dharam
Jivan Mukht	Sikh Dharam
Jnana	Hindu Dharma
Jnana-yoga	Hindu Dharma
Saint *John the Baptist	Christian Faith
Saint *John the Devine	Christian Faith
Pope *John Paul II	Christian Faith
Rev'd *John Wesley	Christian Faith
Rev'd Dr *John Wycliffe	Christian Faith
*Jonah	Jewish Faith
*Jonathan Edwards	Christian Faith
Jordan	Jewish Faith
*Joseph	Jewish Faith
*Joshua	Jewish Faith
Judah	Jewish Faith
*Judas Iscariot	Christian Faith
*Judas Maccabees	Jewish Faith
Judea	Jewish Faith
Jum'ah	Islam
Jumna	Hindu Dharma
Jumua'ah (Salat-ul-Jumu'ah)	Islam
Justification of Faith	Christian Faith
Juzu	Way of the Buddha
K	
Ka'bah	Islam

Kaali	Hindu Dharma
Kabbalah	Jewish Faith
Kachera	Sikh Dharam
Kaddish	Jewish Faith
Kakka	Sikh Dharam
Kali	Hindu Dharma
Kali Yuga	Hindu Dharma
Karna	Hindu Dharma
Kamma	Way of the Buddha
Kanga	Sikh Dharam
Kangha	Sikh Dharam
Kannon	Way of the Buddha
Kara	Sikh Dharam
Karah Parshad	Sikh Dharam
Karah Prasad	Sikh Dharam
Karma	Hindu Dharma Way of the Buddha
Karma-yoga	Hindu Dharma
Karuna	Way of the Buddha
Karuna Trust	Way of the Buddha
Kasher	Jewish Faith
Kashi	Hindu Dharma
Kashrut	Jewish Faith
Kasi	Hindu Dharma
Kaur	Sikh Dharam
Kerygma	Christian Faith
Kes	Sikh Dharam
Kesa	Way of the Buddha
Kesh	Sikh Dharam
Ketubah	Jewish Faith
Ketubbah	Jewish Faith
Ketuvim	Jewish Faith
*Khadijah ul-Kubra' (pbuh)	Islam
Khalifah	Islam
Khalsa	Sikh Dharam
Bhai *Khanaya	Sikh Dharam
Khanda	Sikh Dharam
Khanda di Pahul	Sikh Dharam
Khandha (Khandhas)	Way of the Buddha
Khanti	Way of the Buddha
Khatri	Hindu Dharma
Khilafah	Islam
Khums	Islam
Khutbah	Islam
Kibbutz	Jewish Faith
Kibbutzim	Jewish Faith
Kiddush	Jewish Faith
Kilesa	Way of the Buddha
Kippah	Jewish Faith
Kirat Karna	Sikh Dharam
Kirpan	Sikh Dharma
Kirtan	Hindu Dharam
	Sikh Dhama
Kirtan Sohila	Sikh Dharam
Klesa	Way of the Buddha
Koan	Way of the Buddha
*Korah	Jewish Faith
Kol Nidre	Jewish Faith
Kol Nidrei	Jewish Faith
Kosher	Jewish Faith
Kneset	Jewish Faith
Krishna (Lord Krishna)	Hindu Dharma
Krta Yuga	Hindu Dharma
Kshanti	Way of the Buddha
Kshatriya	Hindu Dharma
Kwan-yin	Way of the Buddha
Kurahit	Sikh Dharam
Kyrie	Christian Faith
L	
Ladino	Jewish Faith
*Lakhmi Das	Sikh Dharam



Lakshmi	Hindu Dharma
Laksmi	Hindu Dharma
Bhal *Lalo	Sikh Dharam
Lama	Way of the Buddha
Langar	Sikh Dharam
Layfat-ul-Qadr	Islam
Lectern	Christian Faith
Lectionary	Christian Faith
*Lehna	Sikh Dharam
Lent	Christian Faith
*Leonardo Da Vinci	Christian Faith
*Levi	Jewish Faith
Liberal	Jewish Faith
Linga	Hindu Dharma
Rabbi *Lionel Blue	Jewish Faith
Liturgy	Christian Faith
Logos	Christian Faith
Lord	Christian Faith
Lord's Supper	Christian Faith
Lotus Sutra	Way of the Buddha
