



Brent Agreed Syllabus for Religious Education

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Foreword

Of all the subjects taught in Brent's primary and secondary schools, modern religious education asks its students to engage with profoundly challenging questions: about how they live with their own beliefs and about how they live with those who have different beliefs.

So I believe that we have been right to be ambitious about our work of revising Brent's Agreed Syllabus for religious education.

Building on what has gone before, a new syllabus for Brent should stimulate rigorous and responsive thinking among its students. It should excite commitment and creativity among its teachers. And, because it has been agreed locally, this syllabus is designed to fit the demands of our diverse Brent community.

Our hope is that this syllabus will enable students and teachers to find religious education an enjoyable, relevant and serious subject. And that they will come to appreciate and engage with the rich heritage of ideas, traditions and wisdoms that religions and ethical belief systems have to offer.

The process of revising the syllabus has been more demanding than I first imagined but my SACRE colleagues have met the challenge with real dedication. Representatives from all Brent's many faith communities invested their time, energy and expertise in the project. Our reward has been to experience first hand what religious education at its best can be, the personal enrichment of encountering the strength and integrity of another person's belief. Personally, I have found this task to be one of the most stimulating pieces of work I have done during my time in the borough.

I would like to thank my colleagues for their unfailing commitment to this task, and with them to thank Beth Stockley, our RE Advisory Teacher, for the considerable professionalism and educational insight she has brought to the project.

On behalf of my SACRE colleagues, I enthusiastically commend this syllabus to the young people of Brent and to their teachers, confident that it will serve them well.

The Reverend Steven Nolan
Group A
Chair of LB of Brent Statutory Agreed Syllabus Conference

July 2002

The aim of religious education is to learn about and from spiritual insights, beliefs and religious practices and to explore fundamental questions of human life.

The aims of religious education in Brent

This will include helping children and young people to:

- Understand and respect different theistic and non-theistic religious traditions as well as other ethical traditions (such as Humanism) by exploring issues within and between them
- Develop knowledge and understanding of beliefs, values, traditions and religious institutions and their influence on the life of the believer and on communities and societies
- Look for and learn from the wisdom contained in the stories, sayings and customs of religious and ethical traditions
- Understand how meaning is conveyed through religious texts, ritual, symbolism, and the arts
- Recognise the integrity of truth claims, value the search for truth and manage conflicts which may arise from differing views
- Develop the ability to make reasoned and informed choices concerning belief and behaviour
- Enhance and reflect on their own spiritual, moral, emotional and cultural development
- Develop a positive self image through reflecting on their own beliefs and home traditions while respecting the right of others to hold beliefs different to theirs

Religious education, provided in accordance with the Brent Agreed Syllabus, **should not be 'by means of any catechism or formulary which is distinctive of a particular religious denomination'**. *Education Act 1996 section 376 (2), Schools and Framework Act 1998 Schedule 19 (5)* It is not the aim of religious education, then, to promote any religious perspective or to persuade pupils to be religious.

Framework of the Brent Agreed Syllabus

The Agreed Syllabus is organised into **guidance for the Foundation Stage** (age 3-5) and **programmes of study** for each of the subsequent key stages (Key Stage 1: age 5-7, Key Stage 2: age 7-11, Key Stage 3: age 11-14, Key Stage 4: age 14-16). The programmes of study have been designed to follow the framework of National Curriculum subjects. They clarify the types of knowledge, understanding, skills, attitudes and processes which inform religious education in Brent. They describe continuity and progression through the key stages.

The religious and ethical traditions to be studied at each key stage are specified in the breadth of study. **Two prescribed units** must be taught at the **Foundation Stage** and **five** at **Key Stage 1**. There are **four core units** which must be taught at **Key Stages 2 and 3** and **additional units** which can be chosen from a range of options. Teachers **must** address **the programme of study** for the appropriate key stage and **the key questions** for each unit taught. Learning objectives, suggested teaching material and examples of learning activities have been included to guide teachers in their planning and teaching. It is recognised that, in order to give adequate time to address the requirements of the programme of study, there will be **differences in the amount of material studied** within a unit by different students and by different classes within a key stage due to differences in age and ability.

All agreed syllabuses are required to 'reflect the fact that the religious traditions in Great Britain are in the main Christian while taking account of the teachings and practices of the other principal religions represented in Great Britain' *Education Reform Act 1988 Section 8 (3)*. The principal religious traditions in Great Britain besides Christianity are generally understood to be Buddhism, Hinduism, Islam, Judaism and Sikhism. All of these religious communities are represented in The London Borough of Brent. In addition there are significant numbers of Rastafarians and there are also Baha'is, Jains and Zoroastrians.

While students are required to study units on Christianity, Hinduism, Islam and Judaism at Key Stages 2 and 3, material is included from these and other traditions in the thematic units. At Key Stage 3 students may also be taught systematic units on the Baha'i faith, Buddhism, Humanism or Sikhism. However, it is important that teachers are aware that they may **introduce material from**

other traditions into the thematic units in order to take into account traditions with smaller numbers of adherents but with significant teachings and/or **to include the experiences of students in their classroom**. There is also the provision for teachers to design their own unit at Key Stage 3, drawing on the requirements specified in the programme of study. They may wish to design a systematic unit on a tradition not already detailed, e.g. Rastafarianism.

In Brent the majority of students are active members of religious communities. There is also a minority of students who do not come from a religious background but who, nevertheless, bring with them developing beliefs, values and ethical frameworks. There are differences in the pupils' range of experience and contact with religious practices. There is diversity within traditions as well as between them. Teachers need to take account of this diversity of beliefs and of students' personal development.

One of the aims of the Brent syllabus is to help students to live peacefully in a pluralist society where there are often conflicting views. There are times when this diversity may produce friction due to conflicting truth claims or different ways of following the same tradition. The presence of debate gives teachers the opportunity to teach students how to manage such disputes constructively and calmly while maintaining the integrity of their own beliefs. Indeed, it is the role of religious education to provide opportunities for structured discussion and for students to learn reasoned argument where they can listen to the views of others and express their own coherently.

In the context of this syllabus the term 'faith' is used to refer to that which motivates people, shapes the way they live, informs their choices and without which it would be difficult to carry on living. Teachers need to recognise that faith develops and changes through people's lives in response to questions posed and life experiences. For many their faith and beliefs are clearly identified with a named religious or ethical system and they may belong to its community, participating fully or maybe only occasionally. Others may not find it so easy to identify their beliefs and faith with an existing organisation. Some may be on a search for a community of believers with which to identify. The investigation and understanding of this whole range of beliefs, of faith, of ways of belonging and of practice is at the core of this syllabus.

Assessment for learning

Teachers are assessing all the time and this assessment informs them of students' needs, helping them to adjust their planning and teaching so that effective and appropriate learning can take place. However, the term 'assessment' usually suggests assigning National Curriculum levels to pupils' work, and evokes the stressful image of preparation for tests and writing reports for parents.

Assessment for learning, or formative assessment, is less overtly recognised yet its importance in raising standards is significant. The main function of the attainment target, then, is to guide teachers in assessment for learning. Together with the programmes of study, it should inform teachers' planning. The levels provide a benchmark for teacher expectation. They have therefore been designed to be in line with the levels for National Curriculum subjects: it is expected that most pupils will have reached level 4 by the end of Key Stage 2 and levels 5/6 by the end of Key Stage 3.

The decision was made to combine the two previous attainment targets, **learning about and learning from religion** so that learning from is understood as an integral part of religious education and takes place in response to the material learnt about. Aspects previously included in Attainment Target 2, learning from religion, which actually related to skills and attitudes have been included in the programme of study.

Teachers need to follow their own school policy on summative assessment. For the purpose of reporting to parents on pupils' progress they may find it useful to use phrases from the attainment target.

Spiritual, moral, social and cultural development

Religious education plays an important part in the provision for students' spiritual, moral, social and cultural development in schools. In their exploration of faith issues and their response to material studied it is expected that all students will clarify and articulate the beliefs and values that will take them forward in life, develop the capacity to give critical and reasoned arguments for the views they hold and develop the capacity to engage openly with the views and beliefs of others. It is also expected that pupils will develop their capacity for reflection and consider the value of stillness and times of silence.

Both the programmes of study and the individual units provide links with the Citizenship curriculum. There is considerable overlap between the skills and attitudes of religious education and those of Citizenship. These include the processes involved in expressing personal opinions and beliefs, contribution to discussion, often of a controversial nature, consideration of other points of view and reflection on the motivation and processes of participating and action.

Citizenship

The key questions for many of the units at Key Stage 3 connect specifically with the concepts and concerns of Citizenship, such as justice, human rights, equality, freedom, law making, diversity, care for the environment and conflict resolution. Most GCSE courses in religious studies also explore these issues. Teachers should also provide students with opportunities to explore topical issues in the context of units being studied.

Every school should have a named teacher responsible for religious education.

Religious education should be clearly included in curriculum planning. Schools should include the study units in their broad framework of curriculum provision and develop them through their medium-term planning.

Planning and managing religious education in schools

Religious education should have parity of status – as regards time and resources – with foundation subjects. This syllabus assumes the following **minimum** hours will be devoted to religious education:

Foundation Stage (Reception) : 36 hours per year

Key Stage 1 : 36 hours per year

Key Stage 2 : 45 hours per year

Key Stage 3 : 45 hours per year

Key Stage 4 : 40 hours per year

Post 16 : 5 hours per year

At Key Stages 3 and 4 schools may find it appropriate to integrate religious education, citizenship and PSHE given the close connections between these three areas of the curriculum and the importance of faith perspectives on many aspects of PSHE. In this case, the amount of time allocated should be **doubled**. The

curriculum should be carefully planned to ensure that the core units and the required number of additional units from the syllabus are taught, embedding elements of citizenship and PSHE appropriately.

Special needs and inclusion

All pupils **in mainstream schools** must be given access to the whole curriculum including religious education. Teaching needs to be engaging and challenging for all pupils. The use of a range of teaching methods, allowing for different learning styles, and the differentiation of learning activities will help teachers to provide for good progress of all pupils.

Good inclusive teaching of religious education:

- Relates key concepts, experiences or questions to their own experiences and builds understanding based on this relationship
- Engages all students with strong sensory aids that connect to key concepts, experiences or questions
- Uses creative arts to communicate themes of religious education through emotion
- Uses religious and non-religious artefacts that, whenever possible, are authentic and have a 'story'
- Includes movement and drama
- Uses websites that provide something exciting, visual or aural about religious education
- Includes visitors to share about aspects of their lives
- Uses the natural and local environment as well as places of worship
- Draws on students' and teachers' thoughts and questions about life and religion by, for example, setting up a 'Wall of Wisdom'

Pupils who attend special schools should be taught religious education '**so far as is practicable**'.

(Education Act 1981)

Teachers need to be particularly alert to the difference between faith nurture and religious education when working with pupils who have not yet developed a clear sense of themselves and others. They need to guard against children's confusion or synthesis of their own tradition and that of others and between the different traditions. It is easier for children to be nurtured in a faith through sustained references to beliefs in a context of home practice and action than it is for children to learn about the beliefs of others in a school setting. Within religious education, it

may be particularly difficult to communicate concepts of God without verging on faith nurture until children have a clear sense of others.

Therefore it is suggested that work may be done exploring shared spiritual values and experiences, sometimes in the context of religious material, until pupils begin to develop a sense of themselves and others. At first they may develop an awareness of different traditions through the identities and affiliations of themselves, their peers, teachers and visitors. The box below draws out important aspects of spiritual appreciation and religious education which are particularly relevant to the learning needs and development of children in special schools and may be the focus of their learning.

Aspects of spiritual appreciation			
Making sense		Meaning	
<i>Pattern</i>	<i>Order</i>	<i>Repetition</i>	
<i>Time</i>	<i>Ritual</i>	<i>Celebration</i>	<i>Remembering</i>
	<i>Community</i>	<i>Creativity</i>	
Self awareness	Relationships	Sense awareness	Curiosity
Empathy	Belonging	Awe and wonder	
	<i>Rules of conduct</i>	<i>Response to environment</i>	
	Imagination		

Teachers can plan their provision for learning and development in these areas within the framework of different themes, such as those listed below:

Everyday and special celebrations

Journeys

Stories

The Natural World

Personal events

Festivals

Self and Others

Change

When teachers are confident that children can distinguish between their own tradition and others, explicitly religious concepts can be included, building on these themes. Teachers can also draw from any parts of the syllabus which are judged to be most appropriate for pupils' needs. Children should be provided with opportunities to develop and communicate their own beliefs.

Teachers should draw on the elements of good inclusive teaching of religious education outlined above, using the spectrum of experiential teaching strategies and activities appropriate for the needs of their pupils to enable them to **engage with key aspects and themes** of spiritual appreciation and religious education shown in the box and list above
eg. play, roleplay, eye-catching collections of objects to emphasise a theme, maybe based on a colour, evocation of mood using music, light and smell, stimulation of the senses, dramatised story and story making, exploration of the natural environment, visits to the local area, focused reflection.

Levels of attainment, including performance levels for pupils working below Level 1, have been devised for this syllabus to assist teachers assess, plan and differentiate appropriately for all pupils' learning.

Teachers are advised to consult the QCA document 'Planning, teaching and assessing the curriculum for pupils with learning difficulties: Religious Education' March 2001 www.qca.org.uk
Teachers of pupils who are working below Level 1 of the syllabus' attainment target are also recommended to refer to the schemes of work on spiritual appreciation produced by Equals:

Equals
PO Box 107
North Shields
Tyne and Wear
NE30 2YG
Tel: 0191 272 8600

The Foundation Stage

Children must receive religious education in accordance with the requirements of the locally agreed syllabus from **the time that they are registered with the primary school** in Reception classes or in Early Years Units.

Opportunities must be provided for children to explore and learn from the units **Myself and Others and Festivals and Celebrations**. Relevant elements of the Foundation Stage 'Stepping Stones' have been listed below together with suggestions to help practitioners integrate religious education into their whole provision of opportunities for learning. In addition, practitioners should note that creative development makes an important contribution to religious education. Children learn the basis of symbolic expression through their own work. They also learn to express ideas and feelings through non-verbal forms.

It is not a requirement that religious education be included in the whole curriculum for children in **Nursery classes**. However, recognition and exploration of the beliefs and home traditions, which all children bring with them, and of the religious traditions which are also part of the lives of many children will contribute to the early stages of children's learning and development in all areas. Provision of activities and opportunities for spiritual development overlap with those for early religious education. It must also be remembered that all who work with children are required to respond to the 'religious persuasion, racial origin and cultural and linguistic persuasion of each child'.
(Working with Children : the Children Act 1989)

Personal, social, emotional and spiritual development : dispositions and attitudes Knowledge and understanding of the world : exploration and investigation	
Stepping stones	What does the practitioner need to do?
<ul style="list-style-type: none"> • Show curiosity • Have a strong exploratory impulse • Have a positive approach to new experiences 	Provide displays and collections of natural objects, objects with personal meaning, significant objects from individuals' lives, including the children's, religious artefacts and objects from celebrations and festivals
<ul style="list-style-type: none"> • Show increasing independence in selecting and carrying out activities • Show curiosity, observe and manipulate objects • Describe simple features of objects and events 	Provide settings of different cultural and faith traditions in the home corner Encourage children to explore and question new aspects of the home corner
<ul style="list-style-type: none"> • Examine objects and living things to find out more about them 	Model questioning and give children time to ask and explore questions
<ul style="list-style-type: none"> • Continue to be interested, excited and motivated to learn 	Visit and/or use photographs of the local area to identify aspects which express belief and faith traditions eg. shops, community centres, as well as places of worship
<ul style="list-style-type: none"> • Maintain attention, concentrate and sit quietly when appropriate 	Provide opportunities for children to examine natural objects and artefacts from festivals and celebrations to appreciate their qualities and explore their functions
	Make time for quiet periods of reflection

Personal, social, emotional and spiritual development : self-confidence and self esteem : behaviour and self-control : sense of community Knowledge and understanding of the world : cultures and beliefs	
Stepping stones	What does the practitioner need to do?
<ul style="list-style-type: none"> • Separate from main carer with support • Begin to accept the needs of others with support • Make connections between different parts of their life experience • Express feelings about a significant personal event 	<p>Encourage children to bring something special to them from home</p> <p>Talk with parents about family beliefs and faith background and welcome parents into the classroom to share aspects of this with the class</p> <p>Play games, including those from religious festivals, which involve taking turns and appreciating others' enjoyment</p>
<ul style="list-style-type: none"> • Separate from main carer with confidence • Have a sense of belonging • Talk freely about their home and community • Show care and concern for others, for living things and the environment • Show a strong sense of self as a member of different communities such as their family or setting • Describe significant events for family or friends 	<p>Share information and encourage children to talk about special events and festivals celebrated at home and in the local community</p> <p>Tell and explore stories from spiritual and religious traditions, which express concern for and value of the individual eg. the Lost Sheep, Zaccheus</p> <p>Provide activities where children can explore individual characteristics, differences and similarities eg. finger/handprints, looking in mirrors, self-portraits</p> <p>Provide opportunities for children to explore and celebrate their name, its meaning and how it was chosen</p>
<ul style="list-style-type: none"> • Have a sense of self as a member of different communities • Show confidence and the ability to stand up for own rights • Have an awareness of, and show interest and enjoyment in, cultural and religious differences • Have a positive self-image and show they are comfortable with themselves • Gain an awareness of the cultures and beliefs of others 	<p>Provide opportunities for children to discuss and explore similarities and differences in home culture and beliefs eg. discuss contents of lunchboxes, make mixed media food plates, roleplay home situations</p> <p>Encourage children to respect each other's differences</p> <p>Listen to children when they express feelings of their own distinctiveness being belittled</p>
<ul style="list-style-type: none"> • Respond to significant experiences, showing a range of feelings when appropriate 	<p>Tell stories which focus on significant experiences about identity, belonging, feelings and important celebrations including religious ones</p> <p>Encourage children to be sensitive to each other's differences in their interactions with each other</p>
<ul style="list-style-type: none"> • Have a developing awareness of their own needs, views and feelings and be sensitive to the needs, views and feelings of others 	<p>Encourage children to listen to each other's views and what is important to them</p>
<ul style="list-style-type: none"> • Have a developing respect for their own cultures and beliefs and of others • Understand what is right , what is 	<p>Tell and explore spiritual and religious stories with a moral theme including those which give meaning to religious festivals eg Ramayana</p>

<p>wrong and why</p> <ul style="list-style-type: none"> • Consider the consequences of their words and actions for themselves and others • Understand that people have different needs, views, cultures and beliefs, that these need to be treated with respect • Understand that they can expect others to treat their needs, views, cultures and beliefs with respect • Begin to know about their own cultures and beliefs and those of other people 	<p>Introduce children to a range of religious festivals and celebrations, for example tell and explore stories, listen to music, dance, cook foods, make props and toys associated with festivals, look at displays, posters and videos</p> <p>Deepen children's knowledge of beliefs and religious traditions, particularly with reference to personal identity, home traditions, celebrations and festivals, for example by looking at books, handling artefacts, inviting parents and other visitors from a range of religious groups to the setting and by visiting places of worship</p>
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Language and literacy: communication	
Stepping stones	What does the practitioner need to do?
<ul style="list-style-type: none"> • Listen to favourite stories and songs. Join in with repeated refrains, anticipating key events and important phrases • Listen to others in one-to-one/small groups when conversation interests them • Use words and/or gestures, including body language such as eye contact and facial expression to communicate • Listen to stories with increasing attention and recall • Describe main story settings, events and principal characters • Question why things happen and give explanations • Ask simple questions, often in the form of 'where' or 'what' • Use action rather than talk to demonstrate or explain to others • Attend to and take account of what others say • Sustain attentive listening, responding that they have heard by relevant comments, questions or actions • Listen with enjoyment and respond to stories, songs and other music, rhymes and poems and make up their own stories • Interact with others, negotiating plans and activities and taking turns in conversation 	<p>Tell spiritual and religious stories and use rhyming versions with refrains</p> <p>Make time and opportunities to sing songs associated with celebrations and festivals</p> <p>Provide activities based on familiar spiritual or religious stories to stimulate small group conversations eg. models, figures, pictures, or cards from stories such as 'the Lost Sheep', Ramayana etc</p> <p>Provide props and opportunities for children to enact important events in the home corner</p> <p>Talk with children about the links between expressions, gestures and feeling, providing materials for them to make these connections</p> <p>Provide opportunities and props for roleplaying aspects of religious stories</p> <p>Encourage children to ask each other about important events and festivals in their home traditions</p> <p>Provide opportunities to take part in storytelling with percussion and roleplay</p> <p>Encourage children to explore spiritual and religious stories by making pictures, objects and models which can encapsulate aspects of the stories</p> <p>Provide materials and support for making masks and puppets to express main characters of spiritual and religious stories</p> <p>Encourage children to predict possible and alternative endings to stories</p> <p>Model questioning and give children time to ask and discuss questions</p> <p>Set up collaborative tasks such as cooking foods from different festivals, making large constructions which express important aspects of festivals or objects which are used to celebrate important events</p>

Language and literacy : thinking
Knowledge and understanding of the world : a sense of time
: exploration and investigation

Stepping stones	What should the practitioner do?
<ul style="list-style-type: none"> • Use action, sometimes with limited talk, that is largely concerned with the 'here and now' • Remember and talk about significant things that have happened to them • Use talk, actions and objects to recall and relive past experiences • Show interest in the lives of people familiar to them • Begin to differentiate between past and present • Sort objects by one function • Begin to use talk instead of action to rehearse and reflect on past experience, linking significant events from own experience and from stories • Begin to make patterns in their experience through linking cause and effect, sequencing, ordering and grouping • Begin to use talk to pretend imaginary situations • Notice and comment on patterns • Show an awareness of change • Use language to imagine and recreate experiences • Use talk to organise, sequence and clarify thinking, ideas, feelings and events • Find out about past and present events in their own lives, and in those of their families and other people they know • Look closely at similarities, differences, patterns and change • Ask questions about why things happen 	<p>Set up shared experiences which have a spiritual or religious dimension that children can reflect on e.g. role play of birth ceremonies, stories about their birth or birth of siblings</p> <p>Set up displays of changes in the children's lives so far</p> <p>Provide opportunities for children to sequence events in their lives so far and in those in spiritual and religious stories</p> <p>Encourage children to sort objects for celebrations e.g. clothing, food, cards etc or by senses</p> <p>Use stories that introduce a sense of time eg. the birth of Jesus, Guru Nanak, the Prophet Muhammad and Ramadan</p> <p>Provide activities and tell stories which will draw out the links between festivals and the seasons or the lunar cycle</p> <p>Tell stories which convey the yearly recurrence of festivals and encourage children to share their memories</p> <p>Provide growing projects which draw out the meaning of Easter</p> <p>Talk through and sequence order of events in birth ceremonies, celebrations and festivals</p> <p>Provide opportunities for children to explore and recognise patterns associated with festivals eg. rangoli, mehndi, easter eggs, Islamic pattern on Eid cards</p> <p>Use stories to focus children's attention on prediction and explanations eg. what might be the result of actions in stories such as the Ramayana, Zaccheus</p> <p>Encourage children to talk about how they feel eg. At times of celebration and particular festivals when events take place in the home and in the local community</p> <p>Encourage children to observe, comment on and record similarities, differences and change in themselves and between each other</p> <p>Model questioning from stories and encourage children to raise questions and suggest solutions and answers about their own experiences and experiences in stories</p>

Festivals and Celebration

- What moments and events do we celebrate?
- How do different communities celebrate important festivals?
- What stories and traditions express the central values and beliefs of important festivals?

Suggested learning objectives

- To consider what moments of the day and aspects of the natural world may be worth celebrating
- To be aware of blessings and prayers which may be used by religious communities to celebrate aspects of daily life
- To be aware that celebration may involve aspects common to traditions such as wearing special clothes, sharing special meals, giving cards and presents, and may involve aspects which are distinctive of specific traditions
- To be aware of the special nature of stories and traditions associated with festivals
- To contribute and respond to ways in which communities celebrate

Suggested teaching material

- Poems, blessings and prayers (all including Hu)
- New Year : January 1st
: *Yuan Tan*, Chinese/SE Asian,
: *Naw Ruz*, Baha'i/Iranian/Zoroastrian
- Christmas and the story of the birth of Jesus (Ch)
- Easter and the story of Good Friday and Easter Sunday (Ch)
- *Deepavali/Divali* and the stories of the *Ramayana*, of *Lakshmi* (Hi), and of the release of *Guru Har Gobind* (S)
- Harvest (Ch)
- *Id-ul-Fitr* (I)
- *Hannukah, Sukkot* (Ju)
- *Wesak* (Bu)
- Birth of the Cosmic Christ, Transfiguration Day (Ra)

Examples of learning experiences

- *Play music which expresses celebration and wonder, e.g . Louis Armstrong : 'What a wonderful world'. Provide opportunities for children to paint or draw moments of the day or aspects of their environment which they would like to celebrate and which they are amazed by.*
- *Provide opportunities for children to model scenes from the story of the birth of Jesus.*
- *Help children to make an Easter garden and discuss why new life is celebrated.*
- *Invite Hindu parents to make rangoli patterns on the floor of the school hall and give children the opportunities to paint their own on paper*
- *Watch the section on Sukkot from the video programme 'Candle :Judaism' in the series 'Water, Moon, Candle, Tree and Sword' : Channel 4. Help the children to build a sukkah and encourage them to articulate their responses.*

Background information

Festivals and Celebration

Christmas, Easter and Harvest (Ch):

In the early years of Christian mission the Church absorbed the festivals of the pagan world, 'baptising' them in an attempt to win over the hearts of those it was aiming to win. Consequently, many pagan ideas have accreted to Christian practice. *Christmas* has been linked with the winter solstice, *Easter*, although rooted in the Jewish festival of *Pesach*, is also associated with the pagan spring festival of the Anglo-Saxon goddess Eostre.

Traditionally, preceded by the four weeks of **Advent**, **Christmas** is celebrated for twelve days, beginning with Christmas Day and ending with **Epiphany** (6 January). Many of the ideas associated with Christmas date from the Victorians: trees, Father Christmas, etc. The festival proper begins at midnight on Christmas Eve and employs themes of light and darkness to mark the birth of the baby in Bethlehem. Many churches have a **nativity** scene or crib, consisting of the baby Jesus, Mary and Joseph, shepherds and angels, the three wise men being added later. Sharing presents is a reminder of God's gift of Christ to the world. The single most important theological theme connected with Christmas is that of Incarnation, the idea that God can be found in human form.

Like Christmas, **Easter** is preceded by a period of preparation. Lent begins with **Ash Wednesday** and lasts for six weeks. Easter or **Holy Week** traces the last week of Christ's earthly life. Beginning with **Palm Sunday** (Christ's arrival in Jerusalem) it includes **Maundy Thursday** (his Last Supper), **Good Friday** (his crucifixion), **Holy Saturday** (the Easter vigil) and **Easter Sunday** the greatest day in the Christian calendar. As with Christmas, Easter has attracted many non-Christian elements, mainly linked with fertility, however, the most significant theological themes of Easter are those of **redemption and reconciliation** the twin ideas that in Jesus' death human beings can be brought back to God.

There is no doubt that **Harvest** presents a problem for contemporary city dwellers. Harvest has its biblical origins in the idea that God the creator provides for all life, and that all life is dependant upon God. However, despite obvious precedence in the biblical celebrations of first fruits of harvest (**Pentecost**) and ingathering (**Tabernacles**), harvest has a relatively recent origin (perhaps arising from **Ember Days**).

Dipavali/Divali (Hi): For many Hindus Divali marks the beginning of the financial year. Business people change over to new account books for the new year. *Puja* to bless the account books and Lakshmi, the goddess of wealth, are celebrated. She is said to visit devotees homes and rows of *divas* are kindled to honour and welcome her. This time may also focus on new hopes and resolutions. For many Hindus, the festival also focuses on the story of Lord Rama's return to Ayodhya after victory over Ravanna. On his return he takes up his golden sandals which his half-brother placed on the throne in his absence. This was a sign of Lord Rama being the true ruler of Ayodhya and of the continuing power of righteousness or *dharma*.

Divali (S) : Divali is celebrated as the day Guru Hargobind was released from prison. In India, there are often processions and fairs and the Adi Granth may be taken out on a decorated lorry. In Britain there is usually an *Akhand Path*, an unbroken reading of the whole of the Guru Granth Sahib.

New Year : Naw Ruz (Ba) (Iranian) (Zoroastrian) : The festival of Naw Ruz is more than 5000 years old. It starts on 21st March every year. It is also the first day of spring when nature is imbued with new life. The **Iranians** prepare a table covered with seven items of food, the name of each starts with the letter 'S' in Iranian, with a mirror on top of the table. One of the items is a green vegetable and Iranian children plant some lentils or wheat in a small container a few weeks before, which grow until they are green for the table that day. The Baha'is have a double celebration on this day. It is the start of their new year and the end of their fasting period which starts at sunrise on March 2nd and ends on sunset on March 20th. During this time 15 to 70 year olds abstain from food and drink from sunrise to sunset.

Id-ul-Fitr (I): The festival marks the end of the month of Ramadan during which Muslims have been fasting for the hours of daylight. The fast is broken as soon as the new moon is sighted; then the celebrations begin. Everyone gathers at the mosque for prayers wearing new clothes. Zakat-ul-fitr, a generous offering of food or money is given to the poor, is made before Eid prayers. People will greet each other saying 'Eid Mubarak'. The first meal during daylight is usually a big breakfast.. Families will visit each others homes and exchange gifts and cards. The day creates a strong feeling of community, togetherness and belonging.

Hannukah and Sukkot (Ju): Hannukah is called a minor festival: there are no regulations about not working as with the main festivals. It has become an important festival, particularly in families with young children. And particularly in America, as a counterbalance to the focus on Christmas. Judah Maccabee, a Jewish leader, regained control of the Temple in Jerusalem in 165 BCE following Jewish persecution and desecration of the Temple by the Syrians. Hanukkah means 'dedication': the festival is a celebration of the rededication of the Temple. Most Jewish festivals have a special food: on Hannukah something hot and crispy is eaten which for many Jews are traditional potato pancakes, *latkes*. This is also a time for play and games: the *dreidel* game is one that has been played by generations of Jews at Hannukah.

In the past when the harvest had to be gathered in quickly farmers built little booths or huts in the fields where they worked. One of these booths is called a *sukkah*, several are called **Sukkot**, and give their name to this festival when farmers used to go to Jerusalem to give thanks for the harvest. The festival is also a reminder of the time when the Israelites wandered in the desert, without supplies of food, and built huts to protect themselves at night. The festival is a reminder for Jews on their reliance on God and of the temporary nature of life. During the festival time Jewish families build a *sukkah* in their garden or balcony. The children take part, decorating the *sukkah* with fruit and vegetables.

Wesak (Bu): Wesak is a celebration of the birth, death and enlightenment of the Buddha. It is held on the Full Moon day of the month of Visakha which is usually in May or June. A large puja, act of worship, is held and extra hospitality is shown to the monks. Homes and temples are decorated with flowers and flower offerings are placed before the images of the Buddha. Lanterns are made as a symbol of the Buddha's Enlightenment, and in the evening processions go around temples with incense sticks, lanterns and flowers.

Humanist Festivals: Humanists value the freedom to choose when to celebrate and what to celebrate. Increasingly some religious festivals are becoming opportunities for celebration even for people who do not follow that particular religion e.g. Christmas, Diwali, Chanukah and others. Christmas is now also a secular festival with ritual television programs, celebration meals and parties. Joining in with Christmas festivities does not indicate to anyone that you are a Christian. Some Humanists may nonetheless avoid religious festivals, sometimes because of their commercialisation, while others see no problem in joining in.

The timing of many religious festivals match with the natural rhythms and cycles of the world, midwinter, harvest time etc. Many Humanists also enjoy, along with others, the annual carnivals, music and drama festivals, local fetes and fairs that occur regularly in spring, summer and autumn.

Key terms and concepts: blessings, prayer, community, giving, sharing, celebration, festival

Contribution to spiritual and moral development: wonder, thankfulness, sense of specialness, enjoyment, sharing

Contribution to citizenship: community, tradition, belonging, diversity, culture

Myself and Others

- Who am I?
- How am I important to others?
- How do my beliefs and values begin?

Learning objectives

- To increase self-awareness
- To be aware of how different traditions value each person in the community
- To become aware that identity includes name, language, race, gender, culture and beliefs
- To become aware of being part of communities
- To become aware of the way infants are welcomed into religious and non-religious communities with ceremonies which may include naming
- To become aware that these ceremonies express beliefs of these communities
- To consider the effect which they have on others

Suggested teaching material

- bedtime prayers by parents to infant (Ba)
- infant dedication or baptism (Ch)
- baptism and naming ceremony (Ra)
- 4th samskara, Gayatri mantra (Hi)
- welcoming and naming ceremony (Hu)
- whispering the *adhan* (I)
- parable of the lost sheep (Ch)
- naming ceremony of Prince Siddhartha (Bu)

Examples of learning experiences

- *Use the circle time structure for children to share stories about their home, their name, beliefs, language and things which are special to them.*
- *Make a protected display of objects which are special to the children.*
- *Provide opportunities for children to make handprints and make into a display.*
- *Play 'hide and seek' with the 'lost sheep' and discuss why the sheep was worth finding. Explore Jesus' teaching in the parable about the value of each person, particularly those who are usually excluded, to God and to their community. Discuss how they feel they are important to others.*
- *Read and explore 'Welcoming Babies': Margy Burns Knight ISBN 0 88448 123 9.*
- *Invite parents to demonstrate welcoming and naming ceremonies and provide opportunities for children to listen to each other's accounts of welcoming ceremonies and why they think they are important.*
- *Make use of opportunities to tell and discuss stories about effects we can have on each other.*

Background information	Myself and Others
<p>Bedtime prayers by parents to infants (Ba): The Baha'is believe that the soul is given to every child at the time of conception. Therefore the parents pray for the unborn baby and after the child is born, every evening before they put the child to bed. There are many prayers written by the founder, Baha'u'llah, and His son, Abdul-Baha, for every occasion. Here is part of one written for a child: 'O my Lord! I am a child of tender years... Deliver me from darkness. Make me a brilliant light. Free me from unhappiness and make me a flower in Thy rose garden. Make me a bounty to the human race... Verily Thou art the Powerful, the Mighty, the Seer, the Hearer.' Baha'i prayer book.</p> <p>Infant dedication or baptism (Ch): Christians differ on Baptism. Some (typically Roman Catholics, Anglicans, Orthodox) baptise (not 'christen') children on whose behalf parents express faith. The intention is that the child will later confirm the faith for themselves. Other Christians (typically Baptists and Pentecostal Christians) believe that people can only be baptised 'on profession of faith'. These Christians practise, not adult baptism (as age is not an issue) but <i>believers</i> baptism. However, they do not neglect the parental instinct to give thanks for a child and offer infant dedication as a service of thanksgiving. Christians baptise 'In the name of the Father, and the Son and the Holy Spirit'.</p> <p>4th samskara (Hi): Sixteen rituals or <i>samskaras</i> are prescribed in Vedic culture. The first three take place at conception and during pregnancy. The fourth takes place soon after the baby is born. The baby is first washed and then some sweet substance is placed on the baby's tongue as a sign of 'sweetness' and the divine in the baby's life. The baby is also blessed</p> <p>Welcoming and naming (Hu): Increasingly, registry offices are offering naming ceremonies as a non-religious alternative ceremony for those who want to mark the naming of their child. The British Humanist Association has years of experience in preparing inclusive ceremonies. Most parents hold the ceremony at the start of a party, either in their home or at a special venue. Parents may choose relatives or friends to become 'guide parents', 'supporting adults' or 'special friends'. They may join in the ceremony, saying how they will be there for the child as he or she grows up. There are many ways to make the ceremony unique and truly memorable. The occasion can be marked by everyone present writing a special message in a book for the child to read in later years. A tree may be planted to grow along with the child. Brothers and sisters can join in the ceremony. There is no one sort of Humanist welcoming or naming ceremony</p> <p>Whispering the adhan (I): When a Muslim family has a child it is seen as a gift from Allah. To celebrate this and to affirm the importance of Allah and Islam right from the beginning of the baby's life it is bathed shortly after birth and the father or close male relative whispers the Adhan, the call to prayer, in each of the baby's ears. In Britain this may often take place in the maternity unit of the hospital. The Adhan is a declaration of the oneness of Allah and that the Prophet Muhammad* is his messenger. (* The words 'Salla-illahu alaihi wa sallam', peace and blessings of Allah upon him' are used by Muslims every time The Prophet Muhammad's name is mentioned)</p> <p>The parable of the lost sheep (Ch): Luke 10:1-7 The parable is linked by Luke with that of the lost coin and of the lost (Prodigal) son, which carry the idea of retrieving the lost, what one commentator calls the Gospel for the outcast. Jesus is criticised by the Pharisees for associating with 'tax collectors and "sinners"'. His apparently harmless story justifies his action, and illustrates his message that God's love is not directed towards the self-righteous but to the oppressed and that God's love is for each individual.</p> <p>Naming ceremony of Prince Siddhartha (Bu): On the fifth day after the prince's birth he was named <i>Siddhartha</i> which means "<i>wish fulfilled</i>". His family name was <i>Gautama</i>. In accordance with the ancient Indian custom, many learned brahmins were invited to the palace for the naming ceremony. Amongst them there were eight distinguished men. Examining the characteristic marks of the child, seven of them raised two fingers each, indicative of two alternative possibilities, that he would either become a Universal Monarch or a Buddha. But the youngest, <i>Kondanna</i>, who excelled others in wisdom, noticing the hair on the forehead turned to the right, raised only one finger and convincingly declared that the prince would definitely retire from the world and become a Buddha.</p>	
<p>Key terms and concepts: importance, value, community, ceremony, welcome.</p> <p>Contribution to spiritual and moral development: self-awareness, listening to others, awareness of value and relationships, awareness of important moments and ceremony.</p> <p>Contribution to citizenship: self-awareness, sense of belonging, awareness of others.</p>	

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Programme of study: religious education

Key stage 1

Knowledge, skills and understanding

Understanding questions of purpose and meaning

- 1 Pupils should be taught to identify things which are important to people and what influences human actions including their own.

Knowledge and understanding of beliefs, practices and their effect on the life of the believer

- 2 Pupils should be taught:
 - a about aspects of spiritual, ethical and religious traditions and to identify some features of religious practices contributing and responding in the light of their own views and experiences
 - b to recognise some ways of belonging to a religion or community of beliefs and to recognise choices they can make, reflecting on their own personal experiences
 - c to recognise similarities and differences between aspects of religions and belief systems, contributing and responding in the light of their own experience
 - d to be aware of human interdependence

Interpretation

- 3 Pupils should be taught:
 - a about the significance of stories, symbols and artefacts which express beliefs and values and respond to these in

During key stage 1 pupils learn about features and beliefs of theistic and non-theistic religions and other spiritual and ethical traditions, recognising that, while there are differences, they also share a common ground. Pupils begin to question and respond to significant aspects of human experience. They learn about and respond to the significance of spiritual and religious stories, artefacts and symbols. They learn to express feelings, values and beliefs and to respond sensitively to the needs and feelings of others.

1 links with other subjects

This requirement links with PSHE & Cit 1a,b

2a links with other subjects

This requirement links with PSHE & Cit 1g, 2a

2b links with other subjects

This requirement builds on Cit 2c, f

2c links with other subjects

This requirements links with PSHE & Cit 4b

3a links with other subjects

This requirement builds on En 2/3a, f

the light of their experience

Enquiry and investigation

- 4 Pupils should be taught:
- a to ask and explore questions, including those of purpose, which stimulate their imagination and broaden their vision and awareness

5a links with other subjects

This requirement builds on
PSHE & Cit 2e, 4a,b, c

Empathy

- 5 Pupils should be taught:
- a to consider the needs, views, cultures and beliefs of others, showing respect and sensitivity

Evaluation

6a links with other subjects

This requirement builds on
PSHE & Cit 1a

- 6 Pupils should be taught:
- a to express personal values and commitments

Expression and communication

7a links with other subjects

This requirement builds on En

7c links with other subjects

This requirement relates to En 3

- 7 Pupils should be taught:
- a to be aware of the variety of forms which can express ideas and feelings
- b to communicate their own knowledge, ideas, feelings and personal responses using a range of techniques and a variety of media
- c to take part in group and class exploratory discussions

Breadth of Study

Note for Breadth of study

Not all the aspects of the
knowledge,

- 8 During the key stage, pupils should be taught the knowledge, skills and understanding through the following units:

skills and understanding need be
developed in each study

Caring for Each Other

Caring for Our World

Food

Light

Water

Key

(Ba) Baha'i

(Bu) Buddhism

(Ch) Christianity

(Hi) Hinduism

(Hu) Humanism

(I) Islam

(Ja) Jainism

(Ju) Judaism

(Ra) Rastafarianism

(S) Sikhism

Caring for Each Other

- How do different traditions teach that people should care for each other?
- What happens when people don't care about each other?

Learning objectives
<ul style="list-style-type: none"> • To consider who we care for and who cares for us • To consider the interdependence of people in a community • To understand and respond to the practices of some traditions which express beliefs and promote caring for others • To respond to stories from some traditions which express ways of caring for others • To reflect on the effects of not caring for others
Suggested teaching material
<ul style="list-style-type: none"> • The <i>langar</i> (S) • <i>Rakshabandhan</i> and <i>Bhai Dhuji</i>(Hi) • Aesop's fables (Hu) • The parable of the good Samaritan (Ch) (Ra) • The miracle of the feeding of the five thousand (Ch) • The story 'A true bargain' (S) • The story 'Be my Guest' (I) • The story of the Monkey King (Bu) • The story of Lua, the American woman (Ba) • The story of the Elephant and the Rabbit (Ja)
Examples of learning experiences
<ul style="list-style-type: none"> • <i>Role play ways that we show that we care for others through the things we say and do, including showing hospitality. Tell the story 'Be my Guest' and discuss why hospitality is important for Muslims.</i> • <i>Make a meal which is suitable for everyone in the class and discuss how children would feel if they couldn't join in the meal. Show a video of Sikhs preparing food for and serving at the langar. Discuss why it is important to Sikhs that everyone takes turns at serving.</i> • <i>Watch the section about Rakshabandhan from the programme 'Water : Hinduism' from the series 'Water, Moon, Candle, Tree and Sword' : Channel 4. Discuss ways of showing thanks to others. Children make a rakhi for someone important to them.</i> • <i>Contribute drawings and writings for a display to show the relationships between people in the school community and the wider community and what they do for each other. Reflect on what daily life would be like if they ignored each other or behaved in negative ways.</i> • <i>Tell the story of the good Samaritan. Get the children to enact a contemporary version. Discuss how they think the parable answers the question 'Who is my neighbour?'</i>

Background information

Caring for Each Other

Sikhism:

Sharing a meal is important for Sikhs. Like Guru Nanak, Guru Amar Das, the third Guru, felt that eating together promoted harmony and showed the equality of all people. He set up the first **langar**, an open dining room, where everyone was welcome. Anyone who wanted to see the Guru had to go first to the langar and eat happily with whoever was there. The meal itself is also called langar. Every gurdwara, the Sikh place of worship, has a langar and it is very important in the worshipping life of Sikhs. In the langar Sikhs take turns to help and serve others.

The story of '**The True Bargain**' expresses the importance Sikhs give to serving others. As a boy Guru Nanak was given some money to spend at the market and find a bargain for his father. However, he spends his money on what he believes is a 'true bargain': he gives it to some hungry holy men.

Hinduism:

Rakshabandhan is a festival when families remind each other of how much they care about each other. Sisters put a rakhi, a thread or plaited bracelet, on the wrist of their brothers as a mark of love and affection as well as good wishes for his present and future. Brothers give their sisters a gift or money and are expected to afford them protection in times of need.

Humanism:

Humanists believe that the world could be a better place. There is much that can make human beings unhappy and it does not take a lot of imagination to think what some of them are: thirst and hunger when not having enough food or water, being cold and wet and unable to get warm and dry, not being loved, being punished for something you didn't do, being unwell. Something else that one may not think of straight away is having any of these things happen to someone we care about. Humanists believe that being able to feel pain and suffering in such circumstances is common to us all. If our friends or family were suffering we would care. Humanists believe this life is the only one there is and we should make the most of it. We should appreciate our good fortune if we are not suffering in these ways. However part of the enjoyment of our circumstances should be to help and care for others. In making other people less sad we actually make ourselves happier. If a good friend, or close family member is suffering it is difficult to be very jolly even if they are not in the same room with you

Christianity:

Good Samaritan: Luke 10:25-37

Jerusalem to Jericho this narrow, winding road was a notorious haunt for bandits.

Levites were descendants of Moses' brother Levi, who earned their living from temple service. Priests, also descendants of Levi, officiated in the temple.

For Jesus' audience the idea that a Samaritan could be 'good' was a contradiction. The hated Samaritans were descended from the northern tribes of Israel, sharing basic beliefs in God and Moses as his prophet. But they became heretics in Jewish eyes when they combined worship of the true God, Yahweh, with worship of fertility gods. Later, under Greek occupation, the Samaritans capitulated and dedicated their temple on Mount Gerizim to Zeus Xenios. In 6 & 9 CE Samaritans scattered bones in the Jerusalem temple, desecrating it during Passover. Some of these issues surface in Jesus' conversation with the Samaritan woman (John 4). In telling this story, Jesus' main point seems to be that caring for other people is more important than religious duty and that people should help others regardless of their identity, community or background (See also Matthew 23:15-32).

Feeding the 5,000: Matthew 14:13-21

There is evidence that some Jews expected the Messiah would repeat the miraculous Exodus feeding when people ate manna in the desert (Exodus 16). Here, Jesus' feeding of the people in the wilderness has echoes of Moses (Jesus as the new Moses) and anticipates the feeding of the Christian community in the Eucharist (see Key Stage 1: Food). Many interpretations have been offered: a literal miracle has taken place; it is a tale about people sharing their lunches after Jesus' example; it is a myth intended to express faith in Jesus as the Messiah. William Barclay suggests: 'If ... this was not the miracle of the multiplication of loaves and fishes; it was the miracle of the changing of selfish people into generous people at the touch of Christ. It was the miracle of the birth of love in grudging hearts' (*Gospel of Matthew* vol 2, pp 114-5). However the story is read, there is a clear indication that Jesus took seriously the physical needs of his followers.

Buddhism:

About five hundred jataka tales can be found in Buddhist texts. These stories are traditionally said to be accounts of the past lives of the Buddha on his path to Enlightenment. Buddhists do not necessarily take the stories as being literally true; they look for a deeper meaning in them. In the texts the Buddha is often shown telling a jataka tale to illustrate a point. All the jataka tales illustrate the law of karma, that actions cause reactions or have consequences. In **the story of the monkey king**, the monkey king makes a bridge with his own body so that his fellow monkeys can escape from the greedy King of Benares. He risks his own life to save others and the King of Benares learns about putting others first.

Islam:

Hospitality and looking out for the needs of others are promoted in Islam. The story 'Be My Guest' tells of the sacrifice cunningly made by Abu Talha and his wife. Abu Talha offers, at the request of the Prophet Muhammad*, to take a poor and hungry man home and give him food. On reaching his house he finds out from his wife that there is only enough food for his children. He insists that they go to bed without food, that a meal is served for the visitor with the lamp turned down so low that the visitor is spared the embarrassment of seeing that Abu Talha and his wife have no food on their plates.

*The words 'Salla-illahu alaihi wa sallam', peace and blessings of Allah upon him' are used by Muslims every time the Prophet Muhammad is mentioned.

Baha'i:

One hundred years ago, in the city of Akka (in today's Israel), there were many poor people who had no one to look after them. Abdul-Baha, the son of the founder of the Baha'i faith, bought warm clothes every winter and gave them away. Some of the people were blind or hurt and Abdul-Baha would gently put the cloaks around their shoulders and fasten them up. When people were ill, he would help them too and take food and medicine to their houses.

An American Baha'i lady called Lua, who was visiting the holy land asked Abdul-Baha what she could do for him. Abdul-Baha asked her to visit a man who was ill. She was very happy to do this and she went at once. But when she went into that sick man's house, it was so dirty and there was a horrible smell. She quickly left and came back to tell Abdul-Baha how bad it was. Abdul-Baha looked very sad and stern. He said that he had been to the house many times, cleaned the house and attended to the man's needs. Could she not go just once? If a house was dirty she must clean it; if someone was hungry she must give him food; if someone is ill she must attend to his needs; if we want to serve God then we must serve each other. *Stories of Abdul-Baha: J. Mughrabi*

Key terms and concepts: caring, relationships, serving, sharing, hospitality

Contribution to spiritual and moral development: awareness of the needs of others

Contribution to citizenship: introduction to human interdependence

Caring for Our World

- Why should we care for the natural world?
- What motivates faith communities to care for the natural world?
- What happens if we don't care for our environment?

Learning objectives

- To become aware of pattern and cycles in the natural world
- To consider what we find beautiful in the natural world
- To become aware that many faiths experience God in the beauty, pattern and order of the natural world
- To know in what ways faith communities express reverence and gratitude for the world's resources and for its beauty
- To know of some beliefs about human responsibility for the environment
- To respond to what the teachings and stories of different traditions say about how people should care for living things and the environment
- To reflect on ways in which humans can damage the natural world and the environment but that most try to make it better not worse

Suggested teaching material

- Genesis creation stories (Ch)(Ju)(Ra)
- Harvest Festival (Ch) Holi (Hi)
- Zakah and the story 'The Holy Man and the Magic Bowl' (I)
- Tu B'Shevat (Ju)
- Tree shrines (Bu)(Hi)
- Francis of Assisi/Celtic peace blessing (Ch)
- The story of Prophet Muhammad and the camel-driver (I)
- The story of Siddhartha and the swan (Bu)

Examples of learning experiences

- *Go for a walk in a nature reserve and collect natural objects – let the children reflect on aspects they may think are beautiful. Let the children touch and explore a tree. Discuss how trees help the natural world and how people should treat them.*
- *Read the story [Dawn : Uri Shulvitz ISBN 0 374 41689 3](#) and reflect on the experience of a sunrise and the 'path' of the sun everyday.*
- *Use broken twigs and leaves of different types to sort and make into a pattern with an ordered design.*
- *Perform the Genesis creation 'poem' using simple instruments, drawing out its pattern and order.*
- *Prepare for presentation of the Celtic peace blessing for an assembly – paint aspects of the natural world for the lines each group will say and discuss.*
- *Play 'We went shopping and bought a...'. Tell and explore the Muslim story 'The Holy Man and the Magic Bowl'. In pairs, make lists of things we really need and things which are extra pleasures. Discuss their lists and relate to zakah in Islam.*

The beauty of a blazing sunset experienced even in the harshness of the inner city stuns most of us. The pervading presence of pattern, order and rhythm in the natural world evokes wonder and curiosity which can lead to scientific investigation, aesthetic pleasure and spiritual enrichment. For some this presence of pattern, order and rhythm is a sign of the presence of God and is mirrored in literature, as in the poetic and rhythmic account of Genesis, and art, as in the geometric order of Islamic patterning. And for some the whole of the natural world is experienced as the presence of God.

Christianity:

The first chapters of **Genesis**, the first Bible book, contains contradictory theologies about the relationship between humans and the planet. On the one hand the familiar injunction to 'Be fruitful and increase in number; fill the earth and subdue it' (Genesis 1:28) has been interpreted by some as a mandate to exploit, and has eclipsed the description of humans as 'put ... in the Garden of Eden to work it and take care of it' (Genesis 2:15). Biblical research suggests that Genesis contains two creation stories. The first (1:1-2:4a) comes from the Priestly Code, composed during Israel's exile in Babylon (around 550BCE). This code is marked by it and is concerned with preserving Israelite identity. The second account (2:4b-25), from the Yahweh tradition, is much older, and more rooted in the traditions of an agrarian culture.

Minority voices within the Christian tradition have understood the idea of connectedness to creation. **Celtic Christians** such as Columba, Hilda, Caedmon, etc had a radical commitment to finding God in creation. Within the Catholic tradition Hildegard of Bingen (1098-1179) was a doctor, pharmacist, playwright, poet, painter musician, mystic, prophet and abbess with a profound ecological concern; **St Francis of Assisi** (1181-1225) is often associated with caring for the environment and particularly for animals. Francis saw created things as objects of love that point to their Creator. Contemporary Christians have begun to rediscover their God-given mandate to care for the planet.

Harvest, as a celebration of human connectedness, presents a problem for contemporary city dwellers. Harvest has its biblical origins in the idea that God the Creator provides for all life, and that all life is dependant upon God. (See also Foundation Stage: Festivals and Celebration)

Hinduism:

Planting and caring for trees is important for personal gain as well as for the environment. The Pippal tree is 'worshipped' as 'Vishnu's tree'. The **Pippal and Neem trees** together represent male and female: they are often grown together, intertwining, showing the fundamental unity and strength of these two aspects of the physical world. The Tulsi plant (like basil) is considered sacred – its leaves are offered to all deities in *puja* as well as with offering of *prashad*. It also has some medicinal uses, taking the water from a leaf soaked overnight or chewing a leaf in the morning.

Holi is the main spring festival for Hindus: it takes place in February or March when Hindus look forward to a good harvest. The word 'holaka' means half-ripe corn. In India growing crops is an important part of many people's lives and Holi gives Hindus a chance to give thanks for the harvest to come. There are several customs associated with Holi: those which stand out most are the bonfire and the jokes and games with coloured water. Fire is important for farmers because, when it is used in a controlled way, it helps to renew land so that crops can grow afresh. The bonfire also connects with the story of Holika, a female demon whose remains are consumed by a bonfire. Offerings of coconuts, wheat and other grains are thrown into the fire.

Buddhism:

The Buddha achieved his Enlightenment under a Pipal tree. The tree was later known as the Bodhi tree, Bodhi meaning Enlightenment. After his Enlightenment he paid gratitude to the tree for giving him shade and for its beauty by gazing at it in meditation. Pipal trees are often planted by Buddhist temples and stupas as a symbol of the Buddha's Enlightenment. They are also venerated following the example of the Buddha, in silent prayer and meditation, by lighting oil lamps and garlanding with prayer flags.

The story of **Prince Siddhartha and the swan** provides Buddhists with an example of tenderness and concern for animals which they should emulate. When the Buddha was still a young prince he claimed a swan which had been injured by his cousin while hunting. This caused a dispute between the cousins but Siddhartha was given the

swan and set it free after it had recovered.

Islam:

The story of '**The Holy Man and the Magic Bowl**' teaches that human beings' 'wants' are unending, that however much we have we will always feel we don't have enough and want more. The obligation to give 2% of income in excess of that needed for basic living, **zakah**, has several functions. It is a way of 'purifying' wealth by making the individual conscious of the distinction between need and greed. It also evokes gratitude and appreciation for what an individual, removing the focus from what one might not have. It is important in Islam that all people have the basic necessities for life and *zakat* spreads wealth and helps to provide the funds to ensure this for the whole community.

The importance in Islam of attending to the needs of all Allah's creatures is expressed in the story of the Prophet Muhammad and the camel driver. The Prophet hears a camel wailing, and goes to care for it tenderly. He reprimands the owner of the camel saying, 'Allah places animals in our care so that we can love and protect them.' The Prophet(pbuh) always ensured that animals were comfortable before himself.

Judaism:

The Torah teaches that trees should be protected. It also says 'And when you come into the land and have planted trees, you shall count the fruit as forbidden for three years. In the fourth year the fruit shall be holy, for giving praise to God, but in the fifth year you may eat the fruit.' Leviticus 19 For this reason it has been important to keep track of the age of trees: a date was assigned to keep this record. It became Tu b'Shevat, the New Year for trees. To celebrate it, trees are planted in Israel particularly, but also in other parts of the world, and money is given to support tree planting projects. The Tu B'Shevat Seder, order of the evening meal, includes eating parts of fifteen different fruits from trees.

Key terms and concepts: natural, managed and built environment, order, pattern, care, reverence, gratitude, responsibility

Contribution to spiritual and moral development: wonder, respect, care, sensitivity, self-control

Contribution to citizenship: discussion and simple debate, making choices, care for the environment, uses of money

Food

- Where does food come from?
- How do different communities express beliefs and values through food?

Learning objectives

- To consider where food comes from
- To know about the ways in which many traditions express their belief and thanks that God is the ultimate source of life and food
- To become aware of how food is used to express community and interdependence
- To become aware of how we are affected by food
- To become aware of the teachings of some traditions regarding meat, alcohol and harmful drugs
- To begin to understand that foods can have symbolic meaning

Suggested teaching material

- Family meals, social gatherings, special meals, birthday parties
- *Prashad* (Hi) (S)
- Saying grace at mealtimes (Ch)
- Blessings at meal times (Ju) (Ra)
- Harvest festivals
- *Ramadan* – fasting and the *iftar* meal (I)
- Abstaining from alcohol (Ba) (Hi) (I) (Ra) and from meat (Bu)(Hi)(Ra)(Veg)
- *Rosh Hashanah* – apples and honey (Ju)
- Communion – bread and wine (Ch)

Examples of learning experiences

- *Children plan and prepare a celebratory meal for the whole class, focusing on special foods, setting the table and offering foods to guests. Discuss how making a special meal and sharing food together makes them feel.*
- *Role play the iftar evening meal after a day of fasting during Ramadan, savouring each piece of food, thinking about the taste and where the food came from. Invite Muslim children in the class to share their experiences and discuss the appreciation and thanks for food during Ramadan. Draw their favourite foods on a paper plate.*
- *Read Honey Biscuits : Meredith Hooper ISBN 0 7534 0289 0 and explore children's beliefs about the source of life and food. Discuss 'graces' and thanks made by some communities and Hindu prasad. Write their own words they might say before a meal.*
- *Stick photographs of different foods, including bread, around the room and ask the children to go to the picture of the food they feel they couldn't do without. Discuss their responses.*
- *Make a collection of different sorts of breads and share bread with the children. Invite a church leader to tell the story of Jesus and the Last Supper and demonstrate different traditions of Communion. Explore how this would help followers remember Jesus.*

Background information	Food
<p>Hinduism: All food and drinks are offered first to the Lord and thus becomes consecrated, prashad. In the temple it is then available for worshippers for whom it is a much desired blessing. This also implies that you would not take food/drink that you would not offer to the Lord.</p> <p>In order to become more spiritually developed it is important to refrain from taking alcohol, other intoxicating substances and smoking. Many Hindus also believe that abstaining from eating meat is also important for spiritual development. Beef is never eaten by Hindus because of the respect and protection given to the cow. In the Vaishnava tradition garlic and onion are also often avoided.</p> <p>Sikhism: Sikhs also offer food to God which is then called prashad, indicating that it is now blessed. This takes place during worship at the gurdwara when a member of the Sikh community, during the end of the Ardas prayer, marks the specially prepared sweet semolina with the <i>kirpan</i>, a special sword. It is served after the daily reading from the Guru Granth Sahib. It is important that no favouritism is shown when distributing prashad and that those receiving it show no greed. It is a reminder of equality and unity within the Sikh community. It also reminds Sikhs of the common brotherhood of the people of the world and that no one should remain hungry.</p> <p>Christianity: In the early Church food played a central part in Christian worship. Not only did they 'break bread' in Holy Communion, they used to share a common meal. This love feast or agapé was not simply symbolic, it was a practical expression of their lives in common (1 Corinthians 11). Even so, the central element of this common meal was the Eucharist, or thanksgiving for bread and wine. Today, Christians differ in their understanding of the Eucharist. Some regard it as a participation in Christ's sacrifice -- not as a re-enactment but a kind of simultaneous participation that connects the worshiper with Christ's actual sacrificial death. For these Christians, the bread and wine somehow become the actual body and blood of Christ. Others regard the Eucharist more symbolically, the 'elements' remain as bread and wine, the change taking place in the worshipper as they remember the events of the passion.</p> <p>All Christians see themselves as dependent upon God as the provider of all human needs. The practise of mealttime grace is one way in which Christians express their thankfulness to God for his provision.</p> <p>Judaism: Every Friday evening kiddush is recited, at the end of the Friday service in the synagogue and as part of the Shabbat meal in the home. It is a special blessing for Shabbat telling everyone that Shabbat is a holy day: kiddush means holiness. At home, it is the man who recites the prayer unless there is no man present in which case a woman performs this role. The second part of the kiddush is the blessing for the sweet red wine which is sipped. If there is no wine some other drink can be substituted but not plain water since a distinctive drink is needed to make life out of the ordinary at this time. There is either one large kiddush cup which is passed around or else everyone has their own. In this case the man making the kiddush has a different one to show the distinctiveness of the holy day.</p> <p>On Rosh Hashanah the challah loaf is round looking like a crown as a reminder that God rules the world. Rosh Hashanah means 'head of the year' and focuses on God as Creator and sustainer of the universe. It is also a time of looking forward to the year to come with hope. As a symbol of this hope for a sweet year sweet foods are eaten particularly apples dipped in honey.</p> <p>Islam: <i>Sawm</i>, fasting, is the fourth pillar of Islam. Muslims who have reached puberty are required to fast from dawn to sunset everyday during the month of Ramadan. This means abstaining from eating, drinking and smoking. Fasting develops self-control and helps overcome selfishness, greed, laziness and other weaknesses. It is an annual training programme for Muslims to refresh themselves for carrying out their duties to Allah. Fasting also provides the experience of hunger and thirst so that it is more possible to identify and think of those without food. It also heightens appreciation and awareness of the importance and delight of food. Every evening family members come together to break the fast at the iftar meal. This begins with eating dates following the example of the Prophet Muhammad. Special foods are prepared which are savoured with heightened pleasure. This is also an important time for the community when relationships and bonds are strengthened.</p>	

Baha'i:

The use of intoxicants, except as remedies in case of illness, is strictly forbidden by Baha'u'llah (the founder of the Baha'i faith), as it destroys the mind. The use of every other type of food, vegetable, fruit or meat, is allowed as long as it is clean and healthy. But Abdul-Baha says: 'The food for the future will be fruit and grains. The time will come when meat will no longer be eaten. Medical science is only in its infancy, yet it has shown that our natural food is that which grows out of the ground'.

Baha'is fast from 2nd March to 21st. They abstain from taking food or drink from sun rise to sun set from the age of fifteen to the age of seventy. In places where the day is much longer than twelve hours they fast from 6am to 6pm.

Key terms and concepts: source, thanksgiving, community, interdependence, waste, greed, fasting, God, grace, prashad, kiddush, iftar, symbol

Contribution to spiritual and moral development: sensitivity, savouring, appreciation, awareness of interdependence, recognising and making personal choices

Contribution to citizenship: making choices, recognising similarities and difference between people and their traditions.

Light

- Why is light such a powerful symbol?
- How is light used in some religious traditions?

Learning objectives

- To consider the qualities and effects of light and darkness
- To reflect on the changing seasons from autumn to winter and winter to spring
- To become aware that some traditions have festivals which relate to seasonal change of light
- To know about and respond to some ways that light and fire play an important part in the teachings and practices of many religions
- To understand how light is often used to symbolise positive values e.g. good, truth, wisdom, etc
- To reflect on what brings 'light' into their own lives

Suggested teaching material

- Bonfires and fireworks
- Lighting deepas/divas at Deepavali/Divali (Hi) (S)
- Christingle service at Christmas (Ch)
- Pascal candle at Easter (Ch)
- Hannukah (Ju)
- The use of candles and lamps : birthday candles, votive candles (Ch), divas (Hi), oil lamps (Bu), Shabbat candles (Ju),
- Allah as Light (I) Watching the moon for Id-ul-Fitr(I)
- Light of the intellect (Ba)(Ra)
- Halo around the Buddha's head (Bu)

Examples of learning experiences

- *Darken the room, discuss what happens in darkness – sleep, rest etc – and feelings in the dark. Light the candles and allow children to reflect on the candle light. Explore feelings. Write descriptions, inside an outline of a candle for light, outside the candle for dark.*
- *Collect autumn leaves and allow the children to explore their colours. Make a class collage of the leaves in the shape of a bonfire surrounded by darkness. Discuss feelings of the changing seasons and the impact of autumn leaves and bonfires.*
- *Make a display of different kinds of candles and lights and discuss the ones children recognise. Show programme 3, Light and Dark : BBC Festivals. Draw different lights seen on the video. Make divas, hanukiahs, Buddhist oil lamps and Christingles and make labels to describe them .*
- *Children make up sketches to show people who are lost in the dark and are then shown the way by someone with a torch. Discuss how key figures are guiding 'lights' for different traditions. Explore and compare Holman Hunt's painting 'The Light of the World' and the picture of the Last Supper from the Cameroons Mafa series. Make Christingles, draw them and label them with the meaning of the different parts. Write about people who are 'lights' for them.*

In December, in the northern hemisphere, the days are short and the nights are long. For many there does seem to be an enthusiasm to celebrate with trees, candles and lights. There is something satisfying in celebrating in the depths of winter knowing that the New Year will soon bring the revival of nature as the warming days of spring arrive.

Baha'i:

There are two kinds of light. There is the visible light of the sun, by whose aid we can see the beauties of the world around us. Nevertheless, though it is the function of this light to make things visible to us, it cannot give us the power to see them or understand what their various charms may be, for the light has no intelligence, no consciousness. It is the light of the intellect which gives us knowledge and understanding, and without this light the physical eyes would be useless. Paris Talks : Abdul' Baha, p. 64.

Buddhism:

The halo around the Buddha's head symbolises his nature as an enlightened being. At Wesak lanterns are lit which also represent the powerful force of enlightenment and the capacity of all humans to raise their consciousness and behaviour to an enlightened state.

Christianity:

The dualistic theme of cosmic conflict regards light as good and dark as evil. In this way, light is used in the Bible in connection with God's blessing, and signifies God's favour. In the gospel of John, light symbolises the revelation of God's love in Christ and the coming of that love into lives darkened by sin. To this end Jesus declares: 'I am the light of the world' (John 8:12).

In recent years **Christingle** services have become popular. Adapted from a Christmas custom of the Moravians, children are given candles (representing 'the light of the world') inserted in to oranges (representing the world) with sweets on four cocktail sticks (representing the fruit of the earth).

At **Easter**, Christians light the **Paschal Candle** to represent Christ's victory over the darkness of death. Christians also light small candles as aids to prayer, the rising flame of the **votive candle** symbolising the prayer rising to God.

Hinduism:

Deepavali/Divali means row of **deepas/divas** and is celebrated during the season of growing darkness to mark the victory of good over evil, signifying the welcome of enlightenment and banishment of ignorance. A famous Vedic prayer says, 'Lead us from darkness to light'.

Judaism:

Hanukkah is the mid-winter festival of lights. It celebrates a time when Jews kept the flame of their faith alight. In the face of Greek oppression. It is, therefore, also a celebration of the right for individuals and groups to have the right to uphold their own traditions and make a stand against oppression.

When the Jews regained control of the Temple in Jerusalem they found only enough oil to keep the Ner Tamid, the Everlasting Light, burning for one day. However, it miraculously lasted for eight days until the High Priest could consecrate more oil. The eight candles of the **hanukiah** represent these eight days. This is also why Hannukah lasts for eight days when, on each night, one of the candles is lit.

Islam

An-Noor, Light, is one of the ninety nine names of Allah. Humans have not seen his real light: it is a holy light that is not part of this world. To help people understand what His Light is like the Qur'an says 'Allah is the light of the heavens and earth'. The Qur'an is light and the Prophet Muhammad is called 'a light giving lamp' in the Qur'an because he told people about the powerful light of Allah.

Key terms and concepts: light, darkness, seasons, festival, deepa/diva, Christingle, *hannukiah*, pascal candle, enlightened, divine, guide, goodness, truth, wisdom.

Contribution to spiritual and moral development: sensitivity to light and darkness, reflection on what brings light into their lives.

Contribution to citizenship: awareness of natural world and of guidance for behaviour.

Water

- Why is water important?
- How do different communities express beliefs and values through water?

Learning objectives

- To explore and express personal responses to the importance of water for life
- To consider the qualities of water
- To reflect on the unifying nature of water
- To begin to understand and respond to the way cleansing with water is used by individuals in some religious traditions to prepare themselves physically and mentally for prayer
- To begin to understand and respond to the way cleansing with water is used to express the sanctity of a place of prayer
- To become aware that water is used to symbolise new beginnings in some traditions
- To recognise how respect and gratitude is shown for water at focal places special to some faith communities

Suggested teaching material

- Washing before prayer (I) (Ba)
- Preparation of the shrine (Hi)
- Jesus' baptism and Christian baptism (Ch)
- Blessing and baptism (Ra)
- The story 'The Prophet Muhammad washing' (I)
- The descent of the River Ganges (Hi) Lourdes (Ch)
- Scriptures as the 'water of life' (Ba)

Examples of learning experiences

- Read 'One World' : Michael Foreman ISBN 0 86264 289 2 and reflect on how the oceans join the world and their importance. Write poems to express thoughts and responses.
- Go out to the school pond/visit a pond/take the children on a guided fantasy to sit calmly round the pond, drop a stone in the water and observe the ripples and reflections. Reflect on the feelings and responses the water evokes. Children select images of their responses to water and what it means to them from the image search on www.google.com Make a circular collage of the pictures leaving space around the edge for pictures of use of water in religions. Add words to describe qualities and sensations of water.
- Explore how we prepare ourselves for different activities or events. Ask a Muslim child or parent to demonstrate wudu and discuss how this prepares the mind and body. Demonstrate washing a Hindu shrine area before prayer. How does this show that it is special and helps a person to be ready for prayer? Draw pictures and write some description for the display.
- Tell and explore the story of Jesus' baptism. Visit a Baptist church to watch a demonstration of a believer's baptism and compare with Jesus' baptism. Discuss with the minister/host what the baptism means and why babies are not baptised in Baptist churches. Draw pictures with captions for the display and discuss connections with the children's initial responses to water.

Background information

Water

Humanism :

There is no particularly humanist view of water and its uses. However water is very special to humanists as it is to everyone. It is the most essential and basic daily need of every human being for their survival. According to evolutionary evidence it is in water that life on Earth began. Clean drinking water is beautiful, get a little thirsty and see how attractive it becomes. It is no surprise that this unique substance with so many wonderful properties has come to symbolise so much; purity, clarity, cleanliness, and so on. It is also great fun and it can make all humans (even adults) feel playful.

Christianity:

Although Christians do not practise ritual washing as a regular part of their worship, water plays an important part in Christian thinking. **Baptism** was commanded by Jesus (Matthew 28:19-20), and probably carried some idea of a cleansing preparation of those who were joining the Christian community. This was understood by some to be a washing, not of the body but of the conscience (1 Peter 3:21). After his death and resurrection baptism was reinterpreted as a unique participation in that death and resurrection. So Paul, the first Christian theologian understood baptism as baptism into Jesus' death: 'We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life' (Romans 6:4). Water is also a symbol of the Holy Spirit (John 7:37-39).

Some Christian traditions use **Holy Water** for rituals and private devotions. This is water that has been blessed by a priest, or that has come from a place with sacred associations such as **Lourdes** or Israel. These Christians may use holy water to bless themselves when they enter a church, or may use it to bless, or dedicate objects to God. In this case, water is used not so much as a sign of life, but for its cleansing and purifying properties.

Islam:

Muslims must prepare themselves before they are ready for prayer. As well as making sure that they are clean, they have to get into the right frame of mind. This needs mental preparation, a few quiet moments to create calm and commitment to prayer. Muslims prepare through a special washing ritual, wudu or wuzu, before each prayer time. It is very much part of worship. If possible, it must be done with pure running water. Mosques will have special fittings to facilitate this. Muslims put a lot of emphasis on hygiene to show consideration for others as well as for personal purity. Cleanliness is built into the religion.

In the story of the **Prophet Muhammad washing**, he and his companions stop on their journey to rest by a stream and refresh themselves with its water. While his companions splashed themselves with water Muhammad(pbuh) took a small bowl to use a small amount of water, showing the value of what Allah has provided, that even if there is plenty it is important to appreciate what there is and not to waste it.

Baha'i:

The daily obligatory prayers for the Baha'is are three in number and the Baha'is are entirely free to choose any one of these three prayers. For the medium obligatory prayer (3 times a day) and the long obligatory prayer (once in twenty-four hours), there is the requirement to **wash the hand and face before prayer**, and say certain verses. When washing the face she or he should say: 'I have turned my face unto Thee, O my Lord illumine it with the light of Thy countenance. Protect it then from turning to anyone but Thee.'

Hinduism:

Water is one of the five basic elements. It is essential to life, cleanses and purifies places and bodies. Bathing each morning, and before *pūja*, and washing of hands and feet before meals as well as after visiting the toilet is part of daily ritual. It is recommended that the **place of worship**, at home or at the temple, should be **cleaned and washed** with water before worship. This is most appropriate where floors are of stone or cement. Water, as a symbol of purity, is also sipped and offered to the deity and sprinkled around the shrine.

The **Ganges** is the holy river. Bathing in it gives you the strength to awaken your self and nourishes your spirit.

Key terms and concepts: essential, life, unity, sanctity, spiritual strength, baptism, symbol, ritual washing, *wudu*

Contribution to spiritual and moral development: awareness and appreciation of what is essential for life, sense of unity, sensitivity to natural world

Contribution to citizenship: sensitivity to the natural world

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Programme of study: religious education

Key stage 2

Knowledge, skills and understanding

Understanding questions of purpose and meaning

- 9 Pupils should be taught to recognise different types of purpose which motivate humans and inform human actions including their own.

Knowledge and understanding of beliefs, practices and their effect on the life of the believer

- 10 Pupils should be taught:
- a to understand key beliefs, teachings and practices of spiritual, ethical and religious traditions and to contribute and respond to these in the light of their own views and experiences
 - b to be aware of the spectrum of ways of belonging to a religion or community of beliefs, and describe ways in which individuals make choices in belief and behaviour including and reflecting on their own personal experiences
 - c to make connections between aspects of religions and belief systems considering both similarities and differences, contributing and responding in the light of their own experience
 - d about historical links between religious traditions and about cultural differences within traditions at local, national and

During key stage 2 pupils extend their learning about theistic and non-theistic religions and other spiritual and ethical traditions so that they understand key features and beliefs. Pupils explore significant aspects of human experience and concepts which are the focus of religious teachings and practice. They learn about and respond to interpretations of spiritual and religious texts, practices and symbols. They learn to express beliefs and views with reasoned comments taking into account the views of others.

2a links with other subjects

This requirement links with PSHE & Cit 2b,e, 4f

2b links with other subjects

This requirement builds on PSHE & Cit 1c,2d,4e,f and Hist 2b

2d links with other subjects

This requirement builds on Hist 2b,d and PSHE & Cit 4b

2e links to other subjects

This requirement relates to PSHE & Cit 2j,4a

3a links with other subjects

This requirement builds on En 2/2 b

global levels, and to contribute and respond to this in the light of their own views and experiences

- e to recognise human interdependence

Interpretation

11 Pupils should be taught:

- a to explore meanings of stories, symbols and artefacts and to relate these to their own experiences, contributing their own interpretations

Enquiry and investigation

12 Pupils should be taught:

- a to ask and explore questions, including those of purpose, which stimulate their imagination and broaden their vision and awareness
- b to find out about aspects of ethical and religious traditions using a range of sources of information including oral accounts, artefacts, pictures, photographs, music, places of worship and ICT-based sources

4b links with other subjects

This requirement builds on En and En and ICT/1a-1c

Empathy

13 Pupils should be taught:

- a to consider issues from other points of view and take different views, beliefs and values into account
- b to consider the integrity, feelings, ideas, beliefs and experiences of others showing respect and sensitivity

5a links with other subjects

This requirement builds on En and Cit 4a

5b links with other subjects

This requirement builds on

Evaluation

Cit 4a

- 14 Pupils should be taught:
- a to consider what they can learn from the wisdom of spiritual and religious traditions
 - b to respond to the views of others while justifying their own with reasoned comments
 - c to develop and express personal values and commitments

6b links with other subjects

This requirement builds on
En 1/ 3c
and Cit 1a

Expression and communication

- 15 Pupils should be taught:
- a how beliefs, ideas and feelings are conveyed through spiritual and religious texts, ritual, symbolism and the arts
 - b to communicate their knowledge, understanding and personal responses using a range of techniques and a variety of media
 - c to contribute to exploratory group and class discussions
 - d to construct simple reasoned arguments

6c links with other subjects

This requirement relates to
Cit 1a

7c links with other subjects

This requirement relates to Eng 1/3

Breadth of study

16 During the key stage, pupils should be taught the knowledge, skills and understanding through the following **core** units:

Christianity

Hinduism

Islam

Judaism

and through a minimum of **six** of the additional units:

Birth and Death

Buddhism

Community

People of Faith

Pilgrimage

Places of Worship

Prayer and Worship

Rules for Living

Sacred and Special Books

Sikhism

Symbol

Note for Breadth of study

Not all of the aspects of the knowledge, skills and understanding

need be developed in each study.

Key

(Ba) Baha'i

(Bu) Buddhism

(Ch) Christianity

(Hi) Hinduism

(Hu)	Humanism
(I)	Islam
(Ja)	Jainism
(Ju)	Judaism
(Ra)	Rastafarianism
(S)	Sikhism

Christianity

- How is Jesus central to Christianity?
- What are the key beliefs and practices of Christianity?

Learning objectives
<ul style="list-style-type: none"> • To be aware that Christianity is a world religion with local and global differences • To be introduced to the idea that Christians experience God as Father, Son and Holy Spirit • To be introduced to the Christian belief in Jesus as both divine and human through an understanding of Christmas • To recognise that Jesus is an example for Christians in the way he chose disciples and friends and the way he related to ordinary people • To know about and respond to some main events in the life of Jesus and how beliefs about his death and resurrection are expressed and celebrated through Easter • To reflect on personal responses to light and dark and experiences of loss and hope • To understand how Christians worship as a community and as individuals
Suggested teaching material
<ul style="list-style-type: none"> • Jesus' birth, Matthew 1, 2, Luke 2; • Jesus' baptism, Matthew 3, Mark 1, Luke 3, John 1; • Jesus' death and resurrection, Matthew 27, 28, Mark 15, 16, Luke 23, 24, John 19, 20 • Call of the disciples : Luke 5:1-11, 6: 12-16 • Different types of Sunday worship eg. church/cathedral, house church, holy communion, Bible study, Quaker meetings
Examples of learning experiences
<ul style="list-style-type: none"> • <i>In groups, investigate pictures of the birth of Jesus from different cultures to explore expressions of his divinity and humanity, and his importance for all Christians worldwide now. Feed back and discuss findings with the whole class. Explore the carol 'In the Bleak Midwinter' and express views about 'the most important gifts'.</i> • <i>Groups read a story from the life of Jesus including his baptism. Each group to make connections between their story and a related painting and explain to the class how their story conveys the special nature of Jesus.</i> • <i>Compare the baptism of Jesus to that of Christians using the story, paintings, photos, a visit to a church and extracts from services of infant and believers' Christian baptisms to explore the significance of the different baptisms. Design a card to celebrate a Christian's baptism including symbols and a message which draw on this learning.</i> • <i>Use Unit 4 of 'The Miracle Maker' BBC to explore and respond to the significance of the type of people Jesus chose to spend his time with.</i> • <i>Explore the story of Jesus' death and resurrection. In groups, sort cards of Good Friday and Easter objects. Label to express their significance.</i>

Background information	Christianity
<p>As the figure central to Christianity (see Key Stage 3: Focal Figures), Jesus, the person, is as important as his teaching. There are two central elements to Jesus' teaching: the Kingdom of God (understood as the rule of God in people's lives) and an understanding of God as Father. In claiming a relationship to God as the Son of God Jesus was not suggesting God had a sexual relationship with another being. Instead, Jesus expressed the intimate nature of his relation to God, and of God's way with all people. Christians came to think of Jesus as one with God, and developed a way of speaking about God and Jesus as of the same 'substance'.</p> <p>The idea of the Holy Spirit led to the belief in the Trinity: one God in three 'persons'. The terms 'substance' and 'persons' are technical terms that attempt to express theological ideas about God. Christians believe in One God, and understand God's unity as Trinity, an idea that developed as Christian theology struggled to understand Jesus as both fully human and divine, and retain the belief in one God. This way of thinking helps Christians to pray to God the Father, through Jesus, the Son, in the power of the Holy Spirit.</p> <p>Jesus' birth, baptism, death and resurrection: In thinking about his birth, celebrated at Christmas, Christians understand that in Jesus God is found in human form. The key idea here is that of Incarnation, a theological idea that should profoundly affirm human experience as valued by God. Jesus preached the good news of the Kingdom, God's rule breaking into people's lives in an unmediated and intimate way by the power of the Spirit. Many were expecting a Messiah, and at his baptism by John the baptist (Mark 1:1-20; John 1:19-51) Jesus associated himself with those who were seeking to serve God. Jesus can be seen as radical reformer of Judaism, and his work was marked by confrontation with the religious leaders of his day. Jesus' arrest, trial and death should be seen in its political context (see Key Stage 3: Focal Figures), the events of which are retraced by Christians each year as they celebrate Easter and Holy Week: Palm Sunday (Christ's arrival in Jerusalem); Maundy Thursday (his and the apostles' Last Supper); Good Friday (his crucifixion); Holy Saturday (the Easter vigil); and Easter Sunday the greatest day in the Christian calendar.</p> <p>Jesus was executed by crucifixion as a religious and political radical, and Christians have understood his death in different ways: as sacrificial atonement; example of love; as victory over Satan and evil. The most significant theological themes of Easter are those of redemption and reconciliation the twin ideas that in Jesus' death human beings can be brought back to God. His resurrection is understood as the ultimate vindication of Jesus by God. The resurrection has inspired generations of Christians to find hope in the darkest of situations, for example in contemporary Latin America with people like Oscar Romero (see Christianity: KS3).</p> <p>Sunday Worship: From the simple unity of Jesus and his followers the Christian Church now expresses its worship in a wide variety of forms. From Cathedral to Chapel, from High Church to Quaker, from Brethren to Pentecostal the contrast of forms reflects both differences of interpretation and emphasis within Christianity and differences of cultural expression. Many young Christians prefer informal, less structured worship than offered in traditional liturgies. The many new forms of worship include Charismatic and Alternative worship of which the Spring Harvest Bible Week and the Greenbelt Arts Festival are examples. (Many local churches will welcome school visits.)</p> <p>Prayer: One prayer used in most churches is the Lord's Prayer. This prayer, taught by Jesus to his followers (Luke 11:2-4; Matthew 6:9-13) is a prayer about the Kingdom. It begins by calling God Father, and includes a request that God will provide, and that God will forgive the sins of the person praying. All traditions encourage Christians to practise prayer as a regular, if not daily activity. Some parts of the Church use a Daily Office, known as the Prayer of the Church. This unites all those of a particular tradition in shared prayer. Others prefer private devotional practice of reading a passage from the Bible and praying for the needs of others. In each case the aim is to encourage the faith of the individual and to strengthen the unity of the Church. Some Christian traditions offer prayer to Mary (Jesus Mother) and to the Saints (Christian men and women who have died and are considered by the Church to be holy, eg St Patrick). Christian prayer can happen anywhere and at any time: it is about relationship rather ritual.</p> <p>Key terms and concepts: Christmas, Easter, divinity, God as Father, Son and Holy Spirit, disciple, baptism, resurrection, loss, hope, forgiveness, prayer, worship</p> <p>Contribution to spiritual and moral development: understanding of loss, hope, and new possibilities, consideration of rule of God in the life of Christians</p> <p>Contribution to citizenship: appreciation of range of religious and ethnic identities, community responsibilities</p>	

Hinduism

- What does it mean to be a Hindu?
- What are some key beliefs and practices shared by Hindus?

Learning objectives

- To understand the development of the term 'Hindu'
- To be aware that the term Hinduism covers a wide spectrum of traditions and that Hindus respect the path chosen by others including that of other religions
- To understand and respond to the Hindu belief that the divine is in everyone
- To be clear that Hindus believe that God is One and Formless but may be understood and approached in different ways
- To be aware that some Hindus approach God with attributes through certain main traditions : Vaishnavite, Shaivite and worship through the Goddess
- To recognise that some Hindus believe God becomes present in human form at times of great need
- To explore, respect and respond to the way *puja* and stories about different deities help many Hindus to understand and get close to God
- To know that there are different types of worship
- To know that, for most Hindus, *puja*, the worship of their family or community deity, is their main approach to God
- To explore how *puja* draws on all the senses

Suggested teaching material

- The term 'Hindu'
- The greeting '*namaste*'
- Uddalaka's explanation about God, 'salt and water'
- The story of Lord Rama's *yajna* to Lord Shiva before going to Lanka
- The story of Lord Krishna eating earth
- The story of how Lord Shiva's son, Lord Murugan came to Palani
- Navaratri and the Goddesses, Saraswati, Lakshmi and Durga
- Forms of worship (*yajna*) : *Puja*, *havan* and meditation

Examples of learning experiences

- Use a 'mystery' (see 'Thinking Skills in Primary Schools') to explore and understand the development of the term Hindu. Use a map of India to locate important temples of different Hindu traditions.
- Invite the Hindu children to demonstrate and share their understanding of the 'namaste' greeting with the rest of the class, drawing out the Hindu belief about the divine in every person. Invite the children to take turns explaining whether they agree or disagree with this belief and with each other's views.
- Discuss how they might prepare their home for a special visitor and how they might show that someone is special. Compare with aspects of the home shrine in a Hindu household. Invite a Hindu parent to share watching the video 'Coming Together : the Hindu Way of Life' and discuss the video and why they have a shrine in their house.
- Visit a temple and watch some people performing *puja*. Ask the host to explain about the deity which is important to him/her. Write a poem about their visit based on the five senses – I saw...I heard...I

Background information

Hinduism

The term 'Hindu' was coined by visitors to India several centuries ago. It is derived from references to the river that flows in the Northwest of India. The name of that river, the Indus, has been pronounced as 'Sindhu' and 'Hindu'. Hence the people who lived in that part of the world were called 'Hindus'. The knowledge of God that comes from this part of the world is called 'Hinduism'. Some practitioners prefer to call it 'Sanatan Dharma', *sanatan* meaning eternal and indicating that *dharma* (see Key Stage 3 Hinduism unit) was not founded by one specific person or book but was and is 'seen' and understood by many highly developed spiritual individuals, *rishis* and *rishikas*. Most Hindus still live in India but a large number now live in many other parts of the world.

Hindus are generally proud of the tolerance of their faith. At the core of Hinduism is the idea that many paths, including those of other religious traditions, lead to the Truth. Hinduism itself offers its followers several different paths. A Hindu may feel that the one he or she has chosen is the best but will usually acknowledge that there are also other ways to find God. Hinduism, therefore, recognises and incorporates pluralism. There are as many ways to God as there are people. Everyone has to find his/her own way to God. We have to make the best use of our own abilities. Four major ways, *yogas* or *margs*, are developed in the Hindu tradition (see KS3 : Hinduism). Hindus can pick and choose any of these ways, or a combination of any of these major ways.

However, the very term *Sanatan Dharma* does point to the presence of some central truths which are common to the whole Hindu tradition. The ultimate Hindu goal is to find God. Individuals can only be free from the cycle of rebirth when they have reached God. This is called *moksha*. That is the final destination. Hindus believe that God is everywhere and in everyone so that when they greet another person they salute them with their hands together saying the word '**Namaste**'. This can be translated as 'May that which is of God in me salute that which is of God in you'. In **Uddalaka's** (one of the early teachers, *rishis*) **explanation about God**, he dissolves salt in water to help his son, Svetaketu, understand the nature of God. Once the salt is dissolved he asks his son to taste the water several times after emptying some of the water from the cup each time. 'Just as every drop of water in the glass was salty, so God is everywhere.' This account comes from the *Upanishads*, texts recounting philosophical and spiritual teachings, 600-400BCE. They include speculations on material in the *Vedas*, the fundamental sacred texts of Hinduism, composed from approximately 1500-500 BCE. Together the *Vedas* and *Upanishads* express the truths of *Sanatan Dharma* as 'seen' by the *rishis* and *rishikas*. The *Upanishads* often recount the dialogue between a *rishi* and a disciple, where the latter's questions are explored and answered.

The *Upanishads* refer to God as the ultimate reality '*Brahman*'. It teaches that this ultimate reality 'appears' as the physical universe. It adds that this same ultimate reality also 'appears' in a more clear form as all living things. Hence they are sacred as they represent an image of God. Humankind is the most sacred image of God as it represents the most transparent manifestation of God. What sparkles in all of us as the 'I', say Hindus, is a clear reflection of God. The name given to God as our true self is '*Atman*'.

Since *moksha* is the final goal, Hindus say that it is not enough just to think about or believe in God. We have to make an effort to find God. Some Hindus like to think of **God as being formless**. The best way that they can describe **God is as Truth and Love**. They say that if we try and find out the real nature of these qualities, we can find God. They do not like to think of God with form.

Most Hindus are not very keen to think of God as being formless. The best explanation of God as being both with and without form came from a recent Hindu prophet called Ramakrishna (1836-1886). He explained why there is no contradiction in thinking of God as being both with and without form. He gave the example of **ice and water**. It is the same thing with and without shape. He says that the love of the devotee freezes the formless God into the form of his choice. Hence any approach to God is fine. Any form of God we decide to worship is fine. He said **God is both with and without form and much more**.

So for many Hindus the most effective way to find God is to think of him/her as a person. This allows us to build a relationship with him and thus allows us to get closer to him. Many Hindus have found God in this manner. **The form of God they choose then becomes very special** because it is a tried and tested path used by a person to reach God. This is why we see God being portrayed in so many different ways in Hinduism. These are all different ways used by different people to reach the same God. Many people including some Hindus get confused when they see so many different forms of God. *Vedas* - the scriptures of Hinduism - teach: **"There is only one God but there are many different ways to reach him"**.

When Hindus approach God in this way, through a personal form, they usually follow one of three main traditions: **Vaishnava, Shaiva and Shakta**. They will usually refer to themselves using these terms. The forms of God for *Vaishnava* followers are all related to Lord Vishnu, those for *Shaiva* followers are related to Lord Shiva and those for *Shakta* followers are related to the Goddess, *Devi*. However, this does not mean that the worship of a form of God or deity from one tradition is exclusive of any others. It means that the chosen form will be dominant and the others complementary. In the Ramayana, before **Lord Rama** builds the bridge to the island of Lanka he **makes an offering to Lord Shiva**. Lord Vishnu is usually worshipped in human form, such as Lord Rama or Lord Krishna. When righteousness is at a low ebb Vaishnavas believe that God takes on human form to re-establish order and reinstate goodness. While Lord Rama, therefore, is a form of God in the Vaishnava tradition his worship of Lord Shiva expresses the complimentary relationship of all the forms of Gods and that worship of one is not exclusive.

Each deity has its own particular characteristics which help the devotee to reach God but at the same time is clearly an approach to One God. There are many stories about Lord Krishna which develop his personality, making him more accessible and approachable for those who have chosen him as their main deity. The story of **Lord Krishna eating earth as a young boy** is one of many about his cheeky and naughty childhood. In this same story, when his mother asks him to open his mouth so that she can clean out the earth she is awed by the vision of his true nature as God which she sees there.

Shaiva Siddhanta is one of the dominant strands of the **Shaiva tradition** and is very popular in South India, particularly among Tamil communities. It also became popular outside India with the move of Tamil communities to Sri Lanka and recently to Britain. Lord Shiva had two sons, Ganesh and Murugan, otherwise known as Kartikeya or Skanda in the north of India. **Murugan** became one of the major forms of God for the Shaiva Siddhanta tradition and he is the central deity of major temples in South India, Sri Lanka and Britain. One of the most important in India is that at **Palani**. The story of his arrival there conveys the significance of Murugan for South India.

Hindus also approach God through female form as the Goddess, *Devi*. The festival of **Navaratri** celebrates energy, *Shakti*, through nine forms of the goddess for nine nights. Some of the best known forms of the Goddess are Durga, Lakshmi and Sarasvati. The form chosen for worship will partly depend on the purpose of the worship. If a devotee is embarking on an educational project, for example, he or she may worship through Sarasvati, the goddess of learning, to help focus their mind and work.

The chosen deity, then, is the focus of many Hindus' path through which they try to find and get close to God. They worship God through the deity using the rituals of *puja*. This type of worship takes the form of showing care and devotion to the deity through prayer and offerings. The presence of God is invoked through these rituals. The extent and complexity of the *puja* varies from simply lighting incense and saying prayers to more lengthy washing, dressing and adorning of the deity, making offerings and performing prostrations.

Hindus who like to think of God as formless may worship through **meditation and yoga** using nothing but the mind and spiritual awareness to get close to God. Others may worship God through the ancient fire ritual, **havan**, to reduce their attachment to desires, negative impulses and achieve *moksha*. The all-pervading quality of the element of fire makes the connection between the core of the earth and the sun, is an important element of prayer and transforms offerings, physical, emotional and spiritual. To other Hindus, performing their duties in life and living according to dharma is a form of worship and their ritual may consist of lighting a joss stick, saying a quick prayer and making an occasional visit to a temple for special occasions such as festivals.

Hindus say any activity we do that takes us closer to God is called worship. There are no hard and fast rules about worship. The best times for worship are considered to be dusk and dawn when everything seems to be peaceful.

Key terms and concepts: unity of God, worship through deities, *puja*, *havan*, meditation

Contribution to spiritual and moral development: exploration of spiritual paths

Contribution to citizenship: awareness of diversity, tolerance, mutual understanding

Islam

- How is God revealed to Muslims?
- What are some of the key beliefs and practices of Islam?

Learning objectives

- To understand and respond to Muslim belief in the revelation of Allah through the pattern and order of the natural world
- To know about and respond to Muslim belief in Allah as One, infinite and without partners
- To consider why 'the five pillars' of Islam are fundamental requirements for Muslims
- To know about the revelation of the Qur'an to the Prophet Muhammad, its significance as the Word of Allah
- To explore and respond to the way Muslims know about Allah and the world through the Qur'an
- To be introduced to and respond to the example of the Prophet Muhammad as a source of guidance for Muslims

Suggested teaching material

- The unity of Allah, *Tawhid* : Surah 112
- Signs of Allah : Surah 2 : 118
- Islamic geometric designs
- The 'five pillars' : *Shahadah*, *salah*, *sawm*, *hajj*, and *zakat*
- The importance of the Qur'an : Surah 96 : 1-8
- The story of the revelation of the Qur'an
- The story of the Prophet Muhammad and the woman at the gate of Makkah

Examples of learning experiences

- *Colour in a patch on a sheet of Islamic pattern for a few minutes. Stop and reflect on why they chose that patch, on their thoughts as they follow the pattern, where one pattern begins and ends, whether there is any division in the pattern. Introduce the children to the unity of Allah for Muslims and how they see this reflected in the pattern and order of the natural world and express it in decorative designs. Show slides or pictures of mosques with patterned decoration. Connect these with the Shahadah as the daily prayer and the first pillar of Islam. Explore how it expresses the core beliefs of Islam.*
- *In groups, explore the connection between a selection of artefacts and one of the five pillars of Islam. Feed back to the rest of the class about your findings and use a writing frame to explain connections.*
- *Invite the children to come in to the room particularly quietly as a tape of a recitation of the Qur'an is playing. Show a poster of the cave where the Qur'an was revealed and tell the story of its revelation. In pairs, draw a 'living graph' to show the Prophet Muhammad's responses and feelings during the lead up to, during and after the revelation of the Qur'an. Invite a Muslim visitor to read the Qur'an and speak Arabic with any Arabic speaking children in the class.*
- *Choose from a selection of examples from the life of the Prophet, and write explanations about choices and about the way the example relates to their life and might or might not inspire them.*
- *Use the Shahadah as the centre for a mind map to recall and collate learning about Islam.*

Background information

Islam

The word Islam can be translated as that peace which Muslims believe is found when we realise that nothing which happens on earth is independent of God. Muslims believe that we are totally dependent on Allah and that if we forget this and imagine we can lead independent lives we will lose our sense of peace. At the root of the word Islam is *salaam*, used in the traditional Muslim greeting, *As-Salamu-Alaykum*, peace be upon you.

Islam is, for Muslims, the way of peace and harmony. The Qur'an describes how **everything** – including the moon and the stars, the hills and the oceans – **obeys a law, the law of Allah**. Superb **harmony and perfect order** are to be discerned in the system of nature: the sun rises in the east and sets in the west and there has been no change to this rule; the moon and the stars shine at night, day passes and night comes. These are the signs of Allah in the natural world, as is the ordered geometry of a snowflake and the perfect ratio of the spiral of a nautilus shell.

Muslims believe that encompassing and transcending everything within creation, including time and space, is Allah. The rich diversity of animate and inanimate creation has its origin in Allah. This is **Tawhid**, the Muslim belief in the **oneness of Allah**, the sustainer of the universe and the sole source of its guidance. The effect of *Tawhid* on human life is that a Muslim is aware of that same direction and purpose in her/his life as is to be seen in nature.

Islamic pattern, on walls, carpets, tiles or in the design of a mosque, attempts to express the infinite variety of the natural world while reflecting the order and harmony underlying it. The use of geometric patterns with their infinite permutations reflect the greatness of Allah, whom nothing can equal and no one can represent. A border confines the pattern but where does it really begin and where does it end?

Muslims believe that humans are not mere physical structures that need only physical nourishment. The essence which makes us specifically human is **the soul** and the soul finds life only in communication and **attachment to Allah**. The worship of Allah is the daily provision and nourishment of the soul. Worship is also a divine test that edifies humans. The Qur'an teaches that this life is not the final destination for humans: it is a transitional period for the **life of eternity**. Humans have instincts, desires and a will as well as a soul which need the purification of worship. What are known as the 'five pillars of Islam', **shahadah, salah, sawm, hajj and zakat**, are part of Islamic worship. They remind Muslims of their dependence on Allah, help them to communicate and remain attached to Allah, and work to purify human instincts and desires, preparing them for life after death.

The *shahadah*, the statement of faith, expresses the unity and supremacy of Allah; through *salah*, prayer, a Muslim refocuses on Allah throughout the day through a ritual in which the whole body is involved; through *sawm*, fasting during the month of Ramadan, physical desires are controlled, the spiritual strength and faith of the Muslim is tested, and s/he enters a heightened period of spiritual awareness; *hajj*, pilgrimage, necessitates detachment from worldly desires and emotions and a focused attachment to Allah with an awareness of life after death; *zakat*, obligatory donation of 2 ½ % of wealth, is a process of purification of money and greed.

At the same time, the whole of a Muslim's life is worship when actions and behaviour are motivated by the **intention to please Allah**. Indeed there must be this consistency and uniformity of purpose in the life of a Muslim who is following Islam. If a person follows the commands and guidance of Allah, Islam teaches that the way will be easier for her/him, without distractions, doing more works which are beneficial to the individual and to the community.

Muslims believe that **the Qur'an** is the complete book of guidance for humankind, every word being revealed by Allah. The subject matter of the Qur'an is humanity and its ultimate goal in life. Its teachings cover all areas of life and it teaches about life after death. Muslims see the revelation through the **Prophet Muhammad**, recorded in the Qur'an, as the final revelation but they do not claim that it is the only one. They see it as the completion of God's revelation which started with Adam. Adam, Ibrahim (Abraham), Musa (Moses), Dawud (David) and Isa (Jesus), among others, are prophets or messengers of Islam and what was revealed through them is true. Muslims regard the accuracy with which these revelations have been preserved and the way they have been interpreted as questionable.

Muslims look to the Shari'ah, Islamic law, for the interpretation and application of the guidance of the Qur'an to particular situations. The Shari'ah is the **code of conduct for Muslims** and has been developed over the centuries as new situations, which are not specifically addressed in the Qur'an, arise. The validity of any interpretation or application is based on whether it agrees with the Qur'an.

The Shari'ah is also derived from the *sunnah*, **the life example of the Prophet Muhammad**. There are many sayings of the Prophet and examples of his actions or actions which he approved of : each one is known as a *hadith*. These have been collected very carefully and compiled since his death. Each reliable *hadith* can be traced through an authentic chain of transmission; there are six collections which are regarded as the most authentic.

The story of '**The Woman at the Gate of Makkah**' describes the Prophet's kindness and the way he considered the needs of others before his own. It also shows the impact his behaviour had on the people he came into contact with, in this case the woman at the gate of Makkah, who was about to leave the city because of negative rumours about him. However, because of the way he helps her and patiently listens to her account of these rumours she realises they are untrue and turns back to the city with his help.

Key terms and concepts: order, Allah, *Tawhid*, unity, revelation, Qur'an, guidance, *shahadah*, *salah*, *sawm*, *hajj*, *zakat*, spiritual nourishment

Contribution to spiritual and moral development: responses to order in the natural world, understanding of guidance for behaviour and actions, reflection on meaning of spiritual nourishment

Contribution to citizenship: awareness of different beliefs about basis for actions and behaviour

Judaism

- How is the home central to the continuity of Jewish traditions?
- What are key beliefs and practices of Judaism?

Learning objectives

- To explore the way practices in the home transmit the importance of Jewish faith, values and history : the mezuzah, Shabbat and Pesach
- To consider how living according to God's commandments demonstrates the love of God
- To respond to some Jewish expressions of God as Creator
- To understand and reflect on the meaning of atonement, forgiveness and new beginnings for Jews expressed by Rosh Hashanah and Yom Kippur
- To understand and respond to ways Jews express and celebrate the importance of the Sefer Torah

Suggested teaching material

- Rituals beginning and ending Shabbat in the home
- The Shema and the mezuzah
- Exodus 7-40, the haggadah and the Pesach seder meal
- Genesis 1 and Psalm 8
- Rosh Hashanah and Yom Kippur
- The Sefer Torah

Examples of learning experiences

- Watch the section on 'Shabbat in the home' from the programme on Judaism in 'Places of Worship' : BBC. Pass round a Havdalah spice box which still smells of spices. Invite children to speculate on its use. Use the spice box to focus on the importance of Shabbat to Jews for getting close to God and the family to sustain them through the week. Write a diary entry, in the role of a Jewish child, about the ending of a particular Shabbat and their thoughts about the week to come.
- Prepare a table for the seder meal and play some Pesach songs. Watch the video 'Moses : Testament, the Bible in Animation'. Read 'the four questions' from the haggadah for the seder meal and ask the children to imagine they are Israelites who have recently come out of slavery in Egypt. Invite the children to take turns to talk about the way something on the table reminds 'them' of the events of 'their' freedom from slavery and deliverance by God. Write poems to express responses to 'freedom'.
- Discuss the effect it may have for Jewish children that Shabbat and Pesach are based in the home.
- Discuss why the Israelites were not ready to receive the Torah the first time. Write in thought bubbles, for display, why it is sometimes hard for any of us to hear when someone is asking us to do something.
- Ask children to try blowing the shofar and then play a recording. Discuss what the sound of the shofar is calling Jews to do and why they have a time in the year to 'return' to God. Darken the room and show an OHP of planet earth. Read Psalm 8 and reflect on David's feelings about God as Creator. Give children a square of paper on which to write one word or phrase expressing their feelings about the world for display. Discuss why it is important for Jews to be reminded of God as Creator on Rosh Hashanah.

Judaism understands the relationship between God and humankind in terms of a **covenant**, agreement, both having responsibilities to each other. Human needs are supplied by God through the pattern and balance of the world he has created. In return Jews are required to live moral lives and to make the world a fit place for God's presence. Laid down in that covenant, made by their ancestors at Sinai, are **613 commandments** which constitute God's will for the Jews and embrace every aspect of daily life. In this way every action can be seen to have significance as a service to God, as an act of worship, bringing God into every aspect of life.

Shabbat, or **Sabbath**, has at its heart beliefs about **God as Creator and Provider**. The *Kiddush*, the blessing given over a goblet of wine during the Shabbat meal, is a reminder of this. Observing the Sabbath is also a sign of the covenant, an expression of commitment and belonging. It is a profound and constant testimony to God's sovereignty over the world.

There are thirty nine categories of work which are prohibited. Although these restrictions would appear to impinge on personal freedom, they actually open up the possibility of devoting effort and energy to activities of a different nature. The Sabbath is a celebration of holy time, not only dedicated to rest, but also to study, conversation, walks, and visiting friends. All the rituals of the Sabbath highlight the social dimension: conviviality and meeting with others.

The way in which the Sabbath will be marked will depend on the way in which the Jewish family or the individual is observant of their faith. **Orthodox** Jews will observe the commandments about prohibition of work precisely. **Reform** and **Liberal** Jews will observe those commandments in the present day context. Some Jews may go to synagogue regularly and observe the Sabbath rituals in total. Others may go to the synagogue occasionally or may perform only a part of the rituals.

When Shabbat is observed in full, the **beginning is marked by the ritual lighting of two candles**. Everything should be ready by the time the Sabbath begins just before sunset on Friday. Two or more candles, but usually two, are placed in candlesticks. It is usually the woman of the house who gives the blessing as she lights each candle to welcome the Sabbath. Blessings transform everyday events into acts of holiness. The Jewish mother plays a central role in the religious nurture of the children and in performing ceremonies in the home. She beckons with her arms, symbolically welcoming the holy day into her home, covers her face with her hands and recites the blessing for her family. Uncovering her eyes the first things she sees are the candle flames. The candlesticks, often finely crafted, are a basic symbol of attachment to traditional values.

Just as it is welcomed with religious ceremony, so at the time of its departure, at sunset on Saturday, Shabbat is bidden farewell with the lighting of candles and with blessings. This ritual of **separation from Shabbat is the Havdalah**. The first blessing is given over the wine; then another blessing over the spices whose smells represent the sweetness of Shabbat; and the last blessing over the flame of the distinctive plaited *Havdalah* candle. The perfume from the spices or plant are inhaled as the box containing them is passed around, to carry the memory and impact of the Sabbath into the week to come. Great care and creativity is often involved in making these boxes, most commonly in the shape of turrets but sometimes in the form of fruit, or flowers.

While the family goes out of the home to the synagogue, to walk or to visit friends or relatives on Shabbat, its beginning and ending in the home conveys the central importance of the home and family in Judaism. It is where children learn about being Jewish. During the Shabbat meal the father will bless his children and thank God for his wife who has created a home where God is always present.

Jews also emphasise the presence of God in the home and remind themselves to follow the ethical path of Judaism by fixing the **mezuzah** to the doorway to the home. The *mezuzah* is a piece of parchment on which the first paragraphs of the **Shema** (Deuteronomy 6 : 4-9) are written and is rolled up and enclosed in a specially designed cover. The *Shema* is usually the first prayer a Jewish child learns. It summarises the Jewish belief in the oneness of God, their relationship with God and their responsibilities. When the *mezuzah* is put in place women and men must take part. It should be at a reachable level and is often touched as the occupants enter the house as a reminder of the presence of God. The *mezuzah* is not meant to be opened up and read. The only part which can be read easily when it is rolled up is the word *Shaddai*, one of the names of God, which is written on the outside of the parchment. The first letter of this word, *Shin*, is usually on the cover for the *mezuzah*, sometimes the three letters which form the whole word.

From very early times, the **Seder meal** of Passover, **Pesach**, has been an occasion for families and friends to

gather together to celebrate. It is also used as an opportunity for parents to teach their children about the Exodus and pass on their tradition. The **Haggadah**, narration, is the book containing the order of the meal, the story of the **Exodus** as well as appropriate prayers, songs and explanations. It is read during the *Seder* meal so that every generation of Jews can relive the experience of the Exodus and understand its implications. It is customary to interrupt the reading with discussions of the text and its relationship to contemporary events.

Rosh Hashanah, the Jewish New Year, is a two day holiday which start off a ten-day period leading to **Yom Kippur**, known as the Ten Days of Penitence. This is a very important time in the Jewish year, providing an opportunity to assess one's actions and thoughts over the past year and to question one's motives, choices and options in life. *Rosh Hashanah* encourages people to pull themselves out of daily routine and habits and look for **ways of moving forward**. Yom Kippur, **the Day of Atonement**, is like a confirmation of the decisions made during Rosh Hashanah. The day is spent in prayer and fasting, asking forgiveness for sins committed and turning towards God.

The *shofar*, a ram's horn, is blown several times every morning during prayer at the synagogue like a wake up call. Special dishes are prepared for the two evenings of *Rosh Hashanah*, expressing good wishes for the New Year. It is a custom of *Ashkenazic* communities, Jews originating from Eastern Europe, to dip slices of fresh apple into honey while wishing sweetness for the year to come. After the bread is blessed it is also dipped in honey, not in salt as on Shabbat. *Sephardic* Jews, from Spain and Portugal and their descendants, organize a true *seder* with a table decorated and laid out with sweet dishes and others suggesting different aspects of the year to come: a small bowl of sesame seeds mixed with granulated sugar, 'may we be as numerous as the grains of sesame'; pomegranates, 'may our merits be as numerous as pomegranate seeds'; a dish with one fish, 'like the fish, may we always have our eyes open, be on the look-out and flourish in great number'.

Judaism is a practical religion emphasising 'correct action' more than 'correct beliefs'. The terms of the covenant between God and the Jewish people are set out in the Torah as a guide to their lives. Jews believe that because of this covenant they have a special duties and responsibilities, to try and set an example and work to make the world a better place. For Jews belief in God without righteous actions is not an option.

The **Sefer Torah** is the scroll of the Torah, the actual parchment on which are written the Five Books of Moses, always in Hebrew. If even one letter is written incorrectly the scroll is unfit for use. The *Sefer Torah* is considered the holiest object in Judaism and its importance is also conveyed in its adornment. It is the focal point of Jewish worship and the source of Jewish teaching, custom and practice. Every synagogue will have an *ark* to contain the *Sefer Torah* on its wall facing Jerusalem, and a *bimah*, platform, from which the Torah is read. If a scroll is worn out or damaged it is not destroyed; it is buried in a section of a Jewish cemetery, or grouped with others in an area in or near the synagogue.

Key terms and concepts: tradition, home, holy time, God as Creator, blessings, ritual, forgiveness, atonement, new beginnings, guide

Contribution to spiritual and moral development: awareness of time for reflection, consideration of impact of actions

Contribution to citizenship: the role of the family in developing values, relationship of the individual with the wider community

Birth and Death

- Why do humans have ceremonies associated with birth and death?
- What do different communities believe about the relationship between life and death?

Learning objectives

- To explore what it means to be alive or dead
- To consider the beginnings and endings of life and the relationship between life and death
- To know how birth and naming ceremonies introduce beliefs and values into the child's life
- To know how birth ceremonies can express beliefs about the source of life
- To reflect on the possibilities of life for a growing baby
- To understand the ways some faith communities respond to loss
- To introduce questions and express beliefs about what, if anything, happens after death

Suggested teaching material

- Hindu creation story : the Cosmic egg and Vishnu on the waters (Hi)
- Taoist creation story : Panku (T)
- Prayers for the child in the womb (Ba)
- Infant baptism or dedication (Ch)
- Whispering the *adhan* at birth and the prayer at death(I)
- Naming ceremonies (Hi)(S)(Hu)
- Memorial lights (Ju)
- The story of Kishagotami and the mustard seed (Bu)

Examples of learning experiences

- Tell the creation stories of Panku and the Hindu version which includes the cosmic egg. Discuss the symbolism of the egg in each story. Groups paint the beginning and ending of each story. Perform a dance/drama expressing ideas of birth and death.
- Read 'Welcoming Babies': Margy Burns Knight. ISBN 0 88448 123 9. Invite a Muslim parent to demonstrate 'whispering the *adhan*'. Explore with the class and the parent why the call to prayer is said at birth and the prayer itself is said at death. Make zigzag books of someone's life with the *adhan* at the beginning and the prayer at the end. Discuss what this expresses about someone's life.
- Read 'Badger's Parting Gifts': Susan Varley ISBN 000 664 317 5 or extracts from 'Charlotte's Web': EB White. Discuss what helped Badger's friends/Walter after Badger/Charlotte had died. In groups make a memorial for Badger/Charlotte including objects to symbolise their character and events in their lives and represent memories.
- Show the children a Jewish memorial light and discuss yearly remembrance of relatives who have died. Read Hannah Senesh's poem 'Blessed is the Match' and explore what the flame represents.

Background information

Birth and Death

Taoism:

Creation stories stimulate thought and questions about the origin of life itself as well as presenting different beliefs about aspects of life and the universe. The **story of Panku** uses two main metaphors: the egg and the human body. The story begins with all life being contained in an egg, a metaphor of potential and compressed energy. The giant Panku then breaks out of the egg with different parts of his body finally becoming different parts of this world, a metaphor for the Taoist belief in the organic and interrelated nature of all aspects of the planet.

Hinduism:

There are several Hindu stories about creation, a measure of the diversity of the Hindu tradition. Across the Hindu tradition, however, there is a belief in the cyclic nature of time and existence, that there have been and will be many universes, not just this one. The beginning of a cycle may be thought of as a creation event. The **story of the Cosmic or Golden Egg and Vishnu lying on the waters** is the beginning of another cycle when Lord Vishnu drops, into the waters, a seed which becomes a golden egg. Out of this grows elements of this world and a Cosmic man whose body is the basis of all living things. As in the Panku story, this expresses the organic interrelated nature of all life. When the world decays the giant snake, the residue of the world, floats on the waters until the next universe is reborn. 'Creation – sustenance – death/ending' is a cyclical phenomenon.

Christianity:

Infant dedication or baptism: Christians differ on **Baptism**. Some (typically Roman Catholics, Anglicans, Orthodox), adopting a covenantal theology, understand that in Christ God has made a covenant with not only those who believe, but with their children (Acts 2:39). Typically, these Christians baptise (not 'christen') children on whose behalf parents express faith. The intention is that the child will later confirm the faith for themselves. Other Christians (typically Baptists and Pentecostal Christians) believe that people can only be baptised 'on profession of faith'. These Christians practise, not adult baptism (as age is not an issue) but *believers* baptism. However, they do not neglect the parental instinct to give thanks for a child and offer infant dedication as a service of thanksgiving. Christians baptise 'In the name of the Father, and the Son and the Holy Spirit'.

Islam:

The Sunnah of the Prophet teaches that when a baby is born it needs to be cleansed and dressed. A male adult, father or some one close in the family, should recite **the Adhan**, the ritual call for collective prayer, in the right ear. The first sound to reach a baby's ear should thus be the declaration of Allah's greatness, so that the sound always reverberates in his memory and settles in his soul. The sense of hearing begins and is operative when the child is still within its mother's womb, and it has recently been discovered that it is able to remember things heard whilst still in the womb. Then after birth, it is ready to take in and store in its memory things which it hears. Therefore, Islam prescribed that the first message to reach the newborn child's hearing should be the words of the *Adhan*. Muslims believe the effects of the *Adhan* will reach the newborn even if s/he does not comprehend it. Ibnul-Qayyim said, "One should not deny the effect of the *Adhan* upon the hearts and intellect of the newborn - even if one does not perceive it."

When a Muslim is at the point of death firstly he is faced in the direction of the *Ka'bah*. This is done by placing him on his right side with his face towards the *Ka'bah* or by placing him on his back with his feet in the direction of the *Ka'bah* and his head raised slightly so that his face is towards the *Ka'bah*. Secondly he should be prompted to say the **profession of faith** by someone saying it out loud, so that he can hear, "There is no God but Allah and Muhammad is the Prophet of God". A Muslim's life begins with hearing the call to prayer and ends with the statement of faith, reminders that human life is dependent on Allah and, from beginning to end, should have Allah as its focus.

Baha'i:

According to the Baha'i teachings, a soul will be given to each child at **the time of conception** and Baha'i parents pray every day for the healthy development of the body and the soul of the child in the mother's womb. 'O God! Rear this little babe in the bosom of Thy love, and give it milk from the breast of Thy providence. Cultivate this fresh plant in the rose garden of Thy love and aid it to grow through the showers of Thy bounty. Make it a child of the kingdom....Thou art the powerful and kind...' According to Baha'i teachings **the human body serves a temporary purpose** in the development of the soul, and when that purpose has been served, is laid aside; just as

an egg shell serves a temporary purpose in the development of the chick, and when that purpose has been served, is broken and discarded. But the soul continues to progress in the next world which is unknown to human beings.

Hinduism:

Sixteen *samskars*, rites of passage, are prescribed in Vedic culture covering the whole span of life from conception to death. Three are prenatal and the last is cremation. The *samskars* not only mark different stages in a person's life but are also intended to invoke goodness, promote domestic harmony and personal success and provide an important outlet for emotional expression at significant times of life such as birth, marriage and death. Celebration is an important element of many *samskars*, sharing pleasure, having a good time or sharing sorrow and receiving help and consolation.

Namkara samskar is the fourth samskar when the baby's name is chosen. Traditionally naming a child has had great importance for Hindus. It is thought to have beneficial effects to associate the child with a family deity or the constellation under which the child was born. It has also been believed that a person's personality can be influenced by a name so choosing a name which suggests desirable attributes is important.

Sikhism:

According to the Sikh faith all people are equal so all Sikhs should value the birth of a girl as much as a boy. When a baby is born Sikhs often give sweets to their neighbours and friends whether they are Sikh or not, to celebrate the birth. A fortnight later the baby is taken to the *gurdwara*, the Sikh place of worship, for **his or her name to be chosen**. The baby is laid down on the floor in front of the *Guru Granth Sahib*, the Sikh holy book, and the person who reads the book opens it at random and reads the first new verse on the left hand page. The letter which the verse begins with is to be the first letter of the baby's name. The family chooses a name beginning with that letter. Most names can be given to boys or girls. The close connection between the child's name and the *Guru Granth Sahib* expresses its importance as a guiding factor in the child's life.

Humanism:

Increasingly, registry offices are offering **naming ceremonies** as a non-religious alternative for those who want to mark the naming of their child. The British Humanist Society has years of experience in preparing ceremonies which express Humanist beliefs and values. Many parents hold such a ceremony at the start of a party, either at their home or at a special venue to recognise and celebrate the birth of their child and express their hopes for its life in the future. Parents may choose relatives or friends to become 'guide parents' or 'special friends'. The occasion can be marked by everyone writing a special message in a book for the child to read in later years. A tree may be planted to grow along with the child.

Judaism:

Many Jews observe the anniversary of the death of a member of the family or others who have been close friends or significant in some way. Some people fast on this day or visit the graves of those being remembered. In Jewish tradition the flame of a candle symbolizes the essence of a person. So, on all occasions when the dead are remembered, **memorial candles** are lit. The candle must burn for a period of twenty-four hours, starting at dusk on the day before the anniversary.

Buddhism:

One of the main teachings of Buddhism concerns impermanence. The Buddha taught that suffering or a sense of unsatisfactoriness can only be reduced by recognising the impermanent nature of everything and thereby also letting go of attachment. The **story of Kisagotami and the mustard seed** is an account of the Buddha's response to Kisagotami's distress at the death of her baby child. Kisagotami asks the Buddha for medicine for her dead son and he sends her to find mustard seeds from a household which has not known death. Using practical activity, the Buddha teaches Kisagotami about the impermanence of life and helps her to accept the death of her child.

Key terms and concepts: life, beginnings, potential, wishes, growth, change, loss, impermanence, memorial, celebration.

Contribution to spiritual and moral development: reflection the possibilities of life, develop beliefs about what happens after death

Contribution to citizenship: understanding of the diverse ways different communities celebrate new life and the importance of this for communities

Buddhism

- **Why did the Buddha seek Enlightenment?**
- **What are his main teachings?**

Learning objectives

- To consider what made the Buddha give up his home, family and wealth
- To know about and respond to the way the Buddha achieved Enlightenment
- To reflect on his teachings about a Middle Way
- To introduce the teachings of the Eightfold Path
- To consider his teachings about impermanence
- To explore the symbolism of key Buddhist objects

Suggested teaching material

- The story of the Buddha's life in the palace, the 'four sights' and his departure
- The story of the Buddha's asceticism in the forest and adoption of the Middle Way
- The story of the Buddha's Enlightenment
- The story of Kisagotami and the mustard seed
- The Eightfold Path
- Postures of Buddha images, the Wheel, the lotus

Examples of learning experiences

- *Watch the video about the life of the Buddha : KS2 Clearvision Trust. In groups, devise drama sketches of the Buddha in the palace, going outside the palace and the 'four sights' and his first teaching after Enlightenment to express his thoughts and feelings at each stage. Perform to the rest of the class and discuss personal responses to and viewpoints about each stage.*
- *Paint a triptych of the three stages of the Buddha's enlightenment: the Buddha in the palace, as an ascetic in the forest and becoming enlightened under the Bodhi tree, with the final event in the middle of the triptych. Add a speech bubble to express his responses at each stage. Paint an accompanying triptych to show contemporary examples to explain the Middle Way.*
- *Make a collage to display different forms of dissatisfaction and suffering with speech bubbles for responses from the Buddha. Discuss Buddhist ways of dealing with dissatisfaction or unhappiness. Write a reflective diary entry to express personal thoughts about ways of dealing with dissatisfaction or unhappiness.*
- *Draw pictures for display of changes in the natural world e.g. growth, weather, seasons, night and day, etc, in objects e.g. rust, wearing out, fashion, and in themselves. Introduce the word 'impermanence'. Can they think of anything which is permanent? Reflect on change which they find difficult or makes them sad. Tell the story of Kisagotami and the mustard seed. Draw a 'living graph' of Kisagotami's feelings during the story. Why did the Buddha send her in search of the mustard seed rather than just tell her that everyone dies? Did this help her?*
- *Make a class mural of the Eight Spoked Wheel with pictures and descriptions of examples from their lives, from books and newspapers for each stage of the path.*

Background information

Buddhism

It is generally held that the Buddha was born about 560 BCE in a village called Lumbini in the foothills of the Himalayas, now in southern Nepal. He grew up as a prince with the name Siddhartha Gautama, protected from life outside the palace walls. He felt a deep dissatisfaction with his life which was focused on material pleasure and became curious to find out what life was like outside the palace. When he went out he saw old age, sickness, death and a holy man for the first time. Following this experience he felt compelled to go in search of the causes for the suffering he had seen and a way in which it could be overcome. When he was twenty nine years old he decided to **leave his family, his life of luxury and comfort** to become a wandering holy man, like the one he had seen, as a way to find the answers to his questions.

Siddhartha Gautama went into the forest and followed the path of many traditional Hindu ascetics who renounced attachments to family and material pleasures in search of truth. He tried many strict religious disciplines in the attempt to develop control of his body and purify his mind, finally eating so little that he collapsed. He realised that this was not the way for him to find the truth he was seeking. He decided to take a **'Middle Way'** between extreme asceticism and indulgence in worldly pleasure, ensured his body was sufficiently nourished and strong and began his deep meditation seated under the shade of a *pipal* tree. He had resolved not to leave his meditation until he had discovered the cause of dissatisfaction and suffering and the way to reduce them.

During Siddhartha's meditation his mind became very bright and alert and as he concentrated more he was able to look into the innermost recesses of his mind, to observe the comings and goings, his thoughts and feelings. He awoke to the true nature of things. This was his **Enlightenment** and from now on he was called the Buddha, literally the one who has woken up. There are different **images of the Buddha** with various postures which depict significant points in his life and his path to Enlightenment.

The Buddha discovered that feelings of dissatisfaction and experiences of suffering are part of human life and that this is because humans are always craving for something more than they have or to hold onto things which must pass. He discovered that everything changes and that nothing lasts for ever and that the difficulty humans have in accepting **impermanence** contributes to their suffering. The Buddha taught that suffering or a sense of unsatisfactoriness can be reduced by recognising the impermanent nature of everything and thereby also letting go of attachment. The **story of Kisagotami and the mustard seed** is an account of the Buddha's response to Kisagotami's distress at the death of her baby child. Kisagotami asks the Buddha for medicine for her dead son and he sends her to find mustard seeds from a household which has not known death. Using practical activity, the Buddha teaches Kisagotami about the impermanence of life and helps her to accept the death of her child.

The Buddha also realised that the way to reduce suffering is to reduce craving and transform human consciousness and that people can learn to do this by following the Eightfold Path. The Buddha perfected himself through his own efforts. He fully realised his potential as a human being, went beyond the ordinary human state and became the Buddha. Buddhists believe that Buddha nature is in all human beings and that they all have the potential to become enlightened. By teaching the **Eightfold Path** the Buddha gave people guidelines for transforming life and the experiences of suffering. The first two elements of the Path, Right Knowledge and Right Attitude, are concerned with ways of seeing the world. The next three, Right Speech, Right Action and Right Living, are concerned with behaviour. The last two, Right Mindfulness, Right Concentration, are concerned with mental discipline. By using the Eightfold Path as a guide a person's consciousness can be transformed, and eventually lead to the state of Nirvana, a transformed mode of human consciousness. The Buddhist goal of life is Nirvana whereby there is no more rebirth and an end to the cycle of suffering.

The Buddha's insights into the nature of reality and his teachings about the way to improve life are known as the Dharma. The Dharma is the second 'jewel' of Buddhism, the first being the Buddha. When he first started teaching he is described as turning the wheel of Dharma. The eight-spoked wheel is one of the most important symbols of Buddhism, representing the Dharma and the eight elements of the Eightfold Path. The third 'jewel' is the Sangha, the community or fellowship of Buddhists who can be of support to each other in following the Eightfold Path.

Key terms and concepts: luxury, dissatisfaction, asceticism, 'Middle Way', meditation, Enlightenment, impermanence, craving, change

Contribution to spiritual and moral development: awareness of reasons for personal dissatisfaction, possibility of change

Contribution to citizenship: personal actions effect others, locally and globally

Community

- How do children become part of their communities?
- What makes a strong community?
- What is the dialogue between different faith communities?

Learning objectives

- To become aware that we are all part of communities
- To consider the positive and negative aspects of belonging to a group
- To consider the home and faith communities which the children are part of, what makes it a community and what part the children play in it
- To be aware that major faith traditions are global communities
- To understand that communities are strong and achieve by working together
- To consider why sometimes different communities are against each other
- To be aware of present dialogue between faith communities
- To reflect on how shared human community can overcome barriers

Suggested teaching material

- Family, neighbourhood and social gatherings
- Regular Church worship and activities (Ch), children's role at 19 day Feast (Ba), Shabbat, child's questions at Pesach (Ju), stories and puja at home (Hi), Full Moon days (Bu), watching and participating in Friday prayer (I), children's plays at festival times (Ra)
- The story 'Unity is Strength' from Panchatantra (Hi) 'the Rope' : Surah 3: 103 (I)
- The 'Drop the Debt' campaign
- The story 'Working Together' (Ba)
- Brent Interfaith
- The story 'Why Noah Chose the Dove' (Ju)
- Jesus and the Samaritan woman at the well (Ch)

Examples of learning experiences

- *Ask the children to share their experiences of how they are included and learn about the values of their tradition. Compare with examples of traditions not represented by the class.*
- *Use a long rope tied in a circle for the class to pull themselves up/do co-operative jigsaws. Explore responses to the activity and connections with Surah 3:103 and the story 'Unity is Strength'*
- *Tell the Baha'i story 'Working together'. In groups to represent different traditions make a class monument, each group contributing one decorated box to represent the tradition – the children must agree about what colour they are going to paint it and how they are going to decorate it. Stack the boxes and discuss how the children think they all go together. What does the monument express about each group co-operating and the groups coming together. Role play members from different groups talking to each other about one similarity and one difference between their traditions.*
- *Write a story which expresses the relevance of Jesus' response to the Samaritan woman at the well to a present day situation.*

Christianity:

Love your neighbour: Greek, the first language of the New Testament, has several words for love: *philos* is the love between brothers; *eros* is sexual love; *agapé* is love given freely, without thought for anything in return (self-generating love). When Jesus was asked by an expert in religious law which is the greatest commandment his answer was direct and simple: ‘“Love the Lord your God with all your heart” ... and ... “Love your neighbour as yourself”’ (Matthew 22:37-39). Jesus was being tested on his attitude to the Law. Contemporary rabbis taught all commandments were equally important. Here Jesus sets the commands to love God (Deuteronomy 6:5) and our neighbours (Leviticus 19:18) on a par. In Luke’s gospel this exchange leads into **the Parable of the Good Samaritan** (Luke 10:25-37) (see Key Stage 1: Caring for each other). Jesus’ intention to make love the defining mark of the Christian community is brought home on the occasion of his final meal before his trial and death, the Last Supper. In John’s gospel Jesus describes the command to love as ‘a new commandment..by which all people will know you are my disciples’ (John 13:34-35). The theme recurs strongly in the letters of John (1 John 4:7-21).

Jesus and the Samaritan woman at the well: John 4

The meeting between **Jesus and the Samaritan woman** was the encounter of two communities and the defeat of prejudice. As a Samaritan, she belonged to a community hated by the Jews; as a woman, she lacked status within her community; as one co-habiting, she was an outcast. For this reason she came to the well during the hottest part of the day, when others would not venture out and she could expect to be alone. As a Jew, he was a minority in an alien community; as a man, he had status, enhanced because he was a teacher, a rabbi. While she saw the barriers between them (‘Our fathers worshipped on this mountain [Mount Gerizim], but you Jews claim that the place where we must worship is in Jerusalem’ John 4:19), Jesus’ message was that true worshippers ‘worship the Father in spirit and truth’.

This thought is picked up later in the New Testament, when Jesus is announced as ‘our peace, who has made the two [Jews and Gentiles] one and has destroyed the barrier, the dividing wall of hostility’ (Ephesians 2:14). This passage has become important to the Corrymeela Community, a community of reconciliation in Ballycastle, Northern Ireland. This community has done much to breakdown barriers between Protestants and Catholics.

Baha’i:

The centrepiece of the Baha’i community is the Nineteen Day Feast. Held once every 19 days, it is the local community’s regular worship gathering and more. Open to both adults and children, the Nineteen Day Feast is the regular gathering that promotes and sustains the unity of the local Baha’i community. Although its programme is adaptable to a wide variety of cultural and social needs, the feast always contains three elements:

- spiritual devotion in which children usually take part singing Baha’i songs and saying prayers,
- administrative consultation, allowing every member, including Baha’i children, a voice in community affairs,
- fellowship, in which the Baha’is, including children, socialise and take simple refreshment and non-alcoholic beverage.

Occasionally the children prepare and execute the whole programme of a Feast.

The story **‘Working Together’** was recorded by a Baha’i child in the 1998 Brent Interfaith Exhibition. Through using the metaphor of the hand, it expresses the Baha’i view of all communities and faith traditions being one in working for a better world.

Judaism:

Shabbat plays an important part, as does the yearly festival of *Pesach*, Passover, in transmitting the values, beliefs and traditions of Judaism. As well as being a time for the whole family being together, children also participate actively during the *shabbat* meal and have specific roles during the *Pesach Seder*. At the beginning of **the shabbat meal** daughters usually join their mother in lighting the candle and saying the accompanying prayers and all the children are blessed. At the end of *shabbat* during the *havdalah* (the separation) ritual children eagerly await their turn to hold the special plaited *havdalah* candle and to smell the sweet smelling spices which carry the memory of *shabbat* into the week to come. Preparing for *Pesach* is a busy time for the whole family. Because there must be no *hametz*, foods that contain leaven, in the house parents play the game ‘hunt the *hametz*’ with their children. During the *Pesach Seder*, the order of the *Pesach* meal it is the children’s role to sing the Four Questions, asking why the seder night is different to any other. The children are encouraged to ask other questions of their own throughout the meal.

The story **‘Why Noah Chose the Dove’** tells of the argument between all the animals as to who should go into the ark. The various animals extol their own virtues as reasons for being included while the dove says nothing. Noah

chooses the dove to search for a sign of land because of its humility, a virtue needed for a strong and cooperative community on land.

Hinduism:

Children take an active part in **looking after the home shrine**. Prayers are part of the daily routine in most Hindu households, often in the morning and evening. Children may also perform *puja* at the family shrine, lighting the incense, lamps and adorning the images with flowers. Some Hindu families begin the day with meditation or yoga. Passing on the stories which express Hindu values and which create closeness and familiarity with the family's chosen deity, *ishtadev*, has been an important role of grandparents and parents. As families become more mobile and as children have less time this has begun to decline.

The Panchatantra is a collection of moral fables from which Aesop's fables are derived. The story '**Unity is Strength**' shows how a flock of birds, caught in a net, must co-ordinate their flight in order to escape while still in the net. Once they have flown to safety they also then rely on the help of a mouse to gnaw through the rope of the net so that they are released. Communities can only be successful through this kind of co-operation. A Hindu should live for the benefit of others. Initially this rule may mean to live for the benefit of the extended family members but then it has to be extended further to mean: "Lead a life that is for the good of the community; for the good of the society we live in". When we live for ourselves we still live like animals or insects, it is only when we live for others that we exhibit our human qualities.

Buddhism:

All the main events in the Buddha's life such as his First Sermon took place on the night of a full moon. A full moon on a clear night makes moving around easier. For both these reasons every full moon night is a special occasion called upasatha or **Poya days**. These are important for children as they join with the rest of the community taking gifts of food to the monks, going to the local temple, to stupas and listening to teachings.

Islam:

Friday prayer develops cohesion of the Muslim community through its ritual (all individuals pray in physical contact with those either side) and through role of its leader. The sermon usually concentrates on the way individuals may be positive citizens and benefit the world they live in, locally, nationally and globally. The supplication at the end is not just for Muslims but for all people, beseeching God to shower his grace, mercy and blessings on all.

Surah 3:103, '**The Rope**', uses the simile of people struggling in deep water to whom Allah stretches out a strong and unbreakable rope of rescue. If all hold fast to it together, their mutual support adds to the chance of their safety. This is set in the context of the tribal discord at the time of the Prophet Muhammad when he strove to establish the united community, *ummah*, following Islam.

Drop The Debt:

Jubilee 2000 was a coalition of many aid agencies, religious organisations, community groups and individuals campaigning globally to cancel the unpayable debt of the world's poorest countries in the year 2000. The campaign assembled the largest petition in history to support its goal. The campaign has now become Jubilee plus and is now campaigning even more vigorously than ever. Many of the aid agencies now work towards achieve a more even spread of wealth globally and a trade system which encourages this so that the world can become a more equal, peaceful and unified community.

Key terms and concepts: community, co-operation, participation, unity, support, tradition, values

Contribution to spiritual and moral development: understanding of relationship, co-operation and supporting others, awareness of personal values and home tradition

Contribution to citizenship: global and local community, justice, co-operation

People of Faith

- What is faith?
- How does someone's faith give them strength?

Learning objectives

- To explore the meaning of faith
- To understand how different types of faith have motivated some key figures and influenced their lives and social action
- To investigate and respond to the life and work of some key figures
- To explore how different types of faith have inspired the funding and work of organisations
- To consider the part that faith plays in children's own lives

Suggested teaching material

- Abraham/Ibrahim and the idols – Midrash, Qur'an (Ju) (I)
- Abraham/Ibrahim's departure from Haran – Tenakh, Bible (Ju) (Ch)
- King Harishchandra (Hi)
- Mother Theresa (Ch) Hannah Senesh (Ju) Dalai Lama (Bu)
- Harriet Tubman (Ch) Martin Luther King (Ch) Julian Huxley (Hu)
- Swami Vivekananda (Hi) Mahatma Gandhi (Hi) Bob Marley (Ra)
- Fatima Zahrah (I) Dietrich Bonhoeffer (Ch) Leonard Howell (Ra)
- Tahirih 'the Pure' (Ba) Dr Ambedkar (Bu)
- Christian Aid (Ch) Cafod (Ch) Unesco
- Jewish Care (Ju) Muslim Aid (I) Greenpeace
- Sewa International (Hi) Aga Khan Foundation (I)
- Karuna Trust (Bu) Islamic Relief (I)

Examples of learning experiences

- *Make clear to the children that there are stories about Abraham/Ibrahim in the Tenakh, the Bible and the Qur'an, that there are similarities and differences. Tell the stories of Abraham and the idols, and his departure from Haran. Discuss what made Abraham respond as he did. Explore his faith and responses through 'hotseating'.*
- *Dramatise the story of King Harishchandra and perform it as a class. Ask the children to draw a picture of the part of the story that they think is most important and give it a caption. Find others who have chosen the same part of the story, make a group and discuss why you have chosen it. Feed back reasons to the class.*
- *Prepare a table with two candles in candlesticks. Light the candles and allow the children to reflect for a moment on what the candles remind them of. Make the connection between the candles, Shabbat and Hannah Senesh. Draw the pupils' attention to the lighting of a match and watching it burn. Light another match and say the poem 'Blessed is the Match' by Hannah Senesh. Discuss the poem, focusing on the phrase 'a heart with strength to stop'. Explain that Hannah Senesh was a Jewish woman who died trying to help other Jews to escape during the Second World War.*
- *Write to aid agencies with specific questions about their work, motivation and workers. Present responses to the rest of the class.*

Abraham/Ibrahim:

Abraham began his journey of faith while still at his home town. Both the Qur'an and Jewish *midrash*, elaboration of the Torah, describe Abraham's confrontation with his father who was an idol maker. He **smashed his father's idols** except for the largest one. When his father asked who did it Abraham points to the remaining idol. His father and others of the local people remark that the idol is only stone so how could it have smashed the idols and Abraham has proved his point.

Abraham demonstrates that faith does not mean proceeding without doubts, it means proceeding in spite of doubts. We ask questions but we still go forward. Abraham's journey to Canaan was a great test: leaving his parents behind and venturing into a foreign land was always dangerous.

While Abraham was in Haran, a voice speaks to him, telling him to go forth from his safe and sumptuous existence – leave his kindred and his father's house- so that God may build, through him, 'a great nation'. It is clear that if Abraham responds to the call he will start on a journey of no return, a journey without maps, without itinerary, without even landmarks. The words 'Abraham went' are important because they signal a complete departure from all previous thinking and belief. In **leaving Haran** Abraham lived by trust. He believed that his life had a purpose, that it had a meaning. When 'Abraham went' two things came into being : vocation and hope. Because he went Jews, Christians and Muslims are no longer a people of fate but a people of faith. Abraham had faith. Faith in Hebrew comes from the word *aman* which means 'be firm'; in Arabic the word *iman*, faith, means unshakeable conviction . In Greek, faith and belief is most often translated from *pistis*, more accurately translated as trust. Thus Abraham, in spite of his doubts, remains firm in trust. Abraham's faith was tested often. In Canaan there was a drought in the land and he has to go to Egypt to find food, struggles with the Pharaoh and has difficulties with Lot.

Though this journey was for Abraham's benefit Jewish *midrash* makes clear it was also for the world's benefit. The *midrash* likens Abraham to a bottle of perfume; once it is opened everyone can benefit. Similarly it was only by Abraham making his journey that others could share in the three religious traditions, Judaism, Christianity and Islam, which came after him.

King Harishchandra:

King Harishchandra and his family suffered many ordeals because of his faith in Truth, his adherence to his ideals of truth and duty. He is the model of integrity and his story is well known by Jains, Buddhists and Sikhs as well as Hindus. His example has been a support through the ages for countless men and women who have suffered on account of their integrity and their striving for truth. As a schoolboy, Gandhi once saw a play depicting the life of King Harishchandra and was so deeply moved that it left a lifelong impression about the importance of truth in life. Because the king tried to help a woman he hears crying out in distress he, unwittingly, disturbs the great sage Visvamitra in his meditation. To placate him he offers all his kingdom and riches. He leaves the kingdom with his wife and child but, due to a technicality, still has to give more to the sage to honour his placating offer. He, therefore, sells his wife and child. This is still not enough and he himself must be sold to a keeper of cremation grounds where he then lives. He is tested even further when his son dies and his wife brings the boy's body to the cremation ground asking for him to be cremated. The king and his wife recognise each other and decide to die on their son's pyre. At this point it is clear that the king has passed all the tests of his integrity, is true to his word and is not swayed by self-interest: their son is brought back to life. The king is restored to his kingdom, lost glory and grandeur.

Christianity:

Mother Teresa. She was born in Serbia in 1910. She went to India to train as a nun and to learn to teach. After joining a convent in Calcutta she was deeply effected by poverty and sickness around the convent and began to work with street children and the sick and dying. She was given a building by the City Council which she called 'place of the heart'. She founded the order of nuns called the Missionary Sisters of Charity. In 1979 she was awarded the Nobel Peace Prize.

Dietrich Bonhoeffer: Active in anti-Hitler resistance, the German Lutheran clergyman was imprisoned in 1943 and executed only weeks before the war ended. Bonhoeffer rejected the chance to escape to US, being convinced he had to face the difficulties ahead with other German Christians. His arrest in 1943 arose from his involvement in

smuggling Jews to Switzerland. Bonhoeffer's literary legacy includes Christian classics such as *The Cost of Discipleship*.

C S Lewis (1898-1963): Author of the Chronicles of Narnia, Lewis had a long intellectual battle before being converted to Christianity and eventually becoming the leading Christian apologist of the mid-twentieth century.

Martin Luther King (1929-68): US Civil Rights leader was brought up in the black evangelical tradition, and influenced by the **social gospel** movement. King believed Christianity could transform both individuals and society, and employed Gandhi's non-violent resistance as a means of achieving social justice. King's message was simple: 'We shall match your capacity to inflict suffering with our capacity to endure suffering. We will meet your physical force with soul force'. This non-violent strategy ended in King's assassination, but his legacy was his conviction of the power of Christian love over hate.

Harriet Tubman: After she escaped slavery in the Southern states of America, she became a leading abolitionist. She led hundreds of slaves to freedom along a route known as 'The Underground Railroad', an elaborate network of safe homes.

Joni: As a young woman, Joni Eareckson had a swimming accident that left her paralysed from the neck down. Her book, *Joni* (also available on video), tells of her struggle to accept her disability and to make sense of her Christian faith.

Bono: Lead singer in the band U2, Bono's faith has influenced not only the lyrics of his songs, but also in his committed involvement in the Jubilee 2000 campaign.

Jonathan Edwards: Olympic Champion and Gold Medallist triple jumper, whose faith inspires his sporting achievements.

Christian relief agencies: Throughout the Christian era, from the early monks to present day relief agencies, Christian faith has inspired people to the relief of suffering. Christian Aid, Cafod, TEAR Fund are some contemporary examples whose basic motivation is Christian, but whose interpretation of that motivation shows different emphases.

Baha'i:

Tahirih, the pure: Tahereh, the champion of women's rights, lived in Iran in the middle of the 19th century. At that time the women in Iran were poorly educated and were not allowed to take part in any important affairs. Tahirih was an exception. She was a brave and knowledgeable person. During the first Convention organised by Bah'u'llah for the followers of the Bab in 1848, she discarded her veil (which all women in Iran wore at that time) in an assemblage of 81 men, her fellow-believers, and raised the call to emancipation from man-made traditions. She was given the title 'Tahirih the pure' by Baha'u'llah.

Buddhism:

Dr. Ambedkar: A lawyer, politician and educationalist, he was India's first law minister. He fought on behalf of Untouchables in India and initiated mass conversion to Buddhism, partly as a way for Untouchables to become free of the stigma and suffering associated with untouchability.

Dalai Lama: The 14th Dalai Lama, Tenzin Gyatso, is the head of state and spiritual leader of the Tibetan people. He describes himself as a "simple Buddhist monk". Every Tibetan has a deep and inexpressible connection with the Dalai Lama. To the Tibetans, he symbolizes Tibet in its entirety: the beauty of the land, the purity of its rivers and lakes, the sanctity of its skies, the solidity of its mountains and the strength of its people. The Dalai Lama is a man of peace. In 1989 he was awarded the Nobel Peace Prize for his non-violent struggle for the liberation of Tibet. He has consistently advocated policies of non-violence, even in the face of extreme aggression. He also became the first Nobel Laureate to be recognized for his concern for global environmental problems.

Hinduism:

Swami Vivekananda (1863-1902) A recent day 'sage' of modern India who revitalised and revived the spiritual fabric of Hinduism and gave back dignity and self-respect to the people of India. He was one of the principle figures who influenced figures like Gandhi. He emphasised 'divinity within' as perhaps the most suited method to approach God in this age. He emphasised the idea that science and religion are both really searching for the same unity in diversity, one in the external world and the other in the internal world. At some stage they have to

meet as the demarcation of what we describe as 'external or internal' is arbitrary. Hence science will be the main ally of spirituality in this age.

Mahatma Gandhi: After studying law in England he visited South Africa and was shocked by the racial discrimination he experienced there and took non-violent action in protest. When he later led the Indian Nationalist Movement against British rule he developed his use and philosophy of non-violent protest further. He influenced Martin Luther King and Khan Abdul Ghaffar Khan in their use of non-violent action to achieve political or social progress.

Humanism:

Julian Huxley: He was a biologist, philosopher, educator and author. He is notable for being the first director general of the United Nations Educational, Scientific and Cultural Organisation (UNESCO) in 1946-48. He also became the first president of the British Humanist Association.

Islam:

Fatima Zahrah: Fatima's mother was Khadija, the Prophet's first wife. Fatima was nurtured in the heart of the Islamic movement, in the centre of revelation and the ardent struggle against ignorance and oppression. She witnessed, as a child, how the Prophet tirelessly sought to awaken and enlighten the people. After his death she continued to work, with complete dedication, to ensure that Islam would flourish.

Judaism:

Hannah Senesh: Hannah Senesh is one of modern Judaism's heroes, a figure whose extensive diaries and poetry symbolize the courageousness of the fighters of the underground who voluntarily devoted their lives to Jewish self-defence, with the knowledge that they would likely die.

Key terms and concepts: faith, motivation, doubt, truth, integrity, courage, perseverance

Contribution to spiritual and moral development: reflection on personal motivation

Contribution to citizenship: understanding of motivation of those who work for the common good, knowledge about non-governmental organisations

Pilgrimage

- Why do some places have special meaning for some traditions?
- How does pilgrimage change the pilgrim?

Learning objectives

- To reflect on life as a journey with experiences which change us
- To share experiences of journeys to special places and reflect on places which are special to the children or have had significant impact
- To understand how some places are particularly special to different traditions
- To understand and respond to the way pilgrimage often entails special preparation and that this can be part of spiritual preparation
- To know about the way pilgrimage often expresses central beliefs of a tradition
- To be aware that pilgrimage is important for the community as well as the individual
- To be aware of the difference in importance of pilgrimage within traditions
- To reflect on how someone is affected by going on a pilgrimage

Suggested teaching material

- Journeys to places of family origin, important events and memories
- Lourdes, Iona, Walsingham, Jerusalem (Ch)
- The Ganges, *Kumbha Mela*, important temples (Hi)
- Mecca – the *hajj* (I)
- Important sites of the life of the Buddha : Lumbini, Bodhgaya, Sarnath, Kushinara (Bu)
- Mount Carmel (Ba)

Examples of learning experiences

- *Make 'treasure' boxes to take on an outing to the Welsh Harp, 'Swan Island'. Ritualise preparation for the outing and take the children on a route through the Welsh Harp with specific stages and stops at different environments ending at 'Swan Island'. Encourage children to focus on sounds, smells and touch as well as sight and to collect 'treasures' in their boxes.*
- *Take the children through a guided fantasy out of the city to the island of Iona. Gently let them return to the classroom. Discuss whether Christians always worship in buildings like churches – why might they also worship out of doors. Show them photographs of Iona and read the prayer 'A place of hope' from 'An Iona Prayer Book'. Give groups an A3 sheet with the poem in the middle. Ask them to 'attach' questions or comments to phrases or lines in the prayer which stand out for them. Feedback some of the questions and comments to the class to discuss.*
- *Explore the contents of a hajj suitcase which belongs to 'Imran'. Discuss why there is an image of the Ka'aba on his prayer mat. Draw out spiritual preparation for pilgrimage. Let the children put on the two white pieces of cloth and ask them what difference it makes if everyone was dressed like that. Connect with Muslim beliefs about equality and simplicity before Allah. Draw pictures of pilgrims in ihram or plain white clothes for women, for a display.*

Christianity:

While the idea of pilgrimage is strong in Christianity, its contemporary practice is not as strong as in the past. In Europe of the Middle Ages popular devotion was a mixture of Christian faith and pagan practice. So, whereas people had been used to visiting spirit shrines, they now visited the shrines of **saints**. Although theologians made clear distinctions between the saints and the Trinity, saints were popularly thought of in similar terms to pagan gods. Consequently, relics of the saints were seen as powerful mementos of revered religious figures. The result was that visits, or **pilgrimages to shrines** became quests for spiritual benefit. Pilgrimages to **Jerusalem in the 'Holy Land'** (Israel) were the most dangerous and reserved for the most devout. More popular shrines included Rome (Italy), Canterbury (England) and Santiago de Compostela (Spain). Modern day pilgrimages combine elements of tourism and education with devotion. Travel is easier, and traditional shrines remain popular. But new places of pilgrimage include (in the UK) Lindisfarne and **Iona**, and (in France) Taizé. A contemporary variation on pilgrimage to a shrine is a stay in a retreat house or centre. A **retreat** is a period of quiet reflection and prayer. This may be in a group or individually with a prayer guide.

Iona regained importance in 1938 when the Iona Community was founded, committed to one Christian church without divisions, to rediscovering spirituality and to social justice. Today many groups and individuals, Christian and non-Christian, make their way to this island on the west coast of Scotland for a few days or weeks of spiritual renewal. When Roman rule in Britain ended in 410 CE non-Christian invaders virtually crushed Christianity. In 563 CE St Columba came from Ireland to the little island of Iona 'to become a pilgrim for Christ', reconverting Britain to Christianity. The Iona Community has also renewed connections with this Celtic Christian tradition which values worship of God out of doors, beyond the church building as well as within it, feeling the power of God's presence everywhere in the beauty of creation.

Hinduism:

The act of paying respect to sacred places, associated with the divine, has been common in India. The **river Ganga**, which flows through the breadth of India, is revered along its whole length by Hindus. Its sanctity reflects an intimate relationship of Hinduism with nature, awe and respect for the river's life-sustaining and destructive powers. This is expressed by the mythology of its origins.

The Goddess Ganga resided in the sphere of the gods. The King Bhagirath had been told that its waters could revive his 60,000 ancestral relatives, mistakenly killed in a dispute. He therefore continued the efforts of his predecessors to bring the Goddess down to earth. His prayers were rewarded and **the Ganga rushed to earth** but with too great a force. He prayed to the great Lord Shiva who held out his matted hair to catch the river as she descended and softened her journey so that her flow did not devastate the earth.

There are many sites along the banks of the Ganga which are important places of pilgrimage, often performed individually: **Rishikesh** and **Hardwar**, near the source in the Himalayas; **Kashi**, Benares, the holiest city and seat of learning; or the mouth of the Ganga in Bengal. The river is held in high regard all over India, is referred to in ancient south Indian literature and depicted in a famous sculptural relief at the south Indian shore temple of Mahabalipuram, near Madras.

Many Hindus also travel significant distances to and through India to visit **important temples** connected with their *ishtadev*, chosen form of God, and to other spiritual centres to benefit from the presence of spiritual teachers and receive teachings or for spiritual practices such as meditation or yoga. For example, Chhapaiya, the birthplace of Lord Swaminarayan, near Ayodhya, and other associated places and temples in Gujarat, are important for devotees of Lord Swaminarayan.

Buddhism:

The main sites connected with the life of the Buddha are important for Buddhists from all over the world, the most important being **Bodhgaya, the place of his Enlightenment**. This is the spiritual home of Buddhists and it attracts thousands of visitors every year. Most countries with a large Buddhist population have a temple or monastery at Bodhgaya: Chinese, Tibetan, Sri Lankan, Burmese and Thai, for example. The main temple located next to the *Bodhi* tree itself, said to be a descendant of the original, was built by the Burmese in the 12th century.

A great 25m Buddha statue in Japanese style was unveiled by the Dalai Lama in 1989. When pilgrims visit Bodhgaya they become connected with the global Buddhist community as well as focusing on their own spiritual development. The sacred site of the Buddha's birth, **Lumbini grove**, is a small village in Nepal. At **Sarnath**, where the Buddha preached his first sermon in the Deer Park, there are remains of outstanding *stupas*, of a monastery and there is also a modern temple. A beautiful statue of a reclining Buddha expresses the significance of **Kushinagar**, the place where the Buddha died and finally attained **Mahaparinirvana**.

The April-May full moon is observed as the anniversary of the Buddha's birth, Enlightenment and death. The July-August full moon is observed as the anniversary of his first sermon.

Islam:

It is an obligation for Muslims to perform the pilgrimage to the holy city of Mecca, **the hajj**, once during their lifetime if health and wealth permits. This takes place during the twelfth month of the Muslim calendar. All pilgrimage has an outward and inward aspect. Inner preparation for the *hajj* is aided by outer preparation, leaving behind all unnecessary items and entering the state of *ihram*, part of which includes putting on two simple pieces of white cloth for men and simple clothing, usually white, for women. This focuses the Muslim on God alone, stresses the unity of all Muslims and is a reminder of the Great Day of Judgement to come. The white cloth is usually kept to be the person's burial shroud.

One of the most important moments of the *hajj* is arriving at the *Ka'aba*, the first house of God, built by Ibrahim and restored to its true state when the Prophet Muhammad removed the idols placed there by the Meccans. For Muslims the *Ka'ba* in Mecca is the centre of the world: this is the place towards which all Muslims turn when they pray.

Baha'i:

The Bab, the fore-runner of Baha'u'llah, the founder of the Baha'i faith, is buried in a shrine on **Mount Carmel**, Israel, its golden dome making it the best known landmark in the area. Mount Carmel is the site of significant events of several traditions. During one of his visits, Baha'u'llah pointed out to his son the spot where the remains of the Bab should be laid to rest and instructed him to build a befitting sepulchre over it. In 1987 plans were drawn to create a beautiful approach to the shrine of the Bab, one of the holiest places of pilgrimage for the followers of the Baha'i faith. Eighteen breath-takingly beautiful terraces were built, nine from the sea to the shrine, and nine above the shrine. The project took ten years and was completed in December 2000.

Key terms and concepts: shrine, devotion, retreat, spiritual renewal, spiritual development, sanctity, reverence, community, preparation

Contribution to spiritual and moral development: awareness of places with special meaning, personally and for others, inner as well as outer change

Contribution to citizenship: relationship between the individual and the community, global communities

Places of Worship

- How are places of worship important for religious communities?
- How do significant features of a place of worship express its use?

Learning objectives

- To be aware of the way a place of worship and its features express the identity and beliefs of its community
- To be aware that there are different types of places of worship within one religion, that some may be temporary or housed in other buildings
- To understand ways in which a place of worship provides for the needs of its community and helps the community follow its tradition
- To explore the range of uses for places of worship : celebrations, services, educational and social activities
- To know how these uses are expressed by the significant features of a place of worship
- To be aware that there are appropriate ways to behave and show respect in places of worship
- To articulate aspects of their own tradition or beliefs through external forms

Suggested teaching materials

- Churches (Ch) (Ra)
- Synagogues (Ju)
- Mosques (I)
- Gurdwaras (S)
- Temples (Ba) (Bu) (Hi) (Ja) (Ra)

Examples of learning experiences

- *In pairs, investigate the information on churches in the Brent directory of places of worship on the Brent RE website, www.brentre.abs2net.com and try to devise categories for different types of buildings/settings and suggest some reasons for them. Write to different churches to find out what kind of activities take place in the church and about other ways the church provides for its community.*
- *Use a poster showing the parts of a mosque or Islamic cultural centre which serve different purposes, to discuss what the mosque or centre is. Prepare questions for a visit. After the visit make a mural to illustrate activities they saw there. Discuss how they think these activities would help Muslims in following Islam.*
- *Make a leaflet describing rules for behaviour in different places of worship.*
- *Visit a selection of places of worship and imagine what they would be like with people present worshipping. Write a report contrasting the place of worship as visited and as it might be in use.*
- *In groups, make models of different places of worship to show areas for different activities which take place.*
- *Use art software to design a place of worship which would help them and their family to follow their beliefs. Explain about their place of worship to the rest of the class.*

Background information

Places of Worship

Christianity:

Although Christian worship does not require a particular building, the way Church buildings are constructed, the way space is used within the building, has a theological effect on the worshippers. The first Christians found themselves outside the law. Meeting, often secretly in homes, their worship was based on Jewish patterns. When the Church became the state religion under Constantine large building based on civic meeting halls were built with **naves, aisles and galleries**, the worship being conducted from the semi-circular, often raised apse. This segregation of the now professional leaders of worship from the laity (the people) served the development of the priestly class. In classic Gothic churches of traditional Anglican parishes, the laity worship in the nave, separated by a screen from the sanctuary where the priests minister. These churches are usually built in the shape of a cross (cruciform), with the worshippers facing east. Reformed churches, such as Baptist and other Free Churches, which emphasise preaching, traditionally give **prominence to the pulpit**, with the seating arranged to advantage the listeners. Modern church buildings are often more creative and inclusive in their style, with perhaps the focus of worship located among the people.

Baha'i:

Although the Baha'is do not need to have a special place for prayer the Baha'is are building Baha'i Temples or Houses of Worship. Each temple is outwardly in line with the culture of the people and place where it is built. The first **Baha'i temple** was built in Eshqabad, in Russia, in the time of Abdul-Baha. The corner stone of the first Baha'i temple in the west was laid in Wilmette, Chicago, USA, in the time of Abdul-Baha. Today there are Baha'i temples in every continent. All Baha'i temples have nine entrances as a symbol for the followers of all religions to join together in prayer for universal peace and unity of humankind. The latest and largest temple is built in Bahadur, India, near New Delhi, and is known as the Lotus Temple.

Buddhism:

Worship in a Buddhist context does not mean worshipping a personal God or Creator; for this reason some Buddhists are uneasy about using the term 'worship' and may prefer to speak of acts of devotion to the Buddha and his teachings and of meditation. A **Buddhist temple** or shrine room may be part of a monastery or part of a pagoda/stupa complex and therefore either indoors or outside. The shrine area will usually contain one or more image of the Buddha although *pipal* trees, called *Bodhi* trees as symbols of the Buddha's Enlightenment, are also the focus of devotion. There may also be a meditation room which is much less elaborate than a shrine room and with a deliberately calm atmosphere and possibly with space for walking as well as sitting meditation.

Hinduism:

Temples can facilitate worship and discourses which strengthen faith and culture. Outside India, they can work as community centres. There are different types of **temple**. Firstly, Hindus consider all Hindu homes to be temples. Hence each home will have a shrine or a shrine room where the family deity is worshipped daily. The family may come together for a short period not only to carry out rituals of worship but also to discuss religion. In addition individual members of the family may come to perform their own *puja*, rituals of worship, thus cultivating their personal relationship with God. In addition, there are temples which are converted buildings where devotees may come at any time of the day for individual worship or for more communal worship at times when the temple priest is performing daily rituals and ceremonies. Finally, there are temples which are traditionally built, in stone with domes and pinnacles, according to the ancient treatises on temple architecture. Sculptured images of deities are installed in the temple. At the time of their installation there will be a ceremony whereby the head of the organisation will install 'life and spirit' into the images. The sanctity of the temple and its images will be maintained by regular rituals and ceremonies throughout the day by temple priests or monks. This type of temple is considered to be the living body of God, the building representing *prakriti*, Cosmic Nature, and the deity within, Divine Being. Shoes are removed before entering any temple as a mark of respect and men and women often sit separately on the floor. There are no hard and fast rules about visiting a temple on a regular basis.

Islam:

The **mosque** is the place where Muslims pray collectively and, as such, is the physical symbol of Islam. However, the mosque has a much vaster and complex role than that of a place of prayer. It is the place in which religious instruction is given, in its side rooms or outbuildings, in which social activities such as marriage take place and, especially after prayer, the meeting-place in which community life is discussed. Disputes between Muslims are also settled in the mosque.

There are several types of mosque, usually classed according to their size. Friday prayers, together with the important Friday sermon, are held in the great mosque. In addition to the large prayer hall and sometimes a mezzanine at the back of the hall set aside for women, there are several features which distinguish the purpose-built mosque. The *manara*, **minaret**, is the most prominent feature externally. It both allows the *muezzin* to project the call to prayer, *adhan*, reminding the community of the hours of prayer and acts as a symbol of meditation, linking the mosque to higher spheres in contrast to the ritual of kneeling and prostration during prayer. The *mihrab* is the focal point of the mosque internally, the hollow alcove in the wall which indicates the direction of Mecca (*qibla*). The *minbar* is the preacher's pulpit which in some mosques is ornately carved or decorated. Sometimes, however, it is as modest as a mound or other raised object. An ablutions hall is provided so that each person can prepare themselves for prayer by performing *wudu*, the ritual ablutions.

While there may be some typical forms of the mosque which come more readily to mind the construction of mosques reflects the diversity and breadth of the whole Muslim community as they draw on local materials, culture and landscape. The red earth mosques of sub-saharan Africa such as those in Mali, the mosques of the Indian sub-continent and of Indonesia and now those being built in this country, are all distinctive in style. Throughout the history of Islam Muslims have often made use of what was available, converting an existing building into a mosque where one has been needed. Since Islam prohibits the presence of any figurative or representational forms of art in a place of worship any such work must be removed from a building which is being adapted. Often exquisite geometrical and calligraphic designs decorate the mosque reminding worshippers of the infinite and eternal presence of Allah and of his revelation through the Qur'an.

Judaism:

The architectural design of a **synagogue** is usually simple and sparse. In fact, it is not the building itself that is important but the act of gathering together. Along with the House of Study, the synagogue is the central location of Jewish communal life. Respect for the synagogue is required and behaviour within its walls must therefore be proper. Drinking, eating and sleeping are not permitted inside the synagogue.

The most important object inside the synagogue is the *Sefer Torah* which sits in the *Aron Hakodesh*, the Holy Ark. This is located at the end of the synagogue facing Jerusalem. Representations of the Ten Commandments have become a popular decorative motif, sometimes made of wood or stone, mounted above the Ark or on the outside of the synagogue building. These two tablets of the Law were brought down by Moses from Mount Sinai and placed in the transportable Ark which accompanied the Jewish people during the entire post-exodus period.

Just in front of the Ark is the *bimah*. In most synagogues this takes the form of a raised platform for the reader of the Torah and the prayers. In most Conservative and Reform synagogues the *bimah* is a simple pulpit in front of the Ark. The congregation sit on chairs or benches around the *bimah*. The location of women in the synagogue differs from one community to another. In orthodox synagogues women sit separately from men, either on another floor in a balcony area or separated by a screen or curtain either behind or on the opposite side of the synagogue. In reform and progressive communities women sit where they like and have the same roles in synagogue liturgy as men.

The requirement that a synagogue have windows is mentioned in the Talmud where it is suggested that the sky inspires reverence. Rabbi A. Kook, former Chief Rabbi of Israel, explained that while praying the individual must be aware of the world outside. In early times synagogue windows were rarely decorated. In more recent times, however, artistically designed stained glass windows have become part of synagogue décor to add warmth and beauty. Following the mandate of the second of the Ten Commandments, that no sculptured image be made for worship, only decoration and art that is not three dimensional is allowed in a synagogue.

Sikhism:

Gurdwara means door or house of the Guru which points to one of its main functions as the place in which the *Guru Granth Sahib*, the most holy of Sikh scriptures, is installed. This anthology of writings was compiled by the fifth Guru, Arjan and installed in the *Harminder*, the Golden Temple in Amritsar. Sikhs believe that there was a unity between the ten Gurus, that as one Guru succeeded another their physical form changed but the Guru's 'spirit' remained the same; that spirit finally inhabits the *Guru Granth Sahib*. The book is treated like a living Guru. The prayer hall of a *gurdwara* is arranged like a formal court of an Indian emperor and the *Guru Granth Sahib*, *Adi Granth*, occupies a throne beneath a canopy. People sit on a lower level than the book, cross legged on the

floor to exemplify the Guru's teaching that all are equal before God. During worship men and women sit separately to avoid unnecessary distraction. Once inside the prayer hall of the *gurdwara* everyone is expected to

remove their shoes and cover their head to show that this is a holy place.

It is possible to set up a *gurdwara* anywhere, even in a home or public hall. More usually a *gurdwara* is a special building with a prayer hall, a kitchen and dining hall for the *langar*, the communal meal served daily in the *gurdwara* and open to all. The hall is usually very plain with little ornamentation or pictures. A *gurdwara* can be recognised by the flagstaff flying the yellow triangular flag of Sikhism, *nishan sahib*, which is a statement of a Sikh presence in the community. A new flag is flown every year in April with great affection and enthusiasm. It is also a symbol of the freedom to worship that the particular community enjoys and a sign that hospitality is close to hand for all who need it. Large *gurdwaras* will also have rest rooms where any traveller can stop to rest for a day or more free of charge.

Besides being a place of worship a *gurdwara* is a place where Sikhs meet to discuss matters which are important in their lives. There may also be rooms which serve as a school for children to learn about Sikhism.

Key terms and concepts: sanctity, worship, devotion, preaching, community, identity, respect

Contribution to spiritual and moral development: appreciation of silence, respect for places sacred to others, understanding of codes of behaviour

Contribution to citizenship: community cohesion, serving others, religious freedom, diversity

Prayer and Worship

- What is the difference between prayer, reflection and meditation?
- What does worship mean in different traditions?

Learning objectives

- To consider the value of taking time to reflect on the wonder or specialness of a person, place or experience
- To explore what prayer, reflection and meditation mean to different people and in different traditions
- To explore the importance of prayer and meditation in worship
- To know that prayer and worship can be public or private, communal or individual
- To explore and respond to the significance of worship
- To be aware that worship can be the whole of life for many traditions
- To consider how different stimuli and senses are used in acts of worship in different traditions
- To understand how rituals of worship take a variety of forms

Suggested teaching material

- Jesus' teaching about prayer (Ch)
- Prayer shawl (Hi) (Ju), prayer beads (Ch) (Hi) (I), prayer wheel (Bu)
- Gestures of greeting and contact which show concern, importance and support
- Salah positions (I)
- Meditation postures (Bu) (Hi)
- Reflection through psalms (Ra)

Examples of learning experiences

- *Explore the children's experiences and ideas about prayer. What are people doing when they pray? Are there different types of prayer? How is prayer different to reflection? What about people who don't believe in God? Can people from different traditions pray together? What if you don't come from a religious background? Prepare questions to ask visitors from different faith communities about prayer.*
- *Give each group a different artefact : Jewish prayer shawl, Muslim prayer beads, Hindu prayer beads, rosary, prayer mat, Buddhist prayer wheel. Devise questions about the artefact and ways of finding the answers to the questions. Use a variety of resources to answer the questions. Are there any questions unanswered? How could they be answered? Each group feed back to the class what it has learnt about its object and what it tells them about prayer.*
- *Give the children copies of the Lord's Prayer/Our Father. Ask them to mark any different types of prayer on the page and give the types names. Introduce the children to Jesus' teaching about prayer. What did he mean when he told people not to pray on street corners?*
- *Ask a Muslim child to demonstrate salah and explain what the different positions mean and how they affect prayer. Show the video : 'Places for worship, Islam' : BBC. Paint a picture of Muslims praying together and give it a title. Discuss what is expressed by the way Muslims pray together. What difference does praying five times a day make to daily life for a Muslim?*

Christianity:

The Lord's Prayer: One prayer used in most churches is **the Lord's Prayer**. This prayer, taught by Jesus (Luke 11:2-4; Matthew 6:9-13) is a prayer about the Kingdom. It begins by calling God Father, and includes a request that God will provide, and that God will forgive the sins of the person praying. All traditions encourage Christians to practise prayer as a regular, if not daily activity.

Private prayer and devotion: Some parts of the Church use a Daily Office, known as the Prayer of the Church. This unites all those of a particular tradition in shared prayer. Some Christian traditions offer prayer to Mary (Jesus Mother) and to the Saints (Christian men and women who have died and are considered by the Church to be holy, e.g. St Patrick). Evangelical Christians encourage the practice of a daily Quiet Time, a short time each day spent in prayer and Bible reading. Various evangelical organisations produce daily Bible reading notes to help Christians to understand and apply the Bible to their life. The aim of private devotion is to support the faith of the individual and to strengthen the unity of the Church, as an integral part of the relationship of Christians with God.

Public prayer and worship: The immense variety of public worship, from High Church to Quaker, from Brethren to Pentecostal, demonstrates the effect of culture on Christian (and religious) practice. In the mid-twentieth century certain renewal movements have had a great impact on the forms public worship in 'mainstream' churches. Liturgical renewal helped to link modern Christians with the worshipping traditions of the past, and also affected the design of modern Churches; Charismatic renewal brought new freedom and a more contemporary feel to much across the denominations; while the renewal of worship instigated in Vatican II freed the Roman Catholic Church from using Latin as the language of worship (a liberation that led to many other changes in Catholic life). Many young Christians prefer informal, less structured worship than offered in traditional liturgies. The new forms of worship include Charismatic and Alternative worship of which the Spring Harvest Bible Week and the Greenbelt Arts Festival are examples (see KS3: Spiritual Journeys)

Baha'i:

Baha'is believe that prayer and meditation are essential ingredients in people's every day life contributing to improved spirituality. Encouraging people to develop the spiritual side of their nature is an important part of the Baha'i faith. However, as important as prayer is, it has to change the whole life of a believer to an attitude of thankfulness and service to humankind.

Judaism:

The *tallith*, the Jewish **prayer shawl**, is a rectangular shawl usually made of wool, linen or silk. It is white and usually has black or blue stripes running across it. It must have four corners from which fringes, *tzitzioth*, hang; these represent the number of laws stated in the Torah. It is worn by male worshippers of the Orthodox community as a reminder to observe all God's laws and as an inspiration of awe and reverence. Women of Reform and other Progressive communities may also wear the *tallith*. Before wrapping oneself in the *tallith* a blessing is said: 'Blessed art Thou, O Lord, our God, King of the Universe, who has sanctified us by Thy Commandments and hast commanded us to wrap ourselves in the fringed garments.' On some prayer shawls, the blessing is embroidered in Hebrew across the top of the shawl.

Hinduism:

Worship is considered to be that process that takes one closer to God. There are no formal hard and fast rules about how the worship should be carried out. It is love and devotion that counts. Krishna says in the Gita, 'Anything that is offered to Me with real love I readily accept'. The Sanskrit word '*Prati*' means 'going towards'. From this word were derived two words: '*Pratima*' meaning images of God and '*Pratik*', symbols of God. Hindus do not worship 'idols'. They use images in their worship as the images represent God. These are considered to be very important and valid tools to reach out to God. They also use '*Pratik*' or symbols like 'Aum' and the Swastika as valid symbols to represent God. Prayers are defined as 'constant remembrance' of God. Prayers express the innermost heartfelt desire for God.

Yoga is also an important aspect of Hindu worship and spiritual practice, a way to God and to achieve *moksha*, liberation from the cycle of rebirth. **Physical postures** are only one part of yoga: self-restraint, self-discipline, control of breath, control of senses are other aspects, in addition to meditation. The physical, often rigorous, postures of yoga make the body a fit place for the spiritual development of the soul. A **sitting posture** is better for

meditation than lying down in order to keep alert. Poised posture promotes the right state of awareness for successful meditation where the mind is taken beyond concentration to open it to a deeper connection with its object.

Buddhism:

Both public and private **devotion** is encouraged in all branches of Buddhism as a way of expressing and developing commitment to the Buddha, the *Dharma*, the teachings, and the *Sangha*, the Buddhist community. Worship of God as Creator or of a personal God does not form part of Buddhist belief or practice. In Tibetan Buddhism devotion is paid to a range of 'deities' which symbolise aspects of truth and qualities necessary for enlightenment. The use of incense, lamps, bowls of water and offerings are symbolic of devotion in Buddhist shrines, in the temple and at home. A statue of the Buddha is usually the focal point of a shrine and serves as an aid to meditation.

Meditation is at the centre of Buddhist practice, and the heart of Buddhist meditation is mindfulness, a total alertness to the present moment and its significance. The main posture for seated meditation is with a straight spine and the legs crossed, giving the body a firm triangular base. Aids to focus meditation can vary from the breath itself to special syllables, *mantras*, or the sound of a bell.

Prayer beads, theoretically 108 in number but often 27, quarter sized because of weight, are often used in devotion or meditation. **Prayer wheels** are a particularly Tibetan device, a means of 'turning the Wheel of the *Dharma*', sending out prayers of devotion, expressing commitment to the *Dharma* and focusing the mind. *Mantras* are written on the outside of the prayer wheel while the inside contains a scroll of printed texts, a devotional prayer or section of a *sutra*.

Islam:

The Arabic word for worship is '*ibadah*' which implies the submission to Allah resulting from the knowledge and realisation of humankind's total dependence on Allah. Islam teaches that the primary requirement for humans is to know and worship God dutifully and Muslims believe that Allah created this tendency as part of the human disposition, to love and glorify God. There are two requirements that are vital to worship in Islam. The first is the commitment to the laws of Allah and, secondly, that this observance of Allah's commandments emanates from love of Allah. Worship is a comprehensive term that denotes every act which is commendable by Allah and embraces all aspects of worldly life.

The Prophet once said that prayer was the joy of his life: he found in prayer a straight passage between his heart and Allah. There is also a *hadith* which says, 'Prayer is like a living stream that runs past your door. A Muslim plunges into it five times each day.' Every particle in the Muslim's body and soul can be involved in worship: the whole body is involved, muscles, tongue, mind and heart, in performing *salah*, the five prayers. Between two and four *rak'ahs* are performed, creating a rhythm of movements, standing, kneeling and touching the head to the ground, based on a pattern given by the Prophet. A *rak'ah* is the unit of prayer with its actions. Prayer is physical as well as spiritual. Muslims try to pray together, especially for Friday midday prayer, and when praying together it is important to be close together, side by side, to develop unity and the sense of community. For this reason women and men pray in different areas: it would be inappropriate for them to be touching.

Additional personal prayers can also be made at any time; these are called *du'a*, supplication. During personal prayer, reading the Qur'an or just while walking, many Muslims use prayer beads, *sebha* or *tasbeih*; some are never parted from them. They consist of either 33 beads divided into sections of 11, or 99 beads divided into sections of 33, one for each of the ninety-nine names of Allah. They express attachment to the faith and aid concentration while reciting the names of Allah.

Key terms and concepts: worship, prayer, meditation, concentration, alertness, ritual, devotion, spirituality, community

Contribution to spiritual and moral development: considering the role of stillness and reflection, awareness of meaning of prayer and meditation

Contribution to citizenship: imagine other people's spiritual experience, consider the possible effect of prayer, meditation or reflection on action and participation

Rules for Living

- How do rules for living reflect the values of a tradition?
- How might following obligations in some traditions strengthen and express commitment?

Learning objectives

- To understand how rules for living reflect the values of a tradition
- To consider the way that rules for living often present an ideal to be aspired to
- To be aware that in some traditions there are no absolute rules but families and individuals guide their actions by values such as compassion
- To explore how a person's lifestyle reflects the way in which they are committed to a tradition
- To understand and respond to the way commitment to a tradition can involve obligations
- To understand how following obligations can strengthen commitment and an understanding of a tradition

Suggested teaching material

- School rules and National Curriculum Values
- *Mitzvot* : Leviticus 19 and *Shabbat* (Ju)
- The ten commandments, and the two commandments of Jesus (Ch)
- The Ten Commandments (Ra)
- *Kashrut* (Ju) *Halal* (I) *Ital* (Ra)
- Wearing the five Ks and the Rehat Maryada, the Sikh Code of Conduct (S)
- The Five Pillars (I)
- *Ahimsa* (Hi)
- The five precepts (Bu)
- The Golden Rule (Hu)

Examples of learning experiences

- Watch the story 'The Shabbat Lion' from the programme on Judaism in 'Places of Worship' ; BBC. Discuss why it was so important for Yosef to celebrate Shabbat that he stayed in the desert. Write a diary entry for Yosef to express his feelings and thoughts in the story.
- Visit a halal butcher or grocers. Ask the owner or manager to talk to the class about how and where they get the meat, and how it is different from the way a supermarket gets its supply. Ask him also to discuss the contents and origins of groceries. Design an advertisement to tell Muslims about a new halal food shop opening, significant points about produce sold and why it is important for Muslims to eat and drink halal. Discuss the wider meaning of halal with reference to other areas of behaviour specified as halal.
- Ask the children to describe different dishes they eat at home. Discuss the difference between aspects which are part of religious requirements and those which are part of a community's local culture. Sort phrases describing daily activities for different communities under the headings 'rules' and 'custom'.
- Perform the 1731 rhyming version of the ten commandments. In groups, decide on a further pair of commandments.

Background information

Rules for Living

Communities can survive and work harmoniously and efficiently if the people who live in them accept certain rules and values. Many rules that are followed are unwritten understandings between people and only come into sharp focus when they are broken. Some **unofficial school rules**, for example, not telling on a friend, can be in **conflict** with the official ones, tell a teacher if you see someone bullying, and resolving the conflict between them is sometimes not easy: rules express important values. All schools and classrooms will have a set of rules to provide for a shared code of behaviour. In order to provide a firm basis for **school rules** and the principles for personal development and learning, a National Forum for Values in Education and the Community formulated a statement of values which could be shared by all school communities. This was then given to MORI who polled 3200 schools, 700 organisations and 1500 individuals. 85-95% of people agreed with those values, showing that even within a multifaith and multicultural society there is considerable agreement about some fundamental values. This **Statement of Values** is now included as guidance within the National Curriculum. Different traditions also have their own distinct values and rules or guidance for behaviour and how to live. They also vary in their beliefs about the inclusion of laws as specific guidance for living or reference to principles to inform personal decision making and behaviour.

Judaism:

The Torah does not contain just Ten Commandments but a total of 613 **mitzvot** or commandments which Jews are responsible for keeping. These are divided into two categories: 365 commandments about things that Jews should not do, like being dishonest or accepting bribes, and 248 ones about things Jews should do, like feeding the hungry and being kind to animals. There are several commandments which relate to the commandment to remember and keep the Sabbath holy, detailing what should and should not be done during this time. By fulfilling the *mitzvot* Jews can bring God into every aspect of their lives. By observing **Shabbat**, the Sabbath, Jews celebrate holy time.

By keeping **kashrut**, Jewish dietary laws, the act of eating is made holy. Observance of the laws of *kashrut* has also been a unifying factor for the Jewish people throughout the ages, continually serving to remind Jews of their roots. The primary dietary laws are prescribed in the Bible in the Book of Leviticus where a list of kosher and nonkosher animals is given. The word 'kosher' is an anglicization of the Hebrew word *kasher* which first meant 'good' or 'proper'. It later became used for ritual objects and meant 'fit for ritual use'.

There is considerable difference in adherence to *mitzvot* by the various Jewish communities and by individual Jews. Orthodox Jews try to keep all the *mitzvot*, often making great effort to consult texts, rabbis and question and answer pages of websites to understand how particular *mitzvot* should be upheld in the present day context. Jews of Reform or Progressive communities, on the other hand, have decided that some *mitzvot* are not relevant to contemporary life while other Jews may not identify closely with any community and keep only some of the *mitzvot*, exploring the faith in a more individual way.

Christianity:

A popular misconception is that Christianity is a religion of 'thou shalt nots!'. Such an understanding puts emphasis on the **Ten Commandments** (Exodus 20:2-17). However, this is a far cry from the liberating, reforming vision of Jesus.

Jesus was very clear that the Law is eternally valid: 'Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfil them' (Matthew 5:17). However, for Jesus the commandments could be summed up very simply. When asked by an expert in religious law which is the greatest commandment Jesus answered: ' "Love the Lord your God with all your heart" ... and ... "Love your neighbour as yourself". All the Law and the Prophets hang on these two commandments' (Matthew 22:37-40). In effect, Jesus was giving his rule of life, and by reducing the Law to two simple commands -- to love God and one's neighbour -- he was underlining his conviction that true religion was not a matter of observing outward ritual but of inner attitude (Mark 7:9-23). Jesus stressed that the Spirit indwells the believer and is the one who guides to truth (John 16:5-15). This was the culmination of the prophet Ezekiel's vision that God would, 'give you a new heart and put a new spirit in you [and] put my Spirit in you and move you to follow my decrees and be careful to keep my laws' (Ezekiel 36:26,27). In other words, Jesus taught that in the Kingdom of God, the Law would become internalised in the believers by the indwelling power of God's Spirit. (Through the Christian era various leaders, particularly of monastic communities, have felt the need to develop 'rules of life': the **Rule of St Benedict** (480-547) filling a short book.)

Although the commandments of Jesus are simple, interpreting them to contemporary problems has always been difficult. What does 'love God, love your neighbour' mean in terms of care for the environment? bioethics? sexual preference? economic exchange rates? Christians have always struggled to make sense of Jesus' commands in the face of difficult questions. (See Key Stage 1: Caring for our world.)

Islam:

Shari'ah is the code of conduct for Muslims which they believe have been revealed by Allah. It is a complete set of laws which provides a clear and straight path for human action in every aspect of life. *Shari'ah* does not change with times and conditions: there are only new circumstances which have to be interpreted in terms of *Shari'ah*.

Halal is the term used to describe any aspect of life which is lawful, *haram* describing that which is unlawful. Everything is *halal* unless specifically prohibited in the Qur'an or *Sunnah*. The term is most commonly associated, by non-Muslims, with laws regarding food and drink. Islam aims at establishing a healthy society, spiritually, morally and physically, and, therefore, gives regulations about food and drink to ensure mindfulness in all these areas. Islam only allows eating the meat of animals which have been killed invoking the name of Allah. It forbids eating animals which have died naturally or which have been devoured by wild beasts, animals which have been strangled, carnivorous animals, pigs and also the eating of the blood of an animal. The 'kosher' meat of Jews is regarded as *halal* for Muslims. These food laws effect all foods which might contain animal products so that Muslims will try to only buy processed foods, such as biscuits or sweets, which contain vegetable products unless they are known to be *halal* or *kosher*.

Shari'ah also prescribes the first duties of a Muslim, the '**five pillars**' of Islam,. The first 'pillar' of Islam, **Shahadah**, is the declaration of faith that is the focus and foundation of the straight path: 'There is no god but Allah; Muhammad is the messenger of Allah'. The other four 'pillars', **salah, sawm, hajj and zakat**, enable humans to shape their lives around *Shahadah*, helping them to keep Allah in mind and act according to his guidance. *Salah*, daily prayer, is meant to form self-motivation and form the religious conscience. It is a moral support for the Muslim against the hardships of life. *Zakat*, 2 ½ % of personal wealth to be given to the poor, is a way of developing morality based on generosity rather than greed and attachment. Through *sawm* physical desires are controlled, the spiritual strength and faith of the Muslim is tested, and s/he enters a heightened period of spiritual awareness whereby s/he can hold more firmly to the straight path. The *hajj*, the Islamic journey of pilgrimage, provides for an evaluation of the real worth of material luxuries and of life. The Muslim is demanded, for the period of the *hajj*, to go into a life of simplicity, humility, peacefulness, seriousness and abstinence from material luxuries.

These principal duties must be carried out with the correct intention. There must be consistency and uniformity of purpose in the life of a Muslim who is following Islam. According to Islam, if a person follows the commands and guidance of Allah the way will be easier for her/him, without distractions, doing more works which are beneficial to the individual and to the community.

Baha'i:

Baha'u'llah forbids killing, adultery and promiscuity, drug abuse, stealing, gambling, gossip and backbiting, lying and alcoholic drinks. Baha'is strive to uphold a high moral standard. Baha'u'llah stressed the importance of: honesty, service to others, deeds over words, trustworthiness, purity of motive, unity, chastity, generosity and work as a form of worship.

Sikhism:

There is no formal list of commandments and prohibitions in the Sikh scriptures but the Gurus, by their words and deeds, guided their followers to a holy purposeful life. In 1931 an attempt was made to produce an accurate portrayal of Sikh conduct consistent with the principles of the Gurus. This **Rehat Maryada**, the Sikh Code of Conduct, is the only official version authorized by the Akal Takht, the seat of supreme authority for Sikhs. Its implementation has successfully achieved a high level of uniformity in the religious and social practices of Sikhism.

The Gurus considered truthful living to be better than only belief in 'The Truth'. Virtue, for the Sikh, means the love of God and his creation; any action which takes one nearer to God is virtuous. Other guiding principles are: performing one's duties to oneself, to the family, to society, to one's country and humanity at large, tolerance, self-control, contentment, patience, detachment from material things, and humility.

Khalsa Sikhs are those Sikhs who have been initiated into the *Khalsa*, the community of 'The Pure Ones'; they set an example to other Sikhs and to society generally. While not all Sikhs become *Khalsa* Sikhs it is regarded as the ideal which they still aspire and many may hope to reach at some time in their lives. There is no age limit to becoming a *Khalsa* Sikh; anyone who is responsible and mature enough to realise the significance and importance of the obligations and the solemn vows to lead a hard and disciplined Sikh way of life may be initiated. *Khalsa* Sikhs wear the Sikh uniform which consists of the '**Five Ks**': *kesh*, the uncut hair, *kangha*, the comb, *kirpan*, the sword, *kach*, the short trousers, and *kara*, the bangle. Most Sikhs wear the *kara*, the bangle, and possibly some of the other symbols even if they are not a *Khalsa* Sikh, to show the importance of God in their lives and the ideals to which they aspire. .

Hinduism:

Hinduism says everything is a manifestation of God. This manifestation is clearer in living things and most transparent in mankind. Hence living should reflect reverence for everything. The highest reverence should be reserved for mankind. The idea of sanctity of life is central in Hinduism. All moral laws take into account this central teaching of Hinduism. Not to hurt harm or kill other living things is called the principle of *Ahimsa*. This emphasises negation. The positive aspect suggests that a Hindu should live for the benefit of others. Initially this rule may mean to live for the benefit of the extended family members but then it has to be extended further to mean: "Lead a life that is for the good of the community; for the good of the society we live in". When we live for ourselves we still live like animals or insects, it is only when we live for others that we exhibit our human qualities.

Humanism:

Humanists are guided by moral principles based on reason and compassion rather than by clear cut rules and believe that moral values are based on human nature, experience and society. All traditions seem to have come up with a version of the '**Golden Rule**' : 'Do as you would be done by', 'Do not treat others as you would not like to be treated yourself'. Some people think the negative version is more realistic because it is easier to agree on things we would not like done to us, and anyone can work out what would cause suffering to another person and then avoid doing it. Humanists have been impressed with the apparently universal nature of this rule and with its usefulness as a basic principle. It appears to be a principle based on our common humanity, using our need to be treated well by others and our aspiration to live harmoniously with others as its foundation.

Buddhism:

Recognition of personal responsibility is central to Buddhism. It is also important to be aware of the way that actions have consequences: that positive actions have positive consequences in the world and for oneself, that negative actions have negative consequences. Therefore the **Five Precepts** are guidelines which may help Buddhists understand types of positive and negative behaviours. They are not commandments but a set of principles from which the individual can develop their own personal precepts as part of living in a better way and living responsibly. They can be understood at many levels and in different ways and can be understood both positively and negatively, doing or abstaining. For example, the first precept is a principle of cultivating loving kindness, care and concern for all life and abstaining from harming living beings. The others focus on generosity/not taking what is not given; simplicity, contentment/no sexual misconduct; truthful/false speech and mindfulness/no drink or drugs to cloud the mind.

Key terms and concepts: values, morality, guidance, commandments, principles, precepts

Contribution to spiritual and moral development: understanding of what guides personal actions and behaviour

Contribution to citizenship: awareness of shared values, the diversity of beliefs about sources of guidance, understanding of the need for rules and the basis of their formulation

Sacred and Special Books

- How do 'books' inspire us?
- Why are some 'books' believed to be sacred?
- How do different faith communities show reverence for sacred books?

<p>Learning objectives</p> <ul style="list-style-type: none"> • To consider how 'books' help people in life • To consider how 'books' change the way people see the world • To begin to understand and respond to the way members of different traditions are inspired and guided by writings which are sacred or important to them • To understand and respond to the meaning of 'sacred' in relation to 'books' and ways of living • To know which key texts are associated with main faith traditions • To consider different beliefs about the authority of sacred texts • To explore the importance of oral texts for some traditions • To know that the Tenakh, Bible and Qur'an have stories in common and that their traditions have a shared heritage • To explore the importance of one of these stories for Jews, Christians and Muslims • To know and respond to the way reverence is shown to some holy books
<p>Suggested teaching material</p> <ul style="list-style-type: none"> • Torah (Ju), Bible (Ch), Qur'an (I), Vedas (Hi), Guru Granth Sahib (S), Tripitaka (Bu) • Old Testament, Gospels, Acts and Kebra Nagast (Ra) • The Origin of Species • Psalms e.g. 3, 8, 137 (Ju) (Ch) (I) • The story of Joseph/Yusuf (Ju) (Ch) (I) • Oral traditions : hadith(I), parables, epics, myths, fables (Ju) (Ch) (Hi) jataka tales (Bu)
<p>Examples of learning experiences</p> <ul style="list-style-type: none"> • <i>Select and sort words which express qualities of Yusuf/Joseph's character and match them to qualities shown during episodes of the story. In groups, decide on an order of importance for these qualities and create a character the group would admire. Class vote on one person from the groups' created characters to be the class rep for the school council.</i> • <i>Invite a Muslim visitor to read from the Qur'an in Arabic, to tell the story of its revelation to the Prophet Muhammad and answer questions about its importance to her/him.</i> • <i>Listen to music 'band' Boney M's version of Psalm 137 – draw a 'living graph' to show the emotions expressed through the psalm. Discuss the importance for the community of expressing their feelings to God. Write a song communicating important feelings e.g. to a parent, carer, friend, God</i> • <i>In groups, prepare and perform retellings of the Ramayana, stories about Ganesh and Panchatantra fables elaborating with own detail and description. Discuss the impact of hearing and seeing stories performed.</i>

Christianity:

Understanding the Bible -- the historical context: All Christians regard the Bible as a Holy Book, having authority for Christian living: 'God breathed' and 'useful for teaching, rebuking, correcting and training in righteousness' (1 Timothy 3:16). Some Christians hold that if the Bible is inspired by God it must be correct in every detail and without error (inerrant). Those who take this line reject any ideas of evolution (see KS 3: Religion and Science). Some hold a type of dictation theory of inspiration, that the thoughts of God were somehow transferred directly to the page through the writer's pen. Not all take this view, but many believe that the Bible contains truth that is universal in its application. Thus, the historical context does not affect the biblical teaching for example on sex and sexuality. Others believe that to treat the Bible with the proper respect means that the historical context must be understood as fully as possible.

Understanding the Bible -- considering literary style: The Bible is divided into two parts: The Old Testament is a collection of Jewish holy writings, the Law, the Wisdom writings (psalms and proverbs), and the Prophets. The New Testament contains the four gospels (Matthew, Mark, Luke and John), pen pictures by early followers; letters from leaders of the early Church (Paul, Peter, John); and the enigmatic book of Revelation. (Catholics also accept those books known as the Apocrypha). The Bible is then not a single book, but a mini-library consisting of many different types of literature: myths, histories, legal texts, poetry, visionary images, letters, first hand accounts and codified oral tradition. When it comes to interpreting these texts, it is important to establish what type of literature we are dealing with.

Understanding the Bible -- developments in interpretation: Origen, an early interpreter proposed three levels of understanding a Bible passage: the plain literal sense, understood by the uneducated; the moral application to the soul; and the allegorical or spiritual sense, referring to the mysteries of the faith. The Catholic tradition insisted that the Bible needed to be interpreted, but that the interpretation was regulated by the *magisterium*, the Church's own teaching authority. During the Renaissance a German monk, Martin Luther, objected to the regulation of the truth by the Church and argued instead that God communicates his truth through the believer's reading of Scripture and ability to reason. In the 19th and 20th centuries new forms of interpretation arose known collectively as literary criticism: e.g. form criticism; redaction criticism. Lately, biblical interpretation has been informed by cultural theory giving rise to: psychoanalytical criticism, feminist criticism, etc.

Judaism:

The Torah started as an oral tradition and, in time, scribes started to write it down. Today, scribes faithfully preserve the tradition of making accurate copies of the text on the **Sefer Torah**, the Torah scroll. The *Sefer Torah* is normally only kept in synagogues and is treated with great reverence. The *Aron Hakodesh*, the holy ark – the wooden cupboard in which the Torah scrolls are kept – is the focal point at the front of the synagogue, showing the importance of the Torah for Jews. A light hangs above the ark symbolising the presence of God and the light of God's teaching. The Torah is kept in this special way because Jews believe it is God's word and that it offers them the way to a relationship with God. The *Sefer Torah* is ornately dressed, though differently in the cultural traditions of Askenazi and Sephardi Judaism. There is also a difference in the way the Torah is interpreted in Orthodox or Progressive communities. Though all Jews believe the Torah is the word of God the way in which they believe this to be the case effects the way they interpret it.

Some commentaries see the whole of Genesis as moralistic: the stories of the patriarchs and matriarchs are to be read as examples of upright living while the further books give the commandments. But fulfilment of the commandments cannot be separated from its affect on the person who observes them; if *mitzvah* observance is the basic building material of Jewish life, character refinement is both its foundation and the air that fills it. The Torah, through both its stories and its commandments shapes how Jews act and shapes the development of their character. The ultimate aim for the Jew is not only to observe the teachings in the *Sefer Torah* but, as Rabbi Israel Baal Shem Tov put it, "to make a *Sefer Torah* of oneself."

Islam:

Islam teaches that, due to human shortcomings, we need guidance to help us live effectively and to carry out our duties as agents of Allah on earth. This guidance has been provided through prophets, messengers and books. Muslims believe in all the revealed books mentioned in the Qur'an: *Tawrat*, the Torah of Moses; *Zabur*, the psalms of David; *Injil*, the gospel of Jesus; and **the Qur'an** revealed to the Prophet Muhammad. Muslims believe that only the Qur'an exists in its original form and that the other books, because they were compiled by their followers many years after they were revealed, have been modified so that Allah's message is incomplete or distorted. Muslims

believe that each word of the Qur'an is a revealed word, now written in the same Arabic through which it was revealed. Muslims continue to memorise and recite it every day, wherever they are in the world, in Arabic. It is vital, however, that it is recited or read with understanding or the person will not get the full blessings intended. Because the Qur'an is the sacred book of Muslims it is treated with utmost respect. Before starting to recite Muslims need to be in a state of ritual cleanliness, *wudu*. Muslims recommend that a special position is adopted for reading the Qur'an, not just slumped in a chair. It is often read sitting cross legged on the floor with the Qur'an on a wooden stand. It must never be placed on the floor. When not in use the Qur'an is usually wrapped in a cloth to keep it dust free and placed on a high shelf. Muslims would not place anything down on top of a Qur'an.

Hadith are sayings of the Prophet Muhammad collected orally and then written down in the third century of Islam. There are prophetic *hadith* which are the words and actions of the Prophet and are more concerned with the practical aspects of life. The sacred *hadith* offer further insights into the ways of Allah; they are revelations from Allah which the Prophet explained in his own words. The reliability of *hadith* is based on the reputation of those who recounted them. Each saying has been passed along a chain of people, the most famous being the Prophet's wives.

Baha'i:

The Baha'is have many holy books written by the Bab, Bah'u'llah, Abdul-Baha and the Guardian of the Baha'i faith. These books have been preserved in the International Baha'i Archives in Haifa, Israel. Some of the books written by Bah'u'llah are: the Book of Aqdas (Book of Laws), the Book of Certitude (explanation and proof of the claims of all the messengers of God), Proclamation of Bah'u'llah (letters written from the prison in Akka, Israel, to the kings and rulers of the earth at his time) and Hidden Words (the book of moral conduct).

The story of Joseph/Yusuf:

This is the most detailed and fascinating story in the **Torah**, the **Bible** and the **Qur'an**, involving both human weaknesses such as jealousy, hatred, pride, passion, deception, intrigue, cruelty, terror as well as noble qualities such as patience, loyalty, bravery, nobility, and compassion. The story is also important for the Baha'i community. For all four religions Joseph is an exemplar, an idealized model of human conduct who combined physical beauty and moral excellence, a symbol of righteousness. Each tradition also interprets and gives the story its own emphasis.

In **Judaism** Joseph additionally exemplifies God's design for the Jewish nation. The Genesis story seems clearly rooted in the memory of an actual encounter by the Hebrews with the Egyptian empire, conveying a vivid sense of the culture of the time. It takes its place as part of Jewish history. At the same time Joseph is presented as a chosen soul, gifted with special powers. He is the link in the chain between Jacob and Moses. 'Can we find such a one as this is, a man in whom the Spirit of God is?' Genesis 41:38

For some **Christians** the story has taken on the added layers of allegorical interpretation where every incident in the life of Joseph prefigures a corresponding episode in the life of Christ. The story of Joseph also gives Christians a belief that there is a purpose in misfortunes and suffering, understood by God, guiding the individual or community towards a deeper awareness and greater attention to spiritual messages. Few biblical figures have inspired more extensive and more universal treatment than Joseph.

The story of Yusuf occupies a whole *surah*, chapter, in the Qur'an and is described as 'the fairest' of stories. It inspires **Muslims** with a feeling for the depth of Allah's power and supremacy and the execution of His rulings despite the challenge of human intervention, for it ends with comfort and marvels. The story begins with a dream and ends with its interpretation. Every action by Yusuf is intended to demonstrate the unwavering fidelity to the unity of God as Yusuf undergoes a testing of his spiritual character and insight and his ability to remain firm and united with God.

The *surah* of the Qur'an about Joseph is also very important to the Babi faith, the forerunner of the Baha'i faith. The declaration of the Bab to his first follower, Mulla Hossein, took place on the evening of May 23rd 1844, at which occasion a commentary to the **Surah of Joseph** was revealed by the pen of the Bab, uninterruptedly for more than two hours. On that occasion God revealed a book the size of the Qur'an through the pen of the Bab within 48 hours.

Buddhism:

For over 400 years the teachings of the Buddha were transmitted orally. Tradition says that they were first recorded on palm leaves and stored in three baskets so that they became known as **the Tripitaka**, three baskets. The word is used basically to refer to the literature whose authorship is directly or indirectly ascribed to the Buddha himself. Each 'basket' contains teachings of one type. Basket one is a collection of texts concerning the rules of conduct governing the daily affairs within the *Sangha*, the community of monks and nuns, including a detailed account of the Buddha's solution to the question of how to maintain communal harmony within a large and diverse spiritual community. The second 'basket' is a collection of discourses, attributed to the Buddha and a few of his closest disciples, containing all the central teachings of early Buddhism. The third 'basket' contains discussions on how to understand and interpret the Buddha's teachings.

Hinduism:

Hinduism makes a clear distinction between books that reflect men and women's inspired experiences of God, the **Vedas**, as being of primary importance, the Upanishads and scriptures that talk about God, or other scriptures that tell stories about God, **epics and narratives**, as books with lower authority. The scripture that the majority of Hindus consider most useful is the Bhagavad Gita which teaches how to use religion in a daily context. It is both a philosophic text and a practical guide. It addresses the main issue of how to translate religious beliefs into practice. The reason why it is readily adopted by all sectarian movements of Hinduism is because it invokes the idea of 'pluralism', that the same one God can be thought of and approached in a variety of ways. This is not a compromising statement but a statement asserting the validity of many different pathways to the same ultimate reality. Hindus believe that the reason why there are so many different approaches is because we are different. Hence we all have to find our own unique approach in spiritual matters. Many Hindus believe that these teachings of pluralism have a great deal to offer to the world community of religions trying to live in peace with each other.

And yet, despite the importance of sacred texts, the Hindu will humbly say that it is first hand experience of God that counts and not some scribbles in any holy text.

Humanism:

Ideas provide us with the potential to free ourselves from some of the constraints of our biology. They enable us, through our culture, to adapt to changing circumstances. Wisdom depends on knowledge and we have never known more than we do right now. This accumulation of knowledge gives us the potential to be the wisest people that have ever lived. There has been much human achievement (including considerable social co-operation) but war and violence are still with us. Humanists believe that the extent to which we make use of books, internet, and other sources of information, to improve our lives and those of generations to come, is up to us. The invention of printing made it possible to preserve and communicate accurately people's thoughts and ideas beyond their own lifetimes. Some books are very special, particularly those that have revolutionised the way we see ourselves and the world. '**The Origin of Species**' is one such book. In it Charles Darwin, the 19th century naturalist, set out a theory of how all life on this planet, including humans, has evolved. The plays of Shakespeare are also widely regarded as very special. However, humanists believe that no book or theory should be considered an authority beyond question.

Sikhism:

The *Guru Granth Sahib* is also known by Sikhs as the Adi Granth, 'Granth' meaning book and 'Adi' meaning original. The anthology was first compiled by the fifth Guru but Sikhs believe that there is a unity between the Gurus. When one Guru went another came, the Guru's spirit remaining the same. That same spirit came to inhabit the Sikhs' sacred book which is why it is also called the **Guru Granth Sahib**. *Sahib* is a term of respect for a person one is addressing and the term *Guru* refers to the spiritual teacher. The book is treated as if it is a living *Guru*; it is the spirit of the *Guru* which is treated with respect not the ink and paper. The *Granth* occupies a throne beneath a canopy, is normally draped with embroidered cloths and shown respect by being fanned with a whisk of yak hair.

Key terms and concepts: inspiration, understanding, wisdom, truth, sacred, revelation, authority, meaning, reverence, respect

Contribution to spiritual and moral development: reflection on the meaning of wisdom and its place in people's lives

Contribution to citizenship: think about the lives of people with different values and customs, where individuals, families and groups can get help and support

Sikhism

- Why does the Guru Granth Sahib contain writings from other traditions as well as Sikh?
- What are some key beliefs and practices of Sikhs?

Learning objectives

- To understand some Sikh beliefs about God
- To be aware that Sikhs believe that, since God is One, other religions are also ways to God
- To know about and respond to some Sikh practices which express their belief in the equality of all people
- To understand how the spirit of Guru Nanak was present in the ten human Gurus
- To understand how the spirit of Guru Nanak is present in the Guru Granth Sahib which is revered as a source of spiritual authority
- To identify and respond to key points in the life stories of Guru Nanak and Guru Gobind Singh

Suggested teaching material

- The Mool Mantar
- The Guru Granth Sahib
- The story of the cremation or burial of Guru Nanak
- Sikh names
- The gurdwara and langar
- The story of Guru Nanak, Malik Bhago and the bread
- Stories of Guru Nanak's journeys

Examples of learning experiences

- *Darken the room and play some Sikh hymns. Project an OHT/Powerpoint of the Mool Mantar, slowly showing one line at a time while the children consider its meaning. Discuss the meaning of each line. Draw a kara and, using learning about the Mool Mantar, label it to explain what it expresses for a Sikh about God. Draw an object which would express your own beliefs about God and explain what it means to you.*
- *Investigate a picture of the Guru Granth Sahib in worship. In small groups write questions about noticeable features. Feedback questions to the class and discuss possible ways of finding answers to the questions. Watch the video 'God: Sikhism' : Pathways of Belief BBC and see which questions can be answered. How much have they learnt about the Guru Granth Sahib? What further questions are there?*
- *In pairs, make a grid to note down what Guru Nanak discovers or says on each of his journeys. Consider whether there is any similarity with the message of the story of his burial or cremation. Use a writing frame to write about the comparison and what it shows about Sikh beliefs.*
- *In groups, using information from the video, 'The life of Guru Nanak : Quest Animated World Faiths' Channel 4, make a frieze of the kind of village life Guru Nanak promoted. Add key words which sum up his beliefs. Show and explain your frieze to the other groups.*

Sikhs believe that no one religion has a monopoly of or on truth: different religions are seen as being different paths leading to the same Reality. The **Mool Mantar** is a verse in the *Guru Granth Sahib*, the Sikh scriptures, which consisely expresses Sikh beliefs about **God as One**. Sikhs are expected to recite it daily to continually focus themselves, the reason for their actions and their behaviour on God. It is found on the first page and on many other pages :

‘This Being (God) is One; the truth; creator, sustainer, spirit pervading all things;
Without fear and without hatred.
Not subject to time. Beyond birth and death.
Self-existent and revealed by grace.’

The *Guru Granth Sahib* is also known by Sikhs as the *Adi Granth*, ‘Granth’ meaning book and ‘Adi’ meaning original. The anthology was first compiled by the fifth Guru but Sikhs believe that there is a unity between the Gurus. When one Guru went another came, the Guru’s spirit remaining the same. That same spirit came to inhabit the Sikhs’ sacred book which is why it is also called the **Guru Granth Sahib**. *Sahib* is a term of respect for a person one is addressing and the term *Guru* refers to the spiritual teacher. The book is treated as if it is a living *Guru*; it is the spirit of the *Guru* which is treated with respect not the ink and paper. The Gurus were important because Sikhs believe they were men through whom God’s message was given. The *Granth* occupies a throne beneath a canopy, is normally draped with embroidered cloths and shown respect by being fanned with a whisk of yak hair.

The *Guru Granth Sahib* is unusual because it also contains the writings of people who were not Sikhs. This material was collected by Guru Nanak on his journeys as well as by Guru Arjan, the main compiler of the *Guru Granth Sahib*. Sikhs say that the reason for treasuring this material is to show that they believe that God did not speak only through the Gurus, that people from other traditions were also messengers of God. Including and treasuring this material also aimed to create unity and tolerance among different religious groups in India.

The Sikh belief in one God leads to the belief in one humanity without divisions motivating Sikhs to treat all people with the same respect. The story of **Guru Nanak and Malik Bhago** conveys the Sikh view that it is a person’s way of life which commands respect, not their status in life. When the Guru refused to attend a feast held by a powerful landlord, Malik Bhago, he demonstrated the reason for his refusal by taking a piece of bread from Malik Bhago and also from a humble carpenter, Bhai Lalo. He squeezed both pieces of bread: blood dripped from the fine bread of the landlord and milk from the coarse bread of the carpenter. He showed that he had not eaten the food of Malik Bhago because it was the result not of honest work but of the exploitation of other people.

The Sikh principle of the commonness and equality of all humanity is expressed and developed through the practice of the **langar**. The *langar* means ‘free kitchen’ and is a part of every gurdwara. It was first introduced by Guru Amar Das, the third Guru. The food served at the *langar* is always vegetarian, ensuring that people from all traditions, rich or poor, can share. All are welcome. When the *langar* was introduced anyone who wanted to see the Guru had first to eat in the *langar*. Even the great Emperor Akbar had to wait and share food with others before he saw the Guru, ensuring that he realised the equality of all people.

Sikhs value a daughter as much as a son and the **naming of babies** reflects the Sikh principle of equality as it extends to the equality of men and women as well. Names are chosen from the letter of the first word of the page of the *Guru Granth Sahib* opened. Most names can be given to boys or girls: you can’t tell if a Sikh is male or female from their name.

Guru Nanak was born in 1469 in north west India, in the Punjab. He taught in Punjabi which is why Punjabi is the special language of the *Guru Granth Sahib*. When he was very young he became aware of God, spending much of his time in meditation. He travelled for about 20 years within India, to Arabia, Iraq and Central Asia. He often travelled with a Muslim friend from his village who was a musician and used to play music when Guru Nanak sang poetry expressing his experiences, messages from God and his teachings. He also learnt about other religious traditions. There are many stories which describe his exchanges with other people which had a great impact on them.

Key terms and concepts: God as One, different paths to God, equality, *langar*,

Contribution to spiritual and moral development: impact of values on actions

Contribution to citizenship: relationship between traditions, equality and non-discrimination

Symbol

- What has special meaning for us?
- How do we express meaning without words?

Learning objectives

- To consider what objects are special to the children and why
- To understand that some objects express special meaning for different communities, religious and non-religious
- To become aware of the way that signs express meaning
- To know the most recognised symbols of some traditions and begin to understand how they represent those traditions
- To become aware that some religions use colours to express meaning and feelings
- To explore the way that colours can express meaning and feelings for others and themselves
- To understand that actions can express meaning and devotion

Suggested teaching material

- Personal objects
- Key artefacts from different traditions (all including Hu)
- Logos
- Symbols for traditions (J) (Ch) (I) (Hi) (Hu)
- Colours of religious year from some Christian traditions (Ch)
- Saffron robes (Hi) (Bu) Saffron *saropa* (Si)
- Red, gold and green (Ra)
- Gestures and greetings of respect
- Ritual gestures

Examples of learning experiences

- *Invite the children to bring in or describe objects which are special to them and discuss reasons for them being special. Read The Very Special Sari : Feroza Mathieson ISBN 0 7136 3064 7 and discuss why the sari is special. Explore the importance of key artefacts to different traditions.*
- *Analyse commonly seen logos. Design a logo for themselves based on one thing they like about themselves or something they can do well.*
- *In groups of four do co-operative puzzles of symbols of different traditions and tell each other which tradition the symbols belong to. The more able investigate why the symbol represents that tradition.*
- *Discuss what 'messages' we get from colours. Is there something about certain colours that makes us choose them for certain feelings?*
- *Visit a Catholic or Church of England church and explore feelings associated with the colours of vestments for different times of the year. Draw and colour vestments and label them with times of year and feelings. Paint a picture using two colours to express a particular feeling.*

Background information	Symbol
<p>If a sign, for example a road sign, communicates an idea or concept by denotation, a symbol, such as a flag, communicates by connotation. So, for example, a cross may denote an instrument of execution, but it can also connote sacrifice, forgiveness, and even resurrection. In other words, symbols communicate at a deeper, perhaps unconscious, level than signs. The psychoanalyst Carl G Jung regarded symbols as a bridge between the conscious and unconscious, and the philosopher Paul Ricoeur suggests that symbols are capable of communicating more than one meaning at a time.</p> <p>Christianity: The central symbol of Christianity is the empty Cross, denoting Jesus' death and resurrection. To Christians it connotes the call to discipleship, to follow the example of Christ's sacrificial life. Christianity is highly symbolic in its traditions. Its liturgies use symbolic elements such as candles (symbolising Christ as the light of the world), incense (symbolising prayer), and bread and wine (body and blood of Christ); symbolic gestures such as kneeling to pray. In many churches the congregation will stand for the reading of the Gospels, as a sign of respect for their sanctity. During liturgies such as a Communion Service or Mass, the hands and arms often play an important part. The vicar, minister or priest may stretch his/her hands and arms out, for example, during the Lord's Prayer, in an ancient posture of prayer found depicted in the catacombs from the earliest Christian times. In Catholic churches, genuflection is a requirement when passing in front of the Holy Sacrament, the wafer consecrated during Holy Communion, whose presence is indicated by an ever-burning light.</p> <p>Many churches also use symbolic or liturgical colours: red for Christ's passion (at Easter), violet or black for preparation and penance (in Advent and Lent), gold or white for celebration (at Christmas and Easter) and green for ordinary periods.</p> <p>Baha'i: A simple nine pointed star is generally used by Baha'is as a symbol of their faith. The number nine has significance in the Baha'i revelation:</p> <ul style="list-style-type: none"> - Baha'u'llah received the intimation of his mission in the prison dungeon of Tehran nine years after the announcement of the Bab in Shiraz in 1844 - Nine, as the highest single digit number, symbolizes completeness - Since the Baha'i faith claims to be the fulfillment of the expectations of all prior religions, all Baha'i temples are nine sided and have nine entrances as a symbol for the followers of all major religions to enter and pray for peace. <p>Islam: While the crescent moon and star is an internationally recognised symbol of Islam it is not a sacred symbol of the faith. It is rather a national, cultural, political, military or community symbol with its roots in pre-Islamic times. The early Muslim community did not really have a symbol. It was only at the time of the Ottoman Empire that the crescent moon and star became associated with the Muslim world, perhaps through growing use of the crescent to distinguish Muslims from Christians. Now it is even used on the top of mosque domes and minarets. Perhaps there is nothing wrong with this symbol as long as it is not treated as a sacred symbol. Many Muslims prefer to represent themselves with an Arabic caligraphic form of the name of Allah, indicating the focal place of Allah in their lives and in Islam.</p> <p>Green is the colour of Islam since it was, firstly, the colour of the banner of the Prophet Muhammad. Arabic has an extensive vocabulary for the different shades of green, perhaps because of the critical role which an oasis played in the lives of Arabs. It flourishes in the Qur'an and permeates the language of theology denoting the work of the Creator. Since it symbolises hope and peace, mosques, house interiors, royal and family emblems are often painted green.</p> <p>Judaism: The Magen David, the shield of David or Star of David as it is more commonly known, is the symbol most associated with Judaism today but it is actually a relatively new Jewish symbol. It is supposed to represent the shape of King David's shield, or perhaps the emblem on it. Scholars have attributed theological significance to the symbol; for example, that the top triangle strives upward toward God while the lower triangle strives downward to</p>	

the real world. The symbol of intertwined triangles is a common one in the Middle East and North Africa and appears occasionally in early Jewish artwork but never as an exclusively Jewish symbol. The nearest thing to an 'official' Jewish symbol at the time was the **menorah**. The Magen David gained popularity as a symbol of Judaism when it was adopted as the emblem of the Zionist movement in 1897 and today it is a universally recognised symbol of Jewry.

Because of its use as an emblem for Zionism many Jews prefer to go back to the use of the **menorah** as a key symbol of Judaism. This is the seven branched candelabrum used in the Temple at Jerusalem. It has been said that the *menorah* is a symbol of the nation of Israel and the mission of Jews to be 'a light unto the nations'. (Isaiah 42:6) The lamp in today's synagogues, called the *ner tamid*, the eternal flame, replaces the *menorah*.

Buddhism:

The **Dharmacakra**, the wheel of teaching, is one of the most important symbols of Buddhism. The turning of the wheel connotes the changes of mind caused by the Buddha's teaching. The eight spokes of the wheel suggest the elements of the Eightfold Path, through which these changes are achieved. The wheel also connotes the cycle of action and reaction and of impermanence, an understanding of which are central to Buddhism.

Buddhism shares with Hinduism the tradition of using **hand gestures**, *mudras*, to convey meaning. In sculptural or painted images the Buddha is shown with different hand gestures connecting the image with one of the important events in the Buddha's life or to evoke a particular attitude in the devotee. For example, there is a specific hand gesture for the 'turning of the wheel', his first sermon when he began his teaching. He holds his hands above his lap, turning them upwards and making a circle out of his thumb and forefinger. Through another gesture where he raises his right hand, showing his palm to the front, he reassures the devotee, 'have no fear'.

Hinduism:

Hinduism teaches that the creation somehow started as a vibration and that vibration sounds like the word '**Aum**'. It is claimed that many seers and sages have heard this sound in deep meditation. Hence 'Aum' has become the best representation (*pratik*) of God for the the Hindus. The second symbol often seen in Hindu homes and temples is the **Swastika** symbol. This symbol with four arms represents 'invoking auspiciousness from all corners of the world'.

Hinduism, like Buddhism, has a long tradition of using **hand gestures**, *mudras*, to express spiritual and religious meaning. They are an integral part of traditional Hindu dance where the mythologies of various deities are told and enacted. When a Hindu greets another person they salute them with their hands together saying the word '**Namaste**' to express the Hindu belief that God is everywhere and in everyone. While the hands of Hindu deities are often used to hold symbolic objects to express aspects of their nature they also use hand gestures to convey meaning. When the great Lord Shiva is depicted in his cosmic dance within a circle of flames he holds one of his hands upwards with the palm facing forward in the gesture of 'have no fear'.

Sikhism:

The **Khanda** perhaps has been the most widely recognised Sikh symbol. While, to many, it may denote a martial aspect of Sikh culture its meaning is completely spiritual. Certainly Sikh fearlessness, central to their beliefs and code of conduct, was promoted by the British in their use of Sikh soldiers in the Indian army. The double-edged sword, the *Khanda*, which gives its name to the symbol, is present to connote the Sikh belief in One God. It is the creative and sovereign power of God. The right edge symbolises freedom and authority governed by moral and spiritual values. The left edge symbolises divine justice. The circle which surrounds the *Khanda* itself is a symbol of God, without beginning or end, timeless and absolute.

The **EK ONKAR** conveys the intended meaning of the central belief in One God without ambiguity and is, therefore, favoured as the principle symbol of Sikhism by many Sikhs. Like the Hindu 'AUM', it is a seed formula whose sound is used when meditating or invoking God. It is made up of two parts. EK is the numerical figure '1' and ONKAR is most probably derived from the Hindu syllable 'AUM', and is the representation of the unity of all existence and the holiest symbol of divinity. Guru Nanak placed EK, '1', before ONKAR to emphasise his firm conviction in the unity of God.

The Saffron Colour:

The saffron colour has special significance to **Hindus, Buddhist, Sikhs and Jains**. For Hindus it is the colour of renunciation, the simple **clothing of the sannyasin**, the person whose life, at the time, is dedicated completely to

spiritual activity and detachment from material involvement, thereby associating them with a particular kind of sanctity. It is often the colour of flags flown above temples and, interestingly the colour of the flowers most associated with worship, marigolds. Buddhists monks wear **saffron coloured robes**, though the exact shade may depend on the culture and activity of the monks. Saffron coloured material is also used in the decoration of the cremation site of a Buddhist monk. The triangular flag which is the Sikh standard is also saffron coloured, signifying the strength needed to stand up against injustice. Sikhs also offer a **saffron coloured saropa**, scarf, as a sign of respect to important Sikh teachers and visitors.

The saffron pigment is traditionally derived from the saffron plant, the Autumn crocus, which grows in sub-himalayan regions and is rare. This rarity could be a reason for this particular colour being highly valued and this, along with its golden hue, perhaps raised it to the status of a sacred colour.

Humanism:

There are many objects big and small that in one way or another can and do symbolise some of the beliefs and values of humanists. Consider, for example, a small fossil known as an **ammonite**. A rock is split in two and reveals a secret from the past. The imprint of an extinct creature, a cephalopod, which once swam in shallow seas over 65 million years ago. To know that this is what it is requires a great deal of knowledge. The beauty of the spiral shape set within the stone is enhanced by this knowledge. What was simply a pattern in the rocks can now be seen as evidence of part of the history of our amazing world: a window onto a time of dinosaurs and other fabulous creatures. The idea that it is possible to uncover such secrets of the past and through understanding, help, actively, to fashion a better future is core to humanist beliefs.

In 1965 the Public Relations officer of the British Humanist Association proposed that a competition be held to find a symbol, logo, or icon to represent Humanists. More than 150 drawings were submitted from all around the world including Australia, Mexico and one from a Canadian firm of undertakers! None were felt suitable until what became known as **the Happy Human** arrived. There was a unanimous response from everyone who saw it for the first time. The artist was Dennis Barington of north London. Today, wherever Humanism is to be found in the world the Happy Human is to be found. It has become the link that identifies the internationalism of the Humanist movement and highlights the Humanist teaching: 'There is but one life that we know of and we should influence that life by being happy, and the best way to do that is by making others so.'

Key terms and concepts: sign, symbol, special meaning, gesture, communication

Contribution to spiritual and moral development: expression of personal values through symbols, ability to recognise meaning expressed by others

Contribution to citizenship: appreciation and understanding of symbols as expressions of diverse identities

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Programme of study : religious education

Key stage 3 & 4

Knowledge, skills and understanding

Understanding questions of purpose and meaning

- 17 Pupils should be taught to understand different types of purpose which motivate people, inform human actions and give meaning to human life including their own.

Knowledge and understanding of beliefs, practices and their effect on the life of the believer

- 18 Pupils should be taught:
- a to discuss and reflect on issues of central concern, principal beliefs, values, practices and actions of spiritual and religious communities at local, national and global levels, and to contribute and respond to these in the light of their own views and experiences
 - b to explore and discuss the spectrum of ways of belonging to a religion or community of beliefs, the range of views held and discuss ways in which individuals make choices in belief and behaviour including and reflecting on their own personal experiences
 - c to compare aspects of religions and belief systems considering both similarities and differences, and to consider unity, diversity and pluralism, contributing and responding in the light of their own experience
 - d about the impact of historical and cultural contexts on beliefs, practices and religious institutions at local, national and global levels, and to contribute and respond to this in

During key stages 3 and 4 pupils learn about theistic and non-theistic religions and other spiritual and ethical traditions in the broader context of history, culture and interfaith dialogue. Pupils engage with key issues and concepts which are significant aspects of human experience and the focus of religious teachings and practice. They learn about and respond to the way spiritual and religious texts, practices and symbols can be interpreted differently. They learn to express beliefs and views with well argued reasons, citing evidence, and to consider issues from the points of view of others.

2a links with other subjects

This requirement links with Cit 1g, 2a

2b links with other subjects

This requirement builds on Cit 3c

2c, d and e links with other subjects

These requirements build on Cit 1b, f

2c links to other subjects

This requirement builds on Hist 2b

2d links with other subjects

This requirement builds on Hist 2c

- the light of their own views and experiences
- e to describe and evaluate historical links and dialogue between religious communities and between religious and secular communities in relation to evidence and their own experiences
- f to recognise human interdependence and explore the idea of global citizenship

2f links to other subjects

This requirement builds on Geog 3e and Cit 1i

Note for 3a

Teachers and pupils need to be sensitive to individuals' beliefs concerning interpretations of religious texts, practices and symbols.

3a, b links with other subjects

This requirement builds on En 2/1a, b

Interpretation

- 19 Pupils should be taught:
- a why some spiritual and religious texts, practices and symbols are interpreted and presented in different ways and to analyse and discuss alternative interpretations
- b to extract meaning beyond the literal, looking for the wisdom contained in spiritual and religious stories, sayings, symbols and customs, and to respond to these suggesting their own interpretations
- c to be aware of the way religion is portrayed in the media

Enquiry and investigation

- 20 Pupils should be taught:
- a to ask questions, including those of purpose, which stimulate their imagination and broaden their vision and awareness
- b to identify, select and use a range of appropriate sources of information including oral accounts, documents, printed sources, the media, artefacts, pictures, photographs, music, places of worship and ICT-based sources as a basis for

4b links with other subjects

This requirement builds on En 1/2 and En 2/1a-1f, 4, 5 and ICT/1a-1c

independent enquiries

5a links with other subjects

This requirement builds on En 1/3b and cit

Empathy

- 21 Pupils should be taught:
- a to consider issues from other points of view and take different views, beliefs and values into account
 - b to consider the integrity, feelings, ideas, beliefs and experiences of others showing respect and sensitivity

5b links with other subjects

This requirement builds on Cit 3a

Evaluation

- 22 Pupils should be taught:
- a to consider what they can learn from the wisdom of spiritual and religious traditions
 - b to respond to the views of others with well argued reasons and cited evidence for taking one view rather than another
 - c to develop and express personal values and commitments

6a links with other subjects

This requirement builds on En 3/1m

6c links with other subjects

This requirement builds on En 3/1i and Cit 2b

Expression and communication

- 23 Pupils should be taught:
- a how meaning is conveyed through spiritual and religious texts, ritual, symbolism and the arts
 - b to begin to recognise limitations of verbal language to

8a links with other subjects

This requirement builds on En 2/5a

- express profound feelings, ideas and religious beliefs and experiences
- c to recognise when a speaker is being ambiguous, uses and abuses evidence and makes unsubstantiated statements
- d to communicate their knowledge, understanding and personal responses using a range of techniques and a variety of media
- e to contribute to exploratory group and class discussions
- f to construct a reasoned argument citing evidence

8c links with other subjects

This requirement is the same as En 1/2e

8e links with other subjects

This requirement is shared with Cit 2c

Breadth of study

- 24 During Key Stage 3, pupils should be taught the knowledge, skills and understanding addressing the key questions of the following core units:

Christianity

Hinduism

Islam

Judaism

And of a **minimum** of **three** of the following additional units:

After Death

Baha'i

Buddhism

Focal Figures

Humanism

Interpreting Story and Symbol

The Natural World

Peace and Conflict

Note for Breadth of study

Not all the aspects of the knowledge, skills and understanding need be developed in each unit

Religion and Contemporary Britain

Religion and Science

Responses to God

School designed unit

Sikhism

Spiritual Journeys

- 25 During Key Stage 4, pupils should be taught the Knowledge, skills and understanding through the syllabus of one of the GSCE Short or Full courses.
- 26 During both key stages teachers should ensure that pupils study material from Christianity in thematic units in addition to a unit which focuses on Christianity. Material from a realistic and balanced range of other traditions should also be studied.

Key

- (Ba) Baha'i
- (Bu) Buddhism
- (Ch) Christianity
- (Hi) Hinduism
- (Hu) Humanism
- (I) Islam
- (Ja) Jainism
- (Ju) Judaism
- (Ra) Rastafarianism
- (S) Sikhism

Christianity

- Where does love come from?
- How do Christians believe God's love was expressed through the Incarnation?
- What part does transforming love play in the lives of Christians and Christian institutions today?

Learning objectives

- To know about the historical, political and religious context of Jesus as the Christ
- To consider the relationship between love and justice
- To explore humanity and divinity in Jesus as an expression of God as love
- To understand the Christian experience of the resurrection as the presence of Jesus and God with humanity now, and as the way towards reconciliation and new possibilities
- To understand Christian beliefs about the transforming effects of love
- To investigate how these beliefs inform some of the ideals, choices and actions of many Christians today
- To reflect on and discuss personal views about the effects of love in the light of Christian beliefs

Suggested teaching material

- The best way of all : 1 Corinthians : 13
- The two commandments : Matthew 22 : 34-40
- Love for enemies : Luke 6 : 27-39; The loving father : Luke 15 : 11-32
- Washing of feet : John 13 : 1-18
- Woman taken in adultery : John 8
- Zaccheus : Luke 19 : 1-10
- Contemporary visual images of Jesus e.g. 'Jesus on the Tube' Antonia Rolls UK, Maria Cristina Gomez Cross, El Salvador, The Laughing Christ, the 'Rasta' Jesus
- Martin Luther King, Sybil Phoenix, Chad Varah and the Samaritans, Dietrich Boenhoffer, International Justice Mission, Christian Aid

Examples of learning experiences

- *Research the historical and political context of the time of Jesus and explore texts from the gospels to prepare your role, as a contemporary of Jesus, for a presentation in debate : Jesus: human or divine, love or rebellion? In role, present your views. Write up a response to the debate, still in role, referring to the perspectives of other presentations, with clear arguments for the position you hold.*
- *In groups, read the 'The Touch of the Master's Hand' : Myra Brooks Welch, examine the painting of the Tax Collectors : Marinus van Reymerswaele and tell the story of Zaccheus. In groups, on a large piece of paper, make links between the three. Individually, write up explanations of the links including responses from personal experience.*
- *In groups draw up a brief for an advertisement for Christian Aid or the International Justice Mission based on 'to love is to seek justice'. Distribute the briefs to different groups who, as advertising agencies, will produce a television advertisement, including a jingle and a slogan, for the Churches' Advertising Network.*

Contemporary research reveals more detail about the context in which Jesus lived. The world of first century Israel was a mosaic of beliefs and political aspirations, with many groups arguing about who controlled access to worship, and how Jews should relate to the Roman oppressors. The community of the Dead Sea Scrolls, the Zealots and the Pharisees illustrate the range of response.

Jesus' politics cannot be easily separated from his religious reforms. These are most clear in his teaching on the Jerusalem Temple: Jesus' encounter with the Samaritan woman (John 4:1-25, especially 19-24); the Kingdom of God is within you (Luke 17:20,21). Jesus emphasised knowing God as Father (Matthew 6:9-15); he taught that true religion was not a matter of observing outward ritual but of inner attitude (Mark 7:9-23); he reduced the Law to two simple commands of loving God and one's neighbour (Luke 10:25-37). His stress on the indwelling Spirit (John 16:5-15) carries forward a reforming agenda from the prophets (Ezekiel 36:26,27), and is developed in St Paul's accent on grace.

This agenda steers away from ritual observance and back to importance of inner attitude that underwrites the biblical concept of God's covenant love (agape). Jesus embodied this love radically in his behaviour towards the poor: spending time with social outcasts, touching lepers, and by including women among his followers. Jesus' radical approach to the oppressed has given rise to the contemporary theological emphasis of liberation theologies: liberation, feminist, gay, animal theologies.

The new covenant, sealed in Jesus' self-giving death on the cross in crucifixion, is for Christians vindicated in his resurrection. The resurrection of Jesus was explained by one scholar, Maltman as the ground of hope for the world and a new promise that Jesus as the exalted Lord has a future history to fulfil in the world. It is also seen by many as a sign of God's commitment to his creation. Christians look to the resurrection as the guarantee that they will one day be with Christ in God. For many Christians the resurrection is the culmination of the greatest act of love that God has shown to humankind. This began with the incarnation and led to the crucifixion, which is seen not just as a political attack on the person and teaching of Jesus but more importantly as the self-giving sacrifice of

God in the person of Jesus. John 3:16 explains that God loved the world so much that he gave his only Son, not in condemnation but as an act of reconciliation to allow humans to be reconciled completely with God.

Jesus' teaching on love, the core teaching of Christianity, radicalises the teachings of the Hebrew Bible.

Matthew 22:34-40 Like all theologians, the religious leaders loved to debate the teachings. It would seem from this story that a topical debate concerned how to rank the many laws, religious, moral, food. Jesus' response is direct: 'All the law and the teachings of the prophets hang on the commandments to love God and to love your neighbour'. Jesus' point is that, religious observance has value, it is in fact meaningless if it is done without love. *Luke 6:27-39* The radical nature of Jesus' teaching extends to loving our enemies.

Luke 15:11-32 In his parable of the lost son, Jesus indicates that his radical call to love is based in his understanding that God loves all people as a Father might love his children, i.e. unconditionally. The Greek word used to express this idea of unconditional love is agape – love that loves even when it is rejected.

Jesus' teaching about love is mirrored in his actions.

Mark 1:40-45 Jesus was prepared to touch the 'untouchable' leper.

John 8 Jesus was prepared to be thought immoral by siding with the 'sinners' against those who were self-righteous.

Luke 19:1-10 The story of Zacchaeus: As a tax collector, Zacchaeus' neighbours considered him a collaborator with the Romans. He not only collected Roman taxes, but added his 'cut' to the bill! Although Zacchaeus was an outcast, Jesus recognised in his response that he had genuinely changed. The key thing was not so much what Zacchaeus said, but what he did. His repentance issued in action. Love in action is the proof of Christian discipleship.

John 13:34,35 At his last supper, Jesus said: 'A new command I give you: Love one another. As I have loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another'.

Jesus teaching on love is taken up by St Paul.

1 Corinthians 13 The church in Corinth was divided: rich against poor, Jew against Greek believers, followers of Paul against followers of Apollo. Writing to address this situation, Paul tries to explain what this self-giving love might look like.

This model of self giving love has always inspired Christians. In the 20th century, **Maximillian Kolbe, Martin Luther King, Oscar Romero**, all provide examples of Christ's self-giving love in action.

Maximillian Kolbe (1894-1941): Born in Poland, when he was eighteen Kolbe went to Rome to study philosophy and theology. In October 1917 he and six friends formed the Militia Immaculate, which promoted a powerful cult of the Virgin Mary, and worked to secure converts and perform good works. Kolbe's movement developed, and their community became established in Poland, and later in Japan. Kolbe was back in Poland when the war broke out, and remained there. He was interned and sent to Aushwitz, where, at cost of his own health, he served other prisoners by sharing his food, hearing confessions and saying mass. Late in July 1941 a prisoner escaped, and Kolbe offered his own life to save a fellow prisoner condemned to death in place of the escapee

Martin Luther King Jnr. (1929-68): While King was pastor of Dexter Avenue Baptist Church, Montgomery, Alabama, a black woman, Mrs Rosa Parks, was arrested for refusing to move to the back section of a racially-segregated bus. King was reluctantly thrust into leading, firstly, a bus boycott and subsequently, the campaign for Black civil rights. King was brought up in the Black evangelical tradition and influenced by the Social Gospel, and saw Christianity as a force for social change. His particular non-violent stance combined the love your enemies message of Christ with the methods of Gandhi. King's message was simple: 'We shall match your capacity to inflict suffering with our capacity to endure suffering. We will meet your physical force with soul force'. He was awarded the Nobel Peace Prize in 1964, and died by an assassin's bullet in 1968.

Oscar Romero (1917-80): Born in El Salvador, Romero declared his vocation to the priesthood when he was thirteen. He was ordained in 1942, and built his reputation as a hard working priest. Impressed, though not uncritical of the liberalising changes of the Second Vatican Council, when he became bishop of San Salvador in 1977, he was seen by many as conservative. But as archbishop he was faced by the corruption that existed in his country: violent men held power, and they murdered with impunity; death squads murdered in the cities, while soldiers killed at will in the countryside. Romero committed himself to the poor and persecuted, becoming a catalyst for radical moral prophecy. Although he was attacked by the press as a revolutionary, his church began to document human rights abuses. Politically isolated, threats and dangers mounted against him, and on 24th March 1980 he was shot dead while celebrating mass in the chapel of the hospital where he lived.

Dietrich Bonhoeffer: (1906-45) Active in anti-Hitler resistance, the German Lutheran clergyman was imprisoned in 1943 and executed only weeks before the war ended. Bonhoeffer rejected the chance to escape to US, being convinced he had to face the difficulties ahead with other German Christians. His arrest in 1943 arose from his involvement in smuggling Jews to Switzerland. Bonhoeffer's literary legacy includes Christian classics such as *The cost of Discipleship*.

Key terms and concepts: humanity, divinity, covenant, grace, sacrifice, forgiveness, reconciliation, resurrection, Spirit, transformation

Contribution to spiritual and moral development: positive examples of self-giving love in action

Contribution to citizenship: examples of admirable people, resolving conflict fairly, the work of non-governmental organisations

Hinduism

- What holds everything together?
- How is this known and expressed by Hindu *Vedic Dharma*?
- How do Hindus discover their own *dharma* and be true to it?

Learning objectives
<ul style="list-style-type: none"> • To consider why there is order in the physical universe and in society • To know that all Hindus believe in One Ultimate Reality which holds the universe together • To explore some of the different ways in which Hindus understand and approach this Ultimate Reality, <i>Brahman</i> : <i>jnana, karma, bhakti or raja yoga</i> • To explore the place of family tradition or choice in devotion to the <i>ishtadev</i> (personal deity) within <i>bhakti</i> • To understand the relationship between eternal <i>dharma</i>, unchanging laws and principles, and personal <i>dharma</i>; and the place of choice in personal <i>dharma</i> • To explore how stories from the Hindu epics and <i>puranas</i> express <i>dharma</i> and the struggle to understand and be true to it • To engage with these stories, reflecting on the struggles we may experience in deciding the right thing to do and matching our actions with our beliefs
Suggested teaching material
<ul style="list-style-type: none"> • What is Brahman? : Brihadaranyaka Upanishad III : 7 : 3-23 • <i>Jnana, karma, bhakti</i> and <i>raja</i> yogas • Popular personal deities e.g. Krishna and Radha, Rama and Sita, Shiva and Parvati, Murugan • Krishna revealing his true nature to Arjuna : Bhagavad Gita in the Mahabharata • Vivekananda's story 'Each is Great in His Own Place' • Yudhisthira telling his only lie to Drona : Mahabharata • Arjuna's decision to fight : Bhagavad Gita in the Mahabharata • Yudhisthira and the game of dice : Mahabharata
Examples of learning experiences
<ul style="list-style-type: none"> • Use information from www.hinduism.fsnet.co.uk , <i>Hinduism for Schools, Paths to God</i>, to create a magazine quiz/flow chart for Hindus to investigate which path suits them. Try it on friends! • In pairs, take a survey to find out the reasons why different Hindu students approach God through their particular <i>istadev</i>. Sort the reasons under different headings and compare with other Hindu accounts. • Tell/animate/perform the story of Yudhisthira and his lie to Drona. Students move to different ends of the room to show whether they think he should or should not have lied. Each end decide reasons for point of view and present to other end. Students move ends who change their mind. Ends respond to other's presentation. Class discussion, following the Matthew Lipman 'Philosophy in Schools' protocol, on a question about the story chosen by the class. • Prepare questions for Arjuna in the 'hotseat' about his dilemma before going into battle. Weigh up the arguments for and against Arjuna going into battle, explaining the final outcome. • Use a framework to collate relevant parts of previous learning to prepare and complete an extended piece of writing on what it means to be 'true to yourself'.

Background information	Hinduism
<p>(See KS2 : <i>Hinduism</i>)</p> <p>Some Hindus understand Ultimate Reality as an impersonal cosmic principle which was known by the term <i>Rita</i> in the <i>Rig Veda</i>. <i>Rita</i> signifies natural laws and cosmic order, the regularity of cosmic processes, such as day and night, the seasons, and also the intrinsic justice, moral law and order holding all things together.</p>	

For most Hindus, however, this principle is understood as **Dharma** and Ultimate Reality is understood as One God, whether personal or impersonal, with or without form. It is referred to as **Brahman** in the **Upanishads**, but more popularly as **Ishvara**, **Bhagwan** or the name of the chosen deity through whom God is approached. Eternal Dharma reflects the nature of Ultimate Reality or Brahman : its principles or laws are present throughout the universe, the physical world and human society.

The Hindu tradition does not demand conformity. There is provision for different mentalities, starting points and experiences, different interpretations and approaches to God. Hence the clarification of four major pathways in the **Bhagavad Gita** :

Jnana yoga, the path of knowledge, intellectual insight and discipline

Karma yoga, the path of action performed without regard for reward or personal gratification

Bhakti yoga, the path of emotional involvement with God usually through personal deities

Raja yoga, the path of psychological and physical discipline

Pluralistic methods to reach God have been advocated by Hinduism and the Gita is a good example of this. We all have different starting points in spiritual progress; hence the method we each adopt to reach the same destination will necessarily be different. This essential freedom does not have to be sacrificed, says the Gita. The Bhagavad Gita has been interpreted from the perspective of both of the main currents of the Hindu tradition, dualist or non-dualist. Non-dualist, such as followers of **Vivekananda** or **Shankaracharya**, hold that the divine in each human is part of God and *moksha* is becoming one with God. Dualists such as the **Swaminarayan movement** from Gujarat, and **Saiva Siddhanta**, with followers in Kashmir and many in Tamil South India and Sri Lanka, hold that *moksha* is communion, not merging, with God and that God's grace is necessary for spiritual liberation.

However, a belief in eternal principles or laws is shared by Hindus and gives the Hindu tradition its name, **Sanatan Dharma**.

Everything that is born dies.

Everything that dies is re-created in another form.

Everything in the universe is directly or indirectly related to everything else.

Everything anyone says, does, or even thinks has an effect that reflects the original word, action, or thought.

Everything in the external world is constantly changing.

The only lasting peace people experience happens when they have become unattached from personal rewards and realise the divinity within themselves.

Dharma, in relation to human society, can be understood as the value system and way of life which upholds individuals and society spiritually and morally. An individual's personal *dharma*, *sva-dharma*, is expressed also in the personal code and religious practice of the family and, for many Hindus, the worship of the *ishtadev*, the chosen form through which God is approached and understood. This is determined in various ways. Often family tradition is followed; sometimes aspects of the locality or life circumstances play a part. Sometimes it may be determined by individual spiritual experiences. Each person's code of religious, social and moral duty is of prime importance and takes priority over the general practice in the wider Hindu community. In the Bhagavad Gita Lord Krishna says that it is better to perform one's own *dharma* badly than to do another's *dharma* well.

Dharma is often translated as duty or righteousness but may be better understood as 'behaving in accordance with your essential nature'. 'Thus the Dharma of fire is to burn. The Dharma of water is to flow. What then is the Dharma of a human being? To act in accordance with the spirit of God within. Hindus believe that everyone is 'Amritasya Putraah' a child of God and that we achieve righteousness by being what we are truly meant to be.'

Mathor Krishnamurti

'Because we are all different, however, 'right action' is not something abstract; it has to be what is right for me. In that sense it could be translated 'being the person you are meant to be'. Only by being true to yourself, by fulfilling the role that has been given to you, can you be of use to anyone else. *Rajan Soni*

Dharma, as one of the four goals of life, also means doing what you are meant to do, doing it ethically and to the best of your capacity. Generally it refers to your various roles in life, son, daughter, brother, sister, student, business person etc.

There are two types of Hindu text: *sruti* and *smriti*. The Vedas, Upanishads and Brahma Sutra are *sruti*: texts which express fundamental and immutable truths perceived by *rishis* or *rishikas*, seers, inspired by God. For many Hindus the **Bhagavad Gita** is also *sruti*, and for some this even extends to the whole of the **Mahabharata**

which contains the Bhagavad Gita. For others these, together with other epics such as the Ramayana, are *smṛiti*, texts which translate the perceived truths of *śruti* into popular and understandable forms and into codes of conduct.

The rules of behaviour for different categories of people given in a *smṛiti* text can be altered to suit changing circumstances. This enables Hindus to adapt their *dharma* or personal code of behaviour, according to the needs of the times.

The **Mahabharata** illustrates in dramatic form how good Hindus should live. The characters are constantly facing tough moral issues and having to make difficult choices. 'The Mahabharata has moulded the character and civilization of one of the most numerous of the world's people. How? By its gospel of *dharma*, which like a golden thread runs through all the complex movements in the epic; by its lesson that hatred breeds hatred, that covetousness and violence lead inevitably to ruin, that the only real conquest is in the battle against one's lower nature.' C.Rajagopalachari

The *Mahabharata* is the story of a great war that ended one age and began another. The story has been passed down in a classical canon of Sanskrit verses some 100,000 stanzas long, about twelve times the length of the Bible. Scholarly evidence indicates that the earliest layers of the epic were composed between 2500 and 3000 years ago. The text had reached much of its present form by about 300-400 C.E. The term epic is used as the easiest to describe this form of Hindu text though it is not wholly appropriate. The term implies a single focus on the hero and his deeds and a division between the sacred and the profane that does not exist from the Hindu perspective. The *Mahabharata* contains the great creation stories, the story of Manu's flood, the churning of the milk ocean, the descent of the Ganges, codes of law, moral, ethical, and natural as well as the main story itself. Every sub-story or text in the *Mahabharata* is there to shed light on the central story.

The core event of that story is the great battle that was fought on the field of Kurukshetra between the five sons of King Pandu and their allies on the one side and the hundred sons of King Dhritarashtra, with their allies, on the other side. The battle was the culmination of a long history of struggle and diplomatic manoeuvring, and it involved virtually every tribal king and every powerful city-state in Central and Northern India at the time. The battle was between cousins over who has the right to rule. Both sides claim legitimacy, and when they cannot settle the issue peacefully, they prepare for war.

It was a tragic war, that pitted brothers against brothers, sons against fathers and uncles, brave noble men against brave noble men. And it was devastating. Nearly all of the best men died in the long battle. The Pandavas, the sons of King Pandu, survived, but there was no victory, for the war had destroyed the world that they knew. The story of the *Mahabharata* war has cosmological significance in that it marks the end of one *yuga* and the beginning of another and is a major source of wisdom within the Hindu tradition.

Before the Mahabharata battle began, Lord Krishna gave Arjuna and Duryodhana a choice. Krishna told them, 'I can give My entire army to one of you but I will not come. Or, I can come without any weapons as your charioteer and My army will help your foe. Which do you choose, Me or My army?' Without hesitation Arjuna said, 'I want you, Lord. You alone are enough. I do not need the army.' **Arjuna chose Lord Krishna** to be the one to hold the reins of his life's chariot: he knew how to discriminate. He chose God alone to help him. Duryodhana and the Kauravas were a much bigger and better army than Arjuna and the Pandavas. They had many great warriors and were stronger in every way. Duryodhana and his army represent human power and strength without the aspect of Grace. Thus, as a result of their arrogance, wickedness, and egotism, the Kauravas were ruined. However, Arjuna and the Pandavas were able to win the battle through effort coupled with the grace of the Lord.

The *Bhagavad Gita* is one chapter in the *Mahabharata* and takes the form of a spiritual dialogue between Lord Krishna and Arjuna on the battlefield of Kurukshetra. The background is apt as the dialogue concentrates on the use of spirituality in daily context. Arjuna is torn between his duty to fight for justice and his love for his kinsmen

whom he has to fight. He becomes dejected and debates with Lord Krishna that no war can be justified on any grounds. Lord Krishna, through this dialogue convinces him that he has to fight; there is no other way. The discussion brings into focus various interesting aspects of Hindu philosophy.

Krishna gave Arjuna numerous reasons to fight. If the prince refuses to fight, who else can be counted on to enter the battle? Remember, he said, it is your *dharma*. You are a warrior, and a warrior must fight. You'll build up good *karma* if you fight, because there is nothing better for a warrior than to protect *dharma* itself and ensure that the

people are free from oppression. He reminded Arjuna of *samsara*. A person who is born must die, and a person who dies will be reborn; the wise do not grieve over that, he said. Dying is like leaving aside worn-out garments, only instead, one is leaving aside a worn-out body. He instructed Arjuna that the only true essence is *Brahman*, and that *Brahman* cannot be killed. Krishna explained four *yogas*, or methods, to achieve *moksha*. Arjuna was not convinced, so Krishna finally revealed his true identity to the warrior. Krishna was really the Divine who had taken the form of a charioteer to help the Pandavas re-establish righteousness. His revelation was like the light of a thousand suns in the sky. As Arjuna looked at him, he saw all the world, all the gods, the universe, the One. Filled with awe, **Arjuna agreed to fight.**

King Yudhishthira had earned a reputation as a dedicated champion of truth and was famous for his truthfulness. He had never told a lie during his whole lifetime. During the Mahabharata war, a critical situation arose in which Lord Krishna himself compelled Yudhishthira to make an ambiguous announcement against his will: 'Ashvatthama is killed in the battle.' In fact, an elephant named Ashvatthama was killed and not the son of Dronacharya whose name was also Ashvatthama. But on hearing this announcement from the mouth of a famously truthful person, Yudhishthira, who had a spotless reputation as a synonym for Truth, Dronacharya took it to be the absolute truth that his own son was killed. He immediately left the battle field which made it very easy for Yudhishthira to win the war. If **Yudhishthira** had not made such an ambiguous and misrepresentative statement, there would have been no hope for him to win the war and defeat the kings who were a danger to society and the country. This action of **telling a lie** on the part of Yudhishthira and Lord Krishna's encouragement was not considered bad *karma* because it was done with the most bonafide and humanitarian intentions to rid the earth of a threat to righteousness, to *Dharma*. Even so, because of Yudhishthira's integrity he found the situation a dilemma and whispered under his breath, '...the elephant' to assuage his conscience.

Key terms and concepts: *dharma*, moral law, cosmic order, Ultimate Reality, choice, duty, *bhakti*, *ishtadev*, integrity

Contribution to spiritual and moral development: understanding of personal integrity

Contribution to citizenship: diversity of beliefs, pluralism, use of imagination to consider other people's views

Islam

- What is the relationship between equality and equity?
- What is the Islamic belief in equity based on?
- How is the Islamic belief in human equity expressed in Islamic practices and institutions?

Learning objectives

- To explore the relationship between equality and equity
- To know about society and religion at the time of the Prophet Muhammad
- To know about Islamic teachings about *Tawhid*, the diversity of the universe and the oneness and interdependence of humanity
- To understand how belief in human oneness and equality is expressed in Islamic rituals
- To investigate how key female figures have expressed Islamic teachings about equity and interdependence in their lives
- To understand and respond to the way Islamic belief in equity affects Muslim practices in sharing material resources and rules for trade
- To evaluate personal beliefs about equality and equity with reference to Islamic teachings and practices

Suggested teaching material

- Qur'an 5 : 51
- The life and work of Aisha, wife of the Prophet Muhammad; of Humera Khan, resident of Brent and founder of An-Nisa; and of Yusuf Islam, resident of Brent and founder of Muslim Aid
- Contribution of *zakah* to mosque *zakah* funds, its distribution and the role of aid agencies
- The eight categories for *zakah* : Qur'an 9 : 60
- Zakat al-fitr, Eid al Adha
- Rules about interest on saving and lending money
- Hajj : the story of Jamaal and Raju

Examples of learning experiences

- *In groups, using role cards and sample applications and a mosque's criteria for priorities, role play a meeting of a mosque *zakah* committee discussing and making its decisions about which applications for funds it should grant. Feedback and discuss with the class reflections on the procedure and any problems encountered, and on views about the criteria used and how they relate to equality.*
- *Visit Brondesbury Park Hotel, set up by Yusuf Islam, and assess what features express Islamic teachings about equity.*
- *In pairs, discuss and write responses to a selection of photographs of life in contemporary Britain, from image search www.google.com, in the voice of different Muslims, using and referring to different resources expressing Islamic beliefs and values.*
- *Read/tell the story of Jamaal, Raju and the hajj. In pairs, decide on a title for the story. Swap titles with another pair and explain why you think the other pair chose their title. Write a response to the story in the role of one of Jamaal's neighbours or relatives, including references to the way both the hajj and sharing resources express equality.*

Background information

Islam

The term 'equality' is sometimes understood to mean absolute equality in every detail rather than overall equality. For this reason some Muslims also use the term 'equity' to emphasise justice and fairness in the way people are treated and the opportunities they are given. Equality in terms of rights and responsibilities allows for variations between individuals within the overall balance but stresses equality of opportunities. No one is inherently superior or inferior and no one should be treated unfairly because of their social status. The differences between men and women are recognised and valued while their equality is not doubted: their roles are understood as complementary and co-operative rather than competitive. Following the belief in the unity of Allah, *Tawhid*, Islam teaches that all people are created equal and stand as one before Allah. The only basis for the superiority of one individual over another is in terms of a person's moral and spiritual integrity.

Inherent in the belief in **Tawhid**, the Unity of Allah, is the understanding that the Universe is a single self-consistent system and that life is Unity. All human beings, all animals, all plant life and the mineral kingdom are parts of one whole. Since human beings consist of the materials, forces and laws that operate in the universe they, too, are a unity in which all their faculties are interdependent. They are not independent of the Cosmos. Human beings are a single species with a common origin but with differences and variety. Through the **Ummah**, the community, Islam has aimed draw out the inherent unity within its diversity of male and female, race, ethnic and cultural backgrounds, with the focus on Allah as One. The Prophet Muhammad set out the egalitarian precepts of Islam; from the very outset Islam rejected any notions of discrimination that might be based upon such differences.

The Prophet Muhammad gave the message of the Qur'an in a period when violence, oppression, class wars and racial strife were active. Unreasonable distinctions between people were prevalent. The weak and the poor were deprived of human rights and social safeguard. The Prophet outlawed those differences and conflicts which are believed in Islam to be illegitimate, superstitious and mistaken. He replaced them with the command that equality and perfect equity should be observed for all individuals. Muslims believe that the Qur'an contains God's ideal blueprint for human behaviour. This governs not only women's and men's relationship with their creator but

also their relationship with each other. This social blueprint begins with *Tawhid*. Society, then, should treat everyone equally. Justice must be fair. Extremes of wealth and poverty are unacceptable. Society should strive to achieve a balance between wealth and poverty. Much of this went against the norms of his day, certainly against the ethos of the Arab nobility, and the Prophet's egalitarian message won, initially, more enemies than friends. However, success followed, and *Tawhid* became the foundation principle of the whole Islamic social and political system, as well as the foundation and first pillar of faith.

Certain principles and limits for economic activity are laid down in Islam so that the distribution of wealth can conform to the Islamic standard of justice and equity. The basic aim of Islamic economic policies is to diffuse wealth so that it does not circulate among the rich only. The right of the deprived and under-privileged to share in the wealth of the rich is recognized in the Quran. This is effected through **Zakah**. *Zakah* should be given at the rate of two and a half percent per annum on personal wealth and invested capital which has remained at or in excess of the minimum limit established in the *shari'ah* for the entire lunar year up to the time of annual assessment. The rules which govern the implementation of *zakah* are clearly established in the Qur'an, the *Sunnah* and the practices of the first community. This system has provided a means of social insurance where by everyone in an Islamic society is provided with at least the necessities of life. No worker should be forced, through fear of starvation, to accept conditions of employment which may be unfairly imposed on him by employer. *Salah* and *zakah* are coupled together in the Qur'an nearly thirty times. *Salah* is the affirmation of the bond between each Muslim and Allah, but it has an essential social dimension. *Zakah* is the affirmation of the social bond between all Muslims, but it has an essential spiritual dimension.

Zakah is distinct from general *sadaqah* which can be in any amount or form the individual chooses, money, material goods, time or gestures of kindness. *Zakah* is also distinct from the payment of government taxes. *Zakat al-fitr* is obligatory at the time of breaking the fast of Ramadan. The amount of money is the equivalent of one simple meal. The purpose of *zakat al-fitr* is to make the poor feel at least self sufficient on the day of Eid: the Prophet impressed on his followers that they should make the poor feel in need of nothing on that day.

The festival of **Eid al-adha** recalls the Prophet Ibrahim's act of faith in his acceptance of Allah's call for him to give up Ishmael. In celebrating this festival Muslims make the act of thanking God for sustenance and a personal sacrifice of sharing possessions and valuable food with fellow humans.

Yusuf Islam, well-known for his charitable work in establishing Muslim schools in Brent, also founded Muslim Aid, an international aid agency, in 1985 in co-operation with other Muslim organisations. His view is that, in addition mosque *zakah* committees, Muslim aid agencies make 'a very convenient channel for Muslims to direct their *zakah* because the charities work on the basis of *shariah* in the spending of the *zakah* through the allowances which are given in the Qur'an.'

One of the women most honoured and respected by Muslims, from the earliest days of the Muslim community to the present day, is Aishah. She was a beloved and devoted wife to the Prophet Muhammad for the last ten years of his life. She lived on almost fifty years after the Prophet died. As his wife and close companion she acquired great knowledge and insight from him and provided guidance to the first Muslim Community. She was more learned than many of the men at her time and the teacher of scholars and experts, influencing both men and women and providing them with inspiration and leadership. She had a great knowledge of medicine and was so well versed in mathematics that important figures used to consult her on the problems concerning inheritance and the calculation of shares. She was among the great *huffaz*, memorisers, of *Ahadith*. She narrated 2210 *Ahadith* in all. She was a famous jurist: 'whenever we, companions of the Prophet Muhammad (pbuh), encountered any difficulty in the matter of any Hadith we referred it to Aishah and found that she had definite knowledge about it'. A resident of Brent, Humera Khan is co-founder of the An-Nisa Society which works for the well-being of Muslim families. The family is understood in Islam to be central in maintaining a healthy society. Humera makes the point: 'According to the teachings of the Qur'an and the Sunnah, women are not raised to be subservient but to be part of a social and cultural group'. The choices they make in relation to their career and family are relative to the success of the wider community and informed by the value Islam puts on the family. Since the extended family is central to the success of Muslim women both in terms of family and career, An-Nisa works to support the extended family regarding shared domestic responsibilities, child nurturing and emotional support for all ages and both genders. Humera has described the part of women in society as a whole: 'Islam encourages women (and men) to fulfil their potential and share their abilities with the wider society. Our past and present is full of women who have excelled in all aspects of life. But their 'success' was attained within a balanced understanding that there's a point at which individual success can be detrimental to the well-being of the community.' An-Nisa is a member of the Home Office Forced Marriage Working Party (Islam does not promote or condone forced marriages) and Humera is active in presenting Islamic viewpoints at meetings with government ministers, conferences and development projects.

<p>Key terms and concepts: <i>Tawhid</i>, diversity, unity, interdependence, equality, equity, justice, fairness, community, distribution of wealth</p> <p>Contribution to spiritual and moral development: sensitivity to the needs of others, appreciation of fairness and justice</p> <p>Contribution to citizenship: human rights and responsibilities, global community, relationship between secular and religious law, role of voluntary groups</p>

Judaism

- Are we free to do whatever we like?
- How does the Torah guide Jews in their freedom?
- How is the Torah interpreted?

Learning objectives

- To explore and reflect on the relationship between rights, duties and freedom
- To consider why the Torah was received during the Exodus
- To investigate a range of Jewish beliefs about the authority of the written and oral Torah
- To explore Jewish traditions of interpreting the Torah
- To consider ways in which Jews engage with Torah to understand and respect life and freedom and to shape their lives
- To understand how the Torah gives Jews the choice to follow ideals and duties which inform their freedom and the freedom of others
- To reflect on personal responses to the relationship between the Torah and freedom

Suggested teaching material

- Exodus 18, 20 - 23
- The River of Torah : Rabbi Akiva risking his life for the Torah : Babylonian Talmud Berahot 616
- Extract from life of Rashi and a sample page of *gemara*
- Examples of contemporary *Midrash* : www.crosswinds.net/~midrashmaker
- Kizzur Shulchan 'Aruch (Short version of Laid Tables – Laws and Customs of Israel)
- A spectrum of statements from Jews of different traditions about observing laws

Examples of learning experiences

- Create 'frozen pictures' of stages of the Exodus - in captivity, fleeing, in the wilderness – the teacher leading the class through each stage. At each stage individuals make short comments/questions in role. Discuss responses to the experience of the 'frozen pictures'. Individually, extend the short comments/questions into a piece of reflective writing.
- Write a midrash on the connection between the blood painted on Israelite doorposts and the mezuzot fixed to present day doorposts. Explore examples already written by Jewish pupils.
<http://scheinerman.net/judaism/midrash/doorpostmidrashim.html>
- Try to sort a relevant selection of the 613 commandments under the headings of each of the ten commandments. What other categories could you group them into? Do the categories represent different values? Are rights implied in these responsibilities?
- Watch a small section of the film of Rashi, one of the great commentators in the Talmud. In groups, take part in the traditional process of Talmudic commentary on a passage from the Mishnah, the oral Torah. After the first round, swap commentaries with another group and comment on their commentary. Compare this process of interpretation with the response of Reform Jews to Jewish laws.
- Compare designs for the Ark for the Torah in various synagogues e.g.
www.s2k.org/Tpictures/BnaiShalom. Make your own design for an ark using symbols and elements which draw on previous learning.

Background information

Judaism

Once the Israelites escaped from Egypt they were not only free from slavery but also from the pressures or constraints of an existing culture: **in the desert** they were owned by no-one, free, thirsty and like a 'blank canvas', ready to receive the Torah. During this early period of their freedom God protected them physically through the 'clouds of glory' and sustained them nutritionally through supplying *manna*. They understood that as soon as they entered the Promised Land they would be expected to direct their own destiny and provide for their physical needs. Moreover, they would need to understand the terms of the Covenant, *Brit*, their special relationship with God, and a guide to life teaching them the way to fulfill their duties and responsibilities, **mitzvot** (plural of *mitzvah*). For this they were given the **Torah**. This is what Jews remember and reenact every Pesach so that they can strive to fulfill their role as an example of free, just and righteous living and to make the world a better place. The teaching of the Torah, while of particular importance for Jews, is also believed to be for everyone. According to Rabbinic legend the Torah was given in the desert rather than in any particular country so that no one nation can claim it as exclusive property but all who wish to accept it may do so.

The concept of **mitzvah**, obligation, goes hand in hand with the principles of justice and righteousness. Justice demands the recognition of certain fundamental rights or duties and righteousness provides the ideals for human conduct. The six fundamental rights which the principle of justice demands are the right to life, possessions, work, clothing, shelter and leisure and liberty. The fundamental rights encapsulated within the principle of justice emphasises humankind's right to the necessities of life. Interference with someone's livelihood, for example, is forbidden, and this includes such conduct as enticing customers away, dishonest advertising and unfair competition. The principle of righteousness provides the basis for all action, including the demands of justice.

There are various levels of observance of the 613 *mitzvot*, obligations/commandments, outlined in the Torah. Orthodox Jews believe that the Torah was given by God and can never change. They try to follow all the *mitzvot* exactly. Both Reform and Liberal & Progressive Jews believe that God's revelation continues to unfold in time, and that different truths are discovered at different times. Several branches of Judaism, notably Modern Orthodoxy, *Mazorti* or Conservative, Liberal & Progressive and Reform Jews attempt to relate traditional Jewish practice and observances to the contemporary world.

While the *mitzvot* of honouring parents and performing acts of loving kindness are highly praised, the *Talmud* concludes that the *mitzvah* of *talmud torah*, Torah study, is the greatest of *mitzvot*. Because study leads to action and because understanding and information are prerequisites for performing *mitzvot*, *talmud torah* contains the

potential for all the other *mitzvot*. Torah study has been an integral part of Jewish religious life for centuries. Through study Jewish values and responsibilities are learnt.

When Jews talk about Torah in its wider sense they do not just mean the books from Genesis to Deuteronomy, the five books of Mosaic law, nor just the books of the whole Tenakh, known as the 'Written Torah', nor even the Oral Tradition codified by the Rabbis in the Talmud. For Jews, Torah represents the whole Jewish teaching from its beginning to the present day.

The Oral Tradition, the *Mishnah*, teases out the teaching of the written Torah in more detail. For three centuries after the compilation and editing of the Mishnah, the Rabbis and their students discussed and analysed the *Mishnah*. Their questions, discussions and solutions make up the **Gemara**, an extended commentary on the oral tradition, *Mishnah*. It probes to apply teachings to every conceivable situation of the time. *Mishnah* and *gemara* together form the main body of the **Talmud**. The aim of the Talmud is to seek out the truth. It has all the characteristics of a living dialogue. Rashi (1040-1105), a French rabbi, was given the special title of Supreme Commentator and each page of the *Gemara* has a specific section which contains his commentary. His commentary became very popular because he explained difficult words and phrases in a simple way. They unlocked meanings and ideas and helped to answer many of his students' questions. He had three daughters and, though it was not usual in those days for girls to study the Torah, he taught his daughters and his commentaries were also answers to their questions. The ordering of the Talmud was simplified and added to with practical advice in the sixteenth century code of Jewish law, the **Shulchan Aruch**, for more everyday use. The process of probing and interpretation continues as new situations and new questions arise. This results in many different opinions. In any one case it is up to the individual or the group, e.g. the synagogue, to decide what feels right for them.

Although not all Jews understand **the origin of the Torah** in the same way they share the belief that an awesome

event took place at Mount Sinai, an event that defies human understanding. They believe that in that wilderness of Sinai the Jewish people came into possession of the Torah. The precise nature of its original form, how it was received by Moses from God, and how it was transmitted by Moses to the people of Israel are left open to speculation. Orthodox Jews believe that the Torah comes directly from God and was written down by Moses on God's instruction, as a 'perfect secretary'. They assert that the Torah has been carefully guarded as it has been passed down from the generations and that, therefore, it has not been changed. Reform and Liberal & Progressive Jews believe that the Torah is divinely inspired and was written by God-inspired men of exceptional spirituality. While they believe that the Torah is divine they do not necessarily believe that every word or sentence in the Torah need be taken literally. Even the twelfth-century rabbi Moses Maimonides, while affirming that what took place on Sinai is beyond human comprehension, insisted that all biblical anthropomorphic descriptions of God as hearing, seeing, speaking, and making appearances must not be taken literally. For all groups, the Torah has been read/studied as a way of connecting with the Divine voice and understand the Torah to be a record of the ancient Israelites' encounter with the Divine.

The collective memory of the Jewish people is inscribed in the Torah. The scholar and rabbi Marc-Alain Ouaknin has written, 'The events recounted are experienced as mythical rather than historical events: the event is no longer dated and its meaning becomes potentially infinite. The mythical tale recounts not only the meaning of the facts at the moment of their occurrence, but also the sum of meanings these facts have had for past and present generations, as well as the meanings they will have for generations to come. In this context, it makes no sense to wonder 'Did this event really occur as the story tells us?' or even 'Did it actually occur?'. The myth is not the 'account of a true event' but the 'truthful account of an event'. This 'truthful account', collectively accepted by the group, becomes a part of its memory, its 'narrative memory', the individual and collective words forge the origins of a group of people.'

The Rabbis have extended and interpreted the narrative of the Torah through the **Midrash**, a method and genre of literature where the single story will give rise to several more. *Midrash* is a characteristically Jewish way of reading Torah. By creating *Midrash*, the Rabbis made Torah relevant to their lives and expressed their understanding of Israel and its place in history.

Torah is written with fire: with black fire on white fire.

The black fire is the text, the words themselves. The white fire is the page. White fire is the place of the imagination, where Torah comes alive. Midrash lives in the white fire.

Midrash Tehillim 90:12

The narrative dimension of the Bible, called *Haggadah*, like the narrative for Passover which is ritually read the evening of the Passover *seder*, provides the fundamental link between all narrative and ritual. They fertilize each other and assure the life of the commandments, the renewal of Judaic legislation and narrative. Narrative memory is revived by gestural memory which is ritual. The festivities of **Pesach**, Passover, last for seven or eight days and during this time it is forbidden to eat anything containing yeast. Unleavened bread, *matzah*, is eaten instead, a symbol of freedom since it was prepared by the Hebrews the day before the Exodus from Egypt. During the Pesach *seder* the story of the Exodus from Egypt is read from the *Haggadah* and food symbolizing the main aspects of the story are laid out on a platter and served as the main dish of the meal. The ensuing discussion on the freedoms and responsibilities contained in the events of the Exodus story reaffirms those very freedoms and is cause for celebration. The *haggadah shel Pesach* has given rise to elaborate illustrations by noted Jewish artists. A copy of the book is handed out to each participant at the meal. The text sets out the 'order', *seder*, of the meal and of the Exodus story itself. The idea of the evening is to dramatise and re-enact for those present the main elements associated with the Exodus story, to actualise the experience of slavery and liberation. Children play an especially important part in the *seder*, for it is they who ask, 'Why is this night different from any other night?' In other words, why do we remember the Exodus from Egypt, *Mizrahim*? A commonly held view is that contained in the repeated question, lies a previously ignored answer, interpretation or revelation; thus the question, even when asked by an innocent child, is believed more important than the answer.

Key terms and concepts: freedom, responsibility, relationship, Covenant, mitzvah, Torah, authority, law, interpretation, questioning, inspiration, guidance, *gemara*, *midrash*, tradition, community, identity, remembering

Contribution to spiritual and moral development: awareness of relationship and responsibility to others, personal guidance and inspiration, questioning

Contribution to citizenship: Human rights and responsibilities, secular and religious law, process of participating

After Death

- Does anything happen after death?
- Does it matter?
- What do different traditions teach about this?

Learning objectives

- To consider personal beliefs about what, if anything, happens after death
- To understand the connections between the Abrahamic traditions and between Indic traditions and their relationship with beliefs about life after death
- To explore the different Jewish, Christian and Islamic beliefs about the soul
- To explore the different Hindu, Sikh and Buddhist beliefs about karma
- To understand humanist and materialist beliefs about what happens after death
- To investigate and respond to different interpretations of heaven and hell
- To consider what difference beliefs about death make to the way people live
- To discuss the presence of different beliefs about death

Suggested teaching material

- John 11: 24-26 : eternal life in Christ (Ch)
- Luke 16 : 19 –31 : the rich man and Lazarus(Ch)
- Heaven – A Guide for Travellers : from the Winchester Churchman (Ch)
- Surah 36 : 12, 39 : 70 : judgement, life after death and Paradise (I)
- Again and again : Udaya Sutra (Bu)
- 'Whatever you shall do you shall reap' (Hi)
- 'Putting on new clothes' : Bhagavad Gita Chapter 2 (Hi)
- Yom Kippur memorial services (Ju)
- LXXX, LXXXI Gleanings from the Writings of Bah'a'ullah (Ba)
- Chopsticks : a story of heaven and hell
- Death and other Big Questions – what happens when we die? BHA (Hu)
- What's it like to die? Simon Hoggart

Examples of learning experiences

- Give each group a situation card and the beliefs about what happens after death from three different traditions. Brainstorm how people from each tradition might respond to the situation. What other factors may be involved apart from their beliefs about death? Feed back and compare results with the rest of the class.
- Use the beginning and ending of the poem 'An Old Jamaican Woman Thinks About the Hereafter' : A.L.Hendriks to write personal poems reflecting on beliefs about what happens after death.
- Read the story about putting out the fires of hell by the Sufi Hazrat Rabia Basri in 'Holy Cat and other stories' with a Muslim visitor. Explore the visitor's response to the message of the story.
- Compare writings and paintings of heaven and hell from different traditions, sorting into categories. Prepare short reasoned contributions for a debate - 'Heaven and hell are figments of the imagination'. Use thoughts and information from the debate for an extended piece of writing weighing up opposing points of view, concluding with a well argued opinion.

Background information

After death

Baha'i:

When physical death comes, Baha'is believe that the individual continues to grow and develop in a **spiritual new world**. 'Know thou of a truth that the soul, after its separation from the body, will continue to progress until it attaineth the presence of God...It will endure as long as the Kingdom of God, His sovereignty, His dominion and power will endure...Know thou of a truth that if the soul of man hath walked in the ways of God, it will assuredly return and be gathered by the glory of the Beloved....The soul that hath remained faithful to the Cause of God and stood firmly in His path, shall after his ascension, be possessed of such power that all the worlds which the Almighty hath created can benefit through him.' *Gleanings from the writings of Baha'u'llah – page 155 and beyond.*

Buddhism:

Death is the clearest example of *anicca*, the law of change. According to Buddhism, there is no unchanging *atman*, soul or self in the divine sense of the word. At death, unless the individual has achieved enlightenment, the energy, mind or consciousness which passes through a human being is still in the process of becoming and of continual change. It is part of the **cycle of birth, death and rebirth** known as *samsara*. This is vividly depicted by Tibetan Buddhists in paintings of the Wheel of Existence. The type and level of rebirth is determined by *karma*.

Karma is the effect of volitional activity; the law of *karma* is the law of action and reaction which underlies the continually changing process of existence or *samsara*. *Samsara* is transitory and constantly in flux. There are various realms which are part of that transitory world. *Kamaloka*, the lower universe of sensuality, includes various hells and six lower heavens. The two other realms, *rupaloka*, the world of form, and *arupaloka*, formless world, world of mind or consciousness, are only accessible to those accomplished in meditation and other spiritual practices. It is possible to let go of *samsara* through *silā*, *samadhi* and *prajna* (see KS3 : Buddhism) and achieve *Nirvana*, the state of unattachment and, therefore, of bliss.

Christianity:

When, in **John 11:24-26**, Martha links the ideas of 'resurrection' with 'the last day', her thought is about the day of judgement. However, Jesus' response, 'I am the resurrection and the life', reinterprets resurrection as a present reality. John structures his gospel very carefully around a number of 'signs' to show that Jesus' words and actions witness to his very nature. This particular sign, the resurrection of Lazarus, and 'I am ...' sayings, demonstrate John's message that, for the believer, the source of eternal life is Christ. Jesus' earlier comment, 'I have come that they may have life, and have it to the full (John 10:10)', underlines the idea that eternal life begins here, and that death is a transition. As one New Testament scholar puts it: 'The distinction that the evangelist makes plain is that instead of the transition point being at the moment of the end, it is now at the point where a living trustful relationship is established between Jesus Christ and this disciple.' John Marsh, *Saint John*, Pelican Gospel Commentaries (Harmondsworth: Penguin, 1968), p 429.

The parable of the **Rich Man (aka 'Dives') and Lazarus** (not the Lazarus of John 11), in Luke 16:19-31, should not be read as an accurate description of heaven and hell. It has an ethical rather than metaphysical intention, which is to show that the way life is lived in the present will have an eternal dimension. Interestingly, in being realistic about its own ability to affect the ethical influence it intends, the story is also realistic about the power of sacred texts and story. (See KS 2 : *Birth and death*)

Humanist and materialist beliefs.

Humanists believe that after death there can be **no more consciousness**. They recognise that people have an effect beyond their own death by : (i) parenting – passing on their unique genetic code to the next generation, (ii) their relations with children and other people, (iii) their actions and work – even the apparently insignificant, and (iv) conservation of matter /energy. Living things do not disappear into nothing. Life is an expression of the transformation of matter which provides the energy for movement and growth. After death this matter is once again transformed and broken down into simple chemicals and some heat – we consist of chemicals originally manufactured in the stars. These chemicals may well become part of different life forms, plants and animals (including people) before in billions of years time returning once more to the stars. (*Impact of these beliefs on way Humanists live – see KS3 Humanism*)

How humanists beliefs about death affect their attitude to life: For humanists this life is all there is and therefore they consider it to be incredibly precious. It is something of a paradox that what is so plentiful (there are billions of us) can also be so rare (us as individuals). It is because humanists recognise what they have in common with all other human beings that they want for others what they would like for themselves – a happy,

healthy and productive life.

Hinduism:

Atman, the divine and animating energy which Hindus believe exists in every creature, continues to exist after the body dies and is bound to the **cycle of birth, life, death and rebirth**, known as *samsara*. The final Hindu aim is to move out of this cycle and achieve ***moksha***, liberation. There are different Hindu views about what happens to *atman* when *moksha* is achieved: many Hindus believe that *atman* will unite with ultimate divine reality, others that there is blissful communion with God but not complete identity. *Moksha* can be achieved through 'freeing' from the bondage of *karma*.

Karma is the residue of the effects of thoughts, words and deeds. All action produces re-action, thought produces rethought and feeling produces re-feeling. Free *karma*, *Nishkama Karma*, is the residue of action that is done devotedly, sincerely and without any expectation of results being beneficial to oneself, or through other paths of spiritual action.

Many people find 'reincarnation' very interesting: it gives everyone a chance to live a better life and correct their mistakes. There are many cases (studied scientifically) where some people believe that youngsters have spontaneously remembered their past lives. The University of Virginia has done a great deal of work and found at least 300 cases where the detailed information given by these young people has been independently verified. Many Hindus believe that 'reincarnation' gives a better explanation about phobias, associations with past life traumatic experiences, and about why some children are born prodigies (because of disciplines they practised in former lives).

Judaism:

What happens after death is not a major focus in Judaism: Jewish concerns are with the type of life we live now. Some Jews believe there will be a physical resurrection of the dead at a future time; others are agnostic about this; others may not believe this for themselves but respect the feelings of those Jews who do. **Memorial services** focus on the life now and refer very little to what happens after death.

Key terms and concepts: heredity and the genetic code, scepticism, conservation of energy/matter, soul, spirit, *atman*, *karma*, *samsara*, eternal life, heaven, hell

Contribution to spiritual and moral development: awareness of time, motivation for behaviour and actions, clarification of personal beliefs

Contribution to citizenship: dialogue and understanding of beliefs of others, impact of beliefs about death on present action and community

Baha'i

- Should we see ourselves as global citizens?
- How do Baha'is express their belief in the importance of global citizenship?
- What are the implications of global citizenship for Baha'is?

Learning objectives
<ul style="list-style-type: none">• To explore views on the relationships and connections between human beings locally and globally• To explore how some key Baha'i teachings on peace, human interdependence and diversity of religions express the need for global citizenship• To understand the breadth and diversity of the Baha'i community• To consider the democratic organisation, practices and buildings of the Baha'i community which express and develop global citizenship• To evaluate global action proposed by Baha'u'llah to develop global citizenship e.g. global currency, a universal language
Suggested teaching material
<ul style="list-style-type: none">• The World Order of Baha'u'llah : Proclamation of Baha'u'llah page 115 : World Order of Baha'u'llah page 203• The eleven principles : Paris Talks pages 129-175• 19 day feast : Book of Laws (Aqdas) page 40 no.57• Local Spiritual Assembly, National Spiritual Assembly, Universal House of Justice : Book of Laws (Aqdas) : page 29, No.30 and Will & Testament of Abdul-Baha• The Lotus Temple, Delhi (India) and the Baha'i World Centre, Haifa (Israel)• Membership of Brent Baha'i community

Examples of learning experiences

- *In pairs, use a selection of extracts/versions of key Baha'i teachings and a sorting frame to find possible reasons for global citizenship.*
- *Design a suitable Baha'i House of Worship for the UK, possibly using Powerpoint or CAD, to express Baha'i values and drawing on examples worldwide as seen at www.bahai.org.*
- *Devise an imaginative and authentic programme for a nineteen day feast as practised by the Brent Baha'i community and make a record of it in the form of a programme leaflet, diary entry of the event, script of the event, or video of a dramatised version.*
- *Use the Baha'i form of consultation to decide about an issue of importance in the school. Report on the value of this type of consultation.*
- *Make a pie chart showing the proportions of the different backgrounds of members of the Baha'i community in Brent. Using quotes from Brent Baha'is list and categorise the reasons for different members being part of the Baha'i community. Explore the link with global citizenship.*

Background information

Baha'i

The Baha'i faith was heralded in 1844 by the Bab, who announced the imminent appearance of a Manifestation of God in Iran. His teachings, based on sound scriptural proofs, immediately attracted a large number of knowledgeable adherents, but also the wrath of ignorant fanatics who in 1850 secured the martyrdom of the Bab and, later, of over twenty thousand of his followers. The Baha'i faith was founded in 1863 by Baha'u'llah.

The Baha'i faith was expounded for the peoples of the East and West by Abdul-Baha, the eldest son of Baha'u'llah, devoting his entire life, first as a prisoner, and later when free. Baha'is believe they have a divinely instituted administrative order, without clergy, which was nurtured to maturity by Shoghi Effendi, the grandson of Abdul-Baha who appointed him as the Guardian of the Baha'i faith. Shoghi Effendi toiled ceaselessly and selflessly for 36 years in guiding the destiny of the world-wide community. The Baha'i world community is governed by a body of nine, elected every five years by secret ballots without candidature or canvassing, a body Baha'is believe is vouchsafed with divine infallibility, named by Baha'u'llah as the **Universal House of Justice**.

Baha'u'llah was banished from his native country of Iran to Iraq and then from city to city under house arrest until he finally reached the prison of Akka in 1868. From that prison, he proclaimed in clear and unmistakable language, to the rulers of the world, to its religious leaders and to humanity in general, that the long-promised age of World Peace had at last dawned:

'The time must come when the imperative necessity for the holding of a vast, an all-embracing assemblage of men will be universally realised. The rulers and the kings of the earth must needs attend it, and participating in its deliberations, must consider such ways and means as will lay the foundation of the world's greatest peace amongst men. Such a peace demandeth that the Great Powers should resolve, for the sake of the tranquillity of the peoples of the earth, to be fully reconciled amongst themselves. Should any king take up arms against another, all should unitedly arise and prevent him. The day is approaching when all the peoples of the world will have adopted one universal language and one common script. When this is achieved, to whatsoever city a man may journey, it shall be as if he is entering his own home.... Blessed and happy is he that ariseth to promote the best interests of the people and kindreds of the earth.... It is not for him to pride himself that he loveth his country, but rather for him who loveth the whole world.... The Earth is but one country and Mankind its citizens.'

The Proclamation of Baha'u'llah page 115

19 day feast : The 19 day feast is a blend of worship, fellowship, and grassroots democracy. It is the centre piece of Baha'i community life, is held once every 19 days, and is open to both adults and children, promoting and sustaining the unity of the local Baha'i community. Although its programme is adaptable to a wide variety of social and cultural needs, the Feast always contains three elements : spiritual devotion, administrative consultation and fellowship.

Baha'i Houses of Worship : At present there is one Baha'i temple in every continent; the most recent and largest was built just outside New Delhi, India, in the form of a lotus flower. Each temple is outwardly in tune with the culture of the people and the place where it is built. All the temples have the unique feature of nine entrances as a symbol for all the followers of the world's major religions to join together and unite in prayer.

Baha'i administration : There are over 200 spiritual assemblies in the UK alone; the one in Brent was established in 1967. A local spiritual assembly is elected annually on April 21st by every recognised Baha'i community. It exercises full jurisdiction over the affairs of the local Baha'i community within the limits imposed by the laws of Baha'u'llah. A National Spiritual Assembly is elected annually. The Universal House of Justice is elected once every five years by members of the National Spiritual Assemblies. It represents the world community as a whole. The essential laws are laid down by Baha'u'llah. The Universal House of Justice can enact auxiliary laws.

Baha'i consultation : It requires purity of intention, frankness and impersonality in discussion. No individual tries to win others to his/her point of view by persuasion, none withholds remarks or opinions pertinent to the matter, none should feel offended or affronted if his/her opinion is criticised or found to be untenable.

Key terms and concepts: citizenship, interdependence, diversity, unity, consultation

Contribution to spiritual and moral development: relationship with others, openness

Contribution to citizenship: nature of community, local and global, relationship between laws and beliefs

Buddhism

- Are we responsible for the way we are and the way we live?
- How do Buddhists interpret self-responsibility?
- Why is control of the mind central to Buddhist practice?

Learning objectives

- To consider their own views and those of others on what influences our character, thoughts and actions
- To know what the Buddha taught about karma and self-responsibility
- To explore the relationship between *sila*, *samadhi* and *prajna* and understand how they are all important for developing self-responsibility
- To understand why control of the mind plays an important part in *sila*, *samadhi* and *prajna*
- To examine Buddhist practices for developing mindfulness and self-awareness
- To consider Buddhist teachings on self-responsibility in the light of personal experience

Suggested teaching material

- Self as refuge: *Dhammapada* v.160; Be a lamp for yourself: : *Mahaparinirvana sutra*
- Jataka stories e.g. The King's Elephant
- www.fwo.org , www.foresthermitage.org.uk
- haiku poetry, Tibetan Buddhist mandalas, meditations of Thich Ngat Hanh
- the story of Angulimala
- Angulimala Buddhist Prison Chaplaincy www.angulimala.org.uk

Examples of learning experiences

- Use a stilling exercise to explore what the mind is, how it wanders and the ease/difficulty in directing it. Use Matthew Lipman's form of enquiry and discussion to articulate and develop personal ideas about the mind.
- Explore different aids for meditation e.g. breathing, the sound of the bell, walking meditation, mandala, icons, visualisations for mettabhavana. Design your own mandala incorporating all features or write a script for a meditation based on those of Thich Ngat Hanh. Write up a discussion of the benefits of using different aids and types of meditation.
- In pairs, read a selection of haiku poems (<http://www.toyomasu.com/haiku/>) and select and copy the ones you like most and explain why. Highlight the kigo in each poem. Why is there a kigo in each poem? Discuss how the poems express and develop mindfulness. Write your own haiku.
- Discuss the difference between the Five Precepts being guidance as opposed to commandments, and devise a series of personal precepts which it would be particularly helpful for you to remember in everyday life.
- Read the stories of Angulimala and of Venerable Ajahn Khemadhammo, founder of the Angulimala Prison Chaplaincy. Hotseat 'Ajahn Khemadhamma' to explore the Buddhist views of prison, human nature and action which they both express.

Background information

Buddhism

Buddhism teaches that **each person is responsible** for their own liberation; this is reached by self-effort; "Be lamps unto yourselves. Be a refuge unto yourselves. Do not turn to any external refuge.... Work out your own salvation with diligence" (*Mahaparinibbana-sutta* 2.33; 6:10) Buddhism places great emphasis on self-reliance, self discipline and individual striving. Although Buddhists seek refuge in the Buddha as a guide who indicates the path, they do not think that they can become liberated merely by seeking refuge in the Buddha or by simply believing in him. It is not within the power of a Buddha to do the work of others.

The concept of **karma** is fundamental to the Buddhist view of the world. *Karma* and *karma* force are examined and explained very thoroughly in Buddhism. The term *karma* literally means action or doing. Any kind of intentional action whether mental, verbal or physical is regarded as *karma*. Every intentional act is accompanied by its effect or reaction; the effects may be mental as well as physical. These will shape the kind of person we are at any stage in our life and will also influence our rebirth. **Jataka (birth) tales** are traditionally said to be accounts of the past lives of the Buddha and provide engaging illustrations of the law of *karma*.

Buddhism holds that there is nothing in this world that happens by blind chance or accident. According to Buddhism the variation between human beings is due not only to heredity and environment but also to our own *karma*, the result of inherited past actions and present deeds. We ourselves are responsible for our own deeds, happiness and misery. We build our own hells. We create our own heavens. We are the architects of our own fate. We ourselves are our own *karma*. A Buddhist who is fully convinced of the doctrine of *karma* does not pray to another to be saved but confidently relies on him/herself for their purification because it teaches individual responsibility. *Karma* is one's own doing reacting on oneself, and therefore one has the power to divert the course of *karma* to some extent. How far one diverts it depends on oneself.

Even the most vicious person can by their own effort, become the most virtuous. A person is always becoming something and that something depends on personal actions. **Angulimala**, a robber and murderer, purged his mind of all greed, hatred and delusion and realised for himself the Buddhist goal of Enlightenment following the guidance of the Buddha. **Angulimala, the Buddhist Prison Chaplaincy Organisation**, was founded in 1985 as the official representative of Buddhism in all matters concerning the Prison Service in England and Wales. It does not favour any form of Buddhism over another and has the backing of most Buddhist organisations in the UK. Since Buddhists believe that all determined actions have their results, *karma*, penalties will already be imposed in a person's own life, making the institution of prisons questionable from a Buddhist point of view. However, it is recognised that society demands something from those who offend. Based on the principle that the possibility of Enlightenment can be awakened in the most extreme of circumstances and that people can and do change, in prison as elsewhere the teachings and practice of Buddhism are made available.

In order to move towards Enlightenment, to awaken from a delusory state of being, Buddhism teaches that people need to apply themselves; no one else can do it for them. The training to achieve this is ***silā, samādhi and prajñā***, morality, meditation and wisdom, a process of self-transformation. They were taught by the Buddha as his way of life, wise steps to be taken on the path to Enlightenment. They contain the Buddha's Noble Eightfold Path. One aspect of the training cannot be isolated and taken on its own; there must be a balance between the three. It is difficult to pursue wisdom against background of negative ethics. Developing an ethical ground or self-discipline is very helpful for meditation. A person who harms themselves or others cannot be said to be wise. If you increase personal wholesomeness through meditation then it follows that what you speak or do or the way you think will become purified. Out of the wholeness of ethical living and a focused mind grows wisdom and integrity.

Wisdom is not necessarily something that is verbal or intellectual; it may simply be appropriate action. Morality, in Buddhism, is not just a matter of being right or wrong. It starts from the position of looking to see what we may be doing that harms others, what can be done to benefit them and oneself. But not hurting other people and not harming oneself is not sufficient to be a fully-fledged spiritual person, according to Buddhism. Meditation allows people to look into themselves and see the kind of person they are or have become, and the kind of person that they may be able to become in the future. Without meditation it is practically impossible to develop wisdom or insight. It is difficult to have wisdom if the mind is governed by powerful negative emotions, influenced by bias, prejudice and dogmatism.

In the working of *karma* the most important feature is mind. All words and deeds are coloured by the mind or consciousness experienced at the particular moment. 'By mind the world is led, by mind is drawn: and all people own the sovereignty of mind.' (*Dhammapada* V.1) The Buddha has said that the mind is the source of all mental states, that all mental states are fashioned by the mind. It is also said that the mind is the source of all virtues, of

all qualities. In order to attain these virtues, one must discipline the mind. **Mind** is the key to changing the nature of experience. It was once said that if we had to cover the whole surface of the earth in order to protect our feet from being cut by sticks and stones, if we had to cover the whole surface of the earth with leather, this would be a very difficult undertaking. But by covering only the surface of our feet with leather it is as if the whole surface of the earth were covered with leather. In the same way if we had to purify the whole universe of greed, anger and delusion, it would be a very difficult task. Simply by purifying each mind of greed, anger and delusion it is as if the whole universe were purified of these defilements. That is why in Buddhism the mind is the focus as the key to achieving a change in the way we experience life, in the way we relate to other people.

Mindfulness is awareness or attention, avoiding a distracted and clouded state of mind. In regard to the practice of the *Dharma*, mindfulness acts as a rein upon the mind. At almost every moment of life, our minds are running after objects of the senses. The mind is never concentrated, or still. There are always causes of distraction. So in order to control, to minimize this distraction, we need a kind of guard which can protect the mind from becoming entangled with objects of the senses, from becoming entangled in unwholesome thoughts. This guard is mindfulness.

Mindfulness simply entails being aware and attentive, watching your mind, seeing where it is going, seeing what it is doing. If you are making a cup of tea, Buddhism means making a cup of tea well, focusing, concentrating the mind on what one is doing. This is true no matter what one is doing - cleaning the house, going to school, or cooking. No matter what one is doing, one can practise mindfulness, the practise of watching the mind, of keeping an eye on the mind.

The practice of mindfulness traditionally has played an important role in Buddhism. At one place, the Buddha has called the practice of mindfulness the one way to achieve the end of suffering. Specifically, the practice of mindfulness has been developed to include four particular applications. These are application of mindfulness with regard to body - awareness of the positions of one's limbs and so forth; mindfulness with regard to feelings pleasant, unpleasant or neutral; mindfulness with regard to moments of consciousness; and lastly mindfulness with regard to objects. These four stations of mindfulness have continued to play an important role in the practice of Buddhist meditation. Because of the key role of the mind, meditation is at the heart of Buddhist practice.

Meditation is a means of transforming the mind. **Buddhist meditation** practices are techniques that encourage and develop concentration, clarity, and emotional positivity. By engaging with a particular meditation practice one learns the patterns and habits of the mind, and the practice offers a means to cultivate new, more positive ways of being. There are several different types of meditation, some of which are practised more by some schools of Buddhism than others. 'Mindfulness of breathing' uses the breath as an object of concentration. *Mettābhavana*, 'loving-kindness' meditation, is a practice for developing positive feelings for others and the world. *Mettā* means love and *bhavana* means development or cultivation. The Friends of the Western Buddhist Order only teaches these forms for lay members. Walking meditation is popular in Chinese Buddhism and associated developments. The experience of walking is used as a focus. It is felt that it is easier to be aware of the body while doing walking meditation. *Vipassana* meditation is also known as Insight Meditation, and the aim is to gain a better understanding of one's nature, whether physical, mental, or spiritual.

Meditation and mindfulness develop awareness of the present moment, awareness of what is going on within and around us. As an integral part of Zen Buddhism this awareness has had a significant impact on **haiku poetry**. The writing of *haiku* poetry has been a popular pastime in Japan since the 17th century. It is not possible to call the whole body of *haiku* 'Zen literature'. Nevertheless, Zen thought and experience have had a pervasive influence. *Haiku* has been described as 'the expression of a temporary enlightenment, in which we see into the life of things.' Matsuo Basho (1644-1694), the most celebrated *haiku* poet, was trained as a Buddhist monk. He then continued as a lay Buddhist monk-poet, since, in addition to wearing the garb of a monk, he continued to be celibate, poor, virtually homeless, and single-minded in his pursuit of truth. Each *haiku* must contain a *kigo*, a season word, which indicates in which season the *haiku* is set. For example, cherry blossoms indicate spring, snow indicates winter, and mosquitoes indicate summer, but the season word is not always that obvious. The *kigo* is important in making the *haiku* specific in time, emphasising an awareness of the moment.

Key terms and concepts: self-responsibility, *karma*, *sila*, *samadhi*, *prajna*, change

Contribution to spiritual and moral development: self-awareness, reflection on positive action, relationship between inner development and behaviour

Contribution to citizenship: understanding of self-responsibility, relationship between inner and outer personal change

Focal Figures

- Are there key people who exemplify our beliefs and values?
- How have focal people expressed or embodied the essential teachings, beliefs and values of a spiritual tradition?

Learning objectives																																									
<ul style="list-style-type: none"> • To consider which people are examples of our own beliefs and values • To understand the part played by focal figures in the development of a tradition • To reflect on how they searched for truth • To be aware that Abraham/Ibrahim and other major prophets are important for the three Abrahamic faiths : Judaism, Christianity and Islam • To investigate and understand how they have inspired other important figures in spiritual traditions who have embodied or transmitted its teachings and values • To reflect on what can be learnt from these figures and exemplars 																																									
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<table border="0"> <tr> <td>Abraham/Ibrahim (Ju)(Ch)(I)</td><td>Rishis and rishikas (Hi)</td><td>Bah'u'llah (Ba)</td></tr> <tr> <td>Jesus as Christ (Ch)</td><td>The Buddha (Bu)</td><td>Epicurus (Hu)</td></tr> <tr> <td>Isa (Jesus) as prophet (I)</td><td>Guru Nanak (S)</td><td>Haile Selassie (Ra)</td></tr> <tr> <td>Prophet Muhammad (I)</td><td></td><td></td></tr> <tr> <td colspan="3">Later figures inspired by those above</td></tr> <tr> <td>Oscar Romero (Ch)</td><td>Yusuf Islam (I)</td><td>Sir Edwin Arnold (Bu)</td></tr> <tr> <td>Terry Waite (Ch)</td><td>Maryam Rajavi (I)</td><td>Aung San Suu Kyi (Bu)</td></tr> <tr> <td>Sybil Phoenix (Ch)</td><td>Vivekananda (Hi)</td><td>Sangarakshita (Bu)</td></tr> <tr> <td>Rabbi Hugo Gryn (Ju)</td><td>Pramukh Swami (Hi)</td><td>Abdul-Baha (Ba)</td></tr> <tr> <td>Rabbi Jonathan Sacks (Ju)</td><td>Pandurang Atavale (Hi)</td><td>Lady Blomfield (Ba)</td></tr> <tr> <td>Julia Neuberger (Ju)</td><td>Bhagat Puran Singh (S)</td><td>Bertrand Russell (Hu)</td></tr> <tr> <td>Dr Zaki Badawi (I)</td><td>Bibi Agya Kaur (S)</td><td>Claire Rayner (Hu)</td></tr> <tr> <td>Empress Memem (Ra)</td><td>Leonard Howell (Ra)</td><td></td></tr> </table>			Abraham/Ibrahim (Ju)(Ch)(I)	Rishis and rishikas (Hi)	Bah'u'llah (Ba)	Jesus as Christ (Ch)	The Buddha (Bu)	Epicurus (Hu)	Isa (Jesus) as prophet (I)	Guru Nanak (S)	Haile Selassie (Ra)	Prophet Muhammad (I)			Later figures inspired by those above			Oscar Romero (Ch)	Yusuf Islam (I)	Sir Edwin Arnold (Bu)	Terry Waite (Ch)	Maryam Rajavi (I)	Aung San Suu Kyi (Bu)	Sybil Phoenix (Ch)	Vivekananda (Hi)	Sangarakshita (Bu)	Rabbi Hugo Gryn (Ju)	Pramukh Swami (Hi)	Abdul-Baha (Ba)	Rabbi Jonathan Sacks (Ju)	Pandurang Atavale (Hi)	Lady Blomfield (Ba)	Julia Neuberger (Ju)	Bhagat Puran Singh (S)	Bertrand Russell (Hu)	Dr Zaki Badawi (I)	Bibi Agya Kaur (S)	Claire Rayner (Hu)	Empress Memem (Ra)	Leonard Howell (Ra)	
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<ul style="list-style-type: none"> • <i>In groups, investigate an image of Jesus from 'The Christ We Share' pack. Select a range of sayings and stories about Jesus and different types of images from the internet to create an evocative Powerpoint presentation to show the class, expressing the significance of Jesus in the context of the chosen image..</i> • <i>Use props to tell students about the artist Michael Landy's installation where he put all his possessions through a mincing machine: discuss students' reactions and relate to the life of the Buddha. Give groups an image of the emaciated Siddhartha Gautama, an image of the Buddha and a short version of the life of the Buddha to identify the significance of the images. Read the story 'Practice is like Tuning a String' : <u>Where is Your Buddha Nature</u> ISBN 083480449 2. In small groups, choose ten words from above learning and play the Concept Game: individually, pair any two words with a connecting idea, map the connected pairs with explanations, report pairs, gain one point for pair and connection, two points if no-one else has it.</i> • <i>Prepare a presentation, in role, for a conference on 'Values for Living' on the key values expressed by the figure's life and work. Write a response, in role, to another figure's presentation.</i> • <i>Prepare a speech to the rest of the class in the role of one of the focal figures to persuade the class to respond to specific issues and challenges of the 21st century.</i> 																																									

Background information

Focal Figures

Abraham:

Abraham is a great Hebrew patriarch and is considered the common spiritual father of the Abrahamic religions: Judaism, Christianity and Islam. He is believed to have lived around 2000 BCE. While there are no forms of historical or archaeological evidence for his personal existence, there is sufficient evidence that the peoples and regions we learn about existed during this time of history. Abraham is of great importance to Judaism because he is the forefather of the Jews, through the line of his son Isaac. Known as the Prophet Ibrahim he is important to Muslims because he is a prophet with the same message from God and the Prophet Muhammad. For Christians, the importance of the Jewish genealogy is less important than in Judaism, even if there are two attempts to construct kinship between Jesus and Abraham in the gospels (Matthew 1,1-16 and Luke 3, 23-38) where it is actually Jesus' stepfather Joseph who is in family with Abraham, and not Mary, Jesus' mother. Faith, sacrifice, commitment and patience are some of Abraham's qualities that contribute to his spiritual importance for all of these three faiths.

In **Judaism**, Abraham (his name was at first Abram) is the first of the Hebrew patriarchs. A central theme in Judaism is his departure from Ur in Mesopotamia to Canaan. In Canaan he and his tribe settled, and from this stems the Jewish idea of the promised land. If Abram would leave his home and his family, then God would make him a great nation and bless him. Abram accepted this offer, and the *b'rit* (covenant) between God and the Jewish people was established. (Gen. 12). The idea of *b'rit* is fundamental to Judaism: a covenant, a contract, with God, which involves rights and obligations on both sides. The terms of this *b'rit* became more explicit over time, until the giving of the Torah (see Judaism KS3). Abram was subjected to ten tests of faith to prove his worthiness for this covenant. Leaving his home is one of these trials.

While **Christianity** and Judaism share many of the same stories about Abraham, but he plays a different role for Christians. Abraham belongs to the old religion but Abraham's total commitment to God is an element that remains important in Christianity. St.Paul wrote of all those who have faith being children of Abraham (Gal. 3:7). Abraham's faith and example is cited by many Christian authors.

Muslims must believe in all of the Prophets. This includes not just Prophet Ibrahim, but his sons Ismail, Ishaq (Isaac), his grandson Yaqub (Jacob) and of course his descendant, Prophet Muhammad.

Central in the Qur'an is the conflict between Ibrahim and his father, Azar. Azar worshipped idols and Ibrahim turned away from him when he could not persuade his father to follow the message of God (19,42-49). Ibrahim's mission has many parallels to the Prophet Muhammad's, and throughout the Qur'an we hear about the scepticism and hostility that Ibrahim faced when bringing the message of One God to his contemporaries.

During the five daily prayers Muslims ask Allah to send his blessings upon the Prophet Ibrahim. The direction in which every Muslim must face when praying is towards a structure Ibrahim built with his son Ismail: the Ka'aba, in Makkah, Saudi Arabia. The Ka'aba is the central structure around which the *hajj* takes place. No *hajj* is valid without going around this structure in counterclockwise fashion seven times. Muslims who perform the *hajj* or *umra* must run in the middle portion of the distance between *Safa* and *Marwa* (two hills close to the Ka'aba) seven times. This is a commemoration of the sacrifice of the wife of Ibrahim, Hajira, for her son Prophet Ismail. Prophet Ibrahim had left his wife and son in the valley of Makkah by Allah's order to pioneer a civilization. It was from this civilization that the Prophet Mohammed was born.

Prophet's Ibrahim's willingness to sacrifice his beloved son Ismail for the sake of Allah exemplifies his sincere devotion to Allah. The commemoration of this sacrifice is practiced with the sacrifice of an animal and giving of food during *hajj* and Eid-ul-Adha.

Christianity:

Contemporary research reveals more detail about the context in which Jesus lived. The world of first century Israel was a mosaic of beliefs and political aspirations, with many groups arguing about who controlled access to worship, and how Jews should relate to the Roman oppressors. The community of the **Dead Sea Scrolls**, the **Zealots** and the **Pharisees** illustrate the range of response.

Jesus' politics cannot be easily separated from his religious reforms. These are most clear in his teaching on the Jerusalem Temple: Jesus' encounter with the Samaritan woman (John 4:1-25[especially 19-24]); the kingdom of

God is within you (Luke 17:20,21). Jesus emphasised knowing God as Father (Matthew 6:9-15); he taught that true religion was not a matter of observing outward ritual but of inner attitude (Mark 7:9-23); he reduced the Law to two simple commands of loving God and one's neighbour (Luke 10:25-37). His stress on the indwelling Spirit (John 16:5-15) carries forward a reforming agenda from the prophets (Ezekiel 36:26,27), and is developed in St Paul's accent on grace.

This agenda steers away from ritual observance and back to importance of inner attitude that is underwrites the biblical concept of God's covenant love (*agapé*). Jesus embodied this love radically in his behaviour towards the poor: spending time with social outcasts, touching lepers, and by including women among his followers. Jesus radical approach to the oppressed has given rise to the contemporary theological emphasis of liberation theologies: liberation, feminist, gay, animal theologies.

The new covenant, sealed in Jesus' self-giving death on the cross in crucifixion, is for Christians vindicated in his resurrection. And this model of self-giving love has always inspired Christians. In the 20th century, **Maximillian Kolbe, Martin Luther King, Oscar Romero**, all provide examples of Christ's self-giving love in action.

Jesus' radical approach to the oppressed has given rise to the contemporary theological emphasis of **liberation theologies**: liberation, feminist, gay, and animal theologies. The ways in which the life of Jesus has inspired these theologies can be seen from the variety of ways in which Christ is represented. From the cosmic Christ of 'Green Theology' to the radical gun carrying revolutionary (after 'Che' Guevara); from the crucified female, the 'Christa', the Dread Jesus, Christ's image has been owned by and informed the political theological agendas of many contemporary interest groups.

Islam:

Muslims believe in **Isa** as a prophet, not as the son of Allah. There is no idea of Trinity in Islam. From an Islamic point of view Trinity is clear partnership with Allah, *shirk*, which is in opposition to the unity of Allah, *Tawhid*. Allah sent the prophet Isa to set people on the right path. Muslims believe that the birth of Isa was a miracle as he was born of virgin Maryam and that Isa himself was given miraculous powers. According to the Qur'an Isa was not crucified but was taken up by Allah.

The Prophet Muhammad was born in the year 569 in the city of Mecca, Arabia. His name means 'highly praised.' His father, Abdallah, died several weeks before his birth and his mother, Aminah, died when he was six years old. He was raised by his paternal grandfather, 'Abd al Muttalib, until the age of eight, and after his grandfather's death by Abu Talib, his paternal uncle. Under the guardianship of Abu Talib, the Prophet began to earn a living as a businessman and a trader.

In the year 610, the Prophet Muhammad, while on a retreat to Mount Hira for meditation during the month of Ramadan, received his first revelation from the Archangel Gabriel. The Angel Gabriel visited him many times over a period of twenty-three years. Gabriel taught the Prophet the verses and he instructed his scribes to record them. All the revealed verses are compiled in the Qur'an. The Prophet's sayings and actions are recorded separately in collections known as Hadith. Muslims believe that the Prophet Muhammad was a messenger of Allah and last of the prophets sent by Allah to guide man to the right path.

The Prophet's mission was to restore the worship of the One God, the creator and sustainer of the universe, as taught by Prophet Ibrahim and all prophets of God, and to demonstrate the laws of moral, ethical, legal, and social conduct. He is the model of Qur'anic behavior for Muslims. Muslims try to follow the Qur'an and the Prophet's example in every detail.

Baha'i:

Baha'u'llah was born in 1817 in Tehran, Persia (now Iran). In his twenties he came into contact with the writings of the Bab and became one of his most enthusiastic supporters. Many Babis looked to Baha'u'llah as their leader after the execution of the Bab in 1850. Baha'u'llah is an Arabic word meaning 'Glory of God'. This was the title given to him by the Bab.

In 1852 Baha'u'llah and some other Babis were arrested and imprisoned in the 'Black Pit' in Tehran, an overcrowded and disease-infested place. It was here and under these conditions that, according to the Baha'i faith, God intimated to Baha'u'llah that he was the present one chosen to bring God's message to humankind. Baha'u'llah describes the mystical experience which he underwent as a rushing stream putting every limb of his

body on fire.

By human standards Baha'u'llah should not have been able to endure the hardship and sufferings in his life. As soon as he was released from prison he and his family were expelled from their native land. Destitute, they travelled in the heart of winter over the snow-bound peaks of western Iran finally arriving, after many years, in the penal colony of Akka. It was from this prison that Baha'u'llah sent his addresses to the kings and rulers of the world, putting forward God's plan for the unification of humankind.

Buddhism:

The word 'Buddha' is a title and not a name. It means 'one who is awake' in the sense of having 'woken up to reality'. It was first given to a man who was born as Siddhartha Gautama in Nepal 2,500 years ago. Scholars now place the date of his birth around 480BCE.

The Buddha was a human being who, through tremendous efforts, transformed himself. Buddhists believe that he attained a state of being that goes beyond anything else in the world. If normal experience is based on conditions - upbringing, psychology, opinions, perceptions, and so on - Enlightenment is Unconditioned. It is a state in which the Buddha gained Insight into the deepest workings of life and therefore into the cause of human suffering, the problem that had set him on his spiritual quest in the first place.

During the remaining 45 years of his life he travelled through much of northern India, spreading his teaching of the way to Enlightenment. The teaching is known as the *Buddha-dharma* - 'the teaching of the Enlightened One'. Travelling from place to place, the Buddha taught numerous disciples, many of whom gained Enlightenment in their own right. They, in turn, taught others and in this way an unbroken chain of teaching has continued, right down to the present day. The Buddha is seen as an ideal and a guide who can lead one to Enlightenment.

Hinduism:

Rishis and Rishikas are both men and women who, after deep meditation, received the divine knowledge of the Vedas (*sruti*) from around 1500 BC. 224 mantras in the Rig Veda were 'seen' by twenty four *rishikas* and 198 Mantras in the Atharva Veda were 'seen' by five *rishikas*. The *rishis* and *rishikas* preached their teaching in various ways. Some ran large residential universities, others established monasteries (*ashramas*) and others acted as advisers/priests to kings. The *rishis* also composed many books, including several of the Upanishads which record discussions between a teacher and a disciple.

Sikhism:

Guru Nanak was born on April 15, 1469 in the Western Punjab village of Talwandi. He was born to a simple Hindu family. His father Mehta Kallan Das was an accountant in the employment of the local Muslim authorities. From an early age **Guru Nanak** made friends with both Hindu and Muslim children and was very inquisitive about the meaning of life.

A prophetic communion with God led to his first statement 'There is no Hindu, nor any Muslim', declaring the brotherhood of man and the fatherhood of God and heralding a new religion which avoided ritualism and priestcraft. Accompanied by Mardana, a low class Muslim, he began his missionary tours. The offerings he received during his tours, were distributed among the poor.

Guru Nanak had a distinct sense of his prophethood and that his mission was God-ordained. During his preachings, he himself announced. "O Lallo, as the words of the Lord come to me, so do I express them." Successors of Guru Nanak have also made similar statements indicating that they were the messengers of God. He came to be called a Guru in his lifetime. In Punjabi, the word Guru means an enlightener or a prophet. During his life, his disciples were formed and came to be recognised as a separate community. He was accepted as a new religious prophet.

He chose his successor and in his own life time established him as the future Guru or enlightener of the new community. This step is of the greatest significance, showing Guru Nanak's determination and declaration that the mission which he had started and the community he had created were distinct and should be continued, promoted and developed. By the formal ceremony of appointing his successor and by giving him a new name, Angad (his part or limb), he laid down the clear principle of impersonality, unity and indivisibility of Guruship. At that time he addressed Angad by saying 'Between thou and me there is now no difference'. In the Guru Granth Sahib there is clear acceptance and proclamation of this identity of personality. This unity of the spiritual personality of all the

Gurus has a theological and mystical implication. It is also endorsed by the fact that each of the subsequent Gurus calls himself Nanak in his hymns.

Humanism:

Where did humanism come from? Modern humanism can trace its origins back to many ancient sources. Humanists are free to pick and choose from religious or secular sources those insights which they find useful. There is much in Confucianism, Buddhism and in some of Hinduism that a modern humanist would agree with. Many humanists appreciate the beauty and poetry to be found in some religions whilst rejecting totally the idea of revealed truth. However it is in the philosophy of people like Epicurus and his follower Lucretius and the Stoics that many of the ideas that provide the foundations for modern humanism are first recorded.

Rastafarianism:

Rasta, as it is more commonly called, has its roots in the teachings of the Jamaican black nationalist Marcus Garvey, who in the 1930s preached a message of black self empowerment, and initiated the 'Back to Africa' movement which called for all black people to return to their ancestral home, and more specifically Ethiopia. He taught self reliance 'at home and abroad' and advocated a 'back to Africa' consciousness, awakening black pride and denouncing the white man's eurocentric worldview, colonial indoctrination that caused black people to feel shame for their African heritage. 'Look to Africa', said Marcus Garvey in 1920, 'when a black king shall be crowned, for the day of deliverance is at hand'. Many thought the prophecy was fulfilled when in 1930, Ras Tafari was crowned emperor Haile Selassie I of Ethiopia and proclaimed 'King of Kings, Lord of Lords, and the conquering lion of the Tribe of Judah'. Haile Selassie claimed to be a direct descendant of King David, the 225th ruler in an unbroken line of Ethiopian Kings from the time of Solomon and Sheba. He and his followers took great pride in being black and wanted to regain the black heritage that was lost by losing faith and straying from the holy ways.

The prime basic belief of Rastafarians is that Haile Selassie is the living God for the black race. According to Rastafarian philosophy, the scriptures prophesied him as the one with 'the hair of whose head was like wool (matted hair of a black man), whose feet were like unto burning brass (black skin)'. Rastas believe that Selassie was the Jesus that Christianity speaks of; that the white man tricked the world into believing that he was a white man.

Many Rastas do not believe Haile Selassie I is dead. They believe that it was a trick of the media to try and bring their faith down because Rastas believe that true Rastas are immortal. To compensate for his death they believe that his atoms spread through out the world and became part of new babies, therefore, his life is never ending.

Key terms and concepts: faith, commitment, sacrifice, covenant, prophet, 'seer', *rishi/rishika*, *guru*, mission, spiritual quest, teaching, tradition, ideal, guide, model

Contribution to spiritual and moral development: role models for values and behaviour, personal spiritual

Contribution to citizenship: relationship between diverse religious and ethnic identities, need for mutual respect, impact of significant figures on influencing values and society

Humanism

- What do all humans have in common?
- Why do humanists value reason so highly?
- Can we make moral decisions using reason alone?

Learning objectives

- To consider what characteristics, feelings and values all humans share
- To explore the Humanist belief in the importance of reason in human thought and action
- To understand why Humanists believe that this life is the only one
- To consider the implications for Humanists of the belief that this life is the only one
- To understand how Humanist morality and altruistic action is based on reason and compassion
- To reflect on the part that reason and compassion play in personal moral decisions

Suggested teaching material

- What is Humanism? A brief introduction BHA
- Values in National Curriculum www.nc.uk.net/statement_values.html
- The Golden Rule
- BHA worksheet on the Golden Rule
- Declaration of Human Rights, the Rights of the Child
- BHA briefing on Human Rights
- Hume, Nehru, Bertrand Russell, Claire Rayner, Richard Dawkins
- Bertrand Russell's 10 commandments
- 'Thinking about Ethics' : BHA 2001

Examples of learning experiences

- Draw a diagram to show how school rules and the statement of values in the National Curriculum relate to the Golden Rule. With a partner, compare diagrams and draw up a list of similarities. Join another pair and compare lists. Discuss reasons for similarities or differences.
- In groups, respond to a moral dilemma deciding what action to take from a humanist perspective using only reason, compassion and the situation to guide you. Does this differ at all from the way you usually think about moral issues? Feedback to the whole class about issues which arose during this process.
- In pairs, take the table of different types of thinking from www.freeinquiry.com/critical-notes.html : discuss and note when each different type would be useful. Are any positively harmful? Does it depend on context? Decide which types of thinking would be necessary for assessing the phenomenon of crop circles. Compare decisions with those of another pair and with quotes from a Humanist. Analyse an argument for crop circles as the result of UFO's or a supernatural force. Individually, write a speech to persuade others of the need for critical thinking when considering the causes of crop circles.
- Devise a leaflet for a 'Golden Rule' weekend school with a statement of values and programme of activities.

Background information

Humanism

What is Humanism?

Humanism is an ethical life stance and a non-theistic worldview. All Humanists would agree on some essential beliefs without which it is difficult to see how you could call yourself a humanist. The minimum statement agreed to by all the members of the International Humanist and Ethical Union states that: **Humanism is a democratic and ethical life stance which affirms that human beings have the right and responsibility to give meaning and shape to their own lives. It stands for the building of a more humane society through an ethics based on human and other natural values in a spirit of reason and free inquiry through human capabilities. It is not theistic, and it does not accept supernatural views of reality.**

There are no Humanist sacred texts. There are no special rituals or commandments. The words "humanism" and "humanist" are not protected brand-names and their meanings have changed over time. In Britain today to be a Humanist is understood to mean that, among other things, you are either an atheist or an agnostic. In the United States the term Secular or Scientific Humanist is preferred.

You cannot be born a humanist. Either or both of your parents may have chosen to be humanists but humanists believe that only you can decide for yourself what you believe. All humanists would defend the freedom of the individual to hold and pursue their own religious or ethical beliefs; a right enshrined in various international conventions and declarations.

Humanists believe that every person is unique but that we share a high level of biological similarity and as a result all human beings have much in common. Humanists recognise that we are all confronted by contradictions, uncertainties, dilemmas and paradoxes and that we are all subject to the powerful emotions and drives which are a part of being a human animal.

Why is reason so important to humanists?

Crucial to the humanist approach is **the ability of people to think logically**: to assess present circumstances, predict likely outcomes for actions taken and prepare strategies for the achievement of desired goals. It is also important to review successes and failures and modify future behaviour accordingly. Scientists, historians, philosophers and others carry out the necessary research and study to provide facts and analysis which are essential for arriving at rational responses to complex situations. There are often common features to many moral problems. For example the act of taking someone else's property occurs in a wide range of different circumstances from armed robbery to borrowing a pencil without permission. Humanists accept the necessity and usefulness of generalised codes and rules of behaviour but are always aware that there may be circumstances in which a general rule may not (and possibly should not) apply. Most humanists also recognise the importance (in addition to the sciences) of drama, poetry, music and the other arts in helping us to better enjoy, explore, understand and cope with the human condition.

Humanists believe that the pursuit of social justice and personal happiness is made possible by agreement on rules, laws, conventions and constitutions arrived at in a democratic manner such that human beings (whatever their beliefs) can have their behaviour regulated, their responsibilities defined and their rights respected. For humanists these codes must always remain subject to revision and improvement in the light of changing circumstances.

Some, probably most, humanists believe that theistic religion can and sometimes does promote an unthinking, unquestioning acceptance of doctrine and belief. They see this as being in opposition to the freedom of thought and imagination which characterises an open society. A society engaged in a search for greater knowledge and understanding and with the aim of improving the condition of the individual and of human society.

Many humanists (including the person who wrote these notes) also believe that religions are a testament to human creativity and imagination and that many contain within them profound insights and wisdom.

Humanists believe this life is all there is

The idea of a continuation of an individual's life in a form which has no material existence would seem to require a supernatural explanation. Humanists reject the idea of the supernatural. This is far from saying that we understand how everything happens. There are certainly many events that occur for which there is not a satisfactory scientific explanation as yet. However where claims have been made for ghosts or spirits or disembodied souls having an influence on the material world these have never been scientifically substantiated. Science cannot deny the possibility of 'things that go bump in the night' but humanists deny that 'things that go bump in the night' do so without natural causes. Believing that this life is all there is, humanists consider it to be incredibly precious. It is something of a paradox that what is so plentiful (there are billions of us) can also be so rare (us as individuals). It is because humanists recognise how much they have in common with all other human beings that they want for others what they would like for themselves – a happy, healthy and productive life.

Humanist ethics

Humanists believe that the human ability to devise moral rules and codes of ethics came about through the evolutionary process of natural selection. Humanist morality is not relativist but is dependent on the situation. Behaviour can and often should vary according to the circumstances. It is a mistake to think that those who, like humanists, reject revealed authority and tradition as absolute sources of morality and look instead to human reason and human empathy must be moral relativists. It is also a mistake to suggest that some flexibility about details and situations makes one a relativist – many would simply call this compassion. Humanists have very clear values e.g. unselfishness and integrity, based for example on the Golden Rule (see KS2 : Rules for Living) and the principles of avoiding harm to others and contributing to general happiness and welfare.

What do humanists do?

Some humanists join humanist organisations – local groups which provide a social setting for meeting like-minded people, and national organisations such as the British Humanist Association (BHA) and the National Secular Society (NSS). They may become active in the work and campaigns in which these organisations engage, or simply show their support by joining and paying a subscription. Some humanists train as celebrants and officiants to provide for the needs of humanists (and others) in the provision of humanist secular ceremonies; baby namings, weddings, and funerals. Many humanists are active in public life and in a wide range of organisations and charities where the only beliefs that matter are that it is a good thing to help others, to relieve suffering and to combat injustice. These are of course beliefs also held by many religious people. Probably the vast majority of humanists just quietly get on with their lives trying to be the best possible people they can.

Key terms and concepts: Atheism, agnosticism, revelation, scepticism, the open society, the scientific method, reason, compassion

Contribution to spiritual and moral development: Sense of personal responsibility, spirit of imaginative enquiry in the sciences and the arts, recognition of the significance and value of the individual.

Contribution to citizenship: human right and responsibilities, think about topical spiritual and moral issues, justify personal opinions, express and explain views of others

Post 16

Provision for religious education in years 12 and 13 can be integrated into other subject areas. Alternatively, provision may be made through day conferences, research and study days, day workshops and visits to museums, galleries and places of worship. Provision for religious education can be planned to incorporate opportunities to develop the key skills, particularly Communication and ICT.

At least five hours per year must be allocated for religious education though it is recommended that schools make provision for more time if possible. Schools may wish to draw on the suggested topics below.

Different models for interfaith dialogue

Perspectives of different faiths on the relationship between religions

Interfaith activity in the UK

Role of interfaith in preventing and resolving conflict

A Global Ethic

Interfaith

Christian perspectives and action on the distribution of wealth

Jewish business ethics

Islamic banking

Religion and economics

Expression of spirituality through architecture and the arts

Perspectives of different religions on expressing and experiencing beliefs through the arts

Spirituality, religion and the arts

How spirituality and religion are represented in the media

Religious use of the media

A case for censorship?

Manipulation of the truth

Spirituality, religion and the media

What are we seeking?

New Age movements

Spirituality and product design

Cult or religion?

Health warnings – how do we judge new movements?

New spiritual movements, new religions and conversion

Ethics and the use of science

Medical ethics
Genetic engineering
Application of new technologies

The Assisi declaration
Role of aid agencies in sustainable development

Religion and the environment

Personal, national and religious identity
Rites of passage
Role of women and feminism within religious traditions

Religion and culture

Religion and the state
Role of motivation and belief in policy making and leadership
Forms of government

Religion and politics

Truth claims and nature of evidence
How does philosophy and religion help to lead 'the good life'?

Religion and philosophy

Attainment Target for Religious Education : P levels

	P 1	P 2	P 3
Purpose and motivation	Show simple reflex responses. Participation is fully prompted.	ii) Communicate consistent preferences and affective responses, e.g. showing they have enjoyed an experience or interaction.	i) Begin to communicate intentionally. Request events or activities. ii) Use emerging conventional communication. Initiate interactions and activities. Begin to respond to options and choices with actions and gestures.
Understanding spiritual, ethical and religious traditions	Encounter activities and experiences, passively or with resistance.	Recognise familiar people, events and objects. Remember learned responses over short periods of time.	Remember learned responses over increasing periods of time
Similarities and differences within and between traditions, locally, nationally and globally			
Understanding of	Encounter activities and experiences,	i) Emerging awareness of activities	i) Explore materials in increasingly

and response to stories, symbols, artefacts and practices	passively or with resistance.	and experiences. Give intermittent reactions. ii) Cooperate with shared exploration and supported participation.	complex ways. Observe the results of their own actions with interest. ii) Actively explore objects and events for more extended periods giving intermittent responses.
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	P 4	P 5	P 6
Purpose and motivation	Use single elements of communication to express their feelings, likes and dislikes.	Combine two elements of communication to express feelings, likes, dislikes and choices.	Express and communicate their feelings, likes and dislikes in different ways. Make simple comments about themselves and people that they know.
Understanding spiritual, ethical and religious traditions : enquiry	Remember and begin to connect different learned responses over increasing length of time.	Begin to perceive pattern and order. Respond appropriately to simple questions about familiar or taught religious events or experiences.	Begin to make patterns and sequences. Begin to sort objects or pictures to given criteria. Ask simple questions to get information.
Similarities and differences within and between			

traditions, locally, nationally and globally			
Understanding of and response to stories, symbols, artefacts and practices	Listen to familiar rhymes and stories. Begin to respond to the feelings of others.	Derive some simple literal meaning from significant stories. Show curiosity about artefacts and natural objects, making simple responses.	Listen to, and begin to respond to, familiar significant stories, poems and music. Make simple comments about artefacts and natural objects.

	P 7	P 8
Purpose and motivation	Communicate their feelings about what is special to them. Communicate their ideas about life events in simple phrases.	Identify what makes them happy, sad, excited or lonely and what is special to them. Identify their part in some important past and present events in their own lives.
Understanding spiritual, ethical and religious traditions	Express an awareness of different identities in terms of belief and religion. Recall simple facts about traditions from stories, visitors and pictures.	Communicate simple facts about their own and others' traditions.
Similarities and differences within		

and between traditions, local, national and global		
Understanding of and response to stories, symbols, artefacts and practices	Listen to and follow significant stories. Examine artefacts and natural objects.	Listen to significant stories with increasing attention and recall and begin to understand that they can carry meaning. Begin to retell stories. Begin to realise the significance of artefacts.

Attainment Target for Religious Education : Levels 1 to EP

	Level 1	Level 2	Level 3
Purpose and motivation	Begin to question, talk and listen about things which matter to them. Talk about important past and present events in their own lives, those of their families and others that they know.	Question ,talk and listen about things which matter to them and begin to identify what influences their actions. Be able to talk about stories and events where people express their belief through actions and respond to these.	Give simple examples to show how beliefs and religion effect the way people live and compare with experiences in their own lives , identifying what influences them, and listening to the views of others.

Understanding spiritual, ethical and religious traditions	Describe aspects of their own and others' traditions of belief and religions, naming a few relevant objects, places, people and events.	Identify and talk about some features of religious practice, beginning to use some technical terms correctly. Talk about how they show what is important to them.	Outline the function and purpose of key symbols, objects, places and events and give simple reasons for certain practices in their own and other people's lives, using some technical terms correctly.
Similarities and differences within and between traditions, locally, nationally and globally		Recognise that some features are common to more than one tradition and that some features are distinctive and respond to these observations.	Begin to make connections and comparisons between features of traditions and begin to recognise local forms, denominations and cultural differences, and respond to this in the light of their experience.
Understanding of and response to stories, symbols, artefacts and practices	Recount the outlines of significant stories and respond to their themes. Communicate simple meanings of artefacts and symbols,	Identify and be able to talk about some beliefs and values expressed by stories, symbols and artefacts and respond to these. Express some ideas and feelings in a variety of forms.	Identify and begin to explain some beliefs and values expressed by stories, symbols and artefacts and respond to these. Begin to show how beliefs, ideas and feelings, including their own, can be expressed in a variety of forms.

	Level 4	Level 5	Level 6
Purpose and motivation	Be able to describe ways in which people express their beliefs through action making comparison with themselves, beginning to explain what influences them and responding to the views of others.	Describe the influence of beliefs on the lifestyles of individuals and communities, suggesting what might be learnt from them and evaluating the influences on their own lifestyles and actions.	Explain ways in which beliefs and values motivate individuals and communities and what might be learnt from them, evaluating what beliefs and values motivate them.
Understanding spiritual, ethical and religious traditions : enquiry	Describe and show understanding of some key beliefs, teachings and practices, using technical terms correctly in context. Consider the place of these in their own lives.	Be able to discuss issues, principal beliefs and values, understanding technical terms, with some references to relevant texts, practices, action and contemporary life, responding to these in the context of their own experiences and developing beliefs.	Analyse issues, principal beliefs, and values, exploring technical terms, with some references to relevant texts, practices, action and contemporary life, responding to these in the context of their own experiences and developing beliefs.
Similarities and differences within and between traditions, locally, nationally and globally	Make connections with and some comparisons between features of traditions, showing an awareness of local forms, denominations, cultural differences, and historical links, and respond to this in the light of their experience.	Explain comparisons between aspects of religious and ethical traditions in terms of some beliefs, values and issues, and be able to explore and describe different ways of understanding and belonging to a tradition showing respect for ways other than their own.	Describe the impact of historical and cultural developments on denominations and groups and discuss different ways of belonging to a tradition, showing respect and interest in the views of others.
Understanding of and response to	Explain some beliefs and values expressed by stories, symbols and	Demonstrate awareness of different interpretations of texts, practices and	Explain some different interpretations of texts, practices and symbols and

stories, symbols, artefacts and practices	artefacts and consider the relevance of these to their own lives. Show how beliefs ideas and feelings, including their own, can be expressed in a variety of forms.	symbols and engage with these and their own interpretations to consider the way they may throw light on their own experiences. Explore how beliefs, ideas and feelings, including their own, are expressed in a variety of forms.	explain how these and their own interpretations may throw light on their own experiences. Explain how and why beliefs, ideas, and feelings, including their own, are expressed in a variety of forms.
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	Level 7	Level 8	Exceptional performance
Purpose and motivation	Explain ways in which individuals make choices in belief and behaviour and ways in which beliefs and values develop with reference to particular individuals and themselves.	Analyse ways in which individuals make choices in belief and behaviour and ways that beliefs and values develop, evaluating these from different viewpoints including their own.	Analyse the principles and values underlying a range of human aspirations, actions and achievements including their own.
Understanding spiritual, ethical and religious traditions	Explain the influence of beliefs, practices, institutions and values on a range of human concerns and actions, with detailed references to texts, practices, actions and contemporary life and with reasoned personal responses from their own and other points of view.	Analyse the influence of beliefs, practices, institutions and values on a range of human concerns and actions, with detailed references to texts, practices, actions and con-temporary life and with reasoned personal responses from their own and other points of view.	Evaluate the place of belief and values in human thought and activity, the place of religion and religious institutions in society and culture, from a range of perspectives including their own, with reasoned personal responses .
Similarities and differences within and between	Describe and respond to some of the tensions and opportunities which arise from modern or conservative	Explain some of the tensions and opportunities which arise from modern or conservative tendencies in religions	Debate questions and objections to aspects of religious belief, from individuals and communities, from

traditions, local, national and global	tendencies in religions and belief systems.	and belief systems and explain their own position in response to this.	outside the religious tradition and within; and describe the way different traditions respond to them.
Understanding of and response to stories, symbols, artefacts and practices	<p>Explain the influence of different interpretations of texts and practices and the way different interpretations may throw light on their experiences.</p> <p>Explore the effectiveness of different types of communication to express and evoke beliefs, ideas and feelings, including their own.</p>	<p>Analyse the influence of different interpretations of texts and practices and the way different interpretations, including their own, may influence them. Describe the effectiveness of different types of communication to express and evoke beliefs, ideas and feelings, including their own.</p>	<p>Evaluate the influence of different interpretations of spiritual and religious texts and practices on individuals and communities and the way different interpretations, including their own, may influence them. Evaluate the effectiveness of different types of communication to express and evoke beliefs, ideas and feelings, including their own.</p>

The glossary of terms is reproduced by kind permission of the School Curriculum and Assessment Authority.

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, Pali terms appear in bold except in cases where the Sanskrit or other alternative is the more usual form.

Abhidhamma (Pali) Abhidharma (Sanskrit)	<i>Further or higher teaching.</i> The philosophy and psychology of Buddhism in abstract, systematic form.
Abhidhamma Pitaka (Pali) Abhidharma Pitaka (Sanskrit)	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 (Pali) Anapanasmrti (Sanskrit)	<i>Mindfulness of the breath.</i> The practice most usually associated with the development of concentration and calm, but also used in the training of Vipassana (insight).
Anatta (Pali) Anatman (Sanskrit)	<i>No self; no soul.</i> Insubstantiality; denial of a real or permanent self.
Anicca (Pali) Anitya (Sanskrit)	<i>Impermanence; transience.</i> Instability of all things, including the self.
Arahat, Arahant (Pali) Arhat (Sanskrit)	<i>Enlightened disciple.</i> The fourth and highest stage of Realisation recognised by the Theravada tradition. One whose mind is free from all greed, hatred and ignorance.
Asoka (Pali) Ashoka (Sanskrit)	Emperor of India in the 3 rd century BCE.
Atta (Pali) Atman (Sanskrit)	<i>Self; soul.</i>
Bhikkhu (Pali) Bhikshu (Sanskrit)	Fully ordained Buddhist monk.
Bhikkhuni (Pali) Bhikshuni (Sanskrit)	Fully ordained Buddhist nun.
Bodhi Tree (Pali)	The tree (<i>figus religiosa</i>) under which the Buddha realised Enlightenment. It is known as the Tree of Wisdom.
Bodhisatta (Pali)	<i>A Wisdom Being.</i> One intent on becoming, or destined to become, a Buddha . Gautama , 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 (Pali)	<i>Awakened or Enlightened One.</i>

Buddha (Sanskrit)	
Dalai Lama (Tibetan)	<i>Great Ocean.</i> Spiritual and temporal leader of the Tibetan people.
Dana (Pali) Dana (Sanskrit)	<i>Generosity; giving; gift.</i>
Dhamma (Pali) Dharma (Sanskrit)	<i>Universal law; ultimate truth.</i> The teachings of the Buddha . A key Buddhist term.
Dhammapada (Pali) Dharmapada (Sanskrit)	Famous scripture of 423 verses.
Dukkha (Pali) Duhkha (Sanskrit)	<i>Suffering; ill; unsatisfactoriness; imperfection.</i> The nature of existence according to the first Noble Truth.
Gompa (Tibetan)	Monastery; place of meditation.
Gotama (Pali) Gautama (Sanskrit)	Family name of the Buddha .
Jataka (Pali)	Birth story. Accounts of the previous lives of the Buddha.
Jhana (Pali) Dhyana (Sanskrit)	Also Ch'an (Chinese) and Zen (Japanese). Advanced meditation.
Kamma (Pali) Karma (Sanskrit)	<i>Action.</i> 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 (Pali) Karuna (Sanskrit)	<i>Compassion.</i>
Kesa (Japanese)	The robe of a Buddhist monk, nun, or priest.
Khandha (Pali) Skandha (Sanskrit)	<i>Heap; aggregate.</i> The Five Khandhas together make up the 'person' (form, feeling, perception, mental formation and consciousness).
Khanti (Pali) Kshanti (Sanskrit)	<i>Patience; forbearance.</i>
Kilesa (Pali) Klesa (Sanskrit)	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)	<i>Teacher</i> , 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 Bodhisattva, and emphasises that all sentient beings possess Buddha-nature and can attain Enlightenment (Nirvana).
Magga (Pali) Marga (Sanskrit)	<i>Path</i> , leading to cessation of suffering. The fourth Noble Truth.
Mahayana (Sanskrit)	<i>Great Way or Vehicle.</i> 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

Mala (Pali)	development of both compassion and wisdom. Also, Juzu (Japanese). String of 108 beads used in Buddhist practice (like a rosary).
Metta (Pali) Maitri (Sanskrit)	<i>Loving kindness.</i> A pure love which is neither grasping nor possessive.
Metta Sutta (Pali)	Buddhist scripture which describes the nature of loving kindness.
Metteya (Pali) Maitreya (Sanskrit)	One who has the nature of loving kindness. Name of the future Buddha .
Mudda (Pali) Mudra (Sanskrit)	Ritual gesture, as illustrated by the hands of Buddha images.
Mudita (Pali) Mudita (Sanskrit)	<i>Sympathetic joy.</i> Welcoming the good fortune of others.
Nibbana (Pali) Nirvana (Sanskrit)	<i>Blowing out</i> of the fires of greed, hatred and ignorance, and the state of secure perfect peace that follows. A key Buddhist term.
Nirodha (Pali) Nirodha (Sanskrit)	<i>Cessation</i> (of suffering). The third Noble Truth.
Panna (Pali) Prajna (Sanskrit)	<i>Wisdom.</i> Understanding the true nature of things.
Parami (Pali) Paramita (Sanskrit)	A perfection or virtue. One of the six or ten perfections necessary for the attainment of Buddhahood.
Parinibbana (Pali) Parinirvana (Sanskrit)	Final and complete nirvana reached at the passing away of a Buddha .
Patimokkha (Pali) Pratimoksha (Sanskrit)	The training rules of a monk or nun – 227 in the case of a Theravada monk.
Pitaka (Pali)	<i>Basket.</i> Collection of scriptures (see Tipitaka).
Rupa (Pali) Rupa (Sanskrit)	<i>Form.</i> Used of an image of the Buddha ; also, the first of the five Khandhas .
Sakyamuni (Pali) Shakyamuni (Sanskrit)	<i>Sage of the Shakyas</i> (the tribe of the Buddha). Title of the historical Buddha .
Samadhi (Pali) Samadhi (Sanskrit)	<i>Meditative absorption.</i> A state of deep meditation.
Samatha (Pali) Samatha (Sanskrit)	A state of concentrated calmness; meditation (see Vipassana).
Samsara (Pali) Samsara (Sanskrit)	<i>Everyday life.</i> The continual round of birth, sickness, old age and death which can be transcended by following the Eightfold Path and Buddhist teaching.
Samudaya (Pali) Samudaya (Sanskrit)	<i>Arising; origin</i> (of suffering). The second Noble Truth.
Sangha (Pali) Sangha (Sanskrit)	<i>Community; assembly.</i> 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 (Pali) Samskara (Sanskrit)	<i>Mental/karmic formation.</i> The fourth of the five Khandhas .

Sanna (Pali) Samjna (Sanskrit)	<i>Perception.</i> Third of the five Khandhas .
Satori (Japanese)	<i>Awakening.</i> A term used in Zen Buddhism.
Siddattha (Pali) Siddhartha (Sanskrit)	<i>Wish-fulfilled.</i> The personal name of the historical Buddha.
Sila (Pali) Sila (Sanskrit)	<i>Morality.</i>
Sutta (Pali) Sutra (Sanskrit)	<i>Text.</i> The word of the Buddha .
Sutta Pitaka (Pali) Sutra Pitaka (Sanskrit)	The second of the three collections – principally of teachings – that comprise the canon of basic scripture.
Tanha (Pali) Trishna (Sanskrit)	<i>Thirst; craving; desire</i> (rooted in ignorance). Desire as the cause of suffering. The second Noble Truth.
Tathagate (Pali) Tathagata (Sanskrit)	Another epithet for the Buddha .
Theravada (Pali) Sthaviravada (Sanskrit)	<i>Way of the elders.</i> A principal school of Buddhism, established in Sri Lanka and South East Asia. Also found in the West.
Thupa/Cetiya (Pali) Stupa (Sanskrit)	<i>Reliquary</i> (including pagodas).
Tipitaka (Pali)	<i>Three baskets.</i> A threefold collection of texts (Vinaya, Sutta, Abhidamma).
Tiratana (Pali) Triratna (Sanskrit)	<i>The triple refuge.</i> Buddha, the Dharma 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 (Pali) Upeksa (Sanskrit)	<i>Equanimity; evenness of mind.</i>
Vajrayana (Sanskrit)	<i>Thunderbolt; Diamond Way.</i> Teachings promulgated later, mainly in India and Tibet. Another term for esoteric Buddhism.
Vedana (Pali)	<i>Feeling.</i> The second of the five Khandhas .
Vihara (Pali)	<i>Dwelling place; monastery.</i>
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 (Pali) Vijnana (Sanskrit)	<i>Consciousness.</i> The fifth of the five Khandhas .
Vipassana (Pali) Vipashyana (Sanskrit)	Insight into the true nature of things. A particular form of meditation (see Samatha).

Viriya (Pali)
Virya (Sanskrit)

Energy; exertion.

Wesak (Pali)
Wesak (Sanskrit)
Vesak (Sinhalese)
Zazen (Japanese)

Buddha Day. Name of a festival and a month. On the full moon of Wesak (in May or June), the birth, Enlightenment and passing away of the Buddha took place, although some schools celebrate only the birth at this time, eg **Zen**.
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.

Christian 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)	<i>In the Year of our Lord.</i> the Christian calendar dates from the estimated date of the birth of Jesus Christ .
Advent	<i>Coming.</i> 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	<i>The love of God.</i> 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) <i>Revelatory</i> , of God's present purposes and of the end of the world. (ii) Used of a literary genre, eg 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 16 th 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

Blessed Sacrament	context). Bread and wine which have been consecrated and set aside for future use (usually in the Roman Catholic Church).
Canon (Scripture)	The accepted books of the Bible. The list varies between denominations.
Catholic	(i) <i>Universal</i> . (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.
Christmation	(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, eg healing or coronation.
Christ (Messiah)	<i>The anointed one</i> . Messiah is used in the Jewish tradition to refer to the expected leader sent by God, who will bring salvation to God's people. Jesus' followers applied this title to him, and its Greek equivalent, Christ, is the source of the words Christian and Christianity.
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 wrong-doing. (iii) A particular official statement (or profession) of faith.
Congregationalist	Member of a Christian body which believes that each local church is independent and self-governing under the authority of Christ.
Consubstantiation	Doctrine of the Eucharist associated with Luther, which holds that after consecration, the substances of the Body and Blood of Jesus Christ and of the bread and wine co-exist in union with each other.
Creed	Summary statement of religious beliefs, often recited in worship, especially the Apostles' and Nicene Creeds.
Crucifixion	Roman method of executing criminals and traitors by fastening them to a cross until they died of asphyxiation; used in the case of Jesus Christ and many who opposed the Romans.
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	<i>Thanksgiving</i> . 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) <i>Good news</i> (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/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 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)	<i>O Lord</i> . Addressed to Jesus, as in 'Kyrie eleison' (<i>Lord have mercy</i>).
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	<i>Word</i> . 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 the Eucharist in some Churches (predominantly Non-conformist).
Lutheran	A major Protestant Church that receives its name from the 16 th century German reformer, Martin Luther.
Mass	Term for the Eucharist , used by the Roman Catholic and other Churches .

Maundy 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 18 th 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 the Christian Scriptures.
Non-conformist	Protestant Christian bodies which became separated from the established Church of England in the 17 th 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, eg 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)	<i>Advocate</i> . Term used for the Holy Spirit .
Parousia	<i>Presence</i> . 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 17 th 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 16 th 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 19 th 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	<i>Having a common viewpoint.</i> 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 the frequency. Many of these terms will also be found in books on Buddhism and Sikhism, but with somewhat different meanings.

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

Acharya (Acarya)

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

Advaita (Adwaita)	<i>Non-dual</i> . Refers to the impersonalistic philosophy which unqualifyingly equates God, the soul and matter.
Agama, Ahimsa (Ahinsa)	<i>Not killing</i> . 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	<i>Noble</i> . Refers to those who know the spiritual values of life. Scholars say it refers to the original inhabitants of the Sindhu region in India.
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)	<i>Self</i> . 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)	<i>One who descends</i> . Refers to the descent of a deity, most commonly Vishnu . Sometimes it is translated as <i>incarnation</i> which, although inaccurate, may be the best English word available.
Ayodhya	Birthplace of Rama .
Bhagavad Gita	<i>The Song of the Lord</i> . 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	<i>Devotion; love</i> . 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, Brahmcarin)	One in the first stage of life, a celibate student of Vedic knowledge.
Brahmacharya (Brahmacarya, Brahma ch(c)ari, Brahma ch(c)arin)	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)	<i>Ten days.</i> Also called Vijay Dashami . Celebrates the victory of Rama on the tenth day of the bright half of the lunar month of Jyeshtha. As is often the case with Hindu festivals, followers may interpret the festival differently, eg in connection with Durga (see Navaratri).
Dharma	<i>Religion or religious duty</i> is the usual translation into English, but literally it means <i>the intrinsic quality of the self or that which sustains one's existence</i> .
Dhoti	A garment made of natural fibre (usually cotton or silk), worn by males, which covers the lower body and legs.
Dhyana	Meditation.
Diwali (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 (Dwaita)	<i>Dual.</i> Refers to the personalistic philosophy that differentiates between God, the soul and matter.
Dwarka (Dvarka, Dvaraka, Dwaraka)	Pilgrimage site on the west coast of India.
Ganesha (Ganesh, Ganupati, Ganapati)	A Hindu deity portrayed with an elephant's head – a sign of strength. The deity who removes obstacles.
Ganga	<i>The Ganges.</i> Most famous of all sacred rivers of India.
Gangotri	Source of the river Ganges.
Gotra	Exogamous group within Jati .
Grihasta (Gristhi, Grhastha)	The second stage of Hindu life; one who belongs to that stage, ie the householder (grihasti).
Guna	<i>Rope; quality.</i> 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 (<i>son of the wind God</i>).
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 offering 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 interchangeable 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	<i>Caste</i> is the usual translation, meaning occupational kinship group.
Jnana (Gyan)	<i>Knowledge</i> .
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	<i>Action</i> . 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 or 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	<i>Temple</i> .
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 Mata	<i>Path</i> (see Jnana yoga , Karma yoga and Bhakti yoga). <i>Mother</i> . Often associated with Hindu goddesses who represent shakti (power).
Mathura	Holy place connected with Krishna .
Maya	<i>Not this</i> . Usually, it refers to illusion, particularly where the permanent soul identifies itself with temporary matter, eg the body, etc. It can also mean <i>power</i> .

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)	<i>Form.</i> 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 know by other names such as Durga , Devi, etc.
Prahlada (Pralhada)	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)	<i>Worship.</i> General term referring to a variety of practices in the home or Mandir.
Purana	<i>Ancient.</i> 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 (Sanskar, Samskara)	Sacraments designed to initiate a new stage of life. There is usually a total of sixteen such rites of passage (though many schools of thought do not practice them all).
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 (Sattwa)	<i>Goodness</i> , 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 <i>kindly</i> or <i>auspicious</i> .
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)	<i>Illustrious</i> . Used as a title of respect, eg Shri Krishna. Also a respectful title for men. The feminine form is Shrimati (Mrs).
Shruti (Srti)	<i>That which is remembered</i> . Applicable to Hindu scriptures other than the Vedas .
Sita (Seeta)	The divine consort of Rama .
Smriti (Srti, Shruti)	<i>That which is heard</i> . A term specifically applied to the four Vedas , including the Upanishads . Some Hindus believe that Smriti is subservient to Shruti , but other Hindus consider them to have equal importance.
Sutra (Sutta)	Short sayings or verses relating to various rituals, or encapsulating profound philosophical meaning.
Swami (Svami)	<i>Controller</i> . Sometimes more specifically, Goswami (<i>one who can control his/her senses</i>). An honorific title applied to a religious teacher or holy person, particularly the sannyasi .
Swastika (Svastika)	From the Sanskrit for the 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 .
Trimurti	<i>The three deities.</i> 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)	<i>To sit down near.</i> 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)	<i>Forest dweller.</i> 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	<i>Colour.</i> The four principal divisions of Hindu society. It is important to note that the word 'caste' refers strictly to sub-divisions within each varna , and not to varnas themselves
Varnashrama (Varnasrama Dharma)	The system whereby society is divided into four varnas (divisions), and life into four ashramas (stages).
Varsha Pratipada	The day of Creation, celebrated as New Year's Day by many Hindus.
Veda	<i>Knowledge.</i> 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 Dussehra .
Vishnu (Visnu) Vrat (Vratam)	A Hindu God. With Brahma and Shiva forms the Trimurti . Vow. Often including abstention from certain foods.
Vrindavan (Brindavan, Brindavana, 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, Jamna)	Tributary of the river Ganga (Ganges), considered by many Hindus to be the most sacred of all holy rivers.
Yatra (Jatra)	<i>Pilgrimage.</i> 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	<i>Age</i> , or extended period of time, of which there are four.

Islam Glossary

The phrase 'Salla-llahu alaihi wa sallam' – in English 'peace and blessings of Allah upon him', is used by Muslims every time the Prophet Muhammad (pbuh) is mentioned. Similar respect is accorded to the other Prophets.

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

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

Abd	<i>Servant.</i> As in Abdullah, servant of Allah .
Abu Bakr	The first Khalifah , successor to the leadership of the Muslim community after the death of the Prophet Muhammad.
Adam	Adam. The first man, and first Prophet of Allah .
Adhan	Call to prayer. From the same root, Mu'adhin (one who makes the call to prayer).
Aishah	One of the wives of the Prophet Muhammad, and daughter of Abu Bakr .
Akhirah	Everlasting life after death – the hereafter.
Akhlaq	Conduct, character, attitudes and ethics.
al-Amin	<i>The Trustworthy.</i> The name by which Prophet Muhammad was generally known, even before the revelation of Islam.
al-Aqsa	Masjid-ul-Aqsa (<i>The Farthest Mosque</i>) in Jerusalem, often known as the Dome of the Rock.
al-Fatihah	<i>The Opener.</i> 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	<i>All praise belongs to Allah.</i> Frequently used as an expression of thanks to Allah .
al-Kafi	The title of the books of Hadith compiled by Muhammad ibn-Yaqub Koleini, a Shi'ah scholar.
al-Khulafa-ur-Rashidun	<i>The Rightly Guided Khalifahs.</i> The first four successors to the leadership role of the Prophet Muhammad. They were Abu Bakr, Umar, Uthman and Ali .
al-Madinah	Madinatu'n-Nabi (<i>The City of the Prophet</i>). The name given to Yathrib after the Prophet Muhammad migrated there in 622 CE and founded the first Islamic state.
Ali	Cousin and son-in-law of the Prophet Muhammad; husband of Fatima Zahrah ; father of Hassan, Hussein, and Zainab; the fourth of ' al-Khulafa ur-Rashdun ' according to Sunnis , and the first successor accepted by Shi'al Islam.
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	<i>Allah is most great.</i>
Angels	Beings created by Allah from light. They have no free will and are completely obedient to Allah.
Ansar	<i>Supporters.</i> 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	<i>Peace be upon you.</i> An Islamic greeting.
Ayah (sing)	A unit within a Surah of the Qur'an .
Barakah	Blessings.
Bilal	The first Mu'adhin of Islam (see Adhan), a companion of Prophet Muhammad, formerly an Abyssinian slave.
Bismillah	<i>In the name of Allah.</i>
Bismillah-ir-Rahman-ir-Rahim	<i>In the name of Allah – All Gracious, All Merciful.</i> 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	<i>House or abode of Islam.</i> Sometimes used to refer to lands ruled by Islamic Shari'ah .
Da'wah	<i>Call.</i> 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	<i>Remembrance.</i> 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, eg offering salah five times a day.
Fatihah	See al-Fatihah .
Fatimah (al-Zahrah)	Daughter of the Prophet Muhammad; wife of Ali ; mother of Hassan, Hussein and Zainab.
Fatwa	The legal guidance of a pious, just, knowledgeable Muslim scholar and jurist, based on the Qur'an , Sunnah and Islamic Shari'ah .
Fiqh	<i>Understanding.</i> Islamic Jurisprudence.
Ghusl	Greater ablution. Formal washing of the whole body prior to worship (see Wudu).
Hadith	Saying; report; account. The sayings of the Prophet Muhammad, as recounted by his household, progeny and companions. These are a major source of Islamic law. Some Hadith are referred to as Hadith Qudsi (<i>sacred Hadith</i>), having been divinely communicated to the Prophet Muhammad.
Hafiz	Someone who knows the whole Qur'an by heart.
Hajar	Hagar. Wife of the Prophet Ibrahim , and mother of the Prophet Isma'il .
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	<i>Veil.</i> 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	<i>Departure; exit; emigration.</i> The emigration of the Prophet Muhammad from Makkah to Madinah in 622 CE. The Islamic calendar commences from this event.
Hira	The name of a place near Makkah , where the Prophet Muhammad went for solitude and worship. It was there that he received the first revelation of the Qur'an .
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 , and later became the tempter of all human beings (see Shaytan).
Ibrahim	<i>Abraham.</i> A Prophet of Allah to whom 'the scrolls' were given.

Id	<i>Recurring happiness.</i> 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 . Also known as Id-ul-Kabir – <i>the Greater Id</i> – and Qurban Bayram (Turkish) – <i>feast of sacrifice</i> .
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 – <i>the Lesser Id</i> – and Sheker Bayram (Turkish) – <i>sugar feast</i> .
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	<i>Leader.</i> A person who leads the communal prayer, or a founder of an Islamic school of jurisprudence. In Shi'an Islam, Imam is also the title of Ali and his successors.
Imamah	Office and function of an Imam . Religious authority in Shi'ah Islam; successor to the Prophet Muhammad as leader of the Muslim community.
Iman	Faith.
Injil	<i>Gospel.</i> A book given to Prophet Isa .
Iqamah	Call to stand up for salah .
Isa	Jesus. A Prophet of Allah , born of the virgin Mary.
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	<i>Ishmael.</i> A Prophet of Allah. Son of the Prophet Ibrahim and Hajar .
Isnad	Chain of transmission of each Hadith .
Jibril	<i>Gabriel.</i> The angel who delivered Allah 's messages to His Prophets.
Jihad	Personal individual struggle against evil in the way of Allah . It can also be collective defence of the Muslim community.
Jinn	Being created by Allah from fire.
Jumu'ah (Salat-ul-Jumu'ah)	The weekly communal salah , and attendance at the Khutbah performed shortly after midday on Fridays.
Ka'bah	A cube-shaped structure in the centre of the grand mosque in Makkah . The first house built for the worship of the One True God.
Khadijah	First wife of the Prophet Muhammad. Mother of Fatimah Zahrah .

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 Jum'uah and Id prayers.
Laylat-ul-Qadr	The Night of Power, when the first revelation of the Qur'an was made to the Prophet Muhammad. It is believed to be one of the last ten nights of Ramadan .
Madinah	See al-Madinah .
Maghib (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 was born, and where the Ka'bah is located.
Maryam	Mary. The virgin mother of the Prophet Isa .
Masjid	<i>Place of prostration.</i> 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 10 th , 11 th and 12 th 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	<i>Place appointed</i> , at which pilgrims enter into the state of Ihram .
Mi'raj	The ascent through the heavens of the Prophet Muhammad.
Mu'adhin	Caller to prayer (see Adhan). Known in English as 'muezzin'.
Muhammad	<i>Praised.</i> Name of the final Prophet.
Muharram	First month in the Islamic calendar, which is calculated from the time the Prophet Muhammad migrated to Yathrib (Madinah) .
Musa	Moses. A Prophet of Allah to whom the Tawrah (Torah) was given.
Mumin	Faithful. A believer, a practicing Muslim who wholeheartedly yields to Allah's guiding wisdom and is thus in harmony with His will and at peace with himself and fellow creatures.
Muslim	One who claims to have accepted Islam by professing the Shahadah .
Muzdalifah	Place where pilgrims on Hajj stop for a time during the night of the day they spend at Arafat .
Nabi	Prophet of Allah .
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. 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 .
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, 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	<i>Rebellious; proud.</i> The devil (see Iblis).
Shi'ah	<i>Followers.</i> Muslims who believe in the Imamah , successorship of Ali after the Prophet Muhammad and 11 of his most pious, knowledgeable descendants.
Shirk	<i>Association.</i> Regarding anything as being equal or partner to Allah . Shirk is forbidden in Islam.
Shura	Consultation of the people in the management of religious and worldly affairs. A duty prescribed in the Qur'an to leaders at all levels, from family to government.
Sirah	Biographical writings about the conduct and example of the Prophet Muhammad.
Subhah	String of beads used to count recitations in worship.
Sunnah	Model practices, customs and traditions of the Prophet Muhammad. This is found in both Hadith and Sirah .
Sunni	Muslims who believe in the successorship of Abu Bakr, Umar, Uthman and Ali .

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 practiced in Islam.
Tawrah	<i>The Torah</i> . The book given to the Prophet Musa (Moses).
Ulama	Scholars of Islamic law and jurisprudence (sing. Alim).
Umar ibn ul-Khattab	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 migrated from Makkah (see al-Madinah).
Zabur	The Book of Psalms given to Prophet Dawud (David).
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.

Afikomen (Greek)	<i>Dessert</i> . Portion of a matzah eaten near the end of the Seder .
Agadah (Aggadah)	<i>Telling</i> . Rabbinical teachings on moral values.
Aleinu	Key prayer at the conclusion of each service.
Aliyah	<i>To go up</i> . (i) Being called to read the Sefer Torah in the synagogue . (ii) The migration of Jews to Israel .
Amidah	<i>Standing</i> . The standing prayer.
Aron Hakodesh	<i>Holy Ark</i> . The focal point of the synagogue , containing Torah scrolls.
Ashkenazim	Jews of Central and Eastern European origin.
Bar Mitzvah	<i>Son of Commandment</i> . A boy's coming of age at 13 years old, usually marked by a synagogue ceremony and family celebration.
Bat Mitzvah (Bat Chayil)	<i>Daughter of Commandment</i> . As above, but for girls from 12 years old. May be marked differently between communities.

Bet ha Kneset
(Beit ha Kneset, Shul)

Bimah

House of Assembly. **Synagogue.**

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 (Chanukha)

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

Hasid (Chasid, Hasidim (pl.)
Chasidim)

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

Hasidism (Chasidim)

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

Noachide Laws	Seven laws given to Noah after the flood, which are incumbent on all humankind. These laws form the foundation for a just society.
Parev (Parveh)	Neutral foods, which are neither milk nor meat, eg vegetables, eggs, 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)	<i>Sayings of the Fathers</i> . Part of the Mishnah containing ethics of Rabbinical sages.
Pikuakh Nefesh	<i>Save a soul</i> . The setting aside of certain laws in order to save a life.
Pogrom	Organised attack on Jews, especially frequent in 19 th and early 20 th century Eastern Europe.
Purim	Festival commemorating the rescue of Persian Jewry as told in the book of Esther.
Rabbi	<i>My teacher</i> . An ordained Jewish teacher. Often the religious leader of a Jewish community.
Rashi	<i>Rabbi Shlomo ben Yitzhak</i> (1040 – 1105). A French rabbinical scholar and leading commentator on the Torah and Talmud .
Rebbe	<i>Rabbi</i> . The term used by Hasidism for their religious leader.
Rosh Hashanah (Rosh Ha-Shanah)	<i>Head of the Year</i> . Jewish New Year.
Seder	<i>Order</i> . A home-based ceremonial meal during Pesach , at which the Exodus from Egypt is recounted using the Hagadah .
Sefer Torah	Torah scroll. The five books of Moses handwritten on parchment and rolled to form a scroll.
Sephardim (Sefardim)	Jews originating from Mediterranean countries, especially Spain, North Africa and the Middle East.
Shabbat (Shabbos)	Day of spiritual renewal and rest commencing at sunset on Friday, terminating at nightfall on Saturday.
Shatnez (Shaatznez)	Garments containing a forbidden mixture of wool and linen.
Shavuot	<i>Weeks</i> . 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	<i>Names</i> . 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	<i>Desolation</i> . The suffering experienced by European Jews at the hands of the Nazis, including the systematic murder of six million Jews between 1933 and 1945.
Shofar	Ram's horn blown at the season of Rosh Hashanah .
Siddur	<i>Order</i> . Daily prayer book.

Simchat Torah	<i>Rejoicing of the law.</i> Festival celebrating the completion and recommencement of the cycle of the weekly Torah reading.
Sukkah (Sukkot (pl.))	<i>Tabernacle; booth.</i> 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)	<i>Prayer-shawl.</i> Four cornered garment with fringes.
Talmud	Mishnah and Gemara , collected together.
Tefillah (Tefila)	<i>Self-judgement.</i> 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	<i>Repentance.</i> Returning to God.
Tikkun Olam (Tikun)	Care for the world and environment.
Torah	<i>Law; teaching.</i> The Five Books of Moses.
Tzedaka	<i>Righteousness.</i> 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	<i>Year-time.</i> Anniversary of a death.
Yeshiva	College for study of the Torah and Talmud .
Yiddish	Language used predominantly by Ashkenazim .
Yishuv	<i>Ingathering.</i> The Jewish community of Israel.
Yom Hashoah	Day to commemorate the Shoah .
Yom Kippur	<i>Day of Atonement.</i> 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	<i>The Eternal One.</i> A designation frequently used of God by Guru Nanak .
Akal Takht (Akal Takhat)	<i>Throne of the Eternal; throne of the Timeless One.</i> 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	<i>Nectar.</i> Sanctified liquid made of sugar and water, used in initiation ceremonies.
Amrit ceremony (Amrit Sanskar, Amrit Pahul, Khande di Pahul or 'Taking Amrit' ('Amrit Chhakna')	The Sikh rite of initiation into the Khalsa . 'Baptism' should not be used.

Anand karaj (Anand Sanskar)	<i>Ceremony of bliss.</i> Wedding ceremony.
Ardas	<i>Prayer.</i> 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 offering 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	<i>The Guru's guidance.</i>
Gurmukh	One who lives by the Guru's teaching.
Gurmukhi	<i>From the Guru's mouth.</i> Name given to the script in which the scriptures and the Punjabi language are written.
Gurpurb (Gurpurab)	A Guru's anniversary (birth or death). Also used for other anniversaries, eg of the installation of the Adi Granth, 1604 CE.
Guru	Teacher. In Sikhism, the title of Guru is reserved for the ten human Gurus and the Guru Granth Sahib .
Guru Arjan	The fifth Guru who was the first Sikh martyr (1563 – 1606).
Guru Gobind Singh (Guru Govind Singh (original name: Guru Gobind Rai))	Tenth Sikh Guru . It is important to note that the title 'Guru' must be used with all the Gurus' names. Sikhs usually use further terms of respect, eg Guru Gobind Singh Ji or Guru Nanak Dev Ji .
Guru Granth Sahib (Adi Granth (Granth' by itself should be avoided))	Primal collection of Sikh scriptures, compiled by Guru Arjan and given its final form by Guru Gobind Singh .
Guru Har Gobind (Guru Hargobind, Guru Hargovind)	Sixth Sikh Guru .
Guru Har Krishnan Guru Harkishan (Gura Harkrishan)	Eighth Sikh Guru .
Guru Nanak	The first Guru and 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	<i>Egoism</i> . The major spiritual defect.
Hukam	<i>God's will</i> .
Hukam (Vak)	Random reading taken for guidance from the Guru Granth Sahib .
Ik Onkar	<i>There is only One God</i> . The first phrase of the Mool Mantar . It is also used as a symbol to decorate Sikh objects.
Janamsakhi (Janam Sakhi)	<i>Birth stories</i> . 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 K's (see panj kakke).
Kakka (Singular of the Punjabi letter K (- plural 'Kakke'))	See panj kakke .
Kangha (Kanga)	Comb worn in the hair. One of the five K's (see panj kakke).
Kara	Steel band worn on the right wrist. One of the five K's (see panj kakke).
Karah parshad (Karah Prasad)	Sanctified food distributed at Sikh ceremonies.
Kaur	<i>Princess</i> . Name given to all Sikh females by Guru Gobind Singh (see Singh).
Kesh (Kes)	Uncut hair. One of the five K's (see panj kakke).
Khalsa	<i>The community of the pure</i> . The Sikh community.
Khanda	Double-edged sword used in the initiation ceremony. Also used as the emblem on the Sikh flag.
Kirat karna	Earning one's livelihood by one's own efforts
Kirpan	Sword. One of the five K's (see panj kakke). 'Dagger' should be avoided.
Kirtan	Devotional singing of the compositions found in the Guru Granth Sahib .
Kirtan Sohila	A prayer said before retiring for sleep. It is also used at the cremation and when the Guru Granth Sahib is laid to rest.
Kurahit	Prohibitions, eg intoxicants.
Langar (Guru ka Langar)	Guru's kitchen . The gurdwara dining hall and the food served in it.
Mela	<i>Fair</i> . 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)	<i>Basic teaching; essential teaching</i> . 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	<i>The five K's</i> . The symbols of Sikhism worn by Sikhs.
Panj piare (Panj Pyare (- other forms may also be found))	<i>The five beloved ones</i> . 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)	<i>Land of five rivers</i> . The area of India in which Sikhism originated.
Ragi	Sikh musician who sings compositions from the Guru Granth Sahib .
Rahit	Sikh obligations, eg to meditate on 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)	<i>Word</i> . Hymn from Guru Granth Sahib ; the divine word.
Sikh	<i>Learner; disciple</i> . A person who believes in the ten Gurus and the Guru Granth Sahib , and who has no other religion.
Singh	<i>Lion</i> . 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	<i>Wonderful Lord</i> . A Sikh name for God.

Baha'i Glossary

As the Founder of the Baha'i Faith and the other Central Figures were born in Persian, and as the universal cultural language of the Middle East was Arabic, the Baha'i sacred scriptures were revealed in Persian and Arabic, and some of the names and titles below are of Persian or Arabic origin.

(Most references adapted from "A basic Baha'i Dictionary" ed: Wendi Momen, George Ronald, 1989)

Abdu'l-Baha	Eldest son of Baha'u'llah and his successor (1844 – 1921). Knighted by King George V. The perfect exemplar of the Baha'i way of life.
Abha Kingdom	The 'next world', the spiritual realm beyond the grave into which the soul passes after death.
Administrative Order, Baha'i	The structure of Baha'i institutions, both elected and appointed, as set out in the Baha'i writings.
Ahmad, Tablet of	A long prayer of Baha'u'llah specially revealed to one of the Baha'is and often recited in times of difficulty.
Akka	The city on the coast of Israel where Baha'u'llah was imprisoned by the Ottoman Turkish authorities from 1868 – 70 and where he was kept under house arrest from 1870 – 77.
Ali Muhammad, Siyyid	The actual name of the Bab.
Amanuensis	A secretary. In Baha'i terms, the person who wrote down the words of revelation as they were spoken by Baha'u'llah and the Bab.
Arc, the	The section of a circle on Mount Carmel in Haifa, Israel, where the buildings of the

Baha'i World Centre are erected.

Auxiliary Board

Appointed individuals who assist in either protecting the Baha'i community from external attacks or internal problems, or in promoting the teaching of the Faith.

Ayyam-i-Ha

The Intercalary Days, falling on the last four days of February, five in a leap year, before the last month of the Baha'i year, and given over to preparation for the annual fast, hospitality feasting and gift-giving.

Bab, the

The Gate. Title assumed by Siyyid Ali Muhammad (1819 – 1850) the Forerunner of Baha'u'llah and Prophet-Founder of the Babi Faith.

Babi

A Follower of the Bab.

Backbiting

Saying mean or spiteful things about a person behind their back. Forbidden by Baha'u'llah in his book of laws.

Baha'i

A follower of Baha'u'llah.

Baha'i Era

The period of the Baha'i dispensation, beginning with the Declaration of the Bab on 23rd May 1844, and ending with the appearance of the new Manifestation of God at some date at least 1,000 years in the future.

Baha'u'llah

The Glory of God, Title of Mirza Husayn-Ali (1817 – 1892). Prophet-Founder of the Baha'i Faith and the Manifestation of God for this Day.

Breakwell, Thomas

The first Baha'i Englishman, died 1902.

Browne, Edward G.

A Cambridge orientalist (1862 – 1926) who studied and wrote about the Babi and Baha'i Faiths and who met Baha'u'llah in 1890 in a residence outside Haifa.

Calendar, Baha'i

A solar calendar of nineteen months, each of nineteen days with four intercalary days (five in a leap year) preceding the nineteenth month. It begins in 1844 and New Year's Day (Naw Ruz) falls on the Spring Equinox, usually 21st March. The Baha'i day begins and ends at sunset.

Carmel, Mount

The mountain spoken of by Isaiah as the "mountain of the Lord". Site of the Baha'i World Centre, including several Baha'i Holy Places such as the Shrine of the Bab. Also the location of the Baha'i world administrative institutions.

Centre of the Covenant

One of the titles of 'Abdu'l-Baha'.

Concourse on High

The gathering of the Prophets and holy souls in the next world or spiritual realm.

Consultation

A form of discussion between individuals and within groups. It is the method by which Baha'is make decisions within their administrative bodies. According the Baha'i writings, it requires the "...subjugation of all egotism and unruly passions, the cultivation of frankness and freedom of thought as well as courtesy, openness of mind, and wholehearted acquiescence in a majority decision".

Continental Board of Counsellors

An institution created in 1968 by the Universal House of Justice as a means of developing "the institution of the Hands of the Cause with a view to extension into the future of its appointed functions of protection and propagation".

Convention

A gathering of delegates for the purpose of electing an administrative body or for electing delegates who will in turn elect that body. Conventions are held at regional, national and international levels.

Covenant

Binding agreement between a Messenger of God and His followers that they will accept and follow the coming Manifestation who will be the reappearance of his reality. Also

Baha'u'llah's covenant with Baha'is that they should accept 'Abdu'l-Baha after Baha'u'llah's passing.

Covenant-breaker	One who publicly denies the line of succession (i.e. Baha'u'llah, Abdu'l-Baha, Shoghi Effendi, the Universal House of Justice) or who actively works to undermine the Covenant. It is forbidden for Baha'is to associate with Covenant-breakers.
Declaration	A statement of belief made by one who wishes to become a Baha'i.
Deepening	The study of the Baha'i Faith in all its aspects.
Esslemont, Dr J.E.	A Scotsman who became a Baha'i in 1914 and who wrote one of the most widely used introductory books on the Baha'i Faith; "Baha'u'llah and the New Era". He was made a Hand of the Cause after his death in 1925.
Fast, the	This takes place every year in the last month of the Baha'i year from 2 nd – 20 th March and involves abstinence from food and drink between sunrise and sunset. It is a period of meditation, prayer and spiritual renewal.
Feast, Nineteen Day	The principal gathering of Baha'is of a particular locality. The Nineteen Day Feast is, ideally, held on the first day of every Baha'i month and brings together the members of the Baha'i community for three clearly defined purposes: devotion and worship, administration and consultation and fellowship and hospitality. Attendance is not obligatory but considered important and generally only Baha'is are permitted to attend.
Fireside	A meeting held in one's home for the purpose of teaching the Baha'i Faith.
Fund, the	The monies contributed by the Baha'is to the different institutions of the Faith for the express purpose of promoting the interests of the Cause throughout that locality or country.
Guardian	'Abdu'l-Baha appointed His eldest grandson, Shoghi Effendi to be Guardian of the Baha'i Faith in His Will and Testament. Shoghi Effendi served in this capacity from 1921, following the passing of 'Abdu'l-Baha, to his own death in 1957. The Guardian was sole interpreter of the Baha'i scriptures and guided the Baha'is in the spread and development of the Baha'i Faith throughout the world. His voluminous writings constitute an invaluable source of guidance for present and future generations.
Haifa	City by which Baha'u'llah was first brought to Israel as a prisoner in 1868, which he visited three times in later life and where he revealed the instructions for the establishment of the World Trade Centre of the Baha'i Faith.
Hands of the Cause of God	Individuals appointed first by Baha'u'llah, then 'Abdu'l-Baha and later by Shoghi Effendi, who were charged with the specific duties of protecting and propagating the Faith. Shoghi Effendi referred to them as the "Chief Stewards of Baha'u'llah's embryonic world Commonwealth".
Haziratu'l-Quds	The Sacred Fold. The "official and distinctive title" of the headquarters of Baha'i administrative activity, whether on a local or national level. The national Haziratu'l-Quds is the seat of the National Spiritual Assembly in each country.
Hidden Words of Baha'u'llah, the	A Collection of short, verse-like passages revealed by Baha'u'llah in Baghdad in 1858, some in Arabic and some in Persian, concerning such subjects as the relationship between God and humanity.
Holy Days, Baha'i	Nine days in the Baha'i calendar when work is to be suspended. They are the births, declarations and deaths of the Bab and Baha'u'llah, the Baha'i New Year and two further days associated with Baha'u'llah's declaration.
Holy Land	The land of Israel, holy to four religions, including the Baha'i Faith.

Huquq'u'llah (The Right of God)	A spiritual obligation in the form of a monetary payment instituted by Baha'u'llah in the Kitab-i-Aqdas, by which 19% of a Baha'i's capital or possessions after deduction of expenses, and excluding such thing as their residence, should be given to the Universal House of Justice.
Husayn-Aliy-i-Nuri, Mirza	The actual name of Baha'u'llah.
Kings, Tablets to the	Letters written from 1868 – 1870 by Baha'u'llah to the various kings and rulers of the time, including Queen Victoria, proclaiming His advent and instructing them in how to achieve the Most Great Peace.
Kitab-i-Ahdi	Book of my Covenant. Baha'u'llah's Will and Testament, written entirely in His own hand and designating 'Abdu'l-Baha as Baha'u'llah's successor and the one to who all should turn after Baha'u'llah's death
Kitab-i-Aqdas	Most Holy Book. Baha'u'llah's book of laws, revealed in Akka in 1873, which He commanded to be implemented gradually with tact and wisdom, as some of its provisions clearly point to a future society very different from that of today.
Kitab-i-Iqan	Book of Certitude. Volume revealed by Baha'u'llah in Baghdad two years before his declaration. Revealed in two days and two nights, it proclaims the oneness of God and the unity of his Manifestations.
Knight of Baha'u'llah	Title first given to Shoghi Effendi to those Baha'is who arose from 1953 onwards to open new territories to the Faith.
Letters of the Living	The first eighteen followers of the Bab who independently searched for and found the Bab and became believers in His revelation.
Local Spiritual Assembly	The local administrative body of the Baha'i community. The nine members are directly elected from among the body of the believers in a community every Ridvan and serve for one year.
Manifestation of God	The great Prophets of God, his chosen Messengers, who appear in each age. They are not incarnations of God but perfect mirrors of his attributes. Baha'u'llah is the most recent, though not the last.
Martyr	Originally, in both English and Arabic, witness; one who bears witness to a belief by submitting to death rather than renouncing their faith. There were many thousands of martyrs in the time of the Bab and Baha'is are still put to death today for refusing to recant.
Mashriqu'i-Adhkar	Dawning-place of the praise of God. The Baha'i House of worship or Temple and the dependencies clustered around. Also refers to any building or room reserved for devotion and the devotional meetings themselves.
Most Great Prison, the	Baha'u'llah's designation for the prison at Akka where He was kept from 1868 – 1870.
National Spiritual Assembly	The national administrative body of the Baha'i Faith, composed of nine members elected annually from among all adult Baha'is in a country.
Naw Ruz	New Day. The Baha'i New Year. It occurs on the Spring Equinox, usually 21 st March. This Festival marks the end of the Fast and is a joyous time of celebration. It is one of the nine Baha'i Holy Days on which work is to be suspended.
Peace, world	A fundamental principle of Baha'i social teaching the achievement of which is the primary mission of the Baha'i Faith.
Pilgrimage	A journey made to a Shrine or Holy Place. At the present time Baha'i pilgrimage

consists of visiting the shrines of the Bab and Baha'u'llah in and around Haifa, Israel.

Pioneer	Any believer who arises and leaves their home to journey to another country or area for the purpose of teaching the Baha'i Faith.
Plans, teaching	Organised campaigns of a local, national or international scope, in which Baha'is are encouraged to take the Baha'i message to particular countries, territories or peoples. All such plans are based on 'Abdu'l-Baha's "Tablets of the Divine Plan".
Proclamation	Term used to describe the initial presentation of the Baha'i teachings to those unfamiliar with them. This may take a number of forms e.g. public meetings or talks, advertising, exhibitions, stalls at fairs, or presenting books to dignitaries, libraries and educational institutions.
Progressive Revelation	The concept that Divine Revelation is not final, but continuing, progressively unfolded in each age according to human capacity, but promoting further developments toward the next stage centuries hence.
Ridvan	The twelve-day Festival commemorating Baha'u'llah's Declaration of His Mission to His companions, and celebrated annually from 21 st April – 2 nd May. Elections of Baha'i administrative institutions to take place during this period.
Rosenberg, Ethel Jenner	First Baha'i Englishwoman (1858 – 1930). Becoming a Baha'i in 1899, she later served on the first National Spiritual Assembly of the British Isles from 1923. She is buried in the Gap Road Cemetery in the London Borough of Merton.
Shoghi Effendi	The Guardian of the Baha'i Faith. Born in 1897, he was the eldest grandson of 'Adul'l-Baha. He was studying English as an undergraduate at Balliol College, Oxford, when he was informed of his grandfather's passing and that he was to be the successor as Head of the Baha'i Faith. He passed away in 1957 while visiting London and is buried in the New Southgate Cemetery.
Siyah Chal	The Black Pit. The subterranean dungeon in Tehran where Baha'u'llah was first imprisoned in 1852 as a prominent follower of the Bab. It was here that Baha'u'llah received His divine revelation when the Holy Spirit appeared to Him in the form of a Maiden of Heaven.
Tablet	Divinely revealed scripture. Used in the title of certain Writings revealed by Baha'u'llah and 'Abdu'l-Baha.
Teaching	Sharing the Baha'i message with others. This is an obligation placed on Baha'is by Baha'u'llah but must be carried out with kindness, dignity and good will.
Universal Auxiliary Language	The establishment of an international language to be taught in all the schools of the world, in addition to the native tongue, is ordained by Baha'u'llah in the Kitab-i-Aqdas. Although learning Esperanto was encouraged by Shoghi Effendi, as the choice is to be made by international agreement.
Universal House of Justice	Supreme administrative body of the Baha'i Faith, ordained by Baha'u'llah in the Kitab-i-Aqdas. With its seat on Mount Carmel, Haifa, Israel, it is elected every five years by the members of all the world's National Spiritual Assemblies. It is infallible and is the ultimate authority on any matter not expressly recorded in the Baha'i Writings.

The glossary of terms is reproduced by kind permission of the School Curriculum and Assessment Authority and a Basic Baha'i dictionary.

Appendix 1

The legal basis for teaching religious education

The details in this appendix are correct at the time of writing. Schools will be informed of any subsequent changes in advice, regulation or legislation. This appendix gives a summary of the legal basis for religious education. Full details are given in the Education Act of 1996. This should be consulted if any specific questions of detail or legality arise.

Collective worship, a separate and discrete subject in law, has not been included in this appendix. Guidance is provided in Brent SACRE's Brent Recommended Approach.

Religious Education in the basic curriculum

- Religious education, as part of the basic curriculum, should be provided for all registered pupils attending a maintained school except where they have been withdrawn at parental request.

This includes those in reception classes and sixth forms, and is not confined to pupils of compulsory school age.

This does not apply to nursery schools or to nursery classes in primary schools.

- It is the headteacher's duty to secure this provision. The governing body must exercise their functions with a view to securing this provision.

The headteacher and governing body must ensure that sufficient time and resources are given to religious education in school to meet the statutory requirements.

- In community and foundation schools without a religious character, religious education must be taught according to the agreed syllabus of the local education authority.

In schools with a religious character, religious education must be determined by the governors in accordance with the trust deed or the religious character of the school.

The right of withdrawal

- If a parent asks that a pupil should be wholly or partly excused from attending any religious education at school, then the school must comply. This right to withdrawal should be freely exercisable. Parents are not obliged to state their reasons for seeking withdrawal.

In certain cases, the child can receive religious education elsewhere, or be provided with religious education according to the tenets of a particular religious denomination on the school premises.

A school continues to be responsible for the supervision of any child withdrawn by its parent from religious education, unless the child is lawfully receiving religious education elsewhere.

Withdrawal from religious education will not cause problems where it is taught as a separate subject. Particular care will be needed where religious education is taught in an integrated form with National Curriculum subjects, from which there is no right of withdrawal.

There will be occasions when spontaneous enquiries made by pupils on religious matters arise in other areas of the curriculum. Responses to such enquiries are unlikely to constitute religious education within the meaning of the legislation and a parent would not be able to insist on a child being withdrawn every time issues relating to religion and spiritual values were raised.

- Teachers cannot be required to teach religious education.

Teacher and headteachers should not be disqualified from employment or discriminated against in terms of pay or promotion on the grounds of their religious opinions or practice in participating or not participating in acts of worship or religious education.

These provisions do not prevent the governing body from taking account of a candidate's willingness to teach religious education in drawing up job descriptions for particular posts and in recommending and appointing teachers. Willingness to teach religious education should not however be a requirement of a post except when advertising for specialist religious education teaching posts.

The provision of information

- The headteacher is required to make readily available to parents and others the appropriate LEA agreed syllabus for religious education or a copy of that part of the trust deed which governs the provision of religious education and any other written statement which may have been prepared about arrangements for religious education.
- The school prospectus should include information about:
 - the ethos of the school which underpins pupils' spiritual, moral, cultural and social development;
 - the religious education provided at the school;
 - parents rights to withdraw their children from religious education;
 - the complaints procedure for the school curriculum, including religious education.
- Unless a pupil has been withdrawn from religious education, reports must contain details of the pupil's progress in religious education.

Appendix 2

Membership of the Brent Statutory Conference for the revision of the Agreed Syllabus for Religious Education

Group A: Christian denominations and other religions and religious denominations

Baha'i:	Mr Hassan Afran
Buddhism:	Mrs Rupa Monerawela
Free Churches:	Revd Geoff Cornell, Methodist (to March 2001) * Revd Steven Nolan, Baptist
Hinduism:	Mr Deva Samaroo, Brent Hindu Samaj Mr Bipin Patel, Vishwa Hindu Parishad (from March 2001) Dr Navin Swaminarayan, Swaminarayan Hindu Mission (from March 2001) Mr Jay Lakhani, Vivekananda Centre - London (from March 2001)
Islam:	Mrs Fatma Amer, Sunni Mrs Humera Khan, Sunni Mr Mohahammud Sabur, Shi'a (to March 2001)
Judaism:	Mrs Marilyn Nathan (Orthodox)
Pentecostal Churches:	Mr Henderson Springer Mrs Rhona Millwood (to March 2001)
Rastafarianism:	Revd L Connage, (from May 2002)
Roman Catholicism:	Mrs Liz Wilson, (to March 2001)
Sikhism:	Mr Param Sandhu, (from March 2001)

Group B: Church of England	Mr Geoffrey Edwards Revd Fergus Capie Revd Eileen Lake (to July 2001) Revd Fran Papantoniou, Ms Mavis Hazell, (to November 2000) Revd Mark Poulson, (from November 2001)
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Group C: Associations representing teachers

Ms Marlene Downer	Braintcroft Primary School
Ms Michelle Anderson	Oakington Manor Primary School
Mrs Dorothy Njoku	Leopold Primary School
Michael Hibbs	Sudbury Junior School (to February 2001)
Mrs Anne Yep	Lyon Park Infants School (from November 2001)
Mrs Valerie Pope	Kingsbury High School (to July 2001)
+ Mr Hassan El Maghrabi	Copland Community School & Technology Centre
Ms Sarah Black	Kingsbury High School (from November 2001)
Ms Elicia Lewis	Preston Manor High School (from November 2001)

Nominated by Brent Headteachers Group:

Mrs Carol Munro	Salusbury Primary School, Headteacher (to April 2001)
Mrs Judith Bijlani	Roe Green Infants School, Headteacher
Mr Mike Maxwell	Lyon Park Junior School, Headteacher
Mrs Kathy Heaps	John Kelly Girls' Technology College (Principal)

***Chair**

+Vice Chair

Group D: The Authority

Cllr Michael Lyon
Cllr Kantibhai S Patel, (to May 2002)
Cllr Mohammad Zakriya
Cllr Ramesh S Patel (from May 2002)

'Alternative' members appointed May 2001

Cllr Colum Moloney
Cllr Abdul Sattar-Butt
Cllr Peter Lemmon

Co-opted member:

Mr Josh Kutchinsky (Humanism)

Servicing Officers:

Ms Catherine Ross, Senior School Improvement Officer
Ms Beth Stockley, Advisory teacher for religious education
Ms Dina Brown, Clerk to conference

Working party members from September 2000 - July 2002

Revd Geoff Cornell
Revd Steven Nolan
Revd Eileen Lake
Mr Hassan Afnan
Mrs Rupa Monerawela
Dr Navin Swaminarayan
Mr Jay Lakhani
Mrs Fatma Amer
Ms Marlene Downer
Ms Michelle Anderson
Mr Hassan El Maghrabi
Ms Elicia Lewis
Mrs Kathy Heaps
Mr Josh Kutchinsky