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LOCALLY AGREED SYLLABUS FOR RELIGIOUS EDUCATION

2023-2028

RE is a part of the basic curriculum, to be taught alongside the National Curriculum. This Locally Agreed Syllabus details the statutory requirement for all schools in Cambridgeshire as set out in the Education Act 1988 and confirmed by the Education Acts of 1996 and School Standards and Framework Act 1998.



"The ability to understand the faith or belief of individuals and communities, and how these may shape their culture and behaviour, is an invaluable asset for children in modern day Britain.

Explaining religious and non-religious worldviews in an academic way allows young people to engage with the complexities of belief, avoid stereotyping and contribute to an informed debate"

— Why RE Matters -The RE Council website

"Every child and young person who goes to school is entitled to an experience of religious education that is both academically challenging and personally inspiring"

- A Curriculum Framework for Religious Education in England -The Religious Education Council of England

'The study of religious and non-religious worldviews is a core component of a rounded academic education. This has long been recognised as essential in Britain. Indeed, one could argue that it is more important now than ever. Young people today are growing up in a world where there is increasing awareness of the diversity of religious and non-religious worldviews, and they will need to live and work well with people with very different worldviews from themselves. One need only glance at a newspaper to know that it is impossible fully to understand the world without understanding worldviews – both religious and non-religious'.

- The first paragraph of the 2018 Final Report Executive Summary of the Commission on RE (CoRE)



"RE is an important curriculum subject. It is important in its own right, and it also makes a unique contribution to the spiritual, moral, social and cultural development of pupils and supports wider community cohesion"

- Religious Education in English Schools: Non-statutory guidance 2010 UK Gov



Foreword

Message from SACRE chairs:

This syllabus has been written for teaching Religious Education in schools by members of the Locally Agreed Syllabus committee from Cambridgeshire, Peterborough and Rutland SACREs.

The aim is to ensure that our children receive a balanced, open-minded and comprehensive education in RE.

Data from the 2021 Census shows in this country a rise in the number of people who say they are not religious, a decline in Christianity and an increase in some religions. Census 21 provides a mapping tool that shows the distribution by 'religion' and 'no religion'. Hence will provide a starting point for understanding local contexts.

British society is changing, so RE as a subject must reflect the current and future needs of pupils in a world of diverse identities, with multi-religious and multi-secular worldviews, and in matters of justice, such as climate, race and equality.

We hope that teachers, schools, parents and pupils will prepare for that change by adapting to and building on change in their curricula.

Sukaina Manji - Chair Peterborough SACRE

Gurdev Singh - Chair Rutland SACRE

Julia Ewans - Chair Cambridgeshire SACRE

Message from the Locally Agreed Syllabus committee:

Dear Reader,

This syllabus comes at a time when a spotlight is being shone on RE by Ofsted and the RE Council for England and Wales, by academics, schools and teachers. There is deep concern that the subject should continue to meet the high standards expected of state education. The challenges affecting the RE landscape are set out by the Commission on Religious Education (CoRE) 'Religion and Worldviews: The Way Ahead' 2018. The Commission recommends a shift in the way we think about the subject, encapsulated in the term 'worldviews'.

'Worldviews' represents a change in RE. It asks us to consider the subject as non-binary between 'religious' and 'non-religious' and to explore the possibility of applying academic discipline and suggested 'Big Ideas' in framing and shaping the school curriculum.

You will notice that the syllabus references 'worldviews' and includes details that suggest a movement towards that shift in the way we view the subject. For example, elements of Substantive Knowledge, Ways of Knowing and Personal Development will require knowledge of pathways to understanding. (see Ofsted Research Review, May 2021). We commend all the development work done on this subject, but the full picture is not quite available as completed materials.

RE aims to provide a broad and rich curriculum that enables equal access through pedagogical decisions. RE prepares our pupils for the diversity of religious and cultural thought which is present to them locally, nationally and globally.

We expect to see literacy in RE improve and greater uptake in RE courses in our schools across the Authority, leading to national qualifications.

As a committee, we commend this syllabus to you.

June 2023

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Introduction

The teaching of RE is vitally important in a rapidly changing world. However, what could be in the RE syllabus can confuse with many different voices in the debate. In writing this new syllabus, we seek to create a framework that meets the current legal requirements. At the same time, it is flexible enough to allow schools to make the syllabus relevant to the needs of their children, which can grow as the subject develops.

The background to writing this syllabus

The 2018-23 Agreed Syllabus for RE was written during a time of RE change. That change continues.

Data from the 2021 Census shows in this country a rise in the number of people who say they are not religious, a decline in Christianity and an increase in some religions. ([link to census](#))

The Department for Education (DfE) made a review of the National Curriculum for schools in England in 2013. RE was not part of this review despite it being statutory as the Basic Curriculum alongside the National Curriculum subjects. This was because RE curriculum is set by the local authority Standing Advisory Council on Religious Education (SACRE) which is responsible for producing the locally agreed syllabus for RE.

As a result of the DfE review not including RE, the Religious Education Council for England and Wales (REC) concluded that a review of RE was needed for reasons of equity with other subjects. Teachers responsible for RE in schools in England are expected to plan lessons, assess pupil progress, and have their performance held to account, as other teachers do. School leaders expect them to use the same or similar criteria to those deployed in other subjects in the curriculum. In October 2013, the REC published "[A Curriculum Framework for Religious Education in England](#)"ⁱⁱ to support those teachers and schools.

Taking a lead from the REC, the syllabus writers of 2018 adopted a style which was shorter and less prescriptive as to content than in earlier years, giving schools the flexibility to provide more coherent and integrated cross curricular learning experiences to complement discrete subject teaching tailored to the needs of their pupils and community. This revised syllabus follows this style.

In 2018 the Commission on RE (CoRE) made its landmark recommendations in a report entitled '[Religion and Worldviews: The Way Forward](#)'ⁱⁱ.

Out of the CoRE Religion and Worldviews: The Way Forward' came the three year RE Council Worldviews Project. In the spring of 2022 the project produced a [Draft Handbook Religion and Worldviews in the Classroom: developing a Worldviews Approach](#)ⁱⁱⁱ. The aim is to take the idea of a Religion and Worldviews approach, as advocated by the CoRE final report and see what it looks like when applied to a syllabus or curriculum. The handbook has influenced the preparation of this syllabus.

What is a 'world view'?

This syllabus adopts the following definition from [Draft Handbook Religion and Worldviews in the Classroom: developing a Worldviews Approach](#)^{iv}:

'Worldview' describes the way in which a person encounters, interprets, understands and engages with the world.

This definition has been built on the discussions the REC brought out in 2020 [Discussion Papers for The Worldview Project](#)^v.

Discussion Paper 1 says:

'Worldview can refer both to the official teachings, ethical expectations, approved practices, definitions of membership or views on contemporary issues of organised institutions, and to the approach to life of an individual who may or may not identify with an organised group and for whom religious or philosophical traditions may be one of many influences upon them. Individuals and communities may perceive their worldviews as fixed, unchanging and uniquely and propositionally true, or fluid, flexible and changing. They may see them as having nothing in common with other perspectives or as having porous boundaries. (page 6)

In some cases, 'worldview' has been used only of non-religious worldviews, rather than as a term that can be used of both religious and non-religious worldviews. The concern has been that this preserves, rather than softens, a rigid boundary between religion and non-religion'. (page 7)

There was some divergence in the ways the academics who took part in the discussions understood the concept of worldview, but overall, the group inclined towards a broader and more inclusive use of worldview, which:

- *includes both religious and non-religious worldviews, rather than only being used for non-religious worldviews*
- *includes affective, embodied, existential and practical dimensions in addition to cognitive and intellectual dimensions*
- *includes individuals and small communities, not only organised traditions*
- *includes worldviews that are unreflective, unconscious and implicit as well as those that are consciously held, and therefore may be understood through interpreting actions as well as articulations*
- *points towards worldviews being fluid, changing, diverse and plural with open, porous boundaries rather than fixed ones*

'There have been concerns that this dilutes the religious content of the subject, but this is not the intention – it is, rather, to enhance it. This does not mean leaving the concept so open and fluid that 'worldview' could mean almost anything' (page 7)

There has also been some concern that re-orienting to Religion and Worldviews entails adding yet more content to an already crowded curriculum. In the discussions, the academics *'were keen to ensure that taking a worldview approach would not lead to what they described as 'religious tourism' where pupils receive a smattering of superficial knowledge about a range of organised worldviews which may or may not be of interest to them. There is a clear need for an overarching, coherent structure so that pupils can organise their knowledge and build to a deeper, richer understanding of worldviews and how they operate'(page 8)*

Entitlement

1. What pupils should expect from the curriculum

The National Entitlement developed by CoRE is a useful starting point for designing a curriculum. It outlines the nine key areas that pupils be taught:

1. about matters of central importance to the worldviews studied, how these can form coherent accounts for adherents, and how these matters are interpreted in different times, cultures and places
2. about key concepts including 'religion' 'secularity' 'spirituality' and 'worldview,' and that worldviews are complex, diverse and plural
3. the ways in which patterns of belief, expression and belonging may change across and within worldviews, locally, nationally and globally, both historically and in contemporary times
4. the ways in which worldviews develop in interaction with each other, have some shared beliefs and practices as well as differences, and that people may draw upon more than one tradition
5. the role of religious and non-religious ritual and practices, foundational texts, and of the arts, in both the formation and communication of experience, beliefs, values, identities and commitments
6. how worldviews may offer responses to fundamental questions of meaning and purpose raised by human experience, and the different roles that worldviews play in providing people with ways of making sense of their lives
7. the different roles played by worldviews in the lives of individuals and societies, including their influence on moral behaviour and social norms
8. how worldviews have power and influence in societies and cultures, appealing to various sources of authority, including foundational texts
9. the different ways in which religion and worldviews can be understood, interpreted and studied, including through a wide range of academic disciplines and through direct encounter and discussion with individuals and communities who hold these worldviews.

The Draft Handbook expands on and revises these key areas on [pages 18 and 19](#) ^{vi}.

2. What pupils should expect from their teachers

In line with the [DfE Teachers' Standards](#), pupils are entitled to be taught by teachers who:

- i. have a secure knowledge of the relevant curriculum area
- ii. foster and maintain pupils' interest in the subject
- iii. can address misconceptions and misunderstandings and handle controversial issues
- iv. demonstrate a critical understanding of developments in the study of religion and worldviews
- v. promote the value of scholarship

3. Types of knowledge

The [OFSTED 2021 Religious Education Research Review](#)^{vii} outlines three types of knowledge that pupils should make progress in:

substantive knowledge:	<p>knowledge about religious and non-religious traditions</p> <ul style="list-style-type: none"> • core concepts • truth claims • teachings and practices • behaviour and responses of adherents <p>wider concepts such as spirituality and secularity how worldviews work in human life</p>
Ways of knowing	pupils learn 'how to know' about religion and non-religion, incorporating methods from academic disciplines
personal knowledge	<p>Pupils build an awareness of their own presuppositions and values associated with;</p> <ul style="list-style-type: none"> • the religious and non-religious traditions studied • the lived experience of adherents <p>The study of the relationship between religion and worldviews is thus a core element of the substantive content of the subject</p>

It is important that your curriculum reflects these types of knowledge within the teaching of RE to support pupils during their progression and journey through primary and secondary level education. Taking the guide from OFSTED '*it is this RE curriculum that pupils need to know and remember*'. The study of the relationship between religion and worldviews is thus a core element of the substantive content of the subject.



Statutory Guidance

Legal Requirements – The Provision of RE

The primary legislation covering RE from 1944 to 1993 was consolidated by The Education Act (1996) and the School Standards and Framework Act (1998). Circular 1/94 and the subsequent revision of this guidance in 2010 ([Religious Education in English Schools: Non-Statutory Guidance 2010](#)) offered an interpretation of the legislation.

What schools must do

Every state-funded school must offer a curriculum which is balanced and broadly based, and which:

- promotes the spiritual, moral, cultural, mental and physical development of pupils, and
- prepares pupils at the school for the opportunities, responsibilities and experiences of later life and all state schools... must teach religious education... all schools must publish their curriculum by subject and academic year online. [‘The national curriculum in England: Framework document’, September 2013](#)

Teaching

Statutory Requirements for Religious Education in different types of schools

All schools, including special schools, must follow the legal requirement to teach a broad and balanced curriculum, which includes RE. RE is compulsory for all pupils who are registered at a school, including those in a reception class. RE is not compulsory for pupils in a nursery school or nursery class in a primary school.

Academies

Academies must teach RE in accordance with their funding agreements. The type of RE specified in the funding arrangement depends on whether or not the academy has a religious designation. Academies should consider continuity and curriculum progression across the key stages. If they adopt the locally agreed syllabus there is continuity when pupils move schools and local resources are available to support it. Academies with a religious character must provide RE in accordance with the tenets of the particular faith specified in the designation. They may, in addition, provide RE that is in line with a locally agreed syllabus and teach about other faiths if they choose. Free schools are academies in law and have the same requirement to provide RE. ‘An academy has simply to meet the requirements of law’ (ERA 1988, Chapter 40, Section 8:3)

Maintained Schools

Maintained schools are of four types:

- **Community schools** are controlled and run by the LA and must follow the locally agreed syllabus.
- **Foundation and Trust schools** are run by the governing body which employs the staff and sets its own admissions criteria. The land and buildings are usually owned by the governing body or, in Trust schools, a charity. RE must be taught in accordance with a locally agreed syllabus

unless the school has a religious foundation, in which case parents and carers may request RE in accordance with the school's trust deed, or in accordance with the beliefs or denomination specified in the designation of the school.

- **Voluntary Aided (VA)** In these schools RE is to be determined by the governors and in accordance with the provisions of the trust deed relating to the school or, where there is no provision in the trust deed, with the religion or denomination mentioned in the order designating the school as having a religious character. However, where parents prefer their children to receive RE in accordance with the locally agreed syllabus, and they cannot reasonably or conveniently send their children to a school where the syllabus is in use, then the governing body must make arrangements for RE to be provided to the children within the school in accordance with the locally agreed syllabus unless they are satisfied that there are special circumstances which would make it unreasonable to do so.
- **Voluntary Controlled (VC)** or Foundation Church of England schools must teach RE according to the Locally Agreed Syllabus unless parents and carers request RE in accordance with the trust deed or religious designation of the school.

Special Educational Needs and Disability (SEND)

RE is a statutory part of the core curriculum for all pupils, including those with learning difficulties. Pupils with SEND are found in all contexts and all teachers are teachers of SEND. Good quality teaching in RE will tailor the planning of the syllabus carefully to the special needs of all pupils. Pupils with special educational needs will not always meet the same expectations in RE as other pupils and therefore appropriate assessment materials will need to be used, (exemplars are indicated within the support materials). All programmes of study should take account of the targets and recommendations in the pupil's Individual Educational Plan (IEP). A multi-sensory approach can be helpful in planning RE for children with special needs.

For the small number of pupils who may need the provision, material may be selected from those used in earlier or later key stages, to enable individual pupils to progress and demonstrate achievement. Such material should be presented in contexts suitable to the pupil's abilities. In making decisions about adjusting the content of the key stage, teachers should consider the pupil's previous experience as well as the necessity to communicate to subsequent teachers a specific differentiated approach to entitlement.

In Special Schools there is no recommended time allocation for RE, but it should be part of the main curriculum.

Monitoring and accountability

All schools must publish their RE curriculum for each academic year on the school website.

RE must be included in the curriculum for all registered pupils, including all pupils in reception classes and sixth form, but excluding:

- pupils in nursery schools or nursery classes in primary schools.
- any person aged nineteen or above for whom further education is being provided at school; and

any person over compulsory school age who is receiving part-time education.

The right to withdraw from RE

In England, parents and carers have the right to withdraw their children from RE. This right of withdrawal exists for all pupils in all types of school, including schools with and without a religious designation. Parents and carers also have the right to withdraw their child from part of RE and can do so without giving any explanation. Students aged 18 or over have the right to withdraw themselves from RE.

Where a pupil has been withdrawn, the law provides for alternative arrangements to be made for RE of the kind the parent or carer wants their child to receive (Section 71(3) of the School Standards and Framework Act 1998). This RE could be provided at the school in question, or the pupil could be sent to another school where suitable RE is provided if this is reasonably convenient. If neither approach is practicable, outside arrangements can be made to provide the pupil with the kind of RE that the parent or carer wants, and the pupil may be withdrawn from school for a reasonable period of time to allow them to attend this external RE.

You will find more information on the right to withdraw and how to handle an application at <https://www.natre.org.uk/> Guidance: dealing with withdrawal from RE.

Teachers also have the right to withdraw from the teaching of RE. However, this does not apply to teachers who have been specifically employed to teach or lead RE.

Website

Your school must include a statement about RE in your prospectus and on your website. Inclusive RE is essential and parents and carers should be aware of the educational objectives and content of the RE syllabus. There must be a link provided to the syllabus, curriculum and timetable on your schools website.

Your school should give information about the right to withdraw on your school's website.

Aims and purpose

The aims of the syllabus are for pupils:

- to develop religious literacy;
- to acquire and develop knowledge and understanding of Christianity and the other principal religions and world views represented locally, nationally, and globally;
- to develop an understanding of the influence of the beliefs, values and traditions on individuals, communities, societies, and cultures;
- to develop attitudes of respect towards other people who hold views and beliefs different from their own;
- to develop the ability to make reasoned and informed judgements about religious issues, with reference to the principal religions and world views represented locally, nationally, and globally

Religions and worldviews deal with some of the most profound and difficult questions in human life, questions such as:

- What is the purpose of life?
- How should people treat each other?
- How do we explain and cope with death and suffering?

Religions and worldviews approach these issues in complex ways, in ways of life, culture and action, as well as ritual, tradition, story, symbol and belief. RE must take account of this depth and complexity, helping pupils to an understanding appropriate to their age and aptitude.

To do this RE needs to develop pupils' skills:

- to read fluently;
- to enable them to ask questions;
- to discover information, to approach new material with empathy;
- to reflect on their learning. Pupils should not only acquire knowledge but also be able to use their knowledge to understand their world, build community, and develop their personal position.

Throughout the RE curriculum pupils should be encouraged to **explore** religions and worldviews, **engage** with their knowledge, and **reflect** on their learning and their lives.

Religious Literacy

☐ Religious literacy is the knowledge of, and ability to understand, religion, beliefs, practices, spiritual insights and secular world views.

'Moore (2007) defines Religious Literacy as the ability to discern and analyse the fundamental intersections of religion and social/political/cultural life through multiple lenses.'^{viii}

'The ability to understand and engage effectively with religion and religious issues ' in a paper from 2016, the United Kingdom's All-Party Parliamentary Group on Religious Education. [Link Julia](#)

Religious literacy plays an important part of a well rounded education in preparing pupils for life in modern Britain. Its importance is increasing as globalisation and migration have created greater links between societies of different faiths and cultures. Someone who is religiously literate is able to talk with fluency and understanding about religion and belief. It is firmly rooted within educational practice. A crucial aspect of religious literacy is through school RE.

What to teach (statutory)

Each Key Stage builds upon the one before, so by the time pupils reach the end of KS3, they should have had the opportunity to receive a broad, inclusive religious education.

Teachers should consider the religious experience of the pupils in the classroom and the whole school when planning which religions to look at and in which order.

- Christianity will be studied in all Key Stages.
- The choice of which other religions to study in KS1 should be relevant to the experience of the pupils in the class and local demographic. Where Christianity is the only religion present the school will choose the other religions to be studied.
- However, by the end of KS2 all major religions (Christianity, Islam, Judaism, Hinduism, Buddhism, and Sikhism) and a secular world view (humanism) must have been studied.
- In KS3, building on KS2, all major religions and a secular world view must have been studied in greater depth.

It is desirable that all pupils visit a church or other Christian place of worship, and the school should make all efforts to plan visits to religious buildings of other faiths. Visitors from different faiths and world views should be encouraged to visit all schools. When neither visits nor visitors are possible then the use of virtual tours and resources are recommended.

The school timetable -making time for good RE

In the 'Entitlement' column you will find minimum hours for RE. There is no single correct way of making appropriate provision for RE as long as the outcomes are met. Your timetable may set aside lesson/periods for RE, or you may take a flexible approach with a combination of classes, visits or themed days which complement (but not usually replace) the regular programme of timetabled lessons.

Curriculum time for RE must be distinct from the time spent on collective worship or school assembly, even though making links between the collective worship and the purposes and themes of RE would be good practice.

On the next page you will find a table which sets out by Key Stage all content, in the WHAT TO TEACH column is statutory and therefore must be taught.



	What to teach	Approach	Entitlement
EYFS	Early years should follow the EYFS framework. They should begin introducing Christianity and a range of other religions and world views.	Experiential and enquiry approach. Focusing on themselves, those around them and their communities. Introducing different festivals and special places.	Minimum 30hrs in a school year. Teacher-led activities.
KS1	Christianity. Schools should also draw on the background of the pupils to choose one or more other faiths. Christianity and at least two or more of the other major religions and world views that may be reflected in your school community and relevant to the experience of the pupils.	Experiential and enquiry approach. Starting with family, neighbourhood and special times. Concentrating on the similarities of religions. It is suggested the first unit is 'People and the World Around Us' and schools should then continue with an experiential and enquiry approach. Starting with family, neighbourhood, and special times. Concentrating on the similarities of religions	Minimum of 36hrs in a school year. This can be either in weekly lessons or in blocked time each term. Please note activities like a nativity play, assemblies or collective worship do not count in these hours. But a visit to a religious building does.
KS2	Christianity, five other world religions, humanism, and an acknowledgement of other world views.	Experiential and enquiry approach. Moving from the local to the national and international examples of religion. Exploring diversity, similarities, and differences within and between religions, humanism, and other world views. This should be a mixture of studying religions and other world views separately, conjunctively and through thematic approach	Minimum of 45hrs in a school year. This can be either in weekly lessons or in blocked time each term. Please note activities like a nativity play, assemblies or collective worship do not count in these hours. But a visit to a religious building does.
KS3	Christianity and five other world religions, humanism and an acknowledgement of other world views and other religions found in the locality.	Experiential and enquiry approach. With doctrinal and philosophical aspects of religion. This should be a mixture of studying religions and other world views separately, conjunctively and through thematic approach.	Equivalent of 45hrs in a school year. For the best outcomes for all pupils, it is advised that a three-year KS3 is essential.
KS4	Students will follow a course which may lead to a public examination in RE or explore (in specific curriculum time) topic based learning relating to local and international issues paying attention to their religious dimensions. Exploring the connections between RE and other subject areas.	Experiential and enquiry approach. With doctrinal and philosophical aspects of religion. For students not following an exam syllabus then this curriculum should be a mixture of studying religions and other world views separately, conjunctively and through thematic approach.	5% curriculum time. In specific time allocated for RE for all students.
KS5	Some students will follow a course which may lead to a public examination in RE and others will explore a RE specific enrichment project or equivalent (e.g. a religious text, concept or viewpoint) supporting them in their further education.	Examinations, enrichment curriculum time and individual projects including Extended Project Qualifications.	Flexible programs which, whilst avoiding tokenism, may include units of study, day conferences and work integrated with other subjects

Planning your curriculum

There is a direct link with literacy and achievement when RE is planned and taught well through all key stages.

This agreed syllabus does not prescribe what is taught in your school; this is because all school settings and communities are different. Your curriculum should reflect the community your school serves, the different religious and world view back grounds of your pupils and the needs of those pupils.