*Ludwig Feuerback	Christian Faith
Saint *Luke	Christian Faith
Lutheran	Christian Faith
M	
Maala	Hindu Dharma
Madinah	Islam
Magen Dawid	Jewish Faith
Magga	Way of the Buddha
Maghrib (Salat-ul-Maghrib)	Islam
Mahabharta	Hindu Dharma
Mahaparinivana	Sikh Dharam
Mahashivaratri	Hindu Dharma
*Mahatma Gandhi	Hindu Dharma
Mahayana	Way of the Buddha
Mahdi, al-Muntazar	Islam
Mahr	Islam
*Malmonides	Jewish Faith
Maitreya	Way of the Buddha
Maitri	Way of the Buddha
Makka	Islam
Makkah	Islam
Makruh	Islam
Mala	Hindu Dharma
	Way of the Buddha
*Malcolm X	Islam
Mandal	Hindu Dharma
Mandala	Hindu Dharma
Mandan	Hindu Dharma
Mandir	Hindu Dharma
Mandub	Islam
Manji	Sikh Dharam
Manjo Sahib	Sikh Dharam
Manmukh	Sikh Dharam
Mantra	Hindu Dharma
Manusmriti	Hindu Dharma
*Mardana	Sikh Dharam
Marg	Hindu Dharma
Marga	Way of the Buddha
Saint *Mark	Christian Faith
*Martin Luther	Christian Faith
Rev'd Dr *Martin Luther King, Jr	Christian Faith
Martyr	Christian Faith
The Virgin *Mary	Christian Faith
Saint *Mary Magdalen	Christian Faith
*Maryam (pbuh)	Islam
Mashiach	Jewish Faith
Masjid	Islam
Mass	Christian Faith
Mata	Hindu Dharma

Mathura	Hindu Dharma
Saint *Matthew	Christian Faith
Matzah	Jewish Faith
Matzot	Jewish Faith
Maundy Thursday	Christian Faith
Maya	Hindu Dharma
Mecca	Islam
Mela (Melas)	Sikh Dharam
Menorah	Jewish Faith
Messiah	Christian Faith
	Jewish Faith
Methodist	Christian Faith
Metta	Way of the Buddha
Metta Sutta	Way of the Buddha
Mettaya	Way of the Buddha
Mezuzah	Jewish Faith
Mi'raj	Islam
*Michaelangelo Buonaroti	Christian Faith
*Michael Marks	Jewish Faith
Midrash	Jewish Faith
Mihrab	Islam
Mikveh	Jewish Faith
Mina	Islam
Minaret	Islam
Minbar	Islam
Ministry	Christian Faith
Minyan	Jewish Faith
Miqat	Islam
Mishnah	Jewish Faith
Mishkan	Jewish Faith
Missal	Christian Faith
Mitzvah	Jewish Faith
Mitzvot	Jewish Faith
*Mohandas Gandhi	Hindu Dharma
Mohel	Jewish Faith
Moksa	Hindu Dharma
Moksha	Hindu Dharma
Mool Mantar	Sikh Dharam
Moorti	Hindu Dharma
*Moses	Christian Faith
	Jewish Faith
Moshav	Jewish Faith
Moshavim	Jewish Faith
Moshiach	Jewish Faith
Mosque	Islam
Mother of God	Christian Faith
Mu'adhin	Islam
Mubah	Islam
Mudda	Way of the Buddha
Mudita	Way of the Buddha
Mudra	Way of the Buddha
Muezzin	Islam
*Muhammad (pbuh)	Islam
*Muhammad Ali	Islam
*Muhammad ibn Isma'il al Bukhari	Islam
*Muhammad ibn-Yaqub Kaleini	Islam
Muharram	Islam
Mul Mantar	Sikh Dharam
Mumin	Islam
Mundan	Hindu Dharma
Munmukh	Sikh Dharam
Murti	Hindu Dharma
*Musa (pbuh)	Islam
Muslim (Muslims)	Islam
Muzdalifah	Islam
N	
Naam Simran	Sikh Dharam
*Nabi (pbuh)	Islam
Nam Simaran	Sikh Dharam
Nam Simran	Sikh Dharam

Guru *Nanak	Sikh Dharam
Nanded	Sikh Dharam
Nankana Sahib	Sikh Dharam
Nativity	Christian Faith
Navaratra	Hindu Dharma
Navaratri	Hindu Dharma
Ner Tamid	Jewish Faith
Nevi'im	Jewish Faith
New Testament	Christian Faith
Nibbana	Way of the Buddha
*Nicky Cruz	Christian Faith
Nirodha	Way of the Buddha
Nirvana	Hindu Dharma
	Way of the Buddha
Nishan Sahib	Sikh Dharam
Nit Nem	Sikh Dharam
Niyah	Islam
Noachide Laws	Jewish Faith
*Noah	Jewish Faith
Noble Truths	Way of the Buddha
Non-Conformist	Christian Faith
O	
Old Testament	Christian Faith
Om	Hindu Dharma
Orders of Ministry	Christian Faith
Ordination	Christian Faith
Orthodox	Christian Faith
	Jewish Faith
Archbishop *Oscar Romero	Christian Faith
*Oskar Schindler	Jewish Faith
P	
Pala	Sikh Dharam
Palm Sunday	Christian Faith
Panchatantra	Hindu Dharma
Panj Kakke	Sikh Dharam
Panj Piare	Sikh Dharam
Panj Pyare	Sikh Dharam
Panjab	Sikh Dharam
Panjabi	Sikh Dharam
Panna	Way of the Buddha
Panth	Sikh Dharam
Parables	Christian Faith
Paraclete	Christian Faith
Parami	Way of the Buddha
Paramita	Way o the Buddha
Parev	Jewish Faith
Parinibbana	Way of the Buddha
Parousia	Christian Faith
Parvati	Hindu Dharma
Parveh	Jewish Faith
Passover	Jewish Faith
Patimokkha	Way of the Buddha
*Patrick Duffy	Way of the Buddha
Parinirvana	Way of the Buddha
Passion	Christian Faith
Patases	Sikh Dharam
Patashas	Sikh Dharam
Patna	Sikh Dharam
Patriarch	Christian Faith
	Jewish Faith
Saint *Paul (pbuh)	Christian Faith
(pbuh)	Islam
(pbuh)	Islam
Pentecost	Christian Faith
	Jewish Faith
Pentecostal (or Pentecostalist)	Christian Faith
*Perween Warsi	Islam
Pesach	Jewish Faith
Saint *Peter	Christian Faith
Phylacteries	Jewish Faith
Pikei Avot	Jewish Faith
Pikuakh Nefesh	Jewish Faith



Pirke Avoth	Jewish Faith
Pitake	Way of the Buddha
Pogrom	Jewish Faith
Pooja	Hindu Dharma
Pontiff	Christian Faith
Pope	Christian Faith
Prahalada	Hindu Dharma
Prahlada	Hindu Dharma
Prajna	Hindu Dharma
	Way of the Buddha
Prakrti	Hindu Dharma
Pranayam	Hindu Dharma
Pranayama	Hindu Dharma
Prasad	Hindu Dharma
Prasada	Hindu Dharma
Prashad	Hindu Dharma
Prashada	Hindu Dharma
Pratimoksha	Way of the Buddha
Pravachan	Hindu Dharma
Presbyterian	Christian Faith
Priest	Christian Faith
*Prince Naseem Hamid	Islam
Progressive	Jewish Faith
Promised Land	Jewish Faith
Prophet	Islam
(The) Prophet	Islam
Prophet	Islam
*Muhammad	
Prophets	Islam
Protestant	Christian Faith
Puja	Hindu Dharma
Pulpit	Christian Faith
Punjab	Sikh Dharam
Punjabi	Sikh Dharam
Purana	Hindu Dharam
Purgatory	Christian Faith
Purim	Jewish Faith
Purusa	Hindu Dharma
Q	
Qadar	Islam
Qari	Islam
Qiblah	Islam
Quaker	Christian Faith
Qur'an	Islam
R	
RAA	Islam
Raakhi	Hindu Dharma
Rabbi	Jewish Faith
