

*STANDING ADVISORY COUNCIL ON  
RELIGIOUS EDUCATION*

**MONDAY, 12 OCTOBER 2009**

**REVIEW OF THE AGREED SYLLABUS**

**1.0 Purpose of Report**

- 1.1 The purpose of the report is to recommend the revised Agreed Syllabus for the teaching of religious education in Walsall schools.

**2.0 Recommendation**

- 2.1 (1) That the revised Agreed Syllabus to be implemented in Walsall schools from 1 September, 2010 be approved;
- (2) That Cabinet be requested to recommend Council to approve the revised Agreed Syllabus for Religious Education, as endorsed by the Agreed Syllabus Conference, for implementation in Walsall schools from 1 September 2010.

**Rory Borealis – Executive Director (Resources)**  
**2 October 2009**

email it to him at this email address - [davidtaylor56bc@hotmail.com](mailto:davidtaylor56bc@hotmail.com).

# **The Walsall Agreed Syllabus For Religious Education 2010-2015**

**Version 14**

**28/8/09**

# Acknowledgements

The Walsall Standing Agreed Council for Religious Education (SACRE) wish to acknowledge the help, advice and guidance given by those below whose energy, commitment and expertise has enabled this Agreed Syllabus to be written.

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**Final list and descriptions to be decided by SACRE steering group**

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**Final order and pages to be determined by SACRE steering group**

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# Walsall Agreed Syllabus

A review of the Walsall Agreed Syllabus was called for in 2008. This document is the result of that review.

**All state schools, community schools and voluntary controlled schools are required to teach RE according to the Walsall Agreed Syllabus. RE is a statutory subject in the curriculum and all schools are legally obliged to teach it.**

**The non-statutory National Framework for RE (QCA, 2004), offers national guidelines for the subject and has been used extensively in creating this syllabus.**

In line with the law, Walsall's Agreed Syllabus for Religious Education expects that schools will enable pupils to explore Judaism, Islam, Hinduism, Buddhism, and Sikhism, as well as Christianity. It also encourages the consideration of secular life stances where appropriate.

Following the Agreed Syllabus for Religious Education means that RE in Walsall's state, community and voluntary controlled schools makes a positive contribution to pupils' learning. RE is non-confessional. It is not about making pupils into believers but tries to help them become literate and articulate about religions and beliefs, and to be thoughtful members of a plural society, so that in learning from religion they are able to make informed choices about how they want to live their lives whilst also understanding more about the faith of other people they meet. As such, it is relevant to every pupil and every citizen of Walsall.

## **Forward**

Every pupil in a maintained school has a statutory entitlement to religious education. This entitlement is for all pupils regardless of their faith or belief. Living in and growing up in the world of the 21<sup>st</sup> century will challenge all young people. It will raise questions of spirituality and identity as well as questions of morality, such as poverty, discrimination and the use of limited resources as well as raising ethical questions about human reproduction, racial and religious prejudice and the role of politics in everyday life.

It is important that children and young people in Walsall are equipped to meet these challenges, contribute towards a cohesive local community and are able to promote values that enable all within Walsall to live and work together harmoniously.

The way religious education is studied and taught as described in the revised agreed syllabus in Walsall schools has an important role to play. Colleagues both within SACRE and schools as well as representatives of the Walsall faith communities and those from non religious backgrounds have contributed towards a syllabus that will prepare children and young people for their future.

Thanks go to those who contributed towards the various working parties, visited schools and worked hard to ensure that the Agreed Syllabus Conference delivered a syllabus fit for purpose.

**Preface**

I am delighted to commend the new Agreed Syllabus for Religious Education for schools in Walsall. This syllabus is the result of the hard work and determination of members of SACRE, teachers, representatives of faith communities and officers of Walsall Children's Services.

The Agreed Syllabus outlines the statutory requirements for schools in Walsall. The syllabus closely follows the non-statutory National Framework for RE (QCA, 2004) which reflects the professional consensus on RE.

The RE syllabus is unique in that it is the only subject of the statutory curriculum that is determined locally. This means that the Walsall Agreed Syllabus reflects the needs, aspirations and values of people in Walsall, and is to be taught alongside the subjects of the National Curriculum

It is important to realise that this document makes a major contribution to the Every Child Matters agenda and how RE can in the long term impact positively upon the well being of the varied communities that make up Walsall.

Director of Walsall Children's Services

## **Introduction**

### **The Importance of RE**

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

Religious education encourages pupils to learn from different religions, beliefs, values and traditions while exploring their own beliefs and questions of meaning. It challenges pupils to reflect on, consider, analyse, interpret and evaluate issues of truth, belief, faith and ethics and to communicate their responses.

Religious education encourages pupils to develop their sense of identity and belonging. It enables them to flourish individually within their communities and as citizens in a pluralistic society and global community. Religious education has an important role in preparing pupils for adult life, employment and lifelong learning. It enables pupils to develop respect for and sensitivity to others, in particular those whose faiths and beliefs are different from their own. It promotes discernment and enables pupils to combat prejudice.

This syllabus makes clear the principles that schools should follow in the teaching of religious education, to ensure that all children and young people have the chance to succeed, whatever their individual needs or the potential barriers to their learning may be.

There are a broad set of common values and purposes that underpin the school curriculum and the work of schools of which RE is a part.