Progression should be a key element throughout the curriculum with well sequenced units of work that build on previous knowledge and that allow for pupils own personal knowledge to be explored. In primary schools the progression should run from Reception through Key Stage 1 to the end of Key Stage 2. In secondary this should continue through Key Stage 3 to the end of Key Stage 4, preferably ending with an examination qualification in Religious Studies. Well sequenced units should explore key concepts about religion and world views allowing pupils to explore the similarities and differences and thus avoiding misconceptions and stereo typing.

The well sequenced units in the curriculum should reflect the three types of knowledge as defined by Ofsted.

substantive knowledge:	<p>knowledge about religious and non-religious traditions</p> <ul style="list-style-type: none"> • core concepts • truth claims • teachings and practices • behaviour and responses of adherents <p>wider concepts such as spirituality and secularity how worldviews work in human life</p>
ways of knowing	pupils learn 'how to know' about religion and non-religion, incorporating methods from academic disciplines
personal knowledge	<p>pupils build an awareness of their own presuppositions and values</p> <ul style="list-style-type: none"> • the religious and non-religious traditions studied • the lived experience of adherents <p>The study of the relationship between religion and worldviews is thus a core element of the substantive content of the subject</p>

Reception/Early Years

Religious Education (RE) in Early Years should allow exploration of the world and respond to children's natural curiosity about things around them. Teaching RE to 3 – 5 year old pupils requires a multi-sensory approach, providing opportunities for pupils to learn and understand about themselves, others (personal and social development) and the world (knowledge and understanding of the world) and to develop pupils' abilities to express themselves (communication, language and literacy, creative development). Wherever possible, the RE curriculum should match coverage of the Prime Areas in the EYFS. Through knowledge, skills and understanding, pupils should develop positive attitudes towards other people and their right to hold different beliefs. Teaching should enable pupils to begin:

- a. to identify their own uniqueness and that of others;
- b. to appreciate the differences and similarities, they encounter in others;

The use of story is essential to begin to understand what faith and belief means.

Key Stage 1 (KS1)

KS1 should progress directly from what has been taught in early years. Pupils begin to be introduced to the concepts of religion, belief and world views, it is suggested that this is done through studying the different religions separately, along with a mixture of thematic units that begin to allow pupils to make connection between different religions and world views. It is advised that the religions studied are done in chronological order (Judaism, Christianity, Islam, Hinduism with Sikhism followed by Buddhism), so pupils do not encounter misconceptions about events and people in the different religions and world views.

Below are a number of examples of topics or themes that may be covered in KS1 as part of the curriculum. For KS1 three units have been created that can be used in your curriculums.

Here is the link to the KS1 units with in this document.

People around the world (unit available see link above)	
Special Places	Looking at different places that are special for both different religions and world views.
Harvest for all (unit available see link above)	Looking at a Christian Harvest Festival, Sukkot, Diwali, Vasakhi and where our food comes from and who should we thank.
Celebrations of light	Looking at Christmas, Hannukah and Diwali
What happens at Christmas?	Explore the meaning of Christmas
Who is in our community? (unit available see link above)	Beginning to understand and make links with all religions within our community

Key Stage 2 (KS2)

KS2 should progress directly from KS1 and will explore the same concepts but in greater depth. Pupils will begin to follow use philosophical and theological principles and start to use these in their discussions regarding religion and world views. They should also explore the historical starting points for each religion and world view so are then able to put this into context with the 'ways of knowing'. The curriculum should be a mixture of studying religions separately and then as part of thematic units, so pupils then able to compare similarities and differences. It is also important to continue at looking at the religions in a chronological order.

Below are a number of examples of topics or themes that may be covered in KS2 as part of the curriculum. For KS2 three units have been created that can be used in your curriculums. **Here is the link to the KS2 units with in this document.**

Who is Jesus? Origins of Christianity	Understand who Jesus was and what he means to Christians
Why is light so important to different faiths?	
People of faith- amazing people of faith (unit available see link above)	Looking at different people of faith and how this effects their lives – from both a religious and world view background.
How should we treat each other? (unit available see link above)	Looking at charity, volunteering, and giving and how this goes across all faiths and world views
Journeys (pilgrimage) – Haj, Buddhism, Christianity	
Christmas today is it really about Jesus?	
What does (insert faith) believe?	
How was the world created? (unit available see link above)	Comparing the creation stories of Christianity, Hinduism and the Scientific theory

Key Stage 3 (KS3)

KS3 should cover years 7-9 and be a mixture of studying specific religions, world view and thematic topics. It is expected that KS3 builds on the progression made at the end of year 6 in KS2. Pupils should be using philosophical and theological principles to make judgements about how belief influences practice and shapes the world. Ethical questions are expected to be challenging with pupils giving greater justification in their answers, and greater depth in vocabulary in all answers.

The curriculum should have the ambition to push and challenge pupils to prepare for GCSE and A levels. Key stage 3 should show greater scholarship from KS2, pushing the 'ways of knowing' in greater depth and begin to look at the difference in religion and world views in increasing depth. Opportunities must be given for pupils to investigate further the difference between religion and world views.

Below are a number of examples of topics or themes that may be covered in KS3 as part of the curriculum.

Introduction to Religion and belief	Bringing together what has been covered at Primary and to explore key ideas of religion and belief and world views
How do we care for our world?	This will consider: stewardship of the world, what different religions believe about this, involving creation stories
What does religion and belief look like in Peterborough?	Explore the historic background to religion in Peterborough and how this has changed and why
What is a world view?	Exploring the concept of world views
Inspirational people	Looking at how faith and belief inspire/inspire people's lives
Social Justice across our world	Exploring different social justice topics across our world and linking them to religious and non-religious views. i.e. the concerns over the Wighur people in China or looking into the past at slavery
Belief through spirituality and art	Looking at religion and belief through different art forms and why this plays apart in spirituality
God verse Science	Exploring how Science and religion can exist together or have opposing opinions
Relationships and families	Exploring marriage, divorce and family life and traditions from the perspective of different religions and beliefs

<p>What is RE and how do we study it? Introduction to religion and worldviews.</p>	<p>Bringing together what has been covered at primary, introduce secondary level study of religion and worldviews. Explore key ideas of religion and belief and world views. Introduction to study disciplines: theology, social science and philosophy. Concepts: atheism, agnosticism, Humanism, worldview</p>
<p>What does religion and belief look like in Peterborough?</p>	<p>Explore the historic background to religion in Peterborough and how this has changed and why. Study religious places of worship and attendance. A social science approach. Opportunity for visits to school or to the places of worship.</p>
<p>What does religion and belief look like in Cambridge?</p>	<p>Explore the historic background to religion in Cambridge and how this has changed and why. Study religious places of worship and attendance. A social science approach. Opportunity for visits to school or to the places of worship</p>
<p>Which believers can we look to for inspiration?</p>	<p>An exploration of a range of people who have done amazing things for their faith. EG:</p> <ul style="list-style-type: none"> • Malala Yousafzai • Corrie Ten Boom • Desmond Tutu • Ani Pachen • Founders, Trussell Trust (Carol and Paddy Henderson) • Oscar Romero • Stormzy • Brother Andrew • Joni Eareckson Tada
<p>How did we get here?</p>	<p>Exploring a range of interpretations of scriptural creation stories and how these can be compatible or contradictory with scientific ideas. A theological approach.</p>
<p>Does God exist?</p>	<p>Exploring the arguments for and against the existence of God. A philosophical approach Case studies of visions / miracles other examples of special revelation.</p>
<p>How to believers express their faith in art?</p>	<p>Looking at religion and belief through different art forms and why this plays apart in spirituality.</p>

	<p>Opportunity to use art in classroom; also for visits to places of worship or galleries.</p> <ul style="list-style-type: none"> • NATRE Spirited Arts Competition • What did Jesus look like? How is he portrayed in artwork?
Is Britain a Christian country?	<p>A study of the development of the Christian Church (including the importance of sources of authority).</p> <p>Exploration of the impact of having an 'established church' and use of the most recent census data for religious belief. A social sciences approach</p>
The sanctity of life or Is human life sacred and or special?	<p>Considering topics such as life after death, abortion, euthanasia, capital punishment</p>
How do we care for our world?	<p>What different religions believe about care for the world, using scripture analysis to study and interpret creation stories. A theological and ethical approach.</p> <p>Discover the range of activities believers do to care for the world and show stewardship.</p> <p>Climate change campaigns: Christian Aid, Green Muslims, Hindu Climate action, ecosikh.org etc.</p>
Looking for God and reason – the existence of God and revelation	<p>Exploring the arguments for and against the existence of God. A philosophical approach</p> <p>Case studies of visions / miracles other examples of special revelation.</p>
Religion and the Media	<p>Explore how religion is portrayed, reported and used in different types of media</p>
Prejudice and discrimination	<p>Exploring different social justice topics across our world and linking them to religious and non-religious views. i.e. the concerns over the Uighur people in China or looking into the past at slavery</p>
How do we care for our world?	<p>What different religions believe about care for the world, using scripture analysis to study and interpret creation stories. A theological and ethical approach.</p> <p>Discover the range of activities believers do to care for the world and show stewardship.</p>

	Climate change campaigns: Christian Aid, Green Muslims, Hindu Climate action, ecosikh.org etc.
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Key Stage 4 (KS4)

As a core subject in all schools the pupils are entitled to core hours dedicated to RE to meet statutory requirements (as per the 1998 Education Act). All pupils are entitled to a qualification, and it is advised that the time spent on RE should be used to obtain a GCSE or similar qualification. If a qualification is not being offered then the curriculum should offer a mixture of studying a variety of different religions and world views through well planned and balanced units of work.

Religion in the media	All these topics can be studied as part of a core RE programme for Key Stage 4 and all will look at different religious and world views for each topic.
Evil and suffering	
New religious movements	
Life after death	
Crime and punishment	
Views on euthanasia and abortion	
Is war Justified?	
Human Rights	
Extremism	

Assessment

Progression Targets (statutory)

There are two progression targets in RE; good and outstanding RE will achieve a close relationship and a balance between these targets over a unit of work.

PT1 – Knowledge and understanding of religion and worldviews

Enquiring into, investigating and understanding religions and beliefs. This includes thinking about and interpreting religious beliefs, teachings, sources, practices, ways of life, and ways of expressing meaning with reference to the specific beliefs and religions studied.

PT2 – Responding to religion and worldviews

Questioning, exploring, reflecting upon and interpreting human experience in the light of religions and beliefs studied. This includes communicating reflections, responses and evaluations about questions of identity, belonging, diversity, meaning, purpose, truth, values, and commitments making increasingly insightful links to the specific religions studied.

End of Year 1 statements – Progress Target (PT)

PT1 – Knowledge and understanding of religion and worldviews	PT2 – Responding to religion and worldviews
Be familiar with key words and vocabulary related to Christianity and may be at least one other religion and worldviews	Begin to talk about different beliefs and practices using the correct vocabulary
Encounter a variety of religious and moral stories from Christianity, one other religion and worldviews.	Begin to suggest meanings behind religious and moral stories.
Show how individuals and faith communities celebrate life events.	Ask or respond to questions about how individuals and faith communities live.
Begin to name the different beliefs and practices of Christianity, at least one other religion.	Express their own ideas about belief and practices creatively.

End of Year 2 statements

PT1 – Knowledge and understanding of religion and worldviews	PT2 – Responding to religion and worldviews
Name the different beliefs and practices of Christianity and at least one other religion and begin to look for similarities between religions.	Talk about and find meanings behind different beliefs and practices.
Retell some of the religious and moral stories from the bible and at least one other religious text or special books.	Suggest meanings of some religious and moral stories.

Begin to understand what it looks like to be a person of faith.	Ask and respond to questions about what individuals and faith communities do.
Pupils begin to use key words and vocabulary related to Christianity and at least one other religion.	Express their own ideas, opinions and talk about their work creatively using a range of different medium.

End of year 3 statements

PT1 – Knowledge and understanding of religion and worldviews	PT2 – Responding to religion and worldviews
Recall the different beliefs and practices of the religions studied at KS1 and at least one new religion or worldview	Suggest and consider the impact of different beliefs and practices.
Recount some religious and moral stories from at least three different sources of authority	Suggest meanings of some religious and moral stories and suggest how these relate to right and wrong.
Begin to understand that diversity exists within and between religions and worldviews	Ask and respond to questions about how individuals and faith communities live and why.
Use key words and vocabulary related all religions studied so far.	Use a range of different media to express creatively ideas, thoughts, and opinions. Begin to explain ideas and justify opinions.

End of year 4 statements

PT1 – Knowledge and understanding of religion and worldviews	PT2 – Responding to religion and worldviews
Recall in detail and use the correct vocabulary in regard to the different beliefs and practices of different religions.	Respond to meanings behind different beliefs and practices using the correct vocabulary
Begin to compare the similarities of at least three different religious texts or stories.	Respond to the meanings of some religious and moral stories and expresses how these relate (directly) to right and wrong.
Begin to understand the diversity of belief in different religions, nationally and globally.	Express an informed view on the impact of diversity of faith and belief in our world
Begin to compare different responses to ethical questions looking from the perspective of different religions and worldviews	Begin to articulate and communicate connections between their own ideas and others.

End of year 5 statements

PT1 – Knowledge and understanding of religion and worldviews	PT2 – Responding to religion and worldviews
Begin to make connections between the different beliefs and practices of religions and worldviews studied so far.	Begin to reflect and respond thoughtfully to the significance of meaning behind different beliefs and practices. Using the correct vocabulary.
Begin to compare stories, beliefs and practices from a variety of religions and worldviews making reference to similarities and differences.	Begin to respond thoughtfully to a range of stories, beliefs, and practices. Provide reasons for what they mean to different faith communities.

Understand and begin to evaluate the diversity of belief in different religions, nationally and globally. Begin to recognise that those who have non-religious worldview follow a moral code	Express an informed view on the impact of diversity of faith and belief in our world Relate this to own lives. .
Articulate simple responses to ethical questions from the range of different religions and world views studied so far.	Discuss and begin to apply own and others' ideas about ethical questions and to express own ideas clearly in response.

End of year 6 statements

PT1 - Learning about religion and belief	PT2 – Responding to religion and worldviews
Make connections between different beliefs and practices of all religions and worldviews studied.	Reflect and respectfully respond to the significance of meaning behind different beliefs and practices.
Make links and compare stories, beliefs and practices from different religions and worldviews including similarities and differences.	Respond respectfully to a range of writings, stories, beliefs and practices. Provide justified reasons for similarities and differences.
Understand and evaluate the diversity of belief in different religions, nationally and globally. Recognise that those who have non-religious worldview follow a moral code	Express an informed and considered view on the impact of diversity of faith and belief in our world. Relate this to own lives and others.
Articulate detailed responses to ethical questions from the range of different religions and world views studied so far.	Discuss and apply their own and others' ideas about ethical questions and to express arguments in a structured response.

In religious education, just as in other subjects of the curriculum, it is important to let pupils know how they are doing and what they must do next to make progress. As well as acquiring *knowledge* and *skills*, it is a key part of religious education that pupils' *positive attitudes to study* should be encouraged and praised. The core of this agreed syllabus is for all pupils to be able to **explore** religions, **engage** with their knowledge, and **reflect** on their learning and their lives. So, it is important for both teachers and pupils to recognise that:

- assessment is most effective when it leaves pupils clear about their attainment, their progress and their strengths and weaknesses. The giving of personalised, oral and written feedback is an important part of this.;
- the most effective RE teachers use the evidence from assessment to focus teaching more closely on the individual needs of pupils and the development of the enquiry;
- pupils' chances of achieving well in RE are improved when teachers set clear, focused objectives for lessons and learning outcomes for tasks;
- good quality RE comes from lessons that are stimulating and enjoyable for both the pupils and teacher;
- not every piece of work needs to be assessed;
- pieces of work suitable for assessment come in many different forms; and
- formative assessment can be just as valuable as summative.

How to use this assessment document in Key Stage 1 and 2

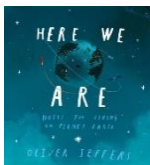


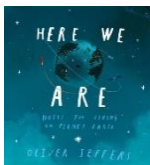


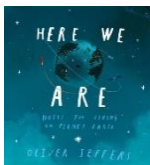


As the 2023- 28 RE agreed syllabus does not prescribe what schools should teach and same approach has been adopted for assessment. Each Key Stage builds upon the one before, so that by the time pupils reach the end of KS3, they should have had the opportunity to receive a broad, inclusive religious education. Teachers should consider the religious experience of the pupils in the classroom and the whole school when planning which religions to look at and in which order and the assessment tool has been devised to be flexible enough to support this.

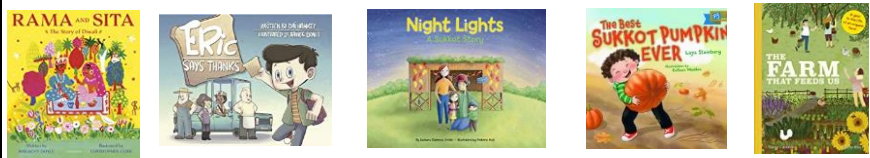
The progression targets, PT1 and PT2 for KS1 and KS2 are generic and allows for different forms of assessment to take place across the RE curriculum and reflects the pupils' experiences in RE. The progression targets offers criteria for assessment for each year group and should inform all assessment in RE. Assessment for each pupil should be made against the parameters that have set for the unit or topic being taught. The statements support the progression and attainment and the key expectations for pupils in a particular year group. Reference should be made to the year appropriate progression targets for each unit of work in a schools curriculum. It is not expected that every target is meet in one unit but over an academic year all targets have been addressed. Examples of this can be seen in the units or work that have been provided below. Over a year it is expected that three units are assessed using summative assessment methods, though these can be in a variety of genres but must reflect the progress targets, PT1 and PT2.


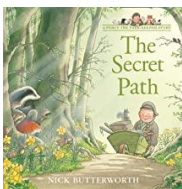
To stay in line with current best educational practice we suggest that three categories of attainment are needed. Different schools use different terms for these categories along the lines of:

- 'emerging ,expected, exceeding',
- 'working towards', 'working at' or working beyond', to achieve 'mastery'.


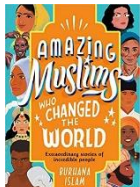

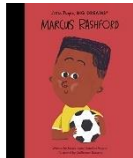
Units of work for KS1

Year 1							
Autumn 1 Topic	People and the world around us						
Learning objective	begin to introduce what our world looks like and the different people that belong in this world.						
Substantive knowledge: What children must know	<ul style="list-style-type: none"> • There are lots of different people in our world and in our class. • People have lots of different faiths and beliefs. 						
Key Vocabulary	world, faith, belief, Sikh, Jewish, Muslim, Christian, Humanist, Hindu, Buddhist, Universe, Earth,						
Key texts	<table border="0" style="width: 100%;"> <tr> <td style="width: 33%;">Here we are Oliver Jeffers</td> <td style="width: 33%;">Hats of Faith Medeia Cohen</td> <td style="width: 33%;">Not like the Others Jana Broecker</td> </tr> <tr> <td style="text-align: center;"></td> <td style="text-align: center;"></td> <td style="text-align: center;"></td> </tr> </table>	Here we are Oliver Jeffers	Hats of Faith Medeia Cohen	Not like the Others Jana Broecker			
Here we are Oliver Jeffers	Hats of Faith Medeia Cohen	Not like the Others Jana Broecker					
							
Suggested activities and key questions	<ul style="list-style-type: none"> • Ask the children about where they live and come from. • Begin to Read the book 'Here we are' by Oliver Jeffers to the class (the rest of the book will be looked at in the next lesson) Discuss what different aspects of the book and what our world looks like. (this may take more than one lesson) • Pupils ideas on where the world comes from • Using the book 'Hats of Faith – Medeia Cohen to reinforce the idea that there are a lot of different people in our world and begin to introduce different faiths and beliefs. • Use the questions on the 'Hats of faith website • What questions about the world do the children have? • How should we treat each other? 						
Assessment	No summative assessment in this unit but formative assessment should be used.						
Y1 End points Highlighted are the end points this unit	<p>PT1 – Knowledge and understanding of religion and worldviews</p> <p>Be familiar with key words and vocabulary related to Christianity and may be at least one other religion and worldviews</p> <p>Encounter a variety of religious and moral stories from Christianity, one other religion and worldviews.</p> <p>Show how individuals and faith communities celebrate life events.</p> <p>Begin to name the different beliefs and practices of Christianity, at least one other religion.</p> <p>PT2 – Responding to religion and worldviews</p> <p>Begin to talk about different beliefs and practices using the correct vocabulary</p> <p>Begin to suggest meanings behind religious and moral stories.</p> <p>Ask or respond to questions about how individuals and faith communities live.</p> <p>Express their own ideas about belief and practices creatively.</p>						
Useful links and trips/visitors	https://hatsofffaith.com/?fbclid=IwAR2q3NjiPFpZvy1co-se3qOabqLHsSM-eHehyqfoWdoLh1OanyQDUMC5CTU,						


Year [please insert year and term taught in the RE curriculum]	
Topic	Who celebrates Harvest, harvest for all?
Learning objective	To begin to understand what Harvest means to people of different faiths.
Substantive knowledge: What children must know	<ul style="list-style-type: none"> To know Harvest is a time when people reflect and on and appreciate the food they eat and some people give thanks. To know Harvest is celebrated in different ways by different faiths.
Key Vocabulary	Harvest, Sukkot, Diwali, giving, food cycle
Key texts	<p>Rama and Sita Eric Says Thanks – Dai Hankey Judaism -Book – Story of Sukkot The Best ever Sukkot Pumpkin None religious view – Read ‘The Farm that feeds us – Nancy Castaldo</p> 
Suggested activities and key questions	<ul style="list-style-type: none"> (Church visit for Harvest usually) Why do we give to others? Look at each of the books and discuss what they mean Food cycle – where does our food come from Link with dinner ladies and school cooks
Assessment	Thank you letters for the food to who they want.
Y2 End points Highlighted are the end points this unit	<p>PT1 – Knowledge and understanding of religion and worldviews Name the different beliefs and practices of Christianity and at least one other religion and begin to look for similarities between religions. Retell some of the religious and moral stories from the bible and at least one other religious text or special books. Begin to understand what it looks like to be a person of faith. Pupils begin to use key words and vocabulary related to Christianity and at least one other religion.</p> <p>PT2 – Responding to religion and worldviews Talk about and find meanings behind different beliefs and practices. Suggest meanings of some religious and moral stories. Ask and respond to questions about what individuals and faith communities do. Express their own ideas, opinions and talk about their work creatively using a range of different medium.</p>
Useful links and trips/visitors	<p>Jumpin' Jerusalem! Sukkot Video for Kids - YouTube Eric Says Thanks by Dai Hankey - Bing video KS1 Religious Education - England - BBC Bitesize</p>

Year [please insert year and term taught in the RE curriculum]	
Topic	Who is in our community?
Learning objective	To begin to understand who lives in our community
Substantive knowledge: What children must know	<ul style="list-style-type: none"> • There are different people who live in our community • What makes our community special • What are the special places in our community
Key Vocabulary	Community, places, difference
Key texts	Percy Parkkeeper (why is his shed special) Peter Rabbit (Why is his burrow special?) On Sudden Hill (Why is It special to them) <div style="display: flex; justify-content: space-around; align-items: center;">   </div>
Suggested activities and key questions	<ul style="list-style-type: none"> • Discuss where the children live and what it is like • Discuss what is special about their communities and any special buildings there may be • Look at what a community is • Decide what is a good community • When does the community come together
Assessment	What's your special place? Why? <ul style="list-style-type: none"> • Going outside and thinking about special places • Could you bring a picture of your special place? • Link to all religions from the year and their special places Link to special places like a football stadium, cemetery, woods,
Y1 End points Highlighted are the end points this unit	PT1 – Knowledge and understanding of religion and worldviews
	Be familiar with key words and vocabulary related to Christianity and may be at least one other religion and worldviews
	Encounter a variety of religious and moral stories from Christianity, one other religion and worldviews.
	Show how individuals and faith communities celebrate life events.
	Begin to name the different beliefs and practices of Christianity, at least one other religion.
	PT2 – Responding to religion and worldviews
	Begin to talk about different beliefs and practices using the correct vocabulary
	Begin to suggest meanings behind religious and moral stories.
	Ask or respond to questions about how individuals and faith communities live.
Express their own ideas about belief and practices creatively.	
Useful links and trips/visitors	Walk around the town Visit religious sites – church war, memorial, cemetery

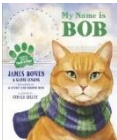
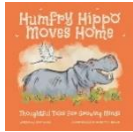
Units of work for KS2

Year [please insert year and term taught in the RE curriculum]	
Topic	People of Faith
Learning objective	To begin to understand why 'belief is important to some people'
Substantive knowledge: What children must know	Faith, belief,
Key Vocabulary	<ul style="list-style-type: none"> Some people have a faith. Some people have a belief. Faith is a trust in something or someone and is often spiritual. Belief can be non-religious and is a trust in someone of something.
Key texts	Malal's Magic Pencil - Malala Yousaf, Amazing Muslims who Changed the World - Burhana Islam, Geta and the Giants – Zoe Tucker, Marcus Rashford – Little people Big Dreams series <div style="display: flex; justify-content: space-around; align-items: center; margin-top: 10px;">     </div>
Suggested activities and key questions	Look at famous people and their faiths; <ul style="list-style-type: none"> Greta Thunberg - explore her faith briefly (humanism). Explore her belief in the environment. Which belief does she show more outwardly to the world? What motivates her life? Martin Luther King – explore his religious belief (Christian). Explore his beliefs for race equality. Malala Yousafzai -explore her religious belief (Islam). What are her wider world beliefs (Education for girls and women's rights)? Kadeena Cox – explore her faith (Christianity). How had her belief helped her overcome adversity? Marcus Rashford - what is his faith (mother's Christian faith)? Explore his belief around child poverty, food poverty and literacy. Extended subject knowledge: https://www.christiancentury.org/article/notes-global-church/marcus-rashford-keeping-christianity-british-limelight (Share paragraph 3&4 with children- Primarily 4th paragraph).
Assessment	Film a presentation like 'Kid President' (YouTube)– film it and present in assembly. Example (not linking with our people of focus). How To Change The World (a work in progress) Kid President – YouTube 3 Big Questions
Y1 End points	PT1 - Learning about religion and belief Recall in detail and use the correct vocabulary in regard to the different beliefs and practices of different religions.


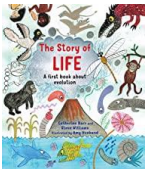
Highlighted are the end points this unit	Begin to compare the similarities of at least three different religious texts or stories.
	Begin to understand the diversity of belief in different religions, nationally and globally.
	Begin to compare different responses to ethical questions looking from the perspective of different religions and worldviews
	PT2 - Learning from religion and belief
	Respond to meanings behind different beliefs and practices using the correct vocabulary
	Respond to the meanings of some religious and moral stories and expresses how these relate (directly) to right and wrong.
	Express an informed view on the impact of diversity of faith and belief in our world
Begin to articulate and communicate connections between their own ideas and others.	
Useful links and trips/visitors	The Story of Martin Luther King Jr. by Kid President - YouTube Kadeena Cox Twitter stimulus: https://twitter.com/kad_c/status/1308365013636263936?lang=en-GB

Year [please insert year and term taught in the RE curriculum]	
Topic	People of Faith
Learning objective	To begin to understand why 'belief is important to some people'
Substantive knowledge: What children must know	Faith, belief,
Key Vocabulary	<ul style="list-style-type: none"> Some people have a faith. Some people have a belief. Faith is a trust in something or someone and is often spiritual. Belief can be non-religious and is a trust in someone of something.
Key texts	Malal's Magic Pencil - Malala Yousaf, Amazing Muslims who Changed the World - Burhana Islam, Geta and the Giants – Zoe Tucker, Marcus Rashford – Little people Big Dreams series 
Suggested activities and key questions	Look at famous people and their faiths; <ul style="list-style-type: none"> Greta Thunberg - explore her faith briefly (humanism). Explore her belief in the environment. Which belief does she show more outwardly to the world? What motivates her life? Martin Luther King – explore his religious belief (Christian). Explore his beliefs for race equality.

	<ul style="list-style-type: none"> • Malala Yousafzai -explore her religious belief (Islam). What are her wider world beliefs (Education for girls and women’s rights)? • Kadeena Cox – explore her faith (Christianity). How had her belief helped her overcome adversity? • Marcus Rashford - what is his faith (mother’s Christian faith)? Explore his belief around child poverty, food poverty and literacy. Extended subject knowledge: https://www.christiancentury.org/article/notes-global-church/marcus-rashford-keeping-christianity-british-limelight (Share paragraph 3&4 with children- Primarily 4th paragraph).
Assessment	<p>Film a presentation like ‘Kid President’ (YouTube)– film it and present in assembly.</p> <p>Example (not linking with our people of focus). How To Change The World (a work in progress) Kid President – YouTube</p> <p>3 Big Questions</p>
Y1 End points Highlighted are the end points this unit	<p>PT1 - Learning about religion and belief</p> <p>Recall in detail and use the correct vocabulary in regard to the different beliefs and practices of different religions.</p> <p>Begin to compare the similarities of at least three different religious texts or stories.</p> <p>Begin to understand the diversity of belief in different religions, nationally and globally.</p> <p>Begin to compare different responses to ethical questions looking from the perspective of different religions and worldviews</p> <p>PT2 - Learning from religion and belief</p> <p>Respond to meanings behind different beliefs and practices using the correct vocabulary</p> <p>Respond to the meanings of some religious and moral stories and expresses how these relate (directly) to right and wrong.</p> <p>Express an informed view on the impact of diversity of faith and belief in our world</p> <p>Begin to articulate and communicate connections between their own ideas and others.</p>
Useful links and trips/visitors	<p>The Story of Martin Luther King Jr. by Kid President - YouTube</p> <p>Kadeena Cox Twitter stimulus: https://twitter.com/kad_c/status/1308365013636263936?lang=en-GB</p>

Year [please insert year and term taught in the RE curriculum]	
Topic	How should we treat each other?
Learning objective	To begin to understand and compare ideas of how we should treat and look after the people around us.
Substantive knowledge: What children must know	<ul style="list-style-type: none"> The ten commandments come from the Torah People who believe in Humanism have a golden rule 'Treat other people as you'd want to be treated in their situation' Other religions have rules about how we should treat each other.
Key Vocabulary	Commandment, caring, justice, interpretation
Key texts	My name is Bob -James Bowen Humfry Hippo Moves Home Steve Hurd – proceeds go to a school in Uganda  
Suggested activities and key questions	<ul style="list-style-type: none"> Look at the Ten Commandments (making sure pupils understand they come from the Torah and Bible). Take from the bible AND modern, child friendly versions, but reference they come from the Tora. The Tora has many commandments, but the bible has reduced to 10. Are they all relevant now? (considering adultery, the number of children in a teacher's class who will be affected. These were written for a different time and age). Rules are open for interpretation e.g. 'Thou shall not commit adultery' could open a debate about if this is still relevant in modern culture. What do modern families now look like? (Approach with sensitivity) You may also consider running this lesson over 2 sessions. Consider the Golden rule of Humanism Use the book 'My Name is Bob' and consider the issues the book covers and connect with the ten commandments and the golden rule. Use the book Humfy Hippo and discuss the conundrums he faces. Morally right/ wrong. Can they link this to what they know about different religions and their own beliefs?
Assessment	
Y1 End points Highlighted are the end points this unit	PT1 – Knowledge and understanding of religion and worldviews Recall in detail and use the correct vocabulary in regard to the different beliefs and practices of different religions. Begin to compare the similarities of at least three different religious texts or stories. Begin to understand the diversity of belief in different religions, nationally and globally.

	Begin to compare different responses to ethical questions looking from the perspective of different religions and worldviews
	PT2 – Responding to religion and worldviews
	Respond to meanings behind different beliefs and practices using the correct vocabulary
	Respond to the meanings of some religious and moral stories and expresses how these relate (directly) to right and wrong.
	Express an informed view on the impact of diversity of faith and belief in our world
	Begin to articulate and communicate connections between their own ideas and others.
Useful links and trips/visitors	

Year	
Topic	Creation – How was the world created?
Learning objective	To understand different perspectives on creation.
Substantive knowledge: What children must know	Make links with different creation stories Understand different versions of how the world was created Express views on how the world was created
Key Vocabulary	Creation, Big Bang Theory, evolution, Darwin, Genesis
Key texts	It Started with a Big Bang: The Origin of Earth, You and Everything Else by Floor Bal and Sebastiaan Van Doninck The Story of Life: A First Book about Evolution by Catherine Barr , Steve Williams , et a Children’s bible – Genesis  
Suggested activities and key questions	<ul style="list-style-type: none"> Put some historical context as to how old the world is, and different periods of the world history Ask the children how they think the world was created Look at three different creation stories/theories Hinduism Hindu creation story - Bing video Humanism/science based Christianity <ul style="list-style-type: none"> Look at how they may be similar and how they are different
Assessment	Which is the best belief and why? Are they similar? Persuasive Argument and present it to class. Why their creation story is the correct one. Voting system. Secret Ballot!
Yr End points Highlighted are the end points this unit	<p>PT1 - Learning about religion and belief</p> <p>Recall in detail and use the correct vocabulary in regard to the different beliefs and practices of different religions.</p> <p>Begin to compare the similarities of at least three different religious texts or stories.</p> <p>Begin to understand the diversity of belief in different religions, nationally and globally.</p> <p>Begin to compare different responses to ethical questions looking from the perspective of different religions and worldviews</p> <p>PT2 - Learning from religion and belief</p> <p>Respond to meanings behind different beliefs and practices using the correct vocabulary</p> <p>Respond to the meanings of some religious and moral stories and expresses how these relate (directly) to right and wrong.</p>

	Express an informed view on the impact of diversity of faith and belief in our world
	Begin to articulate and communicate connections between their own ideas and others.
Useful links and trips/visitors	

Progression documents

The documents below give details for each of the six major religions and Humanism, they outline areas that can be covered for each of the religions and Humanism that could be studied from Key Stage 1 through to Key Stage 3. There will not be time in any curriculum to cover all aspects of any religion or belief, so key concepts should be identified, that are followed through the curriculum from Early Years to the end of KS2.

Buddhism Key Stage 1

Key vocabulary

Buddha, teacher, Buddhist Centre/Temple, meaningful objects, monks and nuns, rebirth, happiness, suffering, compassion, kindness, meditation

Deity and Key figure	Place of Worship	Holy book	Buddhist way of life
<p>There is no deity</p> <p>An ordinary person who became 'awakened' (Buddha)</p>	<p>Building where Buddhists meet</p> <p>Symbols and artefacts found in Buddhist Centres</p> <p>People with a special role (monks, nuns, teachers)</p>	<p>Stories from the life of the Buddha which show his concern to find an answer to the problem of suffering</p> <p>Stories Buddha told.</p>	<p>Buddhists believe in:</p> <ul style="list-style-type: none"> • importance of compassion; • respect for all living things and the intention not to harm them; • importance of being generous, kind, truthful, helpful and patient; and • importance of reflection and meditation, developing inner peace.

Buddhism Key Stage 2

Key vocabulary

Buddha, teacher, Buddhist Centre/Temple, meaningful objects, monks and nuns, rebirth, happiness, suffering, compassion, kindness, meditation, Enlightenment, delusions, Buddha, Dharma and Sangha ('Three Precious Jewels'), ordained and lay, Temple, offerings, Jataka Tales, impermanence, vows, moral discipline, contentment, samsara, nirvana, symbols, pilgrimage

Deity and Key figure	Place of Worship	Holy book	Buddhist way of life
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<p>Buddha means 'one who is fully awake to the truth' or Enlightened</p> <p>Through his own efforts, the Buddha overcame greed, hatred and ignorance</p>	<p>Temple Buddhist Community (sangha) - made up of lay people and ordained</p> <p>Features of Buddhist Centres including temples, shrines, artefacts and offerings</p> <p>Works of sacred art (thankas), mandalas and images of the Buddha (rupas) - standing, sitting and lying down, with a third eye showing he is enlightened</p>	<p>Stories told about and by the Buddha, Jataka Tales</p> <p>Buddha taught that possessions can't give us lasting happiness; in the end they break, grow old or let us down, making us unhappy</p>	<p>Symbols – lotus flower, prayer wheel</p> <p>Buddhists follow the noble eight-fold path and try to show the qualities of the Buddha in their own lives</p> <p>Buddhists aspire to fearlessness, contentment, kindness, meditation</p> <p>Four Noble Truths:</p> <ul style="list-style-type: none"> • Being greedy and wanting things can't make you happy; • You can be content without having everything you want; • You have to learn this through practice; and • Peace of mind comes when you are content with having just enough – not too much, not too little. <p>Samsara - continual cycle of birth and death</p> <p>Key festivals:</p> <ul style="list-style-type: none"> • Wesak - Buddha's birthday • Dharma Day <p>Sacred place of pilgrimage Bodhi tree at Bodh Gaya where the Buddha became enlightened</p>
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Buddhism Key Stage 3

Key vocabulary

Buddha, teacher, Buddhist Centre/Temple, meaningful objects, monks and nuns, rebirth, happiness, suffering, compassion, kindness, meditation, Enlightenment, delusions, Buddha, Dharma and Sangha ('Three Precious Jewels'), ordained and lay, Temple, offerings, Jataka Tales, impermanence, vows, moral discipline, contentment, samsara, nirvana, symbols, pilgrimage, renunciation, Bodhisattvas, Bodhichitta, Vinaya, Sutras (or Suttas), meditation, mantra, retreat, refuge, mindfulness, emptiness, Pratimoksha vows, stupa, lineage (of teachers), Mahayana, Theravada

Deity and Key figure	Place of Worship	Holy book	Buddhist way of life
<p>His Enlightenment - Prince Siddhartha Gautama gave up everything in search of the way to end suffering</p> <p>Buddhas - previous Buddhas, Bodhisattvas in the Mahayana tradition</p>	<p>Lifestyle of Buddhist monks and nuns (bhikkhu) - living by the Ten Moral Precepts</p> <p>Vinaya - rules of monastic life</p> <p>Stupa – visual representation of Buddha's pure mind</p>	<p>Different collections of scripture for different traditions (suttas) - Agganna Sutta</p> <p>Buddhist canons:</p> <ul style="list-style-type: none"> Pali canon used by Theravada Buddhists is the Tripitaka (three baskets) Pitaka (this is a Sanskrit word) canon used by Mahayana Buddhists 	<p>Types and purpose of meditation:</p> <ul style="list-style-type: none"> chanting mantra recitation offerings of flowers, incense and light retreats - opportunity for people to live with Buddhists for a few days and to withdraw from distractions <p>Key Beliefs:</p> <ul style="list-style-type: none"> Wisdom and insight arise through the practice of Mindfulness Nirvana - state of Enlightenment and 'blowing out' of the fires of greed, hatred and ignorance <p>The Three Signs of Being:</p> <ul style="list-style-type: none"> Anicca (impermanence) Dukkha (life involves suffering) Anatta (the notion of the soul is an illusion). <p>Taking refuge in the Three Jewels - Buddha,</p>

			<p>the Dharma and the Sangha</p> <p>Living by the Five Moral Precepts (Buddhist Code of Ethics) - abstain from:</p> <ul style="list-style-type: none"> • harming living things • stealing • sexual misconduct • lying • intoxication <p>Buddhist responses to social, moral and ethical issues:</p> <ul style="list-style-type: none"> • peace movements and • the work of important contemporary figures such as Dalai Lama.
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Christianity Key Stage 1

Key vocabulary

Advent, Baptism, Bible, Christ, Christmas, Church, Creation, Disciple, Easter, Faith, God, Harvest, Holy, Hymn, Jesus, Prayer, Priest, Vicar, Worship.

Church	Jesus	Bible	Christian Life
<p>Visit a local church (more than once) become familiar with the main features of the building: find out what happens there and why (worship, baptisms, weddings) and what children do (choir, Sunday school, holiday clubs etc.)</p> <p>Explore stories connected with the church (e.g. its dedication, stained glass window showing Bible stories). If your local</p>	<p>Know that Jesus was an historical person, a 1st century Jew. Know that he is important to Christians who try to follow his teaching and example. Know that stories about him can be found in the Bible.</p> <p>Know some stories about Jesus and some stories he told. (e.g. baptism of Jesus, children brought to Jesus, calling the disciples, feeding 5000,</p>	<p>Know that the Bible is a special book for Christians because of its message about God and Jesus.</p> <p>Know that it comes in two parts (Testaments) and that one part is also special to Jews.</p> <p>Hear some stories from the Bible (Creation, Moses, David and Goliath, Daniel in the lion's den, Jonah)</p>	<p>Explore practice you would expect to find in a Christian family (going to church, reading the Bible, prayer, grace before meals)</p> <p>Explore special times for Christians (welcoming new babies – including baptism)</p> <p>Festivals – at the appropriate times, find out how the Christians celebrate the festivals of Harvest, Christmas, and Easter</p>

<p>church uses different coloured furnishings for different Church seasons spread your visits over the year.</p> <p>Meet the people who go to the church and who lead church services (especially the vicar or minister) and find out what they do</p>	<p>lost sheep, lost son, Good Samaritan)</p> <p>Know the stories about Jesus connected with Christmas and Easter and the importance of these for Christians.</p>	<p>Find out when Christians read the Bible in church and at home. Know that reading the Bible can help Christians think about their behaviour e.g. being thankful, saying sorry, forgiveness</p>	<p>Explore some stories about Christians e.g. historical figures such as Mary Jones or well-known current figures from Christians in Sport.</p>
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Christianity Key Stage 2 Lower

Key vocabulary

Advent, Baptism, Bible, Christ, Christmas, Church, Creation, Disciple, Easter, Faith, God, Gospel, Harvest, Holy, Hymn, Jesus, Lent, New Testament, Old Testament, Parables, Pentecost, Prayer, Priest, Prophet, Ten Commandments, Vicar, Worship.

Church	Jesus	Bible	Christian Life
<p>Know the cycle of the Christian year, the meanings of the major festivals and how they are celebrated including the use of symbolic colours and special hymns.</p> <p>Know the significance of the BC/AD dating system, while understanding that this is not applicable to all faiths or in all contexts.</p> <p>Know that there is variety in Christianity by visiting at least two different churches and explore / compare their different structures and discover how these can reflect distinct practices and beliefs (e.g. font or baptismal tank).</p>	<p>Know an outline of the ministry of Jesus, with some significant events (use mainly synoptic gospels). Explore how he related to the marginalised of society (women, children, the sick)</p> <p>Know major aspects of teachings of Jesus; the “Two Great Commandments”, some parables and sayings, Kingdom of God</p>	<p>Know that the Bible is a ‘library’ of books. Know it contain different ‘genres’ – and explore some examples of poetry e.g. (Psalm 23), proverbs, laws (e.g. the Ten Commandments), letters as well as stories. Understand that the different books all teach something about God and His relationship with humankind.</p> <p>Know that there are four gospels giving ‘good news’ about Jesus.</p> <p>Know how to find a reference in a Bible using chapters and verses.</p>	<p>Hear stories of people who have tried to follow Jesus (e.g. St Francis, local saints). If possible, engage with Christians from your locality who will answer questions about their faith and life.</p> <p>Festivals – at the appropriate times, find out how the Christians celebrate some festivals such as Harvest, Remembrance Sunday, Advent, Christmas, Lent, Easter, Ascension Day Pentecost.</p> <p>Investigate why and how people pray. Hear and talk about some famous prayers.</p> <p>Find out about Christian weddings in a church and compare with other weddings known to your pupils</p>

Have an opportunity to talk with believers from the different churches.			
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Christianity Key Stage 2 Upper

Key vocabulary

Advent, Ascension, Baptism, Bible, Christ, Christmas, Church, Creation, Disciple, Easter, Faith, God, Gospel, Grace, Harvest, Holy, Holy Communion, Holy Spirit, Hymn, Incarnation, Jesus, Lent, Lord's Prayer, Lord's Supper, Mass, Miracle, Myth, New Testament, Old Testament, Parables, Pentecost, Prayer, Priest, Prophet, Psalm, Resurrection, Saint, Salvation, Sin, Soul, Ten Commandments, Trinity, Vicar, Worship.

Church	Jesus	Bible	Christian Life
<p>Find out about how the Holy Communion / Eucharist / Mass / Lord's Supper is celebrated in church and why it is important to many Christians.</p> <p>Explore the origin and meaning of the Lord's Prayer and how it is used in worship today.</p> <p>Read / listen to / sing some favourite Christian hymns and songs to discover what they tell us about Christian beliefs.</p> <p>Find out about some of the different ministries in the Church e.g. bishop, priest, elder, organist, teacher, cleaner etc.</p> <p>Explore Christian life and practice in another country (for Cambs, this will be the link Diocese of Vellore in the Church of South India)</p>	<p>Discover the two Biblical narratives of the birth of Jesus, the different messages / theology that they convey and how they are now seen as one story (e.g. in a nativity play).</p> <p>Read some of Jesus' miracle stories and find out what is a miracle. Ask why these miracle stories are important.</p> <p>Explore stories told during Christmas, Holy Week, Easter, Ascension and Pentecost. Understand how these relate to Christians' beliefs about God, Jesus Christ and the Holy Spirit (Trinity)</p> <p>Explore how Jesus is portrayed in art from different ages and cultures and how this can send a message about different beliefs relating to him.</p>	<p>Investigate the Biblical Creation stories alongside scientific theories about the origins of the universe. Understand how the Biblical stories are written in a different, and ancient, genre yet can still be seen as conveying truths for today.</p> <p>Explore how the belief in God the creator influences Christian views on environment and climate justice. Explore New Testament teachings on living a Christian life e.g. "The Fruits of the Spirit" in Galatians 5 and I Corinthians 13 on love and consider their relevance for today's world.</p> <p>Understand that the Bible is the most translated book in the world and discover the work of the Bible Society or other mission groups.</p>	<p>Explore Jesus' teaching as a foundation for Christian living:</p> <ul style="list-style-type: none"> • Personal life – baptism, confirmation etc. • Making moral decisions and lifestyle choices • Public life – individuals and churches active in charities e.g. Christian Aid,, foodbanks, Fair Trade • The ministry of chaplains in hospitals and prisons • Beliefs about death and life after death and how these may affect Christian living (exploring the message of Christian funerals) <p>Explore what Christians mean by/experience as the Holy Spirit in their lives.</p>

Christianity Key Stage 3

Key vocabulary

Advent, Apocalyptic, Ascension, Atonement, Baptism, Bible, Christ, Christmas, Church, Creation, Disciple, Easter, Ecumenical Council, Epiphany, Epistle, Eucharist, Faith, God, Gospel, Grace, Harvest, Holy, Holy Communion, Holy Spirit, Hymn, Incarnation, Jesus, Lent, Liturgy, Lord's Prayer, Lord's Supper, Mass, Miracle, Myth, New Testament, Old Testament, Parables, Pentecost, Prayer, Priest, Prophet, Psalm, Reconciliation, Redemption, Repentance, Resurrection, Sacrament, Saint, Salvation, Sin, Soul, Ten Commandments, Trinity, Vicar, Worship.

Church	Jesus	Bible	Christian Life
<p>Understand that there are a range of Christian Churches from those with a global presence (e.g. Roman Catholic) to individual congregations. Discover which Churches can be found within an agreed radius of your school and how they describe their differences (which may be in terms of belief or history). Understand that most Churches work together through local ecumenical councils (Churches Together in England) and the World Council of Churches.</p> <p>Consider examples of how Christians and Churches can act in difficult situations to challenge society e.g. conscientious objectors in WW1, apartheid in South Africa.</p>	<p>The Trinity: how Christians tried to describe one God known in three ways. Symbols and art depicting the Trinity. Ask whether God can actually be depicted in this way, or fully understood by us. Understand how the term "incarnation" helps to explain the nature of Jesus. Explore what Christians believe to be the role of the Holy Spirit in the world today.</p> <p>Explore how, through his actions and his teachings, Jesus demonstrated what God is like.</p> <p>Explore how Jesus' teachings have influenced others beyond the Christian tradition e.g. in government, human rights, ending of slavery</p>	<p>Know a broad outline of Old Testament history including Exodus and exile and understand that for Christians this is the first part of a salvation story which leads up to the death and resurrection of Jesus in the New Testament.</p> <p>Explore some Biblical analogies, symbols or metaphors which are used to try to explain who God is.</p> <p>Investigate the stories of some of the Old Testament Prophets Including prophets who challenged kings – Nathan, Elijah – and those who wanted social justice e.g. Amos. Ask if their message still has relevance for today and whether they have (or should have) successors in the modern world.</p>	<p>Explore how Christians feel they have a responsibility as God's stewards of the earth, and what this means in practical terms.</p> <p>Explore how Christians come to terms with the belief that God is loving and all-powerful, and yet there is suffering throughout the world.</p> <p>Explore different Christian understandings about life after death under God's rule (e.g. the soul; resurrection or re-creation; everlasting life, renewed heaven and earth) through Biblical teaching, different Christian and Churches depictions in art and music. These can be linked to apocalyptic texts which strongly influence the beliefs and behaviour of some Christians today.</p>

Hinduism Key Stage 1

Key vocabulary

Aum or Om, Brahman, Diwali, Ganesh, Gods and goddesses, Hindu, Hinduism, Mandir, Offering, Pray, Rama, Shiva, Shrine, Sita, Vishnu, Worship

Places of worship

Deities and scriptures

Dharma

Living a Hindu life

<p>Discover how Hindus worship (puja) in their homes at home shrines, and about the different items and rituals which are normally used in puja (at least one murti or statue, bell, diva lamp, incense, water container with spoon, red kum kum powder, offerings of food and flowers). Find out about arti, and the giving back of the food to the worshipper as prasad (blessed food).</p> <p>Hear a story about the deity represented by the murti(s).</p> <p>Understand that shrines can be set up at significant places (e.g. in a shop, or under a tree regarded as sacred) and that Hindus also visit mandirs (temples) for puja.</p>	<p>Explore stories of favourite Hindu deities which are the focus of major festivals, e.g. the Rama and Sita story, from the Ramayana epic, at Divali and how these festivals are celebrated. Explore themes in these key stories, such as the triumph of good over evil and the examples given of moral duty, loyalty and devotion.</p>	<p>Explore how the idea of ahimsa (non-violence) also means that most Hindus are vegetarian, out of respect for all forms of life.</p> <p>Discover some popular Indian recipes and the important Hindu custom of hospitality.</p>	<p>If possible, have an opportunity to talk with Hindu believers.</p> <p>Explore some stories about Hindu families, e.g. going to a wedding, or the family festival of Raksha Bandan - its meaning and customs.</p>
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Hinduism Key Stage 2

Key vocabulary

Aum or Om, Brahman, Diwali, Ganesh, Gods and goddesses, Hindu, Hinduism, Mandir, Offering, Pray, Rama, Shiva, Shrine, Sita, Vishnu, Worship

Places of worship	Deities and scriptures	Dharma	Living a Hindu life
<p>If possible visit a Hindu mandir / temple and see photographs of other mandirs in India and elsewhere. Know the main features of a mandir, including one or more sacred areas dedicated to particular deities.</p>	<p>Understand how most Hindus believe in the Supreme Spirit Brahman who is unlimited, all-knowing and the source of all life and that the different deities represented in the murtis, reflect different aspects of God.</p>	<p>Explore the idea of karma (the law of cause and effect) and how this influences the way Hindus live their lives. See how this relates to reincarnation and the belief that the soul is eternal, so that when the body perishes the soul assumes a new body and experiences</p>	<p>If possible, have an opportunity to talk with Hindu believers.</p> <p>Explore the Hindu way of welcoming babies, e.g.</p> <ul style="list-style-type: none"> Jatakarma is performed to welcome the child into the family, by putting some honey

<p>Understand that it is not compulsory for Hindus to worship at a mandir, although many choose to do so, especially at festival times. Explore how there are particular times at the day when puja or arti may be offered, but that mandirs are usually open for most of the day for individual devotion. Find out what worshippers do when they enter the mandir (include removal of shoes, ringing bell, circumambulating the shrine, making an offering, singing bhajans and the Arti ceremony ending with the blessings and sharing of prashad.</p> <p>Discover how a mandir also acts as a community centre.</p>	<p>(The murtis usually represent individual deities. They are a focus for worship and are visual representations of God. Ultimately Hindus worship The One but prefer to do this through 'istadevas' - their own chosen names and forms of God, represented as icons or images with distinctive names and forms, e.g. Krishna or Sarasvati).</p> <p>Explore the symbolism of selected murtis and the stories associated with them; (e.g. Ganesha, Brahma, Vishnu, Shiva, Parvati, Durga, Sarasvati, Rama, Krishna) and what these tell about the nature of God.</p>	<p>the fruits of actions in its previous life.</p> <p>Understand that it is possible for the soul to break free of this cycle and return to a state of bliss in a liberation known as moksha.</p>	<p>in the child's mouth and whispering the name of God in the child's ear.</p> <ul style="list-style-type: none"> • The child naming ceremony (Namakarana) and how names are chosen • Head shaving is connected to the removal of impurities.
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Hinduism Key Stage 3

Key vocabulary

Atman, Aum or Om, Brahman, Deity, Dharma, Diwali, Festival, Ganesh, Gods and goddesses, Hindu, Hinduism, Initiation, Karma, Liberation, Mandir, Monotheism, Murti, Offering, Pilgrimage, Polytheism, Pray, Puja, Rama, Rangoli, Sacred, Samsara, Samskara, Shiva, Shrine, Sita, Trimurti, Vishnu, Worship

Places of worship	Deities and scriptures	Dharma	Living a Hindu life
<p>Explore key Hindu shrines and holy places which are centres of pilgrimage, e.g. Varnasi, sites on the Ganga, Ayodhya and/or the Kumbha Mela.</p> <p>Investigate the reasons devotees go on pilgrimage, e.g. self-purification, penance, thankfulness, moksha,</p>	<p>Explore how Hinduism is diverse, takes many forms and cannot be traced back to any single individual or teacher, although many Hindus may choose to follow the example and teaching of a particular guru.</p> <p>Explore the basic principles of Hindu belief</p>	<p>Explore the four Vedic ashramas or ideal stages of life through which people pass: (designed originally only for high caste men)</p> <ul style="list-style-type: none"> • Brahmacharya – the student stage, gaining knowledge of the Vedas. • Grihastha – the householder, earning a living, 	<p>If possible, have an opportunity to talk with Hindu believers.</p> <p>Explore the Five Great Duties (Panch Mahayajna) and the effect they have on daily living:</p> <ul style="list-style-type: none"> • Brahmayajna – prayer and study

<p>and the actions which are of importance to them, e.g. abstinence, devotion, darshan.</p> <p>Understand how a journey can be both spiritual and physical.</p>	<p>and practice which are based on the scriptural teachings of the Vedas (especially on the Upanisads)</p> <p>Look at the various ways of understanding Brahman, both in abstract ways (nirguna) and as God (saguna).</p> <p>Explore the sacred syllable "Om" or "Aum" which represents Brahman, and how it is used daily in Hindu life.</p>	<p>raising a family, managing the home.</p> <ul style="list-style-type: none"> • Vanaprastha – the time to retire and hand over responsibilities, to live a simpler life and practice detachment from worldliness • Samnyasa - renouncer stage, freeing oneself from all attachments and relationships to prepare for the ultimate objective of obtaining moksha. 	<ul style="list-style-type: none"> • Dev Yajna – the protection of the environment • Pitri Yajna – the offering of respect to parents and elders, including departed mentors • Atithi Yajna – hospitality and service to learned people and visitors • Bhoot Yajna – doing good to all living beings, not just the poor or sick humans, but also to animals who are believed to have a soul in the same way humans do.
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Humanism Key Stage 1

Key vocabulary

Celebrant, Happy Human, Humanism, Humanist, Science, The Golden Rule.

Knowledge and belief	Meaning and purpose (happiness)	Celebrations and ceremonies	Humanist ethics
<p>Q: Why humanists believe human beings are special?</p> <p>What human beings share with other animals and what makes us unique</p> <p>Our ability to question and reason, to empathise with other humans and animals, and our creativity</p> <p>How human beings have improved and can further improve our quality of life and our understanding of the world, including human achievements in science,</p>	<p>Q: How can we be happy?</p> <p>The Happy Human as a symbol of Humanism</p> <p>Happiness as a worthwhile aim; the importance of relationships, exploration, and achieving goals</p> <p>Many ways of finding happiness; there is no one recipe for happiness</p> <p>One way to be happy is to make other people happy (Robert Ingersoll)</p>	<p>Q: What are the special ways Humanists celebrate in their lives?</p> <p>Valuing and celebrating human life by marking key moments in people's lives such as births, weddings and deaths</p> <p>Humanist naming ceremonies: celebrating the arrival of a new baby; promises of love and support from family and friends</p> <p>The importance of human relationships; the need for love and support from other people in our lives;</p>	<p>Q: Why do Humanists think we should be good to each other?</p> <p>Reasons to be good to each other; promoting happiness and avoiding doing harm</p> <p>Thinking about the consequences of our actions</p> <p>The Golden Rule</p> <p>Taking care of other living creatures and the natural world</p>

medicine, art, and society		including the need to offer support as well as accepting it No special Humanist festivals but many humanists celebrate traditional festivals such as Christmas as a time to recognise the importance of family, friendship and kindness	
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Humanism Key Stage 2

Key vocabulary

Agnosticism, Atheism, Celebrant, Compassion, Curiosity, Dignity, Empathy, Evidence, Evolution, Flourishing, Happy Human, Human rights, Humanism, Humanist, Humanity, Natural selection, Reason, Respect, Responsibility, Science, The Big Bang, The Golden Rule.

Knowledge and belief (Atheism and agnosticism)	Meaning and purpose (happiness)	Celebrations and ceremonies	Humanist ethics
<p>Q: How do Humanists decide what to believe?</p> <p>The material world as the only one we can know exists</p> <p>Rejection of sacred texts and divine authority; mistrust of faith and revelation</p> <p>Science as the best method to understand the universe; evidence for the universe being billions of years old; evidence that all life on earth, including humans, evolved from a common ancestor</p> <p>Humanist responses to claims of pseudoscience: astrology, mediums, alternative medicine, etc.</p> <p>Willingness to adapt or change beliefs when faced with new evidence</p>	<p>Q: What are Humanists' views on happiness?</p> <p>Happiness as a worthwhile goal; living a flourishing and fulfilling life;</p> <p>Diverse ways of finding happiness; respecting different people's ways of finding happiness as long as they cause no harm to others</p> <p>The absence of the need for religion or the belief in a god or gods to be happy</p> <p>The absence of any belief in an afterlife means 'the time to be happy is now', while we are alive</p> <p>Human beings' responsibility for their own destiny</p>	<p>Q: What do humanist celebrations tell us about the things humanists value?</p> <p>Celebrating human life; marking key moments in people's lives such as births, weddings, and deaths</p> <p>The importance of human relationships</p> <p>The need for love and support from other people in our lives (particularly given the absence of belief in a god or gods); the need to offer support as well as accept it</p> <p>Humanist weddings: celebrating when two people, of any sex, agree to spend the rest of their lives together; making a wedding personal and meaningful to the couple</p>	<p>Q: What do humanists value in life?</p> <p>Humanity, the human spirit and human attributes, including our ability to question and reason</p> <p>Human creativity and achievement: intellectual, technological and artistic</p> <p>The natural world and other living things; the environment in which we all live</p> <p>Human relationships and companionship; our ability to empathise with other humans and animals</p> <p>Our shared human moral values: kindness, compassion, fairness, justice, honesty</p> <p>Our ability to improve our quality of life and make the world a better place for everyone</p>

Key Stage 2 cont/d.

Knowledge and belief (Atheism and agnosticism)	Meaning and purpose (happiness)	Celebrations and ceremonies	Humanist ethics
<p>Q: Why don't Humanists believe in a god or gods?</p>			<p>Q: How do humanists believe we can lead a morally good life?</p>

<p>Atheism: the absence of belief in a god or gods</p> <p>Agnosticism: the belief that we can't know whether a god or gods exist or not</p> <p>Absence of convincing evidence for a god or gods</p> <p>Consequences of atheism/agnosticism for how humanists live</p> <p>Humanism as a positive philosophy; living good and happy lives without the need for a god or gods</p>			<p>The rejection of sacred texts, divine rules, or unquestionable authorities to follow; accepting individual responsibility for our actions</p> <p>The importance of reason, empathy, compassion, and respect for the dignity of all persons</p> <p>Following the Golden Rule as a naturally evolved ethical principle, present in many cultures</p> <p>Reward and punishment as insufficient motivations to do good; thinking about the consequences of our actions on others and what would happen if everyone acted the same way</p> <p>Valuing general moral principles while considering the particular situation, the need for flexibility and the opportunity to question rule</p>
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Humanism Key Stage 3

Key vocabulary

Agnosticism, Altruism, Atheism, Celebrant, Compassion, Critical thinking, Curiosity, Dignity, Empathy, Empirical, Eudaimonia, Evidence, Evolution, Flourishing, Happy Human, Human rights, Humanism, Humanist, Humanity, Materialism, Mortality, Natural selection, Naturalism, Pastoral support, Rationalism, Reason, Relativism, Respect, Responsibility, Scepticism, Science, Secularism, The Big Bang, The Golden Rule, The Good Life, The problem of evil.

Knowledge and belief (Atheism and agnosticism)	Meaning and purpose (happiness)	Celebrations and ceremonies	Humanist values and ethics
<p>Q: What do humanists believe about the claims of religion? Q: How does the absence of belief in a god affect the way humanists live their lives?</p> <p>The absence of convincing evidence for a god or gods; alternative explanations of suggested evidence (Occam's razor); the burden of proof (Bertrand Russell's teapot)</p> <p>Responses to religious arguments for the existence of a god; the problem of evil (Epicurus)</p> <p>Attitudes towards claims about miracles and revelation; the absence of evidence for the power of prayer; preference for action over prayer</p> <p>Humanist views on the origins of religion, and on why religion is so important to many people</p> <p>Consequences of atheism/agnosticism for how humanists live</p>	<p>Q: How do humanists find meaning in a purposeless universe?</p> <p>The absence of any discernible 'ultimate' or external meaning to life or the universe</p> <p>The experience of living life in a purposeless universe; giving meaning to our own lives</p> <p>Our responsibility for our own destiny; making the most of the one life we know we have</p> <p>Elements and varieties of 'the Good Life': the importance of relationships, connections, exploration, contributing to human knowledge, achieving our goals, and acting to benefit humankind</p> <p>Personal development and living a flourishing and fulfilling life: the whole person</p> <p>Optimism about human potential</p>	<p>Q: How do humanists understand and approach the challenge of death?</p> <p>Death as the end of personal existence; the absence of evidence for an afterlife; responses to religious arguments; reasons why people want to believe in an afterlife</p> <p>Reasons not to believe in an afterlife: the absence of identity in dreamless sleep, the importance of the physical brain to our personality (the effect of brain damage on a person)</p> <p>Attitudes towards death and mortality; avoiding overwhelming fear of death (Epicurus' arguments)</p> <p>Valuing human life and making the most of it: 'For the one life we have'</p> <p>Something of us survives our death: genes, ideas, actions, and works; living in the others' memories</p>	<p>Q: How do humanists find value in their lives?</p> <p>Recognising that we are part of something bigger than ourselves: humanity and the natural world</p> <p>Human relationships and companionship; our ability to empathise with other humans and animals</p> <p>Our shared human moral values: kindness, compassion, fairness, justice, honesty</p> <p>Human creativity and achievement: intellectual, technological, and creative/artistic</p> <p>The humanist attitude in art (e.g. Renaissance artists' painting of personalities as opposed to undifferentiated human worshippers) and literature (George Eliot, Thomas Hardy, Philip Pullman)</p> <p>Valuing sensory pleasures; contrast with some religious attitudes</p>

Positive Humanism: more than just not believing in a god		Humanist funerals as a celebration of a life and an occasion for those still living	
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Key Stage 3 cont/d

Knowledge and belief (Atheism and agnosticism)	Meaning and purpose (happiness)	Celebrations and ceremonies	Humanist values and ethics
<p>Q: How do humanists decide what is true? Rationalism: basing beliefs on reason and evidence, not on religious belief or emotional responses</p> <p>Scepticism: applying critical thinking to judge whether something is true; subjecting ideas to logical and empirical challenge</p> <p>Rejection of superstition and pseudoscience; the scientific revolution and the historical tension between science and religion: the god of the gaps (Copernicus, Galileo)</p> <p>The scientific method: hypotheses, predictions, experiments, conclusions, and further testing (Karl Popper); relying on evidence</p> <p>Recognition of the limits of science and the imperfect knowledge it provides; accepting uncertainty as an unavoidable feature of life; being ready to adapt/change beliefs when new evidence emerges</p> <p>Non-scientific questions: science can inform but</p>			<p>Q: Where does morality come from? Q: How do humanists work out what is good?</p> <p>The rejection of sacred texts, divine rules, or unquestionable authorities</p> <p>Morality as a naturally evolved, human construct (Peter Singer); morality as a project or journey</p> <p>Improving human welfare in this life as the aim of morality (rather than any divine purpose)</p> <p>Following the Golden Rule as a naturally evolved ethical principle, present in many cultures</p> <p>Obligations to contribute to the common good; the balance between individual autonomy and social responsibility; tolerance of different ways of living</p> <p>Respecting people as persons; human rights (UN Declaration of Human Rights, UN Declaration on the Rights of the Child)</p>

not answer questions of meaning and value			
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Islam Key Stage 1

Key vocabulary

Allah, Islam, Mosque, Muslim, Prophet, Quran.

Mosque	Prophet Muhammad (pbuh)	Holy Qur'an	Muslim life
<p>Visit a local mosque (more than once) become familiar with the main features of the building: Dome, Minaret, prayer room, washing area for prayers.</p> <p>Find out what happens in the mosque (prayers, lectures, weddings, funerals, reading the Qur'an) and what children do.</p> <p>Explore stories connected with the mosque (name, when was it built)</p> <p>Meet the people who go to the mosque.</p>	<p>Know that Muhammad is a Prophet in Islam. He is the final messenger from Allah. He is important to Muslims who try to follow his teaching and example. Know that the Qur'an was sent to him as a guide for the people.</p> <p>Explore what life was like for Prophet Muhammad as a child (he was an orphan also had a wet nurse as was the custom at the time.)</p> <p>Know some stories about Prophet Muhammad and how the society was before he announced his Prophethood.</p>	<p>Know that the Qur'an is a special book for Muslims.</p> <p>Know that it has 114 chapters.</p> <p>Hear some stories from the Qur'an. A chapter is named after Lady Mary, Qur'an tells Muslims what to do and is therefore a guide for them.</p> <p>Qur'an was sent to Prophet Muhammad as a guide to humanity.</p>	<p>Explore likely feature of a Muslim family (Mosque, Qur'an, daily prayers)</p> <p>Special times for Muslims (e.g. welcoming new babies)</p> <p>Festival – getting ready for Ramadhan and Eid ul Fitr. What can you give up?</p> <p>Explore some stories about Muslims e.g. going for Hajj</p>

Islam Key Stage 2

Key vocabulary

Allah, Hajj, Islam, Mihrab, Mosque, Muslim, Prophet, Qiblah, Quran, Salaa, Sawm, Shahada.

Mosque	Prophet Muhammad (pbuh)	Holy Qur'an	Muslim life
<p>Look at the Muslim calendar how is it different?</p> <p>Know the main features of a mosque and understand the use of it. What is their significance? (mihrab, Qiblah, mimbar, any patterns or calligraphy in the mosque.</p> <p>Understand the significance of Makkah, also the place for pilgrimage, the place where Prophet was born and also the direction towards which Muslims face when praying.</p> <p>Know that there is diversity in Islam by visiting at least two different mosques and explore different practice and beliefs behind them.</p> <p>Have an opportunity to question believers.</p>	<p>Learn about the life of Prophet Muhammad. Muslims try to follow his example in everything they do. Link to the Shahada – declaration of faith: Muslims express-Oneness of God and the Prophethood of Muhammad.</p> <p>Know major aspects of teachings of Prophet Muhammad; kindness, compassion, truthful, showing humanity and honesty.</p> <p>Link stories- Prophet & the woman who used to throw rubbish.</p> <p>Prophet and how he was given the title of the 'truthful'.</p> <p>Consider and discuss how Prophet is a role model for Muslims.</p> <p>Discuss the birthdate of the Prophet- MiladunNabi. What do Muslims do in celebration?</p>	<p>Know that the Qur'an is a 'divine' book. It was revealed to the Prophet on the Night of Power.</p> <p>Know that it is written in Arabic. Most Muslims have to learn in order to read it in its original text.</p> <p>Know how to find a reference in a Qur'an.</p> <p>Listen to a Qur'an verse or chapter in Arabic. Find its meaning.</p> <p>Understand why Muslims show respect for the Qur'an and its significance as a guide today in their lives.</p>	<p>Know the Five Pillars (Sunni) and the Ten Obligatory Islamic acts (Shia) of Worship (make students aware)</p> <p>Know that Muslims have a duty to pray at regular times. They prepare themselves for prayers.</p> <p>Prayer – why and how people pray. Understand some of the actions that form a prayer.</p> <p>Prayers can be offered at the mosque or at home or wherever a Muslim is.</p> <p>How does prayer help a Muslim? Make your own prayer mats.</p>

Islam Key Stage 3

Key vocabulary

Allah, Ashura, Eid, Hajj, Imam, Islam, Khums, Mihrab, Mosque, Muslim, Prophet, Qiblah, Quran, Salaa, Sawm, Shahada, Shia, Sunni, Zakat.

Mosque	Prophet Muhammad (pbuh)	Holy Qur'an	Muslim life
<p>Understand the role of the Imam in the mosque</p> <p>How is the mosque helping the Muslim community?</p> <p>Teaching religion in the mosque- how is this delivered?</p> <p>Different mosques in the world – compare what is different and what is similar</p> <p>Look at the mosque in Medina- Prophet's mosque. Mosque in Jerusalem is also significant to Muslims.</p> <p>Mosques in the world, how do they support charities?</p> <p>What help is given through the mosque in giving food and to those less fortunate? What are the beliefs behind supporting those in need?</p> <p>Link to Zakat- concept of giving- tax to support the less fortunate</p> <p>Link to Khums- concept of giving- yearly tax to support the less fortunate</p>	<p>Muslims follow the example of Prophet Muhammad. What are key things that can be seen from his life?</p> <p>Know that he was sent from God to guide the people and that there was no prophet after him.</p> <p>Know that his teachings are a guide for Muslims and this goes together with the Holy Book- Qur'an</p> <p>Muslims also use the sayings and actions (Hadith) of Prophet to help them lead their lives.</p>	<p>Look at the first chapter of the Qur'an. What message is being given?</p> <p>Know the Quran guides Muslim.</p> <p>Understand that the Qur'an is translated in various languages to help Muslims understand what they are reciting.</p> <p>Does the Qur'an help Muslims decide what is right and wrong?</p> <p>How do you treat a precious text? Muslims sacred text is the Qur'an = special respect.</p> <p>Where do individuals go to when they need answers to difficult questions or guidance during a time when they feel in need?</p>	<p>Being a Muslim in Britain</p> <p>Islam in art – use calligraphy.</p> <p>Arabic writings- to help develop a skill.</p> <p>What does it mean to be a Muslim? Personal life – being able to give charity and sacrifice for those who are less fortunate.</p> <p>Public life – charities e.g. Muslim Aid, Muslim Council of Britain</p> <p>Deciding between right and wrong. Understand the significance for Muslims taking the journey of Hajj. Eid ul Adha- Festival of sacrifice after the Hajj.</p> <p>Awareness to Ashura and its significance to Muslims.</p>

Judaism Key Stage 1

Key vocabulary

Synagogue: Ark, Kippah, Tallit, Torah Scrolls, Yad,

Shabbat: Kosher Two Candles, Challah, Wine,

Jewish Life: Chanukah, Covenant, Dreidel, Maccabees, One God (YHVH), Purim, Rosh Hashanah, Shofar.

Synagogue	Shabbat	Torah and Commandments	Jewish life
<p>Visit a local Synagogue. Locate all important features of the Synagogue: Mezuzah, Bimah, Eternal Light and the Ark with the Torah scrolls.</p> <p>Know that a Synagogue is a meeting place and a studying place but also a place where Jewish people celebrate most of their Festivals.</p> <p>Recognise some Jewish symbols: Star of David, Menorah and some ceremonial clothing like Kippah and Tallit.</p>	<p>Know that Shabbat is the most important Jewish Festival and that it starts on Friday evening and finishes on Saturday evening.</p> <p>Know that it has been celebrated by the Jewish people for thousands of years in memory of God's resting day during the creation of the world.</p> <p>Know that Jewish people are supposed to rest on Shabbat and that there are many activities that some choose not to perform on that day.</p> <p>Hear some Shabbat blessings and songs, know that they are recited and sung in Hebrew.</p>	<p>Know that Torah is the holiest document for every Jewish person. Know that it is traditionally regarded as having been given to the Jewish people by their leader and greatest prophet: Moses on Mount Sinai, many centuries ago. Know that Torah scrolls are made of special pieces of parchment and every word written in them has to be absolutely perfect and is usually written by a professional scribe.</p> <p>Know that it includes the 10 Commandments (also regarded as important by Christians) (among many other commandments kept by Jewish people).</p> <p>Know that the stories in the Torah are known to Christians as the Old Testament.</p> <p>Hear some stories from the Torah: the story of Abraham and Isaac, of Jacob and Esau and the story of Moses receiving Torah from God.</p>	<p>Know that centuries ago Jewish people used to live in the Middle East as a nomadic nation but nowadays they live all over the world.</p> <p>Know that there are many important moments in a Jewish person's life: birth, coming of age, marriage and death.</p> <p>Know that the Jewish calendar is different to the secular calendar, and the Jewish Year starts in Autumn.</p> <p>Know some basic information related to Rosh Hashanah (New Year), Yom Kippur.</p> <p>Find out about the Maccabees revolt and the Chanukah miracle when a small jug of oil used to light the Menorah is believed to have lasted for 8 days.</p> <p>Listen to some Chanukah songs, sing some in English. Play dreidel. Become familiar with the Pesach story, when</p>

			Moses brought the Jews out of Egypt, out of slavery, how they crossed the Red Sea and received the Torah and the Promised Land.
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Judaism Key Stage 2

Key vocabulary

Synagogue: Ark, Bimah, Kippah, Menorah (Chanukiah), Ner Tamid (Eternal Light), Star of David, Rabbi, Tallit, Torah Scrolls, Yad.

Shabbat: Besamim (Spices), Challah, Havdalah, Havdalah candle, Kiddush Cup (goblet), Kosher, Two Candles, Wine.

Jewish Life: 5 Books of Moses(Chumash), 24 Books of the written Torah, 613 Commandments, Bar Mitzvah/Bat Mitzvah, Chanukah, Covenant, Dreidel, Egypt, King David Maccabees, Matzah, Messiah, Moses, One God (YHVH), Patriarchs (Abraham, Isaac, Jacob), Pesach, Purim, Rosh Hashanah, Shofar,Sukkah (Booth), Yom Kippur.

Synagogue	Shabbat	Torah and Commandments	Jewish life
<p>Know that there are different groups of the Jewish people, understand the basic difference between Traditional and Progressive Judaism. If possible visit one Traditional and one Progressive (Liberal or Reform) Synagogue, observe differences in separation or lack of separation of space for men and women, differences in clothing extremely devout men wearing tzitzit and covering their heads with kippot all the time, devout married women covering heads, complete equality in Progressive Synagogues).</p> <p>Listen to the sound of the Shofar.</p> <p>Find out about Jewish Communities</p>	<p>Know that the start of Shabbat is marked with the lighting of two candles and blessing over wine and bread and finishes with Havdalah – which means separation. Havdalah candles are plaited to symbolise a liason between Shabbat and the everyday, between sacred and profane, God and people.</p> <p>Know some differences between the ways Traditional and Progressive Jews celebrate Shabbat. (using light, driving cars)</p> <p>“Shabbat Shalom” - Understand the importance of Shalom – Peace as a space for spirituality, for God and goodness, time shared with family and friends, time for reflection about the meaning of life.</p>	<p>Know that Torah scrolls consist of the 5 books of Moses which can also be read as a printed book. Know that there are 613 commandments in the Torah for Jewish people to follow.</p> <p>Know that the first book starts with a description of the creation of the world and the last one finishes with the death of Moses.</p> <p>Know that apart from the 5 Books of Moses (in the Torah Scrolls) there are more books in the Jewish Bible (24 altogether) and that the majority of them are shared with Christians, for example Book of Psalms.</p> <p>Find out about King David and his story. Interpretation of Psalms.</p>	<p>Know the Jewish calendar (New Year starting in Autumn, days starting with sunsets, some festivals being related to particular seasons).</p> <p>Find out more about Rosh Hashanah and Yom Kippur and the 10-day period between them when Jewish people try to ask forgiveness for all their wrong doings in the previous year.</p> <p>Link this with the concepts of sin and forgiveness. Know that in Judaism there are sins that cannot be forgiven by God.</p> <p>Bar/Bat Mitzvah ceremony – becoming son or daughter of the commandments it means to be responsible for one’s actions and for the whole community?</p>

<p>constructing special booths for the Festival of Sukkot in memory of wandering in the desert after leaving Egypt. If possible visit one local Sukkah during the festival, shake a lulav or observe Jewish people performing this tradition.</p> <p>Meet a rabbi, have an opportunity to ask him questions about his work. If not possible: „ask a rabbi” by e-mail.</p>	<p>The concept of Shabbat as a day dedicated to God through celebrating his creations and respecting them.</p>	<p>Know that in Jewish tradition there exists the Written Torah (24 books) and the Oral Torah (interpretations and traditions passed down from generation to generation) and that through the Oral Torah Jewish people are given guidance on the meaning of the words of the Written Torah.</p>	<p>Find out about the spiritual meaning of the Hebrew alphabet („letters of fire”), numerical value of letters and words.</p> <p>Bar Mitzvah sermon – reflection on Torah stories – what do these stories mean to a boy/girl in XXI century Britain.</p>
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Judaism Key Stage 3

Key vocabulary

Synagogue: Ark, Bimah, Gabbai Kippah, Menorah (Chanukiah), Mezuzah, Ner Tamid (Eternal Light), Siddur, Star of David, Rabbi, Tallit, Tefillin, Torah Scrolls, Yad.

Shabbat: Besamim (Spices), Challah, Havdalah, Havdalah candle, Maariv, Mincha, Kabbalat Shabbat, Kiddush Cup (goblet), Kosher, Shachrit, Two Candles, Wine.

Jewish Life: 5 Books of Moses (Chumash), 24 Books of the written Torah, 613 Commandments, Antisemitism, Bar Mitzvah/Bat Mitzvah, Chanukah, Covenant, Diaspora, Dreidel, Egypt, Holocaust, Israel, Israeli-Palestinian Conflict, King David Maccabees, Matzah, Messiah, Mitzvah Day, Moses, One God (YHVH), Patriarchs (Abraham, Isaac, Jacob), Pesach, Pikuach Nefesh, Pogroms, Purim, Rosh Hashanah, Shema Israel, Scriptural Reasoning (Inter-Faith activities), Shofar, Sukkah (Booth), Talmud, Tikkun Olam, Yom Kippur.

Synagogue	Shabbat	Torah and Commandments	Jewish life
<p>Know when Jewish people come to Synagogues: (Friday evening – Kabbalat Shabbat to welcome Shabbat, Saturday morning, Orthodox groups also Saturday afternoon and evening, Yom Kippur all day long prayers, and other Festivals throughout the year).</p> <p>Know what the main roles are related to the running of Synagogues: a rabbi, a warden</p>	<p>Know the Jewish concept of Tikkun Olam – repairing of the world, to make the world the best place possible for everyone. Link it with environmental issues. Link it with the problem of today’s political conflicts.</p> <p>Shabbat and its central place in Jewish culture and tradition.</p> <p>Shabbat in Israel and the diaspora.</p> <p>Life in the diaspora (outside Israel) and a</p>	<p>Know the first lines of the „-Shema” Prayer and their meaning to Jewish people. (Also that the words are kept inside Mezuzot and inside Tefillin/Phylacteries).</p> <p>Observe a Jewish man putting on his Tefillin. (in a movie fragment or on-line instruction)</p> <p>Know that in Jewish Talmudic tradition Torah can be reduced to a single instruction: “What is hateful to you, do not</p>	<p>Know that Israel as a state was created after WWII, in May 1948, but that many Jews lived there since ancient times.</p> <p>Find out about many initiatives trying to end the Israeli-Palestinian conflict.</p> <p>Are religions helping the peace process or making it more difficult. How can we avoid religious conflicts?</p>

<p>(Gabbai), an administrator.</p> <p>Find out about the activities of the local Synagogue: Mitzvah Day, Food Bank collections, running Shelters for homeless people in winter.</p> <p>Find out about inter-faith events organised locally, try to participate in one of them.</p>	<p>cultural concept of “wandering Jew”.</p> <p>Some historical facts: many expulsions, pogroms and attacks on Jews happened on Shabbat – problem of antisemitism and its different sources in the past and today.</p> <p>Stories of Christian and Muslim people saving Jews during the Holocaust. „Who saves one life saves the world entire” – says Talmud (part of the Oral Torah). Judaism and its attitude to life. Know that Judaism does not concentrate on an afterlife.</p>	<p>do to your neighbour: that is the whole Torah while the rest is commentary; go and learn it.”</p> <p>Did God allow the Holocaust to happen? – know that many Jewish philosophers struggled with this question.</p> <p>Difficult fragments in the Torah and how do we deal with them today? Interpreting Torah in the spirit of dialogue – scriptural reasoning groups.</p> <p>Torah and problems with homosexuality. Different approaches among Traditional and Progressive communities.</p> <p>Does a Jew have to believe in God or is it enough that he lives according to his commandments? (for more interested students)</p>	<p>Interfaith education programmes in the UK.</p> <p>The role of the Woolf Institute at Cambridge University in building bridges between the three Abrahamic faiths.</p> <p>Judaism in culture – famous festivals of Jewish culture. (Jewish Culture Festival in Kraków).</p>
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Sikhism Key Stage 1

Key vocabulary

Acceptance, Equality, Family life, Five K's Forgiveness, Gurdwara, Kaur, Meditation, Nishan Sahib, One Creator (Ek Oankar), Respect, Sharing, Sikh, Sikhism (Sikhi), Singh, Ten Gurus, Truth, Turban.

Knowledge and belief	Meaning and purpose (belonging)	Celebrations and ceremonies	The Sikh way of life
<p>What do Sikhs believe about God and the creation that we live in?</p> <p>Why Sikhs believe we are all special</p> <p>How Sikhs believe that we are all Gifts from that One Creator</p>	<p>What does it mean to belong to a family?</p> <p>Where male and female are treated equal</p> <p>Where all race, religions and nationalities are treated equally</p>	<p>How does a Sikh family choose to name a child that they have been blessed with?</p> <p>How going to the Gurdwara brings people together: example when a Turban is first tied on a child.</p>	<p>Why do Sikhs think we should be good to each other?</p> <ul style="list-style-type: none"> • RESPECT • EQUALITY • FORGIVENESS

<p>How does KESH (the keeping of uncut hair) teach a Sikh child to accept that we are all gifts from that One Creator</p> <p>What can be learnt from the lives of the 10 Gurus</p> <p>How the Guru Granth Sahib is respected as the Living Guru</p>	<p>Where respectfully we have all been created differently</p> <p>How may the 5ks help a Sikh to always remember God is with them. Why would they be described as Articles of Faith and not symbols.</p>	<p>How life and death are celebrated and accepted.</p> <p>Explore how the Community comes together to clean the Nishan Sahib, and the significance behind this.</p>	<p>How can Meditation, honest living and serving humanity help us become better people?</p> <p>Doing good deeds.</p>
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Sikhism Key Stage 2

Key vocabulary

Acceptance, Chaur Sahib, Equality, Family life, Five K's Forgiveness, Gurdwara, Guru Granth Sahib, Kaur, Kirtan, Langar, Meditation, Mool Mantar, Nishan Sahib, One Creator (Ek Oankar), Respect, Sangat, Sharing, Seva, Singh, Sikh, Sikhism (Sikhi), Ten Gurus, Truth, Turban.

Knowledge and belief	Meaning and purpose (belonging)	Celebrations and ceremonies	The Sikh way of life
<p>Explore Sikh belief about God expressed in the Mool Mantar. Eg Creator, Sustainer etc</p> <p>How did the Guru Granth Sahib come into being and what is the significance of the Living Guru ?</p> <p>What does the Guru Granth Sahib teach about ones relationship with the Creator, the world and life – how does reincarnation work?</p>	<p>How do Sikhs meditate and serve in Gurdwaras and in their own homes?</p> <p>What are the key features of the Gurdwara, and how may they differ in different parts of the world (eg Harmandir Sahib or Golden Temple in India, compared to a local Gurdwara in the UK).</p>	<p>What happens in Sikh celebrations and ceremonies in the Gurdwara?</p> <p>How does music and meditation play an important part in Sikh ceremonies.</p> <p>Explore how music and meditation can make you feel</p> <p>How is the Guru Granth Sahib respected in the Gurdwara?</p>	<p>Why is Seva (Selfless Service) such an important aspect of human life?</p> <p>What influences the ways people behave, and what is expected of an individual choosing the Sikh way of Life?</p> <p>In what ways do Sikhs make a difference in the local community?</p> <p>How do the Five 5K's assist a Sikh practice their purpose in life – ie to connect with the Creator?</p>

Sikhism Key Stage 3

Key vocabulary

Acceptance, Akhand Patth, Amrit Ceremony, Chaur Sahib, Daswandh, Equality, Family life, Five Evils, Five K's Forgiveness, Gatka, Gurdwara, Guru Granth Sahib, Haumai, Kaur, Khalsa, Kirtan, Langar, Meditation, Mool Mantar, Nishan Sangat, Sahib, Singh, Nitnem, One Creator (Ek Oankar), Respect, Sharing, Seva, Sikh, Sikhism (Sikhi), Ten Gurus, Truth, Turban, Vaisakhi.

Knowledge and belief	Meaning and purpose (belonging)	Celebrations and ceremonies	The Sikh way of life
<p>Sikhs believe in the concept of Reincarnation.</p> <p>Explore what this might mean in daily life, and how one treats others.</p> <p>How did the Guru's challenge the practice of Caste Systems and Ritual practices of the time, and how may this be applied today</p> <p>Why and how may Sikhs accept they have responsibilities to care for the world in which we live in? Explore how Sikhs have responded to Global and local issues both in the past and present times</p>	<p>How can the importance of Daswandh be applied to the daily life of a Sikh family:</p> <ul style="list-style-type: none"> • In school • At work • In the Community <p>How are the 5k's not just symbols, and what do they really mean and used for by an Initiated Sikh who has received Amrit.</p> <p>The Guru Granth Sahib promotes interfaith harmony; how may this help a Sikh belong to a Society where his or her external appearance may stand out.</p>	<p>Explore how charitable work is an important part of Sikh celebrations and ceremonies.</p> <p>What do Sikhs believe about life after death, and how are these beliefs reflected in the death ceremony</p> <p>Explore why Guru Gobind Singh asked for 5 Heads at the Vaisakhi Ceremony in 1699, and how the Birth of the Khalsa is celebrated today.</p> <p>What challenges may Sikhs face in practicing Gatka and other arts during celebrations and activities outside of the Gurdwara?</p>	<p>How do Sikh live the advice shared by Guru NANAK:</p> <ul style="list-style-type: none"> • NAAM JAPNA (remembering God) • WAND KE SHAKNA (sharing) • KIRAT KARNEE (truthful living and earning) <p>Sikhs believe in Equality, and how will a Sikh practice this in their daily lives</p> <p>How does a Sikh learn to control their mind from following bad thoughts and habits; and what may these be today in society.</p>

Generic Resources

The websites listed below offer schools and teacher's information and resources that should be used to help inform and influence planning only.

- <http://www.bbc.co.uk/religion/religions/>
- <http://www.reonline.org.uk/>
- <http://www.natre.org.uk/>
- <http://www.retoday.org.uk/>
- <http://www.shapworkingparty.org.uk/calendar.html>
- <https://www.tes.com/teaching-resources>
- <https://www.religiouseducationcouncil.org.uk/>
- <http://www.woolf.cam.ac.uk/>
- <https://interfaith.org.uk/>
- <https://pathwaythroughreligions.pixel-online.org/>
- [Exemplar Units of Learning - Big Ideas for RE](#)
- [Home - Big Ideas for RE](#)
- [Overview | Faraday \(cam.ac.uk\)](#)
- [Detailed Maps Of The World's Religions - Vivid Maps](#)
- [Virtual Tours for RE and SMSC - Cumbria Development Education Centre \(cdec.org.uk\)](#)
- [Places of Worship \(reonline.org.uk\)](#)
-

Buddhism

- <http://www.bbc.co.uk/religion/religions/buddhism/>
- <http://www.thebuddhistsociety.org/>
- <http://kadampa.org/reference> (website with information on Kadampa Buddhism)

Christianity

- <http://www.bbc.co.uk/schools/religion/christianity/>
- <http://www.understandingchristianity.org.uk/>
- <https://www.christianaid.org.uk/schools>
- <https://cafod.org.uk/Education/Education-resources>
- <https://www.quaker.org.uk/children-and-young-people/teachers>
- <https://www.salvationarmy.org.uk/schools-and-colleges>
- <http://www.barnabasinchurches.org.uk/ideas/>
- [Global Images of Christ: Challenging Perceptions at Chester Cathedral \(churchtimes.co.uk\)](#)
- [Bible Stories for Children - Eden.co.uk](#)
- [The Methodist Modern Art Collection](#)
- [FreeBibleimages :: Photographic story sets](#)
- <https://list25.com/25-creation-stories-from-around-the-world/>

Hinduism

- <http://www.bbc.co.uk/religion/religions/hinduism/>
- <http://www.hinducounciluk.org/>

Humanism

- <https://understandinghumanism.org.uk>
- <https://humanism.org.uk/>
- <http://www.ugandahumanistschoolstrust.org/>
- <https://www.humanism.scot/>
- <https://heritage.humanists.uk>

One Life Live It Well = video/animation narrated by Alice Roberts

- <https://humanists.uk/wp-json/civicrm/v3/url?u=673912&qid=18492004>
- <2305 Humanist Schools of Uganda 2023.pdf>

Islam

- <http://www.bbc.co.uk/religion/religions/islam/>
- <http://www.discoverislam.co.uk/>
- <http://www.1001inventions.com/> (link to a website that showcases famous Muslim inventions, scientists and inventors)
- http://www.primaryresources.co.uk/re/pdfs/the_story_of_Mohammad.pdf
- <https://cambridgecentralmosque.org>

Judaism

- <http://www.bbc.co.uk/religion/religions/judaism/>
- <https://www.myjewishlearning.com/>
- <https://www.chabad.org/kids> (website with clips and games)
- <https://teachersportal.org.uk/schools/> (link to the teachers portal for the Jewish museum in London)
- [Teaching Resources: Jews of Medieval England | medievalJewishStudiesNow! \(hypotheses.org\)](Teaching Resources: Jews of Medieval England | medievalJewishStudiesNow! (hypotheses.org))
- <Home - The Jewish Museum London>
- <http://beth-shalom.org.uk>

Sikhism

- <http://www.bbc.co.uk/religion/religions/sikhism/>
- <http://sikhcounciluk.org/>
- <http://www.sikheducationsservice.co.uk>
- <https://www.basicsofsikhi.com/resources/>

-
- [Kiddie Sangat | Home](#)
 - [Kiddie Sangat | We Recommend](#)

Other Worldviews and beliefs

- [The Bahá'í Faith - Home \(bahai.org\)](#)
- [An introduction to the Baha'i Faith | The British Library \(bl.uk\)](#)
- [Home | UK Baha'i Community \(bahai.org.uk\)](#)
- [What is Paganism? - Pagan Federation International](#)
- [BBC - Religion: Paganism](#)
- [Contemporary Paganism in the UK | The British Library \(bl.uk\)](#)
- [Rastafari Culture - Black History Month 2023](#)
- [BBC - Religion: Rastafari](#)

'Nobody stands nowhere' video/animation

- <https://youtu.be/AFRxKF-Jdos>

Census 2021

Religion by comparison 2011 -2021 for England and Wales [Census - Office for National Statistics \(ons.gov.uk\)](https://www.ons.gov.uk)

Religion	2011 (number)	2021 (number)	2011 (percent)	2021 (percent)
Buddhist	248,580	272,508	0.4	0.5
Christian	33,268,056	27,522,672	59.3	46.2
Hindu	817,679	1,032,775	1.5	1.7
Jewish	265,073	271,327	0.5	0.5
Muslim	2,720,425	3,868,133	4.9	6.5
Sikh	423,345	524,140	0.8	0.9
Other religion	240,849	348,334	0.4	0.6
No religion	14,115,359	22,162,062	25.2	37.2
Not answered	3,976,542	3,595,589	7.1	6.0

Religious Comparison by Area

Cambridgeshire

Religion	2021 (Number)	2021 (Percent)
Buddhist	3698	0.5
Christian	306,299	45.1
Hindu	7245	1.1
Jewish	1978	0.3
Muslim	13,953	2.1
Sikh	1164	0.2
Other religion	3850	0.6
No religion	293,134	43.2
Not answered	47,521	7

Peterborough

Religion	2021 (Number)	2021 (Percent)
Buddhist	617	0.3
Christian	99,802	46.3
Hindu	3,813	1.8
Jewish	185	0.1
Muslim	26,239	12.2
Sikh	1,348	0.6
Other religion	999	0.5
No religion	70,066	32.5
Not answered	12,604	5.8

Rutland

Religion	2021 (Number)	2021 (Percent)
Buddhist	150	0.4
Christian	22,728	55.4
Hindu	125	0.3
Jewish	53	0.1
Muslim	258	0.6
Sikh	67	0.2
Other religion	201	0.5
No religion	15,239	37.1
Not answered	2231	5.4

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- ⁱ https://www.religiouseducationcouncil.org.uk/wp-content/uploads/2017/09/RE_Review_Summary.pdf
- ⁱⁱ <https://www.religiouseducationcouncil.org.uk/wp-content/uploads/2017/05/Final-Report-of-the-Commission-on-RE.pdf>
- ⁱⁱⁱ <https://www.religiouseducationcouncil.org.uk/projects/draft-resource/>
- ^{iv} <https://www.religiouseducationcouncil.org.uk/projects/draft-resource/>
- ^v <https://www.religiouseducationcouncil.org.uk/wp-content/uploads/2017/07/5-REC-Worldview-Report.pdf>
- ^{vi} <https://www.religiouseducationcouncil.org.uk/projects/draft-resource/>
- ^{vii} <https://www.gov.uk/government/publications/research-review-series-religious-education/research-review-series-religious-education>
- ^{viii} Moore, Diane L. (2007,) *Overcoming Religious Illiteracy: A Cultural Studies Approach to the Study of Religion in Secondary Education* ISBN 978-1403963499

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The Agreed Syllabus for Religious Education 2023-2028

GLOSSARY OF TERMS

Buddhism
Christianity
Hinduism
Humanism
Islam
Judaism
Sikhism

Buddhism Glossary

As Buddhism spread throughout the East, it came to be expressed in many different languages. 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. There is no preferred form. For convenience, the Pali term appears first, followed by the Sanskrit, except where otherwise indicated. Italicised phrases represent a literal translation. Bold type indicates that this is also a glossary entry.

Abhidhamma

Abhidharma

Further or higher teaching. The philosophy and psychology of Buddhism in abstract, systematic form.

Abhidhamma Pitaka

Abhidharma Pitaka

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**.

Amitabha Amitayus (Sanskrit)

Also, Amida (Japanese). **Buddhas** having unlimited light and life respectively.

Anapanasati

Anapanasmrti

Mindfulness of the breath. The practice most usually associated with the development of concentration and calm, but also used in the training of **Vipassana** (insight).

Anatta

Anatman

No self; no soul. Insubstantiality; denial of a real or permanent self.

Anicca

Anitya

Impermanence; transience. Instability of all things, including the self.

Arahat, Arahanat

Arhat

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.

Asoka

Ashoka

Emperor of India in the 3rd century BCE.

Atta

Atman

Self; soul.

Bhikkhu

Bhikshu

Fully ordained Buddhist monk.

Bhikkhuni

Bhikshuni

Fully ordained Buddhist nun.

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. One intent on becoming, or destined to become, a **Buddha**. **Gotama**, before his Enlightenment as the historical Buddha.

Bodhisattva (Sanskrit)

A being destined for Enlightenment, who postpones final attainment of Buddhahood in order to help living beings (see **Mahayana**).

Brahma Viharas (Pali)

The four sublime states: loving kindness, compassion, sympathetic joy, and evenness of mind.

Buddha

Buddha

Awakened or Enlightened One.

Dalai Lama (Tibetan)

Great Ocean. Spiritual and temporal leader of the Tibetan people.

Dana

Dana

Generosity; giving; gift.

Dhamma

Dharma

Universal law; ultimate truth. The teachings of the **Buddha**. A key Buddhist term.

Dhammapada

Dharmapada

Famous scripture of 423 verses.

Dukkha

Duhkha

Suffering; ill; unsatisfactoriness; imperfection. The nature of existence according to the first Noble Truth.

Gompa (Tibetan)

Monastery; place of meditation.

Gotama

Gautama

Family name of the **Buddha**.

Jataka (Pali)

Birth story. Accounts of the previous lives of the **Buddha**.

**Jhana
Dhyana**

Also Ch'an (Chinese) and **Zen** (Japanese). Advanced meditation.

**Kamma
Karma**

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 Buddhist treatment of kamma as different from the Hindu understanding of **karma**

**Karuna
Karuna**

Compassion.

Kesa (Japanese)

The robe of a Buddhist monk, nun, or priest.

**Khandha
Skandha**

Heap; aggregate. The Five Khandhas together make up the 'person' (form, feeling, perception, mental formation and consciousness).

**Khanti
Kshanti**

Patience; forbearance.

**Kilesa
Klesa**

Mental defilement or fire, such as greed, hatred or ignorance.

Koan (Japanese)

A technical term used in **Zen** Buddhism referring to enigmatic or paradoxical questions used to develop intuition. Also refers to religious problems encountered in daily life.

Kwan-yin (Chinese)

Also, Kannon (Japanese). **Bodhisattva** of Compassion, depicted in female form. Identified with Bodhisattva Avalokitesvara.

Lama (Tibetan)

Teacher, or 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 emphasises that all sentient beings possess Buddha-nature and can attain Enlightenment (Nirvana).

**Magga
Marga**

Path, leading to cessation of suffering. The fourth Noble Truth.

Mahayana

Great Way or 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.

Mala (Pali)

Also, Juzu (Japanese). String of 108 beads used in Buddhist practice (like a rosary).

**Metta
Maitri**

Loving kindness. A pure love which is neither grasping nor possessive.

Metta Sutta (Pali)

Buddhist scripture which describes the nature of loving kindness.

**Metteya
Maitreya**

One who has the nature of loving kindness. Name of the future **Buddha**.

**Mudda
Mudra**

Ritual gesture, as illustrated by the hands of **Buddha** images.

**Mudita
Mudita**

Sympathetic joy. Welcoming the good fortune of others.

**Nibbana
Nirvana**

Blowing out of the fires of greed, hatred and ignorance, and the state of secure perfect peace that follows. A key Buddhist term.

**Nirodha
Nirodha**

Cessation (of suffering). The third Noble Truth.

**Panna
Prajna**

Wisdom. Understanding the true nature of things.

**Parami
Paramita**

A perfection or virtue. One of the six or ten perfections necessary for the attainment of Buddhahood.

**Parinibbana
Parinirvana**

Final and complete **nirvana** reached at the passing away of a **Buddha**.

**Patimokkha
Pratimoksha**

The training rules of a monk or nun - 227 in the case of a **Theravada** monk.

Pitaka (Pali)
Tipitaka

Basket. Collection of scriptures (see **Tipitaka**).

**Rupa
Rupa**

Form. Used of an image of the **Buddha**; also, the first of the Five **Khandhas**.

**Sakyamuni
Shakyamuni**

Sage of the Shakyas (the tribe of the **Buddha**). Title of the historical Buddha.

Samadhi**Samadhi**

Meditative absorption. A state of deep meditation.

Samatha**Samatha**

A state of concentrated calmness; meditation (see **Vipassana**).

Samsara**Samsara**

Everyday life. The continual round of birth, sickness, old age and death which can be transcended by following the Eightfold Path and Buddhist teaching.

Samudaya**Samudaya**

Arising; origin (of suffering). The second Noble Truth.

Sangha**Sangha**

*Community; assembly. Often used for the order of **bhikkhus** and **bhikkunis** in Theravadin countries. In the **Mahayana** countries, the Sangha includes lay devotees and priests, eg in Japan.*

Sankhara**Samskara**

*Mental/karmic formation. The fourth of the five **Khandhas**.*

Sanna**Samjna**

*Perception. Third of the five **Khandhas**.*

Satori (Japanese)

*Awakening. A term used in **Zen** Buddhism.*

Siddattha**Siddhartha**

Wish-fulfilled. The personal name of the historical Buddha.

Sila**Sila**

Morality.

Sutta**Sutra**

*Text. The word of the **Buddha**.*

Sutta Pitaka**Sutra Pitaka**

The second of the three collections - principally of teachings - that comprise the canon of basic scripture.

Tanha**Trishna**

Thirst; craving; desire (rooted in ignorance). Desire as the cause of suffering. The second Noble Truth.

Tathagata**Tathagata**

Another epithet for the **Buddha**.

Theravada**Sthaviravada**

Way of the elders. A principal school of Buddhism, established in Sri Lanka and South East Asia. Also found in the West.

Thupa/Cetiya**Stupa**

Reliquary (including pagodas).

Tipitaka**Tripitaka**

*Three baskets. A threefold collection of texts (**Vinaya, Sutta, Abhidhamma**).*

Tiratana**Triratna**

*The triple refuge. **Buddha**, the **Dhamma** and the **Sangha**. Another way of referring to the three jewels.*

Tulku (Tibetan)

Reincarnated **Lama**.

Upaya (Pali)

Any skilful means, eg meditation on loving kindness, to overcome anger.

Upekkha**Upeksha**

Equanimity; evenness of mind.

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**.*

Vihara (Pali)

Dwelling place; monastery.

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 monks and nuns, with many stories and some teachings.

Vinnana**Vijnana**

*Consciousness. The fifth of the Five **Khandhas**.*

Vipassana**Vipashyana**

Insight into the true nature of things. A particular form of meditation (see **Samatha**).

Viriya**Virya**

Energy; exertion.

Wesak

Vesak (Sinhalese)

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, e.g. **Zen**.

Zazen (Japanese)

Meditation while seated, as in **Zen** Buddhism.

Zen (Japanese)

Meditation. Derived from the Sanskrit 'dhyana'. A school of Mahayana Buddhism that developed in China and Japan.

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Christianity Glossary

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

Absolution

The pronouncement by a priest of the forgiveness of sins.

AD (Anno Domini)

In the Year of our Lord. The Christian calendar dates from the estimated date of the birth of **Jesus Christ**.

Advent

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

Agape

The love of God. New Testament word used for the common meal of Christians; a Love Feast.

Altar (Communion Table, Holy Table) 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. Their origins and traditions are linked to the Church of England, and are part of the Anglican Communion.

Apocalyptic

(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.

Apocrypha

Books of the **Old Testament** that are in the Greek but not the Hebrew **Canon**. Some **Churches** recognise the Apocrypha as part of the Old Testament **Canon**.

Apocryphal New Testament

A modern title for various early Christian books which are non-canonical.

Apostle

One who was sent out by **Jesus Christ** to preach the **Gospel**.

Ascension

The event, 40 days after the **Resurrection**, when Jesus 'ascended into heaven' (see Luke 24 and Acts 1).

Ash Wednesday

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

Atonement

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

Baptism

Rite of initiation involving immersion in, or sprinkling or pouring of, water.

Baptist

(i) A member of the Baptist **Church**, which grew out of the Anabaptist movement during the 16th century **Reformation**. (ii) A Christian who practises **Believer's Baptism**.

Baptistry

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

BC (Before Christ)

Period of history before the estimated birth of **Jesus Christ**.

Believer's Baptism

The **baptism** of people who are old enough to understand the meaning of the rite.

Benediction

Blessing at the end of worship. Also, late afternoon or evening service including the blessing of the congregation with the consecrated host (usually in a **Roman Catholic** context).

Blessed Sacrament

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

Brethren

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

Canon (Scripture)

The accepted books of the Bible. The list varies between denominations.

Catholic

(i) *Universal*. (ii) Often used as an abbreviation for **Roman Catholic**.

Charismatic

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, healing or coronation.

Christ (Messiah)

The anointed one. Messiah is used in the Jewish tradition to refer to the expected leader sent by God, who will bring salvation to God's people. Jesus' followers applied this title to him, and its Greek equivalent, Christ, is the source of the words Christian and Christianity.

Christmas

Festival commemorating the birth of **Jesus Christ** (25 December, in most **Churches**).

Church

(i) The whole community of Christians. (ii) The building in which Christians worship. (iii) A particular denomination.

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 wrongdoing. (iii) A particular official statement (or profession) of faith.

Congregationalist

Member of a Christian body which believes that each local **church** is independent and self-governing under the authority of Christ.

Consubstantiation

Doctrine of the **Eucharist** associated with Luther, which holds that after consecration, the substances of the Body and Blood of **Jesus Christ** and of the bread and wine co-exist in union with each other.

Creed

Summary statement of religious beliefs, often recited in worship, especially the Apostles' and Nicene Creeds.

Crucifixion

Roman method of executing criminals and traitors by fastening them to a cross until they died of asphyxiation; used in the case of **Jesus Christ** and many who opposed the Romans.

Easter

Central Christian festival which celebrates the **resurrection** of **Jesus Christ** from the dead.

Ecumenism (Oikoumene)

Movement within the **Church** towards co-operation and eventual unity.

Episcopacy

System of **Church** government by bishops.

Epistle (Letter)

From the Greek word for letter. Several such letters or epistles, from Christian leaders to Christian Churches or individuals, are included in the **New Testament**.

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

A writer of one of the four **New Testament** Gospels; a preacher of the **gospel**.

Font

Receptacle to hold water used in **baptism**.

Free Churches

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

Good Friday

The Friday in **Holy Week**. Commemorates the day Jesus died on the cross.

Gospel (Evangel)

(i) *Good news* (of salvation in **Jesus Christ**). (ii) An account of Jesus' life and work.

Grace

(i) The freely given and unmerited favour of God's love for humanity. (ii) Blessing. (iii) Prayer of thanks before or after meals.

Heaven

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

Hell

The place, or state, in which souls will be separated from God after death.

Holy Communion

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

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 Week

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

Icon or Ikon

Painting or mosaic of **Jesus Christ**, the Virgin Mary, a saint, or a **Church** feast. Used as an aid to devotion, usually in the **Orthodox** tradition.

Iconostasis

Screen, covered with **icons**, used in Eastern **Orthodox churches** to separate the sanctuary from the nave.

Incarnation

The doctrine that God took human form in **Jesus Christ**. It is also the belief that God in Christ is active in the **Church** and in the world.

Jesus Christ

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

Justification by Faith

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

Kerygma

The central message about Jesus proclaimed by the early Christians.

Kyrie (Greek)

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

Lectern

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

Lectionary

List of scriptural passages for systematic reading throughout the year.

Lent

Penitential season. The 40 days leading up to **Easter**.

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

Word. Pre-existent Word of God incarnate as **Jesus Christ**.

Lord

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

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 German reformer, Martin Luther.

Mass

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

Maunder Thursday

The Thursday in **Holy Week**. Commemorates the **Last Supper**.

Methodist

A Christian who belongs to the Methodist **Church**, which came into existence through the work of John Wesley in the 18th century.

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**, to underline the Trinitarian belief that Jesus was truly God (in this context, God refers to God incarnate as seen in **Jesus Christ**).

New Testament

Collection of 27 books forming the second section of the **Canon** of Christian Scriptures.

Non-conformist

Term used to describe **Protestant** Christian bodies which became separated from the established **Church** of England in the 17th century.

Old Testament

That part of the **Canon** of Christian Scriptures which the **Church** shares with Judaism, comprising 39 books covering the Hebrew Canon, and in the case of certain denominations, some books of the **Apocrypha**.

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 or Slav), including the ancient Eastern Patriarchates. They hold the common Orthodox faith, and are in communion with the Patriarchate of Constantinople. (ii) Conforming to the creeds sanctioned by the ecumenical councils, for example, Nicaea, Chalcedon.

Palm Sunday

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

Paraclete (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 leading up to his **crucifixion**.

Patriarch

Title for principal Eastern **Orthodox** bishops. Also used for early Israelite leaders such as Abraham, Isaac, Jacob.

Pentecost (Whitsun)

The Greek name for the Jewish Festival of Weeks, or Shavuot, which comes seven weeks ('fifty days') after Passover. On the day of this feast, the followers of Jesus received the gift of the **Holy Spirit**.

Pentecostalist

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

Pope

The Bishop of Rome, head of the **Roman Catholic Church**.

Presbyterian

A member of a **Church** that is governed by elders or 'presbyters'; the national Church of Scotland.

Protestant

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

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**.

Quaker

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

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 reform movement that led to the formation of **Protestant** Churches. It emphasised the need to recover the initial beliefs and practices of the **Church**.

Resurrection

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

Roman Catholic

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

Sacrament

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

Salvationist

A member of the Salvation Army founded by William and Catherine Booth in the 19th century.

Sanctification

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

Sin

(i) Act of rebellion or disobedience against the known will of God. (ii) An assessment of the human condition as disordered and in need of transformation.

Synoptic

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

Tabernacle

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

Transubstantiation

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

Trinity

Three persons in one God; doctrine of the three-fold nature of God – Father, Son and **Holy Spirit**.

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.

Vatican

The residence of the **Pope** in Rome, and the administrative centre of the **Roman Catholic Church**. The chief building of the Vatican is St Peter's Basilica, built on the traditional site of St Peter's tomb.

Virgin Birth

The doctrine of the miraculous conception of **Jesus Christ** by the Virgin Mary through the power of the **Holy Spirit** and without the agency of a human father.

Hinduism Glossary

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

Proper names and place names are only included in this list if variant forms are commonly used. The preferred form appears first, followed by any variants.

Acharya Acarya

One who teaches by example. Usually refers to a prominent or exemplary spiritual teacher.

Advaita Adwaita

Non-dual. Refers to the impersonalistic philosophy which unqualifyingly equates God, the soul and matter.

Ahimsa Ahinsa

Not killing. Non-violence; respect for life.

Artha

Economic development. The second aim of life.

Arti Arati

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

Aryan

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

Ashram Asram

A place set up for spiritual development.

Ashrama Asrama

A stage of life (of which there are four) adopted according to material considerations, but ultimately as a means to spiritual realisation.

Atharva Veda

The fourth of the **Vedas**.

Atman Atma

Self. Can refer to body, mind or soul, depending on context. Ultimately, it refers to the real self, the soul.

Aum

Om

The sacred symbol and sound representing the ultimate; the most sacred of Hindu words.

Avatar

Avatara

Avtara

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

Ayodhya

Birthplace of **Rama**.

Bhagavad Gita

The Song of the Lord. Spoken by **Krishna**, this is the most important scripture for most Hindus. Tradition dates it back to 3,000 years BCE, though most scholars attribute it to the first millennium BCE. Considered an **Upanishad**.

Bhajan

Bhajana

Devotional hymn or song.

Bhakti

Devotion; love. Devotional form of Hinduism.

Bhakti-yoga

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

Brahma

A Hindu deity, considered one of the **Trimurti**, and in charge of creative power; not to be confused with **Brahman** or **Brahmin**.

Brahmachari

Brahmacari

Brahmacharin

Brahmacarin

One in the first stage of life, a celibate student of Vedic knowledge.

Brahmacharya

Brahmacarya

Also two words – Brahma and chari, cari, charin or carin

The first **ashrama** or stage of life.

Brahman

The ultimate reality, or the all-pervading reality; that from which everything emanates, in which it rests and into which it is ultimately dissolved.

Brahmin

Brahman

Brahmana

The first of the four **varnas**, the principal social groupings from which priests are drawn. Some writers, rather confusingly, use the spelling „brahman“, and the meaning only becomes clear in the context of a few sentences (see also **Brahman** and **Brahma**).

Darshan Shastras

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

Dassehra**Dussehra****Dassera****Dashara**

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

Dharma

Religion or religious duty is the usual translation into English, but literally it means *the intrinsic quality of the self or that which sustains one's existence*.

Dhoti

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

Dhyana

Meditation.

Divali**Diwali****Dipavali****Deepavali**

Festival of lights at the end of one year and beginning of the new year, according to one Hindu calendar.

Durga

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

Dvaita

Dual. Refers to the personalistic philosophy that differentiates between God, the soul and matter.

Dwarka**Dvarka****Dvaraka**

Pilgrimage site on the west coast of India.

Ganesh**Ganesh****Ganupati****Ganapati**

A Hindu deity portrayed with an elephant's head – a sign of strength. The deity who removes obstacles.

Ganga

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

Gangotri

Source of the River Ganges.

Gotra

Exogamous group within **Jati**.

Grihastha**Gristhi****Grhastha**

The second stage of Hindu life; one who belongs to that stage, that is, the householder (*grihasti*).

Guna

Rope; quality. Specifically refers to the three qualities of **sattva** (goodness), **rajas** (passion) and **tamas** (ignorance), which permeate and control matter.

Guru

Spiritual teacher, preceptor or enlightener.

Hanuman

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

Havan

Also known as Agnihotra. The basis of many Hindu rituals used at weddings and on other ceremonial occasions; the ceremony or act of worship in which offerings of ghee and grains are made into fire.

Havan kund

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

Hitopadesh

Stories with a moral.

Holi

The festival of colours, celebrated in Spring.

Homa

Term often used interchangeably with **havan**.

The International Society for Krishna Consciousness (ISKCON)

A religious group of the Vaishnava tradition.

Janeu**Jenoi**

Sacred thread worn by Hindus who study under a **guru**.

Janmashtami**Janmashtmi**

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

Japa**Jap**

The quiet or silent repetition of a mantra as a meditative process.

Jati

Caste is the usual translation, meaning occupational kinship group.

Jnana**Gyan**

Knowledge.

Jnana-yoga**Gyan-yoga**

The path of knowledge, that aims at liberation.

Kali**Kaali**

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

Kali yuga

The fourth of the ages; the iron age or the age of quarrelling and hypocrisy.

Kama

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

Karma

Action. Used of work to refer to the law of cause and effect.

Karma-yoga

The path of self-realisation through dedicating the fruits of one's work to God.

Kirtan

Songs of praise; corporate devotional singing, usually accompanied by musical instruments.

Krishna

Usually considered an **avatar** of **Vishnu**. One of the most popular of all Hindu deities in contemporary Britain. His teachings are found in the **Bhagavad Gita**.

Kshatriya**Khatri**

Second of the four **varnas** of traditional Hindu society, the ruling or warrior class.

Lakshmi**Laksmi**

The goddess of fortune.

Mahabharata

The Hindu epic that relates the story of the five Pandava princes. It includes the

Bhagavad Gita.**Mala****Maala**

Circle of stringed beads of wood or wool used in meditation.

Mandala**Mandal**

A circle, area or community/group.

Mandir

Temple.

Mantra

That which delivers the mind. Refers to a short sacred text or prayer, often recited repetitiously.

Manusmriti

The laws of Manu. An ancient and important text on **Dharma**, including personal and social laws.

Marg

Path (see **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. Usually, it refers to illusion, particularly where the permanent soul identifies itself with temporary matter, for example, the body. It can also mean *power*.

Moksha**Moksa**

Ultimate liberation from the process of transmigration, the continuous cycle of birth and death.

Mundan

The head-shaving ceremony. Performed in the first or third year of life.

Murti**Moorti**

Form. The image or deity used as a focus of worship. „Idol“ should definitely not be used, and „statue“ may also cause offence.

Navaratri**Navaratra**

The Nine Nights Festival preceding

Dassehra, and held in honour of the goddess **Durga**.

Nirvana

The cessation of material existence.

Panchatantra

Part of the supplementary Vedic scriptures, composed of animal stories with a moral.

Parvati

The consort of **Shiva**, also known by other names such as **Durga**, **Devi**, etc.

Prahlada**Prahalada**

A great devotee of **Vishnu**, connected with the festival of **Holi**.

Pranayam**Pranayama**

Regulation of breath as a means of controlling the mind.

Prashad**Prasad****Prasada****Prashada**

Sacred or sanctified food.

Pravachan

A lecture or talk, usually based on the scriptures.

Puja**Pooja**

Worship. General term referring to a variety of practices in the home or **Mandir**.

Purana

Ancient. Part of the Smriti scriptures. Contains many of the well-known stories of Hinduism.

Raja Yoga**Raj Yoga**

Path of self-control and meditation to realise God.

Rajas

Passion or creative potency, one of the three **gunas** (qualities of material nature).

Rakhi**Raakhi**

A bracelet, usually made out of silk or cotton, tied to give protection and to strengthen the bond of mutual love.

Raksha Bandhan

The festival when women tie a decorative bracelet on their brothers' wrists.

Rama

The incarnation of the Lord, and hero of the **Ramayana** (avoid using the variant „Ram“ for obvious reasons).

Ramayana**Ramayan**

The Hindu epic that relates the story of **Rama** and **Sita**, composed by the sage Valmiki thousands of years ago.

Ramnavami**Ramnavmi**

The birthday festival of **Rama**.

Rig Veda**Rg or Rc Veda**

The first scripture of Hinduism, containing spiritual and scientific knowledge.

Rishi**Rsi****Risi**

A spiritually wise person. More specifically, one of the seven seers who received the divine wisdom.

Sadhana**Sadhan**

One's regulated spiritual practices or discipline.

Sadhu**Saddhu**

Holy man, ascetic.

Sama Veda

The **Veda** of chanting; material mainly from the **Rig Veda**, arranged for ritual chanting in worship.

Samsara**Sansara**

The world – the place where transmigration (the soul's passage through a series of lives in different species) occurs.

Samskar**Sanskara****Samskara**

Sacraments designed to initiate a new stage of life. There is usually a total of sixteen such rites of passage (though many schools of thought do not practise them all).

Sanatan Dharma

The eternal or imperishable religion; also known as Vedic Dharma. Adherents often prefer this term to Hinduism since it characterises their belief in the revealed and universal nature of religion.

Sannyasa

The state of renunciation, the fourth stage of life.

Sannyasin**Samyasin****Samnyasin**

A renunciate who, having given up worldly affairs and attachments, has entered the fourth stage of life, often as a mendicant.

Sanskrit

Sacred language of the Hindu scriptures.

Saraswati

The power of knowledge, often represented by the goddess Saraswati, the goddess of learning.

Sattva**Sattva**

Goodness, or the potency to sustain and nourish; one of the three **gunas**.

Seva**Sewa**

Service, either to the divine or to humanity.

Shaivism**Saivism**

The religion of Hindus who are devotees of **Shiva**.

Shakti**Sakti**

Energy or power, especially of a Hindu feminine deity.

Shiva**Siva**

(many variants – even Civa – have been found)

A Hindu god. The name means *kindly or auspicious*.

Shivaratri**Sivaratri**

The annual festival celebrated in February/March in honour of **Shiva**. Also called Mahashivaratri.

Shraddha**Sraddha**

Ceremony in which sanctified food is offered to the poor and needy in memory of departed ancestors.

Shri**Sri**

Illustrious. Used as a title of respect, for example Shri Krishna. Also a respectful title for men. The feminine form is Shrimati (Mrs).

Shruti**Sruti, Sruti**

That which is heard. AA term specifically applied to the Four Vedas, including the Upanishads.

Sita**Seeta**

The divine consort of **Rama**.

Smriti**Sruti**

That which is remembered. Scriptures less ancient than the **Vedas**. Includes the **Ramayana** and **Mahabharata**.

Sutra**Sutta**

Short sayings or verses relating to various rituals, or encapsulating profound philosophical meaning.

Swami**Svami**

Controller. Sometimes, more specifically, Goswami (*one who can control his/her senses*). An honorific title applied to a religious teacher or holy person, particularly the sannyasi.

Swastika**Svastika**

From the **Sanskrit** for well-being; a mark of good fortune. The four arms signify the four directions (space), the four **Vedas** (knowledge), and the four stages (time) in the life cycle. Not to be confused with the Nazi symbol.

Tamas

Ignorance or destructive potency; the lowest of the three **gunas**.

Tilaka**Tilak**

The mark made on the **murti** or on the forehead of a worshipper. It is a symbol of the power of God within.

Trimurti

The three deities. Refers to **Brahma**, **Vishnu** and **Shiva**, who personify and control the three **gunas**. They represent and control the three functions of creation, preservation and destruction. „Trinity“ should be avoided.

Upanayana

Ceremony when the sacred thread is tied – to mark the start of learning with a guru.

Upanishad**Upanisad**

To sit down near. A sacred text based on the teaching of a guru to a disciple. The **Upanishads** explain the teachings of the **Vedas**.

Vaishnavism**Vaisnavism**

The religion of Hindus who are devotees of the god Vishnu.

Vaishya**Vaisya**

The third of the four varnas of Hindu society, composed of merchants and farmers.

Vanaprastha

The third stage of life, typified by retirement and asceticism.

Vanaprasthi**Vanaprastha**

Forest dweller. One who is in the third stage of life.

Varanasi**Banares****Benares****Kashi****Kasi**

City on the river Ganges, sacred to **Shiva**. It is one of the holiest pilgrimage sites and also an ancient centre of learning.

Varna

Colour. The four principal divisions of Hindu society. It is important to note that the word „caste“ refers strictly to sub-divisions within each varna, and not to varnas themselves.

Varnashrama**Varnashrama Dharma**

The system whereby society is divided into four **varnas** (divisions), and life into four **ashramas** (stages).

Varsha Pratipada

The day of Creation, celebrated as New Year’s Day by many Hindus.

Veda

Knowledge. Specifically refers to the four **Vedas**, though any teaching which is consistent with the conclusions of these scriptures is also accepted as Vedic.

Vijay Dashmi**Vijaya Dashami**

Another name for Dassehra.

Vishnu**Visnu**

A Hindu god. With **Brahma** and **Shiva** forms the **Trimurti**.

Vrat**Vratam**

Vow. Often including abstention from certain foods.

Vrindavan**Brindavan****Vrindavana****Brindaban**

The sacred village connected with Krishna’s pastimes as a youth.

Yajur Veda

One of the four **Vedas**, dealing with the knowledge of **karma**.

Yamuna

Jamuna

Jumna

Tributary of the River **Ganga** (*Ganges*), considered by many Hindus to be the most sacred of all holy rivers.

Yatra

Jatra

Pilgrimage. Usually to important sacred places in India.

Yoga

Communion; union of the soul with the Supreme, or a process which promotes that relationship. The English word „yoke“ is derived from yoga.

Yuga

Age, or extended period of time, of which there are four.

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Humanism Glossary

Humanism is a major ethical non-theistic tradition. This glossary is based on one provided by the British Humanist Association (www.humanism.org.uk)

Agnosticism

Open-mindedness or genuine doubt as to the truth of claims made for the reality or existence of God or any supernatural domain.

- Belief or assertion that God or gods lack convincing evidence and arguments.

The word is formed from “a” (“without”) and “gnosis” (“knowledge”).

Atheism

Denial of the existence of God or gods. The word is formed from “a” (“without”) and “theos” (“deity, god”).

Ethics

Moral rules and principles to govern human conduct. Some religions see them as influenced by divine interventions; humanists consider them to be constructed solely by people working together in a society.

Faith

1. Frequently used to mean the same as religion.
2. Trust.

God

In some religions, the cause and support of all that is and the source of morality. Usually regarded as taking a direct interest in individuals in this life and judging them after death. Buddhism, Confucianism, Taoism, Humanism and some Christians do not use the concept.

Humanism

A view of life, and a way of life, based solely on our understanding of the natural world, human feelings, intelligence and creativity and on a personal commitment to valuing and cooperating with

one another as fellow human beings.

Humanists regard people as responsible both for themselves and for the societies and life stances that they create; they regard all life stances, including all religions, as human creations, without any supernatural input. They believe that this is the only life we have, so it is infinitely precious, and that by working together we can make it better for everyone.

Life stance

The style and content of an individual’s (or a community’s) relationship with that which is most ultimate in and guides their lives: the consequences for life that flow from this.

The term encompasses both theistic and non-theistic positions without favouring one more than the other. Christianity and Islam are theistic life stances, for example, while Buddhism, Confucianism, Taoism and Humanism are non-theistic life stances.

Naturalistic

A world view that does not use any notion of the divine or supernatural.

Humanism is founded on a naturalistic world view, rather than a supernatural view: thus evolution provides an account of how we come to be as we are biologically and socially, while meaning and purpose are the creations of our shared imagination, feeling and story-telling.

Religion

A serious, examined way of life based on a set of beliefs and practices with one or more of the following dimensions: mythical, doctrinal, spiritual, ethical, ritual, social, symbolic, belief in a god, gods or the supernatural. Most humanists would say that humanism is not a religion but this is debatable on the basis of the definition above. Confucianism, Taoism and major strands of Buddhism and Jainism do not involve a god or gods, and there are non-theistic strands in Christianity and Hinduism.

Science

The enterprise of creating and organising human understanding of the natural world, including humanity, through open enquiry, imaginative theory devising, invited challenge and testing against evidence.

Secular

This word can be used in two different ways:

1. Excluding and rejecting religion.
2. A civil society in which government and its services are structured independently of religion organisations, which protects freedom of belief as it does other freedoms, and treats people equally.

Spiritual

The highest expression and activity of the human person deriving from whatever source. "The potential for spiritual development is open to everyone and is not confined to the development of religious beliefs or conversion to a particular faith."
(1)

Spirituality

"Spirituality refers to the inner nature of human beings often expressed in the search for meaning and purpose in life; the sense of personal value and values; reflections on the challenges life brings; and a sense of mystery and awe at the universe." (2)

Supernatural

1. "Other-worldly" reality radically different from ordinary experience;
 2. From beyond the world as we know it;
 3. Hidden or occult.
- See also Naturalistic

Theistic

Involving a god or gods.

Ultimate Questions

Highest or deepest, or most searching and far-reaching, questions of meaning in life and death. (1) Some aspects of Religious Education are concerned with responses to Ultimate Questions. Many of the responses to these questions are theistic (e.g. Christianity, Islam). Others are non-theistic (e.g. Buddhism, Jainism, Confucianism, Taoism, Humanism.)

- (1) *"SPIRITUAL AND MORAL DEVELOPMENT – A DISCUSSION PAPER": National Curriculum Council (1993)*
- (2) *"A RELIGIOUS EDUCATION SYLLABUS FOR INDEPENDENT SCHOOLS": Independent Schools Joint Council (1994)*

Islam Glossary

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

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

Abd

Servant. As in Abdullah, servant of Allah.

Abu Bakr

The first **Khalifah**, successor to the leadership of the Muslim community after the death of the Prophet Muhammad (peace and blessings of Allah be upon him).

Adam

Adam (peace be upon him). The first man, and first Prophet of Allah.

Adhan

Call to prayer. From the same root, **Mu'adhin** (one who makes the call to prayer).

Aishah

One of the wives of the Prophet Muhammad (peace and blessings of Allah be upon him), and daughter of **Abu Bakr**. (Radhi-Allahu-anhum – *may Allah be pleased with them*).

Akhirah

Everlasting life after death – the hereafter.

Akhlaq

Conduct, character, attitudes and ethics.

al-Amin

The Trustworthy. The name by which Prophet Muhammad (peace and blessings of Allah be upon him) was generally known, even before the revelation of Islam.

al-Aqsa

Masjid-ul-Aqsa (*The Farthest Mosque*) in Jerusalem. Located near the Dome of the Rock.

al-Fatihah

The Opener. **Surah 1** of the **Qur'an**. Recited at least 17 times daily during the five times of **salah**. Also known as „The Essence“ of the Qur'an.

al-hamdu-li-Llah

All praise belongs to Allah. Frequently used as an expression of thanks to **Allah**.

al-Kafi

The title of the books of **Hadith** compiled by Muhammad (peace and blessings of Allah be upon him) 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 (peace and blessings of Allah be upon him). They were **Abu Bakr**, **Umar**, **Uthman** and **Ali** (Radhi-Allahu-anhum – *may Allah be pleased with them*).

al-Madinah

Madinatu'n-Nabi (*The City of the Prophet*). The name given to **Yathrib** after the Prophet Muhammad (peace and blessings of Allah be upon him) migrated there in 622 CE and founded the first Islamic state.

Ali

Cousin and son-in-law of the Prophet Muhammad (peace and blessings of Allah be upon him); husband of **Fatimah Zahrah**; father of Hassan, Hussein, and Zainab; the fourth of „al-

Khulafa-ur-Rashidun according to Sunnis, and the first successor accepted by Shi'ah Islam (Radhi-Allahu-anhum – *may Allah be pleased with them*).

Allah

The Islamic name for God in the Arabic language. Used in preference to the word God, this Arabic term is singular, has no plural, nor is it associated with masculine, feminine or neuter characteristics.

Allahu Akbar

Allah is most great.

Angels

Beings created by **Allah** from light. They have no free will and are completely obedient to Allah.

Ansar

Supporters. The Muslims of **al-Madinah**, who welcomed, helped and supported the Muslims who migrated from **Makkah**.

Arafat

A plain, a few kilometres from **Makkah**, where pilgrims gather to worship, pray and ask for forgiveness. This takes place on the ninth day of the Islamic month of **Dhul-Hijjah**, the day before **Id-ul-Adha**.

Asr (Salat-ul-Asr)

Mid-afternoon **salah** which may be performed from late afternoon until a short while before sunset.

As-Salamu-Alaykum

Peace be upon you. An Islamic greeting.

Ayah (sing.)

A unit within a **Surah** of the **Qur'an**.

Barakah

Blessings.

Bilal

The first **Mu'adhin** of Islam (see **Adhan**), a companion of Prophet Muhammad (peace and blessings of Allah be upon him), formerly an Abyssinian slave (Radhi-Allahu-anhu – *may Allah be pleased with him*).

Bismillah

In the name of Allah.

Bismillah-ir-Rahman ir-Rahim

In the name of Allah – All Gracious, All Merciful. The preface to all **Surahs** of the **Qur'an** except the ninth one. It is usually said by Muslims before eating or beginning any action.

Dar-ul-Islam

House or abode of Islam. Sometimes used to refer to lands ruled by Islamic **Shari'ah**.

Da'wah

Call. Inviting people to Islam, whether by literal invitation and preaching, or by the example of good actions.

Dawud

David (peace be upon him). A Prophet of **Allah** to whom the **Zabur** (the Book of Psalms) was given.

Dhikr

Remembrance. Remembrance of **Allah** in one's heart or by reciting His names or sections from the Qur'an.

Dhimmi

A non-Muslim living freely under the protection of an Islamic state.

Dhul-Hijjah

The month of the Hajj, last month of the Islamic year.

Din

Way of life, religion together with its practices.

Din-ul-Fitrah

A description of Islam as the natural way of life.

Du'a

Varying forms of personal prayer and supplication.

Fajr (Salat-ul-Fajr)

Dawn **salah** which may be performed from dawn until just before sunrise.

Fard

Obligatory duty according to divine law, for example, offering **salah** five times a day.

Fatihah

See **al-Fatihah**.

Fatimah (al-Zahrah)

Daughter of the Prophet Muhammad (peace and blessings of Allah be upon him); wife of **Ali**; mother of Hassan, Hussein and Zainab (Radhi-Allahu-anhum – *may Allah be pleased with them*).

Fatwa

The legal guidance of a pious, just, knowledgeable Muslim scholar and jurist, based on the **Qur'an**, **Sunnah** and Islamic **Shari'ah**.

Fiqh

Understanding. Islamic jurisprudence.

Ghusl

Greater ablution. Formal washing of the whole body prior to worship (see **Wudu**).

Hadith

Saying; report; account. The sayings of the Prophet Muhammad (peace and blessings of Allah be upon him), as recounted by his household, progeny and companions. These are a major source of Islamic law. Some Hadith are referred to as Hadith Qudsi (*sacred Hadith*) having been divinely communicated to the Prophet Muhammad (peace and blessings of Allah be upon him).

Hafiz

Someone who knows the whole Qur'an by heart.

Hajar

Hagar. Wife of the Prophet **Ibrahim**, and mother of the Prophet **Isma'il** (peace be upon them).

Hajj

Annual pilgrimage to **Makkah**, which each Muslim must undertake at least once in a lifetime if he or she has the health and wealth. A Muslim male who has completed Hajj is called Hajji, and a female, Hajjah.

Halal

Any action or thing which is permitted or lawful.

Haram

Anything unlawful or not permitted.

Haram Sharif

The grand mosque in **Makkah**, which encompasses the **Ka'bah**, the hills of **Safa and Marwah** and the well of **Zamzam**.

Hijab

Veil. Often used to describe the head scarf or modest dress worn by women, who are required to cover everything except face and hands in the sight of anyone other than immediate family.

Hijrah

Departure; exit; emigration. The emigration of the Prophet Muhammad (peace and blessings of Allah be upon him) from **Makkah** to **Madinah** in 622 CE. The Islamic calendar commences from this event.

Hira

The name of a place near **Makkah**, where the Prophet Muhammad (peace and blessings of Allah be upon him) went for solitude and worship. It was there that he received the first revelation of the Qur'an.

Ibadah

All acts of worship. Any permissible action performed with the intention to obey Allah.

Iblis

The Jinn who defied **Allah** by refusing to bow to **Adam** (peace be upon him), and later became the tempter of all human beings (see **Shaytan**).

Ibrahim

Abraham (peace be upon him). A Prophet of **Allah** to whom the „scrolls“ were given.

Id

Recurring happiness. A religious holiday; a feast for thanking **Allah** and celebrating a happy occasion.

Id Mubarak

Id blessings! Greeting exchanged during Islamic celebrations.

Id-ul-Adha

Celebration of the sacrifice, commemorating the Prophet **Ibrahim**'s willingness to sacrifice his son **Isma'il** for **Allah** (peace be upon them). Also known as Id-ul-Kabir – *the Greater Id* – and Qurban Bayram (Turkish) - *feast of sacrifice*.

Id-ul-Fitr

Celebration of breaking the fast on the day after **Ramadan** ends, which is also the first day of Shawal, the tenth Islamic month. Also known as Id-ul-Saghir - *the Lesser Id* – and Sheker Bayram (Turkish) – *sugar feast*.

Ihram

The state or condition entered into to perform either **Hajj** or **Umrah**. During this period, many normally permitted actions are placed out of bounds to Muslims. Also, the name of the two plain white unsewn cloths worn by male pilgrims to indicate the brotherhood, equality and purity of the pilgrim. For women, the dress of Ihram consists of their normal modest clothing.

Ijma

General consensus of scholars, expressed or tacit, on matters of law and practice.

Imam

Leader. A person who leads the communal prayer, or a founder of an Islamic school of jurisprudence. In **Shi'ah** Islam, Imam is also the title of

Ali (Radhi-Allahu-anhu – *may Allah be pleased with him*) and his successors.

Imamah

Office and function of an **Imam**. Religious authority in **Shi'ah** Islam; successor to the Prophet Muhammad (peace and blessings of Allah be upon him) as leader of the Muslim community.

Iman

Faith.

Injil

Gospel. A book given to Prophet **Isa** (peace be upon him).

Iqamah

Call to stand up for **salah**.

Isa

Jesus. A Prophet of **Allah**, born of the virgin Mary (peace be upon them).

Isha (Salat-ul-Isha)

Evening **salah** which may be performed from just over an hour after sunset, until midnight.

Islam

Peace attained through willing obedience to **Allah**'s divine guidance.

Isma'il

Ishmael. A Prophet of **Allah**. Son of the Prophet **Ibrahim** and **Hajar** (peace be upon them).

Isnad

Chain of transmission of each **Hadith**.

Jibril

Gabriel. The angel who delivered **Allah**'s messages to His Prophets.

Jihad

Personal individual struggle against evil in the way of **Allah**. It can also be collective defence of the Muslim community.

Jinn

Being created by **Allah** from fire.

Jumu'ah (Salat-ul-Jumu'ah)

The weekly communal **salah** and attendance at the **khutbah** performed shortly after midday on Fridays.

Ka'bah

A cube-shaped structure in the centre of the grand mosque in **Makkah**. The first house built for the worship of the One True God.

Khadijah

First wife of the Prophet Muhammad (peace and blessings of Allah be upon him). Mother of **Fatimah Zahrah** (Radhi-Allahu-anhum – *may Allah be pleased with them*).

Khalifah

Successor; inheritor; custodian; vice-regent (see **al-Khulafa-ur-Rashidun**).

Khilafah

The institution of the **Khalifah**.

Khums

Contribution (additional to **zakah**) of one fifth of surplus annual income paid by **Shi'ah** Muslims. **Sunni** Muslims only apply Khums to booty.

Khutbah

Speech. Talk delivered on special occasions such as the **Jumu'ah** and **Id** prayers.

Laylat-ul-Qadr

The Night of Power, when the first revelation of the Qur'an was made to Prophet Muhammad (peace and blessings of Allah be upon him). It is believed to be one of the last ten nights of **Ramadan**.

Madinah See al-Madinah.

Maghrib (Salat-ul-Maghrib)

Sunset **salah** which is performed after sunset until daylight ends.

Mahdi, al-Muntazar

The (rightly) guided one who is awaited and will appear towards the end of time to lead the **Ummah** and restore justice on Earth. The one who is promised in the Judaic, Christian and Islamic traditions.

Makkah

City where the Prophet Muhammad (peace and blessings of Allah be upon him) was born, and where the **Ka'bah** is located.

Maryam

Mary. The virgin mother of the Prophet **Isa** (peace be upon them).

Masjid

Place of prostration. Mosque.

Mihrab

Niche or alcove in a mosque wall, indicating the **Qiblah** – the direction of **Makkah**, towards which all Muslims face to perform **salah**.

Mina

Place near **Makkah**, where pilgrims stay on the 10th, 11th and 12th of **Dhul-Hijjah** and perform some of the activities of the **Hajj**.

Minbar

Rostrum; platform; dais. The stand from which the **Imam** delivers the **khutbah** or speech in the mosque or praying ground.

Miqat

Place appointed, at which pilgrims enter into the state of **ihram**.

Mi'raj

The ascent through the heavens of the Prophet Muhammad (peace and blessings of Allah be upon him).

Mu'adhin

Caller to prayer (see **Adhan**). Known in English as „muezzin“.

Muhammad

Praised. Name of the final Prophet (peace be upon him).

Muharram

First month in the Islamic calendar, which is calculated from the time the Prophet Muhammad (peace and blessings of Allah be upon him) migrated to **Yathrib (Madinah)**.

Musa

Moses (peace be upon him). A Prophet of **Allah** to whom the **Tawrah** (Torah) was given.

Mumin

Faithful. A believer, a practising Muslim who wholeheartedly yields to **Allah's** guiding wisdom and is thus in harmony with His will and at peace with himself and fellow creatures.

Muslim

One who claims to have accepted **Islam** by professing the **Shahadah**.

Muzdalifah

Place where pilgrims on **Hajj** stop for a time during the night of the day they spend at Arafat.

Nabi

Prophet of **Allah**.

Niyyah

Intention. A legally required statement of intent, made prior to all acts of devotion such as **salah**, **Hajj** or **sawm**.

Qadar

Allah's complete and final control over the fulfilment of events or destiny.

Qiblah

Direction which Muslims face when performing **salah** – towards the **Ka'bah** (see **Mihrab**).

Qur'an

That which is read or recited. The Divine Book revealed to the Prophet Muhammad (peace and blessings of Allah be upon him). **Allah's** final revelation to humankind.

Rak'ah

A unit of **salah**, made up of recitation, standing, bowing and two prostrations.

Ramadan

The ninth month of the Islamic calendar, during which fasting is required from just before dawn until sunset, as ordered by Allah in the **Qur'an**.

Rasul

Messenger of **Allah**.

Sa'y

Walking and hastening between **Safa and Marwah**, as part of the **Hajj**, in remembrance of **Hajar's** search for water for her son **Isma'il** (peace be upon them).

Sadaqah

Voluntary payment or good action for charitable purposes.

Safa and Marwah

Two hills in **Makkah**, near the **Ka'bah**, now included within the grand mosque (see **Sa'y**).

Sahih al-Bukhari

The title of the books of **Hadith** compiled by Muhammad ibn Isma'il al-Bukhari, a **Sunni** scholar. The collection is described as Sahih (authentic).

Sahih Muslim

The title of the books of **Hadith** compiled by Abul Husayn Muslim ibn al-Hajjaj, a **Sunni** scholar. The collection is described as Sahih (authentic).

Salah

Prescribed communication with, and worship of, **Allah**, performed under specific conditions, in the manner taught by the Prophet Muhammad (peace and blessings of Allah be upon him), and recited in the Arabic language. The five daily times of salah are fixed by **Allah**.

Sawm

Fasting from just before dawn until sunset. Abstinence is required from all food and drink (including water) as well as smoking and conjugal relations.

Shahadah

Declaration of faith, which consists of the statement, „There is no god except **Allah**, Muhammad is the Messenger of Allah“.

Shari'ah

Islamic law based upon the **Qur'an** and **Sunnah**.

Shaytan

Rebellious; proud. The devil (see **Iblis**)

Shi'ah

Followers. Muslims who believe in the **Imamah**, successorship of **Ali** (Radhi-Allahu-anhu – *may Allah be pleased with him*) after the Prophet Muhammad (peace and blessings of Allah be upon him) and eleven of his most pious, knowledgeable descendants.

Shirk

Association. Regarding anything as being equal or partner to **Allah**. Shirk is forbidden in Islam.

Shura

Consultation of the people in the management of religious and worldly affairs. A duty prescribed in the **Qur'an** to leaders at all levels, from family to government.

Sirah

Biographical writings about the conduct and example of the Prophet Muhammad (peace and blessings of Allah be upon him).

Subhah

String of beads used to count recitations in worship.

Sunnah

Model practices, customs and traditions of the Prophet Muhammad (peace and blessings of Allah be upon him). This is found in both **Hadith** and **Sirah**.

Sunni

Muslims who believe in the successorship of **Abu Bakr**, **Umar**, **Uthman** and **Ali** (Radhi-Allahu-anhum – *may Allah be pleased with them*) after the Prophet Muhammad (peace and blessings of Allah be upon him).

Surah

Division of the **Qur'an** (114 in all).

Takbir

Saying „Allahu Akbar!“ Recited during **salah**, **Id** and other celebratory occasions.

Tawaf

Walking seven times around the **Ka'bah** in worship of **Allah**. Also, a part of **Hajj** and **Umrah**.

Tawhid

Belief in the Oneness of **Allah** – absolute monotheism as practised in **Islam**.

Tawrah

The Torah. The book given to the Prophet **Musa** (Moses) (peace be upon him).

Ulama

Scholars of Islamic law and jurisprudence (sing. Alim).

Umar ibn ul-Khattab

The second Khalifah of Islam.

Ummah

Community. World-wide community of Muslims; the nation of Islam.

Umrah

Lesser pilgrimage which can be performed at any time of the year.

Uthman

The third Khalifah of **Islam**.

Wudu

Ablution before **salah**.

Yathrib

Town to which the Prophet Muhammad (peace and blessings of Allah be upon him) migrated from **Makkah** (see **al-Madinah**).

Zabur

The Book of Psalms given to Prophet **Dawud** (David) (peace be upon him).

Zakah

Purification of wealth by payment of annual welfare due. An obligatory act of worship.

Zakat-ul-Fitr

Welfare payment at the end of **Ramadan**.

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)

Salah which can be performed after midday until afternoon.

Judaism Glossary

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

Afikomen (Greek)

Dessert. Portion of a **matzah** eaten near the end of the Seder.

Agadah **Aggadah**

Telling. Rabbinical teachings on moral values.

Aleinu

Key prayer at the conclusion of each service.

Aliyah

To go up. (i) Being called to read the **Sefer Torah** in the **synagogue**. (ii) The migration of Jews to **Israel**.

Amidah

Standing. The standing prayer.

Aron Hakodesh

Holy Ark. The focal point of the synagogue, containing **Torah** scrolls.

Ashkenazim

Jews of Central and Eastern European origin.

Bar Mitzvah

Son of Commandment. A boy's coming of age at 13 years old, usually marked by a **synagogue** ceremony and family celebration.

Bat Mitzvah

Bat Chayil

Daughter of Commandment. As above, but for girls from 12 years old. May be marked differently between communities.

Bet ha Knesset

Beit ha Knesset

Shul

House of Assembly. **Synagogue**.

Bimah

Dais. Raised platform primarily for reading the **Torah** in the **synagogue**.

Brit Milah

Berit Milah

Bris

Circumcision.

Challah

Hallah

Enriched bread used particularly on **Shabbat** and during festivals.

Chazan

Hazzan

Cantor

Leader of reading, singing and chanting in the services of some **synagogues**.

Chumash

Five. The **Torah** in book form, used in the **synagogue** and the home.

Circumcision

Religious rite of **Brit Milah**, performed by a qualified **mohel** on all Jewish boys, usually on the eighth day after birth.

Gemara

Gemarah

Commentary on the **Mishnah** included in the **Talmud**.

Genizah

Storage place for damaged religious texts.

Haftarah

Completion. Passages from **Nevi'im** (Prophets) read in the **synagogue** (linked to weekly **Torah** and festival readings).

Hagadah

Haggadah

Telling. A book used at **Seder**.

Halakhah

Halacha

The Way. The code of conduct encompassing all aspects of Jewish life.

Hanukiah

Chanukiah

Menorah

Nine-branched **Hanukkah** lamp used at the festival of Hanukkah.

Hanukkah

Chanukah

Dedication. An eight-day festival of lights to celebrate the re-dedication of the temple following the Maccabean victory over the Greeks.

Hasid (plural Hasidim)

Chasid (plural Chasidim)

Pious. Member of the Orthodox movement of **Hasidism**.

Hasidism

Chasidism

A religious and social movement formed by Israel Baal Shem Tov (from the 18th century onwards).

Havdalah

Distinction. Ceremony marking the conclusion of **Shabbat**.

Hebrew**Ivrit**

Ancient Semitic language; language of the **Tenakh** (Hebrew Scriptures) and used by Jews for prayer and study. Also, everyday language in Israel.

Huppah**Chuppah**

Canopy used for a wedding ceremony, under which the bride and groom stand.

Israel

One who struggles with God. The phrase refers to the world-wide Jewish community; the land of Israel and the modern state of Israel.

Kabbalah**Cabala**

Jewish mysticism.

Kaddish

Prayer publicly recited by mourners.

Kashrut

Laws relating to keeping a **kosher** home and lifestyle.

Ketubah**Ketubbah**

Document that defines rights and obligations within Jewish marriage.

Ketuvim

Writings. Third section of the **Tenakh**.

Kibbutz (plural Kibbutzim)

Israeli collective village based on socialist principles.

Kiddush

Holy. A prayer sanctifying **Shabbat** and festival days, usually recited over wine.

Kippah**Yamulkah****Capel**

Head covering worn during prayers, **Torah** study, etc. Some followers wear it constantly.

Knesset

Assembly. Israeli parliament.

Kol Nidrei**Kol Nidre**

All vows. Prayer recited on the evening of **Yom Kippur**.

Korach

Name of the leader who defied Moses in the wilderness

Kosher**Kasher**

Fit; proper. Foods permitted by Jewish dietary laws.

Ladino

Language used predominately by **Sephardim**.

Magen David

Shield of David, popularly called Star of David.

Maimonides

Rabbi Moses ben Maimon (1135–1204), a leading Jewish philosopher, medical writer and codifier of Jewish law.

Mashiach**Moshiach****Messiah**

The anointed one who will herald in a new era for Judaism and all humankind.

Matzah (plural Matzot)

A flat cracker-like bread which has been baked before it rises; used at **Pesach**.

Menorah

Seven-branched candelabrum which was lit daily in the Temple.

Mezuzah

A scroll placed on door posts of Jewish homes, containing a section from the **Torah** and often enclosed in a decorative case.

Midrash

Collections of various Rabbinic commentaries on the **Tenakh**.

Mikveh

Ritual bath used for the immersion of people and objects.

Minyan

Quorum of ten men, over **Bar Mitzvah** age, required for a service. Progressive communities may include women but do not always require a minyan.

Mishnah

First writing down of the Oral Tradition. An authoritative document forming part of the **Talmud**, codified about 200 CE.

Mishkan

Dwelling. The original travelling sanctuary used prior to the building of the permanent Temple in Jerusalem.

Mitzvah (plural Mitzvot)

Commandment. The **Torah** contains 613 Mitzvot. Commonly used to describe good deeds.

Mohel

Person trained to perform **Brit Milah**.

Moshav (plural Moshavim)

Collective village or farm in Israel.

Ner Tamid

Eternal light. The perpetual light above the **Aron Hakodesh**.

Nevi'im

Prophets. Second section of the **Tenakh**.

Noachide Laws

Seven laws given to Noah after the flood, which are incumbent on all humankind. These laws form the foundation for a just society.

Parev**Parveh**

Neutral foods, which are neither milk nor meat, for example, vegetables, eggs, fish.

Pesach**Passover**

Festival commemorating the Exodus from Egypt. One of the three biblical pilgrim festivals. Pesach is celebrated in the spring.

Pikei Avot**Pirke Avoth**

Sayings of the Fathers. Part of the **Mishnah** containing ethics of Rabbinical sages.

Pikuakh Nefesh

Save a soul. The setting aside of certain laws in order to save a life.

Pogrom

Organised attack on Jews, especially frequent in 19th and early 20th century Eastern Europe.

Purim

Festival commemorating the rescue of Persian Jewry as told in the Book of Esther.

Rabbi

My teacher. An ordained Jewish teacher. Often the religious leader of a Jewish community.

Rashi

Rabbi Shlomo ben Yitzhak (1040 – 1105). A French rabbinical scholar and leading commentator on the **Torah** and **Talmud**.

Rebbe

Rabbi. The term used by **Hasidim** for their religious leader.

Rosh Hashanah**Rosh Ha-Shanah**

Head of the Year. Jewish New Year.

Seder

Order. A home-based ceremonial meal during **Pesach**, at which the Exodus from Egypt is recounted using the **Hagadah**.

Sefer Torah

Torah scroll. The five books of Moses hand-written on parchment and rolled to form a scroll.

Sephardim**Sefardim**

Jews originating from Mediterranean countries, especially Spain, North Africa and the Middle East.

Shabbat**Shabbos**

Day of spiritual renewal and rest commencing at sunset on Friday, terminating at nightfall on Saturday.

Shatnez**Shaatznez**

Garments containing a forbidden mixture of wool and linen.

Shavuot

Weeks. One of three pilgrim festivals. Shavuot is celebrated in the summer, seven weeks after **Pesach**.

Shekhina

The divine presence.

Shema

Major Jewish prayer affirming belief in one God. The Shema is found in the **Torah**.

Shemot

Names. Seven holy names of God.

Shiva

Seven days of intense mourning following the burial of a close relation. During this period, all ordinary work is prohibited.

Shoah

Desolation. The suffering experienced by European Jews at the hands of the Nazis, including the systematic murder of six million Jews between 1933 and 1945.

Shofar

Ram's horn blown at the season of Rosh Hashanah

Siddur

Order. Daily prayer book.

Simchat Torah

Rejoicing of the law. Festival celebrating the completion and recommencement of the cycle of the weekly **Torah** reading.

Sukkah (plural Sukkot) Tabernacle;

booth. A temporary dwelling used during **Sukkot**.

Sukkot

One of three biblical pilgrim festivals, Sukkot is celebrated in the Autumn.

Synagogue**Shul****Bet Haknesset****Bet Hamidrash**

Building for Jewish public prayer, study and assembly.

Tallit**Tallith**

Prayer shawl. Four-cornered garment with fringes.

Talmud

Mishnah and **Gemara**, collected together.

Tefillah

Tefila

Self-judgement. Jewish prayer and meditation.

Tefillin

Tephilin

T'filin

Phylacteries

Small leather boxes containing passages from the **Torah**, strapped on the forehead and arm for morning prayers on weekdays.

Tenakh

Tanakh

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

Teshuva

Repentance. Returning to God.

Tikkun Olam

Tikun

Care for the world and environment.

Torah

Law; teaching. The Five Books of Moses.

Tzedaka

Righteousness. An act of charity.

Tzitzit

Tzittzit

Fringes on the corners of the **Tallit**. Also commonly refers to the fringed undervest worn by some Jewish males.

Yad

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

Yahrzeit

Year-time. Anniversary of a death.

Yeshiva

College for study of the **Torah** and **Talmud**.

Yiddish

Language used predominantly by **Ashkenazim**.

Yishuv

Ingathering. The Jewish community of **Israel**.

Yom Hashoah

Day to commemorate the **Shoah**.

Yom Kippur

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

Zionism

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

Sikhism Glossary

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

Akal Purakh

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

Akal Takht

Akal Takhat

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

Akhand Path

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

Amrit

Nectar. Sanctified liquid made of sugar and water, used in initiation ceremonies. **Amrit ceremony**

Amrit Sanskar

Amrit Pahul

Khande di Pahul

Sometimes just „Amrit“ or „Taking Amrit“ („Amrit Chhakna“) The Sikh rite of initiation into the **Khalsa**. „Baptism“ should not be used.

Anand karaj

Anand Sanskar

Ceremony of bliss. Wedding ceremony.

Ardas

Prayer. The formal prayer offered at most religious acts.

Baisakhi

Vaisakhi

A major Sikh festival celebrating the formation of the **Khalsa**, 1699 CE.

Bangla Sahib

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

Bhai Khanaya

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

Bhai Lalo

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

Chanani

Chandni

Canopy over the scriptures, used as a mark of respect.

Chauri

Chaur

Symbol of the authority of the **Guru Granth Sahib**. Fan waved over scriptures, made of yak hairs or nylon. It should not be called a „fly whisk“.

Dasam Granth

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

Giani

A person learned in the Sikh scriptures.

Granthi

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

Gurbani

Bani

Vani

Divine word revealed by the Gurus. The **Shabads** contained in the **Guru Granth Sahib**.

Gurdwara

Gurudwara

Sikh place of worship. Literally the „doorway to the **Guru**“.

Gurmat

The Guru's guidance.

Gurmukh

One who lives by the **Guru's** teaching.

Gurmukhi

From the Guru's mouth. Name given to the script in which the scriptures and the Punjabi language are written.

Gurpurb

Gurpurab

A **Guru's** anniversary (birth or death). Also used for other anniversaries, for example, of the installation of the **Adi Granth**, 1604 CE.

Guru

Teacher. In Sikhism, the title of **Guru** is reserved for the ten human Gurus and the **Guru Granth Sahib**.

Guru Arjan

The fifth **Guru** who was the first Sikh martyr (1563–1606).

Guru Gobind Singh
Guru Govind Singh

(Original name: **Guru Gobind Rai**)
Tenth Sikh **Guru**. It is important to note that the title „Guru“ must be used with all the Gurus“ names. Sikhs usually use further terms of respect, for example Guru Gobind Singh Ji or **Guru Nanak** Dev Ji.

Guru Granth Sahib
Adi Granth

(„Granth“ by itself should be avoided)
Primal collection of Sikh scriptures, compiled by **Guru Arjan** and given its final form by **Guru Gobind Singh**.

Guru Har Gobind
Guru Hargobind
Guru Hargovind
Sixth Sikh **Guru**.

Guru Har Krishan
Guru Harkishan
Guru Harkrishan
Eighth Sikh **Guru**.

Guru Nanak

The first **Guru** and the founder of the Sikh faith (1469–1539).

Guru Tegh Bahadur

The ninth **Guru** who was martyred for the principle of religious tolerance (1622–1675).

Haumai

Egoism. The major spiritual defect.

Hukam

God's will.

Hukam
Vak

Random reading taken for guidance from the **Guru Granth Sahib**.

Ik Onkar

There is only One God. The first phrase of the **Mool Mantar**. It is also used as a symbol to decorate Sikh objects.

Janamsakhi
Janam Sakhi

Birth stories. Hagiographic life stories of a **Guru**, especially **Guru Nanak**.

Japji Sahib

A morning prayer, composed by **Guru Nanak**, which forms the first chapter of the **Guru Granth Sahib**.

Jivan Mukht
Jivan Mukht

Enlightened while in the material body; a spiritually enlightened person, freed from worldly bonds.

Kachera

Traditional underwear/shorts. One of the five Ks (see **panj kakke**).

Kakka

See **panj kakke**. Singular of the Punjabi letter K (plural „kakke“)

Kangha

Kanga

Comb worn in the hair. One of the five Ks (see **panj kakke**).

Kara

Steel band worn on the right wrist. One of the five Ks (see **panj kakke**).

Karah parshad
Karah Prasad

Sanctified food distributed at Sikh ceremonies.

Kaur

Princess. Name given to all Sikh females by **Guru Gobind Singh** (see **Singh**).

Kesh

Kes

Uncut hair. One of the five Ks (see **panj kakke**).

Khalsa

The community of the pure. The Sikh community.

Khanda

Double-edged sword used in the initiation ceremony. Also used as the emblem on the Sikh flag.

Kirat karna

Earning one's livelihood by one's own efforts.

Kirpan

Sword. One of the five Ks (see **panj kakke**). „Dagger“ should be avoided.

Kirtan

Devotional singing of the compositions found in the **Guru Granth Sahib**.

Kirtan Sohila

A prayer said before retiring for sleep. It is also used at the cremation ceremony and when the **Guru Granth Sahib** is laid to rest.

Kurahit

Prohibitions, for example intoxicants.

Langar

Guru ka Langar

Guru's kitchen. The gurdwara dining hall and the food served in it.

Mela

Fair. Used of Sikh festivals which are not **gurpurbs**.

Manji

Manji Sahib

Small platform on which the scripture is placed.

Manmukh

Munmukh

Self-orientated (as opposed to **gurmukh**).

Mool Mantar

Mul Mantar

Basic teaching; essential teaching.
The basic statement of belief at the beginning of the **Guru Granth Sahib**.

Nam Simran**Nam Simaran****Naam Simran**

Meditation on the divine name, using passages of scripture.

Nankana Sahib

Birthplace of **Guru Nanak**. Now in Pakistan.

Nishan Sahib

Sikh flag flown at **gurdwaras**.

Nit nem

The recitation of specified daily prayers.

Panj kakke

The five Ks. The symbols of Sikhism worn by Sikhs.

Panj piare

Panj Pyare (other forms may also be found)

The five beloved ones. Those first initiated into the **Khalsa**; those who perform the rite today.

Panth

The Sikh community.

Patases**Patashas**

Sugar bubbles or crystals used to prepare **Amrit**.

Punjab**Panjab**

Land of five rivers. The area of India in which Sikhism originated.

Ragi

Sikh musician who sings compositions from the **Guru Granth Sahib**.

Rahit

Sikh obligations, for example, to meditate on God.

Rahit Maryada**Rehat Maryada**

Sikh Code of Discipline.

Sadhsangat**Sangat**

Congregation or assembly of Sikhs.

Sewa**Seva**

Service directed at the **sadhsangat** and **gurdwara**, but also to humanity in general.

Shabad**Sabad****Shabd**

Word. Hymn from the **Guru Granth Sahib**; the divine word.

Sikh

Learner; disciple. A person who believes in the ten Gurus and the **Guru Granth Sahib**, and who has no other religion.

Singh

Lion. Name adopted by Sikh males (see **kaur**).

Sis Ganj Sahib

The site of the martyrdom of **Guru Tegh Bahadur** (Delhi)

Vak**Vaak**

A random reading taken for guidance from the **Guru Granth Sahib**.

Vand chhakna

Sharing one's time, talents and earnings with the less fortunate.

Waheguru

Wonderful Lord. A Sikh name for God.

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End of Year 1 statements – Progress Target (PT)

PT1 – Knowledge and understanding of religion and worldviews	PT2 – Responding to religion and worldviews
Be familiar with key words and vocabulary related to Christianity and may be at least one other religion and worldviews	Begin to talk about different beliefs and practices using the correct vocabulary
Encounter a variety of religious and moral stories from Christianity, one other religion and worldviews.	Begin to suggest meanings behind religious and moral stories.
Show how individuals and faith communities celebrate life events.	Ask or respond to questions about how individuals and faith communities live.
Begin to name the different beliefs and practices of Christianity, at least one other religion.	Express their own ideas about belief and practices creatively.

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End of Year 2 statements

PT1 – Knowledge and understanding of religion and worldviews	PT2 – Responding to religion and worldviews
Name the different beliefs and practices of Christianity and at least one other religion and begin to look for similarities between religions.	Talk about and find meanings behind different beliefs and practices.
Retell some of the religious and moral stories from the bible and at least one other religious text or special books.	Suggest meanings of some religious and moral stories.
Begin to understand what it looks like to be a person of faith.	Ask and respond to questions about what individuals and faith communities do.
Pupils begin to use key words and vocabulary related to Christianity and at least one other religion.	Express their own ideas, opinions and talk about their work creatively using a range of different medium.

End of year 3 statements

PT1 – Knowledge and understanding of religion and worldviews	PT2 – Responding to religion and worldviews
Recall the different beliefs and practices of the religions studied at KS1 and at least one new religion or worldview	Suggest and consider the impact of different beliefs and practices.
Recount some religious and moral stories from at least three different sources of authority	Suggest meanings of some religious and moral stories and suggest how these relate to right and wrong.
Begin to understand that diversity exists within and between religions and worldviews	Ask and respond to questions about how individuals and faith communities live and why.
Use key words and vocabulary related all religions studied so far.	Use a range of different media to express creatively ideas, thoughts, and opinions. Begin to explain ideas and justify opinions.

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End of year 4 statements

PT1 – Knowledge and understanding of religion and worldviews	PT2 – Responding to religion and worldviews
Recall in detail and use the correct vocabulary in regard to the different beliefs and practices of different religions.	Respond to meanings behind different beliefs and practices using the correct vocabulary
Begin to compare the similarities of at least three different religious texts or stories.	Respond to the meanings of some religious and moral stories and expresses how these relate (directly) to right and wrong.
Begin to understand the diversity of belief in different religions, nationally and globally.	Express an informed view on the impact of diversity of faith and belief in our world
Begin to compare different responses to ethical questions looking from the perspective of different religions and worldviews	Begin to articulate and communicate connections between their own ideas and others.

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End of year 5 statements

PT1 – Knowledge and understanding of religion and worldviews	PT2 – Responding to religion and worldviews
Begin to make connections between the different beliefs and practices of religions and worldviews studied so far.	Begin to reflect and respond thoughtfully to the significance of meaning behind different beliefs and practices. Using the correct vocabulary.
Begin to compare stories, beliefs and practices from a variety of religions and worldviews making reference to similarities and differences.	Begin to respond thoughtfully to a range of stories, beliefs, and practices. Provide reasons for what they mean to different faith communities.
Understand and begin to evaluate the diversity of belief in different religions, nationally and globally. Begin to recognise that those who have non-religious worldview follow a moral code	Express an informed view on the impact of diversity of faith and belief in our world Relate this to own lives. .
Articulate simple responses to ethical questions from the range of different religions and world views studied so far.	Discuss and begin to apply own and others' ideas about ethical questions and to express own ideas clearly in response.

End of year 6 statements

PT1 - Learning about religion and belief	PT2 – Responding to religion and worldviews
Make connections between different beliefs and practices of all religions and worldviews studied.	Reflect and respectfully respond to the significance of meaning behind different beliefs and practices.
Make links and compare stories, beliefs and practices from different religions and worldviews including similarities and differences.	Respond respectfully to a range of writings, stories, beliefs and practices. Provide justified reasons for similarities and differences.
Understand and evaluate the diversity of belief in different religions, nationally and globally. Recognise that those who have non-religious worldview follow a moral code	Express an informed and considered view on the impact of diversity of faith and belief in our world. Relate this to own lives and others.
Articulate detailed responses to ethical questions from the range of different religions and world views studied so far.	Discuss and apply their own and others ideas about ethical questions and to express arguments in a structured response.