*Rachel	Jewish Faith
Radhi-Allahu-anhum	Islam
Ragi	Sikh Dharam
*Ragi Omar	Islam
Rahiras	Sikh Dharam
Rahit	Sikh Dharam
Rahit Maryada	Sikh Dharam
Raj Yoga	Hindu Dharma
Raja Yoga	Hindu Dharma
Rajas	Hindu Dharma
Rak'ah	Islam
Rakhi	Hindu Dharma
Raksha Bandhan	Hindu Dharma
Ram	Hindu Dharma
Guru *Ram Das	Sikh Dharam
*Ram Mohan Roy	Hindu Dharma
Rama	Hindu Dharma
Ramadan	Islam
Ramayan	Hindu Dharma
Ramayana	Hindu Dharma
Ramnavami	Hindu Dharma
Ramnavmi	Hindu Dharma
Maharaja *Ranjit-Singh	Sikh Dharam

*Rashi	Jewish Faith
Rasul	Islam
Rasulallah	Islam
Rc Veda	Hindu Dharma
Rabbe	Jewish Faith
Reconciliation (Confession)	Christian Faith
Redemption	Christian Faith
Reformed	Jewish Faith
Reformation	Christian Faith
Rehat Maryada	Sikh Dharam
Religious Society of Friends	Christian Faith
Resurrection	Christian Faith
Rg Veda	Hindu Dharma
*Richard Gere	Way of the Buddha
Rig Veda	Hindu Dharma
Risalah	Islam
Rishi	Hindu Dharma
Risi	Hindu Dharma
Roman Catholic	Christian Faith
Rosh Ha-Shanah	Jewish Faith
Rosh Hashanah	Jewish Faith
*Rose Heilbron	Jewish Faith
*Roy Castle	Christian Faith
Rsl	Hindu Dharma
Rupa (Rupas)	Way of the Buddha
S	
Sa'y	Islam
Sabad	Sikh Dharam
Sabbath	Jewish Faith
Sacrament	Christian Faith
Sadaqah	Islam
Sadaqah al-Fitr	Islam
Saddhu	Hindu Dharma
Sadhan	Hindu Dharma
Sadhana	Hindu Dharma
Sadhsangat	Sikh Dharam
Sadhu	Hindu Dharma
Safa and Marwah	Islam
Sahih al-Bukhari	Islam
Sahih Muslim	Islam
Saivism	Hindu Dharma
Sakti	Hindu Dharma
Sakyamuni	Way of the Buddha
Salah	Islam
Salvation Army	Christian Faith
Salvationist	Christian Faith
Samadhi	Hindu Dharma
	Way of the Buddha
Sama Veda	Hindu Dharma
Samatha	Way of the Buddha
Samjna	Way of the Buddha
Samsara	Hindu Dharma
	Way of the Buddha
Samskara	Hindu Dharma
	Way of the Buddha
Samudaya	Way of the Buddha
*Samuel	Christian Faith
	Jewish Faith
Samaria	Jewish Faith
Samnyasin	Hindu Dharma
Samakar	Hindu Dharma
Samyasin	Hindu Dharma
Sangha	Way of the Buddha
*Sanjeev Bhaskar	Hindu Dharma
*Sankara	Hindu Dharma
Sankhara	Way of the Buddha
Sanna	Way of the Buddha
*Sarah	Jewish Faith
Satori	Way of the Buddha
King *Saul	Jewish Faith
Sanatan Dharma	Hindu Dharma
Sanctification	Christian Faith

Sanctuary	Christian Faith
Sangat	Sikh Dharam
Sannyasa	Hindu Dharma
Sannyasin	Hindu Dharma
Sanskrit	Hindu Dharma
Sansara	Hindu Dharma
Sanskar	Hindu Dharma
Saraswati	Hindu Dharma
Sattva	Hindu Dharma
Sattwa	Hindu Dharma
Sawm	Islam
Seder	Jewish Faith
Seeta	Hindu Dharma
Sefardim	Jewish Faith
Sefer Torah	Jewish Faith
Sephardim	Jewish Faith
Sermon	Christian Faith
Seva	Hindu Dharma
	Sikh Dharam
Sewa	Hindu Dharma
	Sikh Dharam
Shaatnez	Jewish Faith
Shabbat	Jewish Faith
Shabbos	Jewish Faith
Shabad (Shabads)	Sikh Dharam
Shabd	Sikh Dharam
Shahadah	Islam
Shaivism	Hindu Dharma
Shakti	Hindu Dharma
Shakya	Way of the Buddha
Shakyamuni	Way of the Buddha
Shalwar	Sikh Dharam
Shari'ah	Islam
Shalwar	Islam
Shatnez	Jewish Faith
Shavuot	Jewish Faith
Shaytan	Islam
Shekhina	Jewish Faith
Shema	Jewish Faith
Shemot	Jewish Faith
Shi'ah	Islam
Shield of David	Jewish Faith
Shirk	Islam
Shiva	Hindu Dharma
	Jewish Faith
Shivaratri	Hindu Dharma
Shoah	Jewish Faith
Shofar	Jewish Faith
Shraddha	Hindu Dharma
Shri	Hindu Dharma
Shrimati	Hindu Dharma
Shrine	Hindu Dharma
Shruti	Hindu Dharma
Shul	Jewish Faith
Shura	Islam
Siddattha	Way of the Buddha
Siddhartha	Way of the Buddha
*Siddharthat Gautama	Way of the Buddha
Siddhi	Hindu Dharma
Siddur	Jewish Faith
*Sigmund Freud	Christian Faith
	Jewish Faith
Sila	Way of the Buddha
Sikh (Sikhs)	Sikh Dharam
Sikh Dharam	Sikh Dharam
Simchat Torah	Jewish Faith
Sin (Sins)	Christian Faith
Singh	Sikh Dharam
Sirah	Islam
Sis Ganj Sahib	Sikh Dharam
Sita	Hindu Dharma
Siva	Hindu Dharma
Sivaratri	Hindu Dharma
Skandha	Way of the Buddha



Smriti	Hindu Dharma
King *Solomon	Jewish Faith
Sraddha	Hindu Dharma
Sri	Hindu Dharma
*Sri Chand	Sikh Dharam
Srti	Hindu Dharma
Sruti	Hindu Dharma
Star of David	Jewish Faith
Saint *Stephen	Christian Faith
Sthaviravada	Way of the Buddha
Stupa	Way of the Buddha
Subhah	Islam
Suhur	Islam
Sukkah	Jewish Faith
Sukkot	Jewish Faith
*Sulakhni	Sikh Dharam
Sunnah	Islam
Sunni	Islam
Surah	Islam
Sutra (Sutras)	Hindu Dharma
	Way of the Buddha
Sutra Pitaka	Way of the Buddha
Sutta	Hindu Dharma
	Way of the Buddha
Sutta Pitaka	Way of the Buddha
Svami	Hindu Dharma
Svsatika	Hindu Dharma
Swami	Hindu Dharma
Swastika	Hindu Dharma
Synagogue	Jewish Faith
Synoptic	Christian Faith
T	
T'filin	Jewish Faith
Tabernacle	Christian Faith
Tabernacles	Jewish Faith
Tahwandi Sabo	Sikh Dharam
Takbir	Islam
Takht (Takhts)	Sikh Dharam
Tallit	Jewish Faith
Tallith	Jewish Faith
Talmud	Jewish Faith
Tamas	Hindu Dharma
Tanakh	Jewish Faith
Tanha	Way of the Buddha
Tarawih	Islam
Tathagata	Way of the Buddha
Tawaf	Islam
Tawhid	Islam
Tawrah	Islam
Tayammum	Islam
Tefila	Jewish Faith
Tefillah	Jewish Faith
Tefillin	Jewish Faith
Guru *Tegh Behadur	Sikh Dharam
Temple	Jewish Faith
Temple Mount	Jewish Faith
Ten Commandments	Jewish Faith
Tenakh	Jewish Faith
Tephilin	Jewish Faith
Teshuva	Jewish Faith
*Terry Waite	Christian Faith
Theravada	Way of the Buddha
Mother *Theresa of Calcutta	Christian Faith
Dr *Thomas Barnardo	Christian Faith

Rev'd Dr *Th. B. Stephenson	Christian Faith
Dame *Thora Hird	Christian Faith
Thupa	Way of the Buddha
Tikkun Olam	Jewish Faith
Tikun	Jewish Faith
Tilak	Hindu Dharma
Tilaka	Hindu Dharma
Tipitaka	Way of the Buddha
Tiratana	Way of the Buddha
Torah	Jewish Faith
Transmigration	Hindu Dharma
Transubstantiation	Christian Faith
Tree of Wisdom	Way of the Buddha
Treta Yuga	Hindu Dharma
Trimurti	Hindu Dharma
Trinity	Christian Faith
Tripitaka	Way of the Buddha
Triratna	Way of the Buddha
Trishna	Way of the Buddha
Tu B'Shevat	Jewish Faith
Tulku	Way of the Buddha
Turban	Sikh Dharam
(The) Twelve	Christian Faith
Tzedaka	Jewish Faith
Tzitzit	Jewish Faith
Tzitzit	Jewish Faith
U	
Ulama	Islam
Umar	Islam
*Umar ibn ul- Khattab (RAA)	Islam
Umma	Islam
*Ummrah	Islam
Uunction	Christian Faith
United Reformed Church	Christian Faith
Upanayana	Hindu Dharma
Upanisads	Hindu Dharma
Upanishads	Hindu Dharma
Upaya	Way of the Buddha
Upekkha	Way of the Buddha
Upeksha	Way of the Buddha
Uthman	Islam
V	
Vaak	Sikh Dharam
Vaisakhi	Sikh Dharam
Vaisnavism	Hindu Dharma
Vaishnavism	Hindu Dharma
Vaishya	Hindu Dharma
Vaisya	Hindu Dharma
Vajrayana	Way of the Buddha
Vak	Sikh Dharam
Vanaprastha	Hindu Dharma
Vanaprasthi	Hindu Dharma
Vand Chhakna	Sikh Dharam
Vani	Sikh Dharam
Varanasl	Hindu Dharma
Varna (Varnas)	Hindu Dharma
Varnashrama	Hindu Dharma
Varnasrama Dharma	Hindu Dharma
Varsha Pratipada	Hindu Dharma
Vatican	Christian Faith
Veda (Vedas)	Hindu Dharma
Vedana	Way of the Buddha
Vesak	Way of the Buddha

Vihara (Viharas)	Way of the Buddha
Vijnana	Way of the Buddha
Vijay Dashmi	Hindu Dharma
Vijaya Dashami	Hindu Dharma
Vinaya	Way of the Buddha
Vinaya Pitaka	Way of the Buddha
Vinnana	Way of the Buddha
Vipashyana	Way of the Buddha
Vipassana	Way of the Buddha
(The) Virgin Mary	Christian Faith
Viriya	Way of the Buddha
Virya	Way of the Buddha
Vishnu	Hindu Dharma
Visnu	Hindu Dharma
*Vivekananda	Hindu Dharma
Vrat	Hindu Dharma
Vratam	Hindu Dharma
Vrindavan	Hindu Dharma
Vrindavana	Hindu Dharma
W	
Waheguru	Sikh Dharam
Wailing Wall	Jewish Faith
Wajib	Islam
Wesak	Way of the Buddha
Western Wall	Jewish Faith
Whitsun	Christian Faith
Rev'd *William Booth	Christian Faith
*William Tyndale	Christian Faith
*Willam Wilberforce	Christian Faith
Wudu	Islam
Y	
Yad	Jewish Faith
Yad Vashem	Jewish Faith
Yahrzeit	Jewish Faith
Yajur Veda	Hindu Dharma
Yamulkah	Jewish Faith
Yamuna	Hindu Dharma
Yathrib	Islam
Yatra	Hindu Dharma
Sir *Yehudi Menuhin	Jewish Faith
Yeshiva	Jewish Faith
Yiddish	Jewish Faith
Yishuv	Jewish Faith
Rabbi *Yisrael Baal Shem Tov	Jewish Faith
Yoga	Hindu Dharma
Yom Hashoah	Jewish Faith
Yom Kippur	Jewish Faith
Yuga	Hindu Dharma
*Yousuf Islam	Islam
Z	
Zabur	Islam
Zakah	Islam
Zakat-ul-Fitr	Islam
Zamzam	Islam
Zazen	Way of the Buddha
Zen	Way of the Buddha
Zionism	Jewish Faith
Zuhr (Salat-ul- Zuhr)	Islam