These values and purposes will help children and young people value themselves, their families and their relationships with the wider groups in our communities in Walsall as well as the environment in which they live and the greater diversity in our society as a whole.

They need to understand the role and significance of religion in the modern world and the important beliefs and values that shape it.

Teachers, faith community representatives, locally elected council members and representatives from Children's Services have collaborated on the Standing Advisory Council on Religious Education (SACRE) and with the Agreed Syllabus Conference (ASC) to revise and develop this Agreed Syllabus for Walsall schools.

The purpose of the revision has been to ensure that RE makes a significant contribution to the future lives of children and young people by ensuring that through schools they are helped to become religiously educated citizens.



### **What might be the skills and qualities of a 'religiously educated person'?**

Such a person might be able to understand their own beliefs and the beliefs of others, to seek and discover the riches of religions and beliefs for themselves, to value and demonstrate respect for the religions and beliefs of others. The syllabus has been structured around key concepts and is aimed at enabling schools to help pupils address and explore fundamental questions through the use of skills of reflection, expression, interpretation, analysis and application as well as developing their knowledge of religions and beliefs.

This agreed syllabus sets the standards expected for pupils' work in religious education in Walsall.

The syllabus does this by;

- a. Providing clarity about the two attainment targets:  
AT1 Learning about religion  
AT2 Learning from religion
- b. Making clear the knowledge, skills and understanding to be covered in each key stage
- c. Providing appropriate guidance on the use of the level descriptors in assessing pupils' progress as well as describing the type and range of outcomes that pupils working at each level should be able to demonstrate.

Due to revisions taking place with regard to the primary national curriculum the syllabus advice and guidance for primary schools may be revised. The current syllabus is written to ensure consistency and progression from key stage 2 to key stage 3.

### **RE and the LEGAL REQUIREMENTS**

With regard to Religious Education, primary legislation from 1944 to 1993 has been consolidated by The Education Act (1996) and the School Standards and Framework Act (1998). The legal requirements are that:

#### **1. Religious Education must be provided for all registered pupils in full time education except those withdrawn at the request of their parents (S352 (1) (a)).**

The law relating to RE for pupils who are not yet in Key Stage One is different from that relating to subjects of the National Curriculum. As RE must be taught to 'all registered pupils at the school', it includes pupils in reception classes, but not those in nursery classes or play groups. By the same law, RE must be provided for all students in school sixth forms (but not those in Sixth Form Colleges, which must provide RE for all students who wish to receive it). Special schools must comply with this requirement by ensuring that every pupil receives religious education as far as is practicable.

#### **2. Religious Education must be taught in accordance with an Agreed Syllabus in:**

- Community schools.
- Foundation schools (apart from those with a religious foundation where parents request RE to be 'denominational' or taught in accordance with the Trust Deed of the school).
- Voluntary Controlled schools (apart from when parents request RE to be 'denominational' or taught in accordance with the Trust Deed of the school).

[1996 Act, Ch 56, S376 (1); 1998 Act, Ch 31 S351 (1)]

In Walsall, RE meets the legal requirement insofar as it implements this Agreed Syllabus. Schools are not at liberty to plan and teach RE from any other basis.

3. Religious Education must be taught according to an Agreed Syllabus that reflects the fact 'that **the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions** represented in Great Britain' [1996 Act, Ch 56 S375 (3). To be consistent with this requirement, Christianity has a significant place in RE and should be taught through every key stage. The other principal religions in the UK are Buddhism, Hinduism, Islam, Judaism and Sikhism.

4. In schools where the Agreed Syllabus applies, Religious Education must be non-denominational, but teaching about denominational differences is permitted. [Education Act 1944 S26 (2)]  
Nottingham City and County Local Authority RE Agreed Syllabus 2009 RE and the Law

**5. The Head Teacher, along with the governing body and the LEA, is responsible** for the provision of religious education in foundation and community maintained schools and in voluntary controlled schools (See Paragraph 2 above).

### **Reporting on Pupils' Progress and Attainment**

Schools are required to provide an annual report for parents on the attainment and progress of each child in religious education, as for other subjects of the curriculum.

### **Withdrawal from Religious Education**

A parent of a pupil may request

- that the pupil may be wholly or partly excused from receiving religious education given in accordance with the school's basic curriculum.
- that a pupil who is wholly or partly excused from receiving religious education provided by the school may receive religious education of the kind desired by the parent elsewhere, provided that it will not interfere with the attendance of the pupil on any day except at the beginning or end of a school session.
- that a pupil who is wholly or partly excused from receiving religious education provided by the school may receive religious education of the kind desired by the parent on the school premises provided that it does not entail any expenditure by the responsible authority.

### **Teachers:**

- with specific exceptions, may withdraw from teaching religious education and they should not be discriminated against for their religious opinions or practices.

Religious education is a component of the basic curriculum, to be taught alongside the National Curriculum in all maintained schools. In all maintained schools, other than voluntary aided schools with a religious character, it must be taught according to a locally agreed syllabus.

Schools must report to parents on pupils' progress in religious education.

Each Local Authority (LA) must convene an Agreed Syllabus Conference (ASC) to produce a syllabus. Once adopted by the LA, the programme of study of the agreed syllabus sets out what pupils should be taught. The attainment levels set out the expected standards of pupils' performance at different ages. It is a requirement of this Agreed Syllabus that schools report pupil progress in terms of levels of attainment

### **Legal requirements for Teaching RE in Special Schools**

In special schools the legal requirement to provide Religious Education is varied by section 71(7) of the School Standards and Framework Act 1998: special schools should provide RE 'so far as is practicable', with all children taking part unless withdrawn by their parents.

**It is regarded as good practice for special schools to:**

- take into account the needs of their pupils when planning the RE curriculum;
- adapt the RE curriculum to suit the needs of their pupils by, for example:
  - choosing content from the age group below the actual age of the learners;
  - selecting aspects that connect with the lives and experiences of learners with special needs, appropriate to their abilities and understanding;
  - ensuring sensory learning strategies are implemented rather than discussion or written tasks.

(extracts from 'Growing in RE, teaching RE in Special schools by Anne Krisman for RE Today Services)

## **Academies**

Academies must provide RE in accordance with the requirements for agreed syllabuses and have regard to the requirements of the non-statutory National Framework for RE (QCA, 2004) or, where the academy is designated as a school with a religious character, in accordance with the tenets of the specified religion or religious denomination (Academies Funding Agreement, DCSF, October 2006, pp.10-11)

The national framework sets out a structure for ASCs and faith communities to use to determine what pupils should be taught in religious education. This guidance has been followed in the Walsall RE Syllabus, 2010.

## **Religious education and the General Teaching requirements**

### **Religious education and inclusion**

Religious education can make a significant contribution to inclusion, particularly in its focus on promoting respect for all. The Walsall Agreed Syllabus emphasises the role of religious education in helping pupils challenge stereotypical views of others whilst appreciating differences positively. It also enables all pupils to consider the impact of people's beliefs on their own actions and lifestyles. In addition it highlights the importance of religions and beliefs and how religious education can develop pupils' self esteem.

Effective inclusion involves teaching a lively, interesting, relevant, stimulating religious education curriculum that:

- builds on and is enriched by the differing experiences pupils bring to religious education
- meets all pupils' learning needs including those with learning difficulties or who are gifted and talented, boys and girls, pupils for whom English is an additional language, pupils from all religious communities and pupils from a wide range of ethnic groups and diverse family backgrounds

To overcome any potential barriers to learning in religious education, some pupils may require:

- Support to access text
- Help to communicate their ideas other than by writing
- A non-visual way of accessing sources of information

## Curriculum Time for Religious Education

This agreed syllabus is constructed to follow the government advice on time allocation for religious education contained within the QCA guidance paper on using the framework to develop an agreed syllabus for RE, QCA/08/3477, January 2008. In order to deliver the aims and expected standards of the syllabus, the Agreed Syllabus Conference strongly recommends these minimum allocations of curriculum time for RE. This recommendation is further supported in 'Designing the Curriculum' (Specialist Schools and Academies Trust, 2008).

The expectation is that the minimum hours devoted to religious education will be;

Foundation stage 2: 36 hours per year (for example, 50 minutes per week)

Key stage 1: 36 hours per year (for example, 50 minutes per week)

Key stage 2: 45 hours per year (for example, 1 hour per week)

Key stage 3: 45 hours per year (for example, 1 hour per week)

14-16: 40 hours per year (approximately 5% of curriculum time for pupils not following a full GCSE course in Religious studies).

16-19 A minimum of 15 hours per year is needed for students not following an examination course in Religious studies to meet the requirements of the Agreed Syllabus

### Notes.

- RE is a core subject of the curriculum for all pupils. The requirements of this Agreed Syllabus are not subject to the flexibility of the Foundation Subjects.
- Curriculum time for Religious Education is distinct from the time schools may spend on collective worship or school assembly. The times given above are for Religious Education.
- There is clearly a common frontier between RE and such subjects as literacy, citizenship or PSHE. But the times given above are explicitly for the clearly identifiable teaching of Religious Education. Flexible delivery of RE curriculum time, through RE study days, or weekly themes is possible, and often leads to good standards.
- Any school in which head teachers and governors do not plan to allocate sufficient curriculum time for RE is unlikely to be able to enable pupils to achieve the standards set out in this syllabus.

## **The aims of religious education in Walsall**

The principal aim of religious education in Walsall is:

To promote an awareness and understanding of beliefs practices and experiences of Christianity and other world faiths so as to promote in pupils positive attitudes and respect towards her citizens their beliefs and lifestyles. In particular to engage pupils with challenges that arises from the fundamental questions of life through the study of religion and how this enhances pupils' spiritual, moral, social and cultural development.

We believe that religious education should engage pupils through **learning about religion** and **learning from religion**.

**Learning about religion** should include enquiry into and investigation of, the nature of religion, its beliefs, teachings and ways of life, sources, practices and forms of expression. Pupils should be encouraged to develop an understanding of ultimate questions and important ethical issues in a way that they are stimulated to formulate their own values, beliefs and attitudes.

**Learning from religion** should encourage pupils to reflect their own and others experiences when learning about religion. They should be encouraged to develop and communicate their own ideas, particularly in relation to questions of identity, belonging, diversity, meaning, purpose and truth, and their own values and commitment.

Through the delivery of religious education we hope that our children and young people will learn to promote positive communities, working and living in harmony, ensuring a better future for all.

## **The contribution of religious education to the school curriculum**

### **Supporting the values of the curriculum**

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

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

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

### **Supporting the aims of the curriculum**

#### **Aim 1:**

The school curriculum should aim to provide opportunities for all pupils to learn and achieve. Religious education develops independent and interdependent learning as well as making an important contribution to pupils' skills in literacy and ICT. It also promotes an enquiring approach enabling pupils to carefully consider issues of beliefs and truth in religion. This enables pupils to evaluate thoughtfully their own and others views in a reasoned and informed manner.

#### **Aim 2:**

The school curriculum should aim to promote pupils' spiritual, moral, social and cultural development. At the heart of the Walsall Agreed Syllabus for Religious Education is a focus on ultimate questions and ethical issues. This focus enables pupils to appreciate their own and others' beliefs and cultures and how these might impact on individuals, communities, societies and cultures. The syllabus aims to promote religious understanding, discernment and respect and challenge prejudice and stereotyping.

### **The purposes of the Walsall Agreed Syllabus**

The RE syllabus has four purposes, which mirror those of the national curriculum.

1. **To establish entitlement.** The syllabus describes an entitlement to learning in religious education for all pupils, irrespective of social background, culture, race, religion, gender, differences in ability and disabilities.
2. **To establish standards.** The syllabus sets out expectations for learning and attainment that are explicit to pupils, parents, teachers, governors, employers and the public. It establishes standards for the performance of all pupils in religious education.
3. **To promote continuity and coherence.** The syllabus seeks to contribute to a coherent curriculum that promotes continuity. It promotes the transition of pupils between schools and phases of education and can provide a foundation for further study and lifelong learning.
4. **To promote public understanding.** The syllabus aims to increase public understanding of, and confidence in, the work of schools in religious education. It encourages those that are interested to participate in enriching the provision of religious education

**The role of SACRE in approving the syllabus means that RE is democratically accountable and well informed by the contribution of local communities of religion and belief.**

## **RE, Personal Development and Every Child Matters**

Personal development is a vital part of the curriculum for all children and young people and RE has a distinctive contribution to make in this area. The RE programmes of study provides opportunities to plan sequences of work, learning outcomes and teaching approaches that will support pupils personal development through the five Every Child Matters outcomes.

***Religious education makes a contribution to these outcomes through its exploration of religious and ethical teachings in the following ways;***

### **Enjoy and achieve**

#### **RE encourages children to enjoy and achieve by:**

- Engaging their curiosity and imagination as well as enjoying their own search for meaning
- Exploring beliefs and practices in different communities
- Engaging with issues of meaning and value
- Investigating the place and impact of religion in the modern world
- Encouraging respect for others, especially their beliefs and feelings, through meeting people of different cultures and beliefs.
- Providing opportunities to explore and perhaps challenge the accepted understanding of texts,
- Enabling the expression of ideas and reflections upon major ultimate questions.
- Celebrating insights and achievements.
- Making time and space for pupils to produce work of which they can be proud.

### **Be Healthy**

#### **RE encourages children to be healthy through;**

- Understanding health on physical, intellectual, emotional, ethical and spiritual levels.
- Exploring the impact of practices and ways of life on how people live their lives.
- Making informed choices about ideas and lifestyles.
- Understanding that religions and beliefs can be life-affirming or sometimes damaging through their teaching about the human condition.
- Evaluating the impact of beliefs in relation to positive attitudes to health, sexuality, gender and love.
- Learning how to make wise decisions about relationships, drugs, advertising, genetic research and violence and to use these to help and advise others, in the light of the riches of religious traditions
- Understanding moral and emotional pressures
- Gaining an understanding of concepts and ideas such as temptation, desire and emptiness to strengthen their understanding of spiritual and moral perspectives on health and well being.

**Stay Safe****RE encourages children to stay safe by:**

- Offering pupils exciting and lively opportunities to evaluate the safety of ideas, relationships and accepted practices.
- Learning about ethical rules governing care of children, respect for friends and neighbours, responsibility for crime as well as widening their understanding of what are safe and unsafe situations.
- Enabling pupils to learn from themes such as authority, ethics, relationships, and rights and responsibilities.
- Encouraging reflection on the security which religious people may find from, for example, community, faith in the transcendent, ritual or prayer.
- Deepening pupils understanding of, and commitment to, safe life style choices
- Encouraging pupils to increasingly take responsibility for their actions and attitudes

**Make a positive contribution****RE encourages children to make a positive contribution by:**

- Exploring identity, community and belonging to test out ideas about well being.
- Articulating their hopes and raising questions when engaging with major issues that affect their futures and the contribution religions and beliefs make to their lives.
- Offering a structured forum for sharing insights and the appreciation of different points of view.
- Encouraging pupils to investigate, discuss and debate reasoned arguments about religious and spiritual questions.
- Giving pupils the experience of dealing with differences respectfully.
- Engaging with and learning how to make a difference through themes such as justice, authority, interfaith dialogue, the environment, and local community issues.
- Using ICT to debate these themes, locally, regionally, nationally and internationally.
- Understanding how their generation can make positive contributions to their futures and that of others.



### **Achieve economic wellbeing**

#### **RE encourages children to achieve economic wellbeing by:**

- Experiencing an RE curriculum that provides them with the skills, knowledge and attributes to live prosperous ethical lives in an increasingly complex economic world.
- Developing pupil's perceptions and understanding of beliefs and teachings in relation to harmful economic activity, the impact upon other species and the planet as a whole.
- Developing their knowledge and understanding of themes such as equality, justice, discrimination, human rights, fair trade, the environment, climate change and the influence of religious rules on religious matters.
- Enabling them to respond to these issues through developing their awareness of how economic wellbeing connects to beliefs, attitudes and lifestyle choices.
- Preparing them for the world of work by developing their awareness of others needs as well as the nature of contracts and the characteristics of trustworthiness, imagination or empathy.
- Raising pupils' awareness of the personal attributes that employers value such as honesty or integrity.
- Promoting an understanding that the work place can present issues in relation to religion, including beliefs and values about diet, clothing, use of money, use of time for prayer or different values and attitudes to life.
- Providing opportunities to challenge the idea of 'economic well being' as an 'achievement' from what religions say about materialism or consumerism
- Enabling future employers and employees to deal with a diverse work force and public through enriching their understanding of economic and social systems.
- Encourage pupils to continue to explore their own beliefs and values as part of their life long learning.

### **How to use the Walsall Agreed Syllabus**

This Agreed Syllabus sets the programmes of study and standards expected for pupils' work in religious education in Walsall. The National Curriculum general teaching requirements are a statutory requirement. Schools have a responsibility to provide a broad and balanced curriculum for all pupils. Teachers should refer to the Agreed Syllabus programmes of study to provide all pupils with relevant and appropriately challenging RE work at each key stage. These three principles are essential to developing an inclusive curriculum:

- A. Setting suitable learning challenges
- B. Responding to pupils' diverse learning needs
- C. Overcoming potential barriers to learning and assessment for individuals and groups of pupils

When planning units of work teachers should use the two RE attainment targets **learning about religion** and **learning from religion** as they are closely related and neither should be taught in isolation. Assessment over the year needs to take into account progress across both attainment targets. Teachers can be confident that their plans for RE are legal and of good quality if they follow the guidance below.

### **Breadth of Study**

The knowledge, skills and understanding outlined in the two attainment targets are developed through the breadth of study for each key stage.

The breadth of study has three elements

- 1. Religions and beliefs
- 2. Themes
- 3. Experiences and opportunities

### **Religions and beliefs to be studied**

To make sure the requirements are met and the curriculum is broad and balanced:

- Christianity should be studied throughout each key stage
- The other major world faiths represented in Great Britain (here regarded as Buddhism, Hinduism, Islam, Judaism and Sikhism) should be studied across the key stages. It is important that schools ensure that by the end of key stage 3 pupils have encountered all of these major world faiths in sufficient depth to achieve progress towards an appropriate level.

It is also essential that in the teaching of religious education, schools enable pupils to share their own beliefs, viewpoints and ideas without embarrassment or ridicule. Many pupils come from religious backgrounds but others have no attachment to religious beliefs and practices. Schools need to ensure that all pupils' voices are heard and that their religious education curriculum is broad and balanced, we also recommend that schools may provide opportunities for their pupils to study;

- Other religious traditions such as the Baha'i faith, Jainism and Zoroastrianism
- Secular philosophies such as humanism, *e.g see year 9 unit of work on ultimate questions*

Pupils should also study how religions relate to each other, recognising both similarities and differences within and between religions.

They should be encouraged to reflect upon:

- The significance of interfaith dialogue

- The important contribution religion can make to community cohesion and global citizenship and the combating of religious prejudice and discrimination.

#### **Religions and beliefs to be studied: by age group**

<b>Early Years Foundation stage:</b>	<b>Christianity plus aspects of one major world faith as appropriate to the community and its' setting</b>
<b>Key Stage One:</b>	<b>Christianity plus aspects of one other major world faith The recommended religion is Judaism</b>
<b>Key Stage Two:</b>	<b>Christianity, plus two other religions in depth. The recommended religions are Islam and Hinduism. Schools may choose to study a major world faith that reflects the schools local community. Schools should also plan learning from aspects of Judaism not covered in previous key stages.</b>
<b>Key Stage Three:</b>	<b>Christianity plus Buddhism and Sikhism. Schools should also plan learning from aspects of one or more of Hinduism, Islam and Judaism not previously studied.</b>
<b>Key stage Four</b>	<b>Christianity and at least one other major world religion.</b>
<b>16-19</b>	<b>Christianity plus aspects of other major world faiths as appropriate.</b>

## **RE in the Early Years Foundation Stage**

RE is a statutory entitlement for all pupils on the school roll, including those in Foundation Stage 2 classes. The Statutory Framework for the Early Years Foundation Stage (EYFS) highlights a number of standards which provide young children with patterns of learning and experiences which prepare them for the more formal programme of learning, including RE, they will follow in Key Stage 1.

During the foundation stage, children may begin to explore the world of religion in terms of special people, books, times, places, feelings and objects and by visiting places of worship. They listen to and talk about stories. They may be introduced to religious words and use their senses in exploring religion and beliefs, practices and forms of expression. They reflect on their own feelings and experiences. They use their imagination and curiosity to develop their appreciation and wonder of the world in which they live. Four areas of the Early Learning Goals are pertinent to RE:

EARLY LEARNING GOALS RELATED TO RE	Learning opportunities
<b>Personal, Social and Emotional Development</b>	<ul style="list-style-type: none"> <li>• Exploring similarities and differences between those in the class, local and wider community;</li> <li>• Developing awareness and understanding of themselves as unique individuals: their needs and their feelings;</li> <li>• Developing awareness and understanding of others and their 'uniqueness';</li> <li>• Learning about the influences religious beliefs can have on an individual's life and behaviour;</li> <li>• Exploring belonging and a sense of community;</li> <li>• Developing attitudes of care and tolerance, respect and fairness towards others;</li> <li>• Developing skills such as communication, investigation, reflection and empathy;</li> <li>• Remembering and celebrating;</li> <li>• Thanking and being thanked, praising and being praised.</li> </ul>

<b>Language and Literacy</b>	<ul style="list-style-type: none"> <li>• Hearing and using key words relating to religions and experiences including visits to places of worship;</li> <li>• Listening to stories from religious books and traditions;</li> <li>• Composing, using and thinking about the words of simple prayers or reflections;</li> <li>• Communicating, verbally, in song or in other ways feelings and thoughts about God, people and the world.</li> </ul>
<b>Knowledge and Understanding of the World</b>	<ul style="list-style-type: none"> <li>• Hearing some creation stories such as that found in the Bible;</li> <li>• Raising awareness and reflecting on how we rely on the world's resources;</li> <li>• Becoming aware of seasonal change and celebrating the good earth, e.g. in a harvest festival;</li> <li>• Developing awareness of the world at large and reflecting on the richness in diversity – religious food and feasts, costume, special buildings, objects and artefacts.</li> </ul>
<b>Creative Development</b>	<ul style="list-style-type: none"> <li>• Listening to and / or singing songs from various religions and cultures;</li> <li>• Making music and using it as a background for storytelling;</li> <li>• Designing and making special objects including religious artefacts;</li> <li>• Cooking festive religious food, making religious masks and dressing up in religious costumes.</li> </ul>

## **Key Stage 1 RE Programme of study**

Throughout Key Stage 1, pupils explore Christianity and one other principal religion in depth.

They learn about different beliefs, about God and the world around them. They encounter and respond to a range of stories, artefacts and other religious materials. They learn to recognise that beliefs are expressed in a variety of ways, and begin to use specialist vocabulary. They begin to understand the importance and value of religion and belief, especially for other children and their families. Pupils ask relevant questions and develop a sense of wonder about the world, using their imaginations. They talk about what is important to them and others, valuing themselves, reflecting on their own feelings and experiences and developing a sense of belonging

### **Knowledge, skills and understanding**

#### **Learning about religion**

Pupils should be taught to:

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

#### **Learning from religion**

Pupils should be taught to:

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

### **Breadth of study**

During the key stage, pupils should be taught the **knowledge, skills and understanding** through the following areas of study:

#### **Religions and beliefs**

- a) Christianity
- b) One other principal religion in depth, with reference to other religions when appropriate (Judaism is the recommended example)
- c) a religious community with a significant local presence, where appropriate
- d) a secular world view, where appropriate

*Please note the examples below use the concepts from Key stage 3 in expectation that QCA guidance to be published in late 2009 will align all key stages to key concepts.*

*In addition schools will need to take note of QCA guidelines for the delivery and management of the primary curriculum and its proposal to have subjects taught in collaboration with each other.*

*Schools may wish to use the existing themes until QCA guidance is made clear.*

### Themes

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

### Experiences and opportunities

- **visiting places of worship** and focusing on symbols and feelings
- **listening and responding to visitors** from local faith communities
- **using their senses** and having times of quiet reflection
- **using art and design, music, dance and drama** to develop their creative talents and imagination
- **sharing their own beliefs**, ideas and values and talking about their feelings and experiences
- **beginning to use ICT to explore** religions and beliefs as practised in the local and wider community, for example through a 'virtual tour' of the sacred places of religions studied.

## Key stage 2 RE Programme of Study

Throughout key stage 2, pupils should learn about Christianity and at least two other principal religions in depth, recognising the impact of religion and belief locally, nationally and globally. Pupils should be taught to make connections between differing aspects of religion and consider the different forms of religious expression. They will be encouraged to consider the beliefs, teachings, practices and ways of life central to religion. They will learn about sacred texts and other sources and consider their meanings. They will begin to recognise diversity in religion, learning about similarities and differences both within and between religions and beliefs and the importance of dialogue between them.

They will extend the range and use of specialist vocabulary. They will recognise the challenges involved in distinguishing between ideas of right and wrong and valuing what is good and true. They will be able to communicate their ideas recognising other people's viewpoints. They will be able to consider their own beliefs and values and those of others in the light of their learning in religious education.

### Knowledge, skills and understanding

#### **Attainment target 1. Learning about religion**

##### **Pupils should be taught to:**

- describe the key aspects of religions, especially the people, stories and traditions that influence the beliefs and values of others
- describe the variety of practices and ways of life in religions and understand how these stem from, and are closely connected with, beliefs and teachings
- identify and begin to describe the similarities and differences within and between religions
- investigate the significance of religion in the local, national and global communities
- consider the meaning of a range of forms of religious expression, understand why they are important in religion and note links between them
- describe and begin to understand religious and other responses to ultimate and ethical questions
- use specialist vocabulary in communicating their knowledge and understanding
- use and interpret information about religions from a range of sources.

#### **Attainment target 2. Learning from religion**

##### **Pupils should be taught to:**

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



## Breadth of study

During the key stage, pupils should be taught the **knowledge, skills and understanding** through the following areas of study:

### Religions and beliefs

- a) Christianity
- b) Two other principal religions in depth, with reference to other religions when appropriate (Islam and Hinduism are the recommended examples)
- c) a religious community with a significant local presence, where appropriate
- d) a secular world view, where appropriate

**Themes** *please note the examples below use the concepts from Key stage 3 in expectation that QCA guidance to be published in late 2009 will align all key stages to key concepts.*

*In addition schools will need to take note of QCA guidelines for the delivery and management of the primary curriculum and its proposal to have subjects taught in collaboration with each other.*

*Schools may wish to use the existing themes until QCA guidance is made clear.*

### Themes

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

### Experiences and opportunities

- **encountering religion** through visitors and visits to places of worship, virtual visits using ICT and focusing on the impact and reality of religion on the local and global community
- **discussing** religious and philosophical questions, giving reasons for their own beliefs and those of others
- **considering** a range of human experiences and feelings
- **reflecting** on their own and others' insights into life and its origin, purpose and meaning
- **expressing and communicating** their own and others' insights through art and design, music, dance, drama and ICT

- **developing the use of ICT for RE**, particularly in enhancing pupils' awareness of religions and beliefs globally.

### Key Stage 3 RE Programme of study

Throughout key stage 3 pupils should extend their understanding of Christianity and at least two of the other principal religions in a local, national and global context. They will deepen their understanding of important beliefs, concepts and issues of truth and authority in religion. They apply their understanding of religious and philosophical beliefs, teachings and practices to a range of ultimate questions and ethical issues, with a focus on self-awareness, relationships, rights and responsibilities. They will enquire into and be able to explain some personal, philosophical, theological and cultural reasons for similarities and differences in religious beliefs and values, both within and between religions. They interpret religious texts and other sources, recognising both the power and limitations of language and other forms of communication in expressing ideas and beliefs. They reflect on the impact of religion and belief in the world considering both the importance of interfaith dialogue and the tensions that exist within and between religions and beliefs. They will develop their evaluative skills, showing reasoned and balanced viewpoints when considering their own and others' responses to religious, philosophical and spiritual issues.

### Key Concepts

There are a number of key concepts that underpin the study of RE at Key stage 3.

Pupils need to understand these concepts in order to deepen and broaden their knowledge, skills and understanding.

#### 1. **Beliefs, teachings and sources**

- a Interpreting teachings, sources, authorities and ways of life in order to understand religions and beliefs
- b Understanding and responding critically to beliefs and attitudes

#### 2. **Practices and ways of life**

- a Exploring the impact of religions and beliefs on how people live their lives.
- b Understanding that religious practices are diverse, change over time and are influenced by cultures.

#### 3. **Expressing meaning**

- a Appreciating that individuals and cultures express their beliefs and values through many different forms

#### 4. **Identity, diversity and belonging**

- a Understanding how individuals develop a sense of identity and belonging through faith or belief
- b Exploring some of the ultimate questions that confront humanity, and responding imaginatively to them

#### 5. **Meaning, purpose and truth**

- a Exploring some of the ultimate questions that confront humanity, and responding imaginatively to them.

#### 6. **Values and commitments**

- a Understanding how moral values and a sense of obligation can come from beliefs and experiences.
- B Evaluating their own and others' values in order to make informed, rational and imaginative choices.

### **Knowledge, skills and understanding**

<p><b>Learning about religion</b>  <b>Pupils should be able to:</b></p> <ul style="list-style-type: none"> <li>• investigate the impact of religious beliefs and teachings on individuals, communities and societies, the reasons for commitment and the causes of diversity.</li> <li>• apply a wide range of religious and philosophical vocabulary consistently and accurately, recognising both the power and limitations of language in expressing religious ideas and beliefs.</li> <li>• explain religious beliefs, practices and commitments, including their transmission by people, texts and traditions.</li> <li>• evaluate how religious beliefs and teachings inform answers to ultimate questions and ethical issues.</li> <li>• interpret a range of sources, texts, authorities, and forms of religious and spiritual expression from a variety of contexts.</li> <li>• analyse religious beliefs, arguments and ideas</li> </ul>	<p><b>Learning from religion</b>  <b>Pupils should be able to:</b></p> <ul style="list-style-type: none"> <li>• investigate the impact of religious beliefs and teachings on individuals, communities and societies, the reasons for commitment and the causes of diversity.</li> <li>• apply a wide range of religious and philosophical vocabulary consistently and accurately, recognising both the power and limitations of language in expressing religious ideas and beliefs.</li> <li>• explain religious beliefs, practices and commitments, including their transmission by people, texts and traditions.</li> <li>• evaluate how religious beliefs and teachings inform answers to ultimate questions and ethical issues.</li> <li>• interpret a range of sources, texts, authorities and forms of religious and spiritual expression from a variety of contexts</li> <li>• analyse religious beliefs, arguments and ideas.</li> </ul>
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### **Breadth of study**

During the key stage, pupils should be taught the **Knowledge, skills and understanding** through the following areas of study:

Religions and beliefs

- a) Christianity
- b) At least two other principal religions in depth, with reference to other religions when appropriate (Buddhism and Sikhism are the recommended examples)
- c) a religious community with a significant local presence, where appropriate
- d) a secular world view, where appropriate

All of the above can be taught through the following themes:

### Themes

- **beliefs and concepts:** the key ideas and questions of meaning in religions and beliefs, including issues related to God, truth, the world, human life, and life after death
- **authority:** different sources of authority and how they inform believers' lives
- **religion and science:** issues of truth, explanation, meaning and purpose
- **expressions of spirituality:** how and why human self-understanding and experiences are expressed in a variety of forms
- **ethics and relationships:** questions and influences that inform ethical and moral choices, including forgiveness and issues of good and evil
- **rights and responsibilities:** what religions and beliefs say about human rights and responsibilities, social justice and citizenship
- **global issues:** what religions and beliefs say about health, wealth, war, animal rights and the environment
- **interfaith dialogue:** a study of relationships, conflicts and collaboration within and between religions and beliefs

### Experiences and opportunities

During the key stage pupils should be offered opportunities that are integral to their learning which will enhance their engagement with the concepts, processes and contents of the subject. The curriculum should plan for and provide opportunities for pupils to:

- **encountering** people from different religious, cultural and philosophical groups, who can express a range of convictions on religious and ethical issues
- **visiting**, where possible, places of major religious significance and using opportunities in ICT to enhance pupils' understanding of religion
- **discussing, questioning and evaluating** important issues in religion and philosophy, including ultimate questions and ethical issues
- **reflecting on and carefully evaluating** their own beliefs and values and those of others in response to their learning in religious education, using reasoned, balanced arguments
- **using a range of forms of expression** (such as art and design, music, dance, drama, writing, ICT) to communicate their ideas and responses creatively and thoughtfully
- **exploring** the connections between religious education and other subject areas such as the arts, humanities, literature, science.

## 14-19 RE Programme of Study

Throughout this phase, students analyse and interpret a wide range of religious, philosophical and ethical concepts in increasing depth. They investigate issues of diversity within and between religions and the ways in which religion and spirituality are expressed in philosophy, ethics, science and the arts. They will expand and balance their evaluations of the impact of religions on individuals, communities and societies, locally, nationally and globally. They understand the importance of dialogue between and among different religions and beliefs.

They will gain a greater understanding of how religion and belief contribute to community cohesion, recognising the various perceptions people have regarding the roles of religion in the world.

Through their RE courses, students gain access to many valuable learning opportunities including enabling students to:

- flourish individually, within their communities and as citizens in a diverse society and in the global community
- develop personalised learning skills
- develop attitudes of respect for all in a plural society

### How schools in Walsall can fulfil their requirement to provide religious education to all registered students

Schools should plan for continuity of provision of religious education that is progressive and rigorous from key stage 3 for all students. Schools can make this possible by providing access to discrete courses or units leading to qualifications that meet legal requirements regarding the study of Christianity, and/or other principal religions, and/or other beliefs, world views or philosophies, within the context of a pluralistic society.

All courses should provide opportunities within and beyond school for learning that involves first-hand experiences and activities involving people, places and events (for example Walsall schools could hold two RE conferences a year for all 16-19 year old students, bringing together students from different communities, religions and beliefs to address and reflect upon contemporary issues)

The requirements of the syllabus are met where pupils take a GCSE course in religious studies (or equivalent) from a national awarding body. Any pupil following one of the nationally accredited courses below is deemed to have met the requirements of the Agreed Syllabus:

- a) A GCSE Religious Studies course which is based on the study of Christianity and at least one other major religion (the full course);
- b) A GCSE (Short Course) in Religious Studies which is based on the study of Christianity and at least one other major religion (the short course);
- c) A CoEA (Certificate of Educational Achievement) in Religious Education which is based on the study of Christianity and at least one other major religion.

Currently (2009), such courses are available from all the national awarding bodies: AQA, OCR, Edexcel and WJEC. There is a wide range of options and combinations of religions and topics to be studied. Schools must teach RE using the specifications of a GCSE (short) RS course. The Agreed Syllabus does not, of course, require that students be entered for this examination.

### Range

Schools must select options which enable pupils to study Christianity and at least one other religion. It is good practice for students to learn about the religions and beliefs of their own community and from their own perspective. (There is not a requirement that the students are entered for the examination)

## Key concepts for 14-19 RE for all

Teachers need to provide learning for students in relation to the key concepts that underpin the study of RE in order to deepen and broaden their knowledge, skills and understanding.

### The key concepts

#### A. Beliefs, teachings and sources

- Analysing teachings, sources, authorities and ways of life in order to understand religions and beliefs in historical and cultural context.
- Understanding and analysing beliefs, teachings and attitudes in relation to the human quest for identity, meaning and values.

#### B. Practices and ways of life

- Explaining and evaluating the varied impacts of religions and beliefs on how people live their lives.
- Analysing the ways in which the impact of religions and beliefs can vary according to context.

#### C. Expressing meaning

- Interpreting and evaluating the meanings of different forms of religious, spiritual, moral and cultural expression.
- Interpreting and synthesising many different sources and forms of religious, spiritual, moral and cultural expression.

#### D. Identity, diversity and belonging

- Interpreting and analysing diverse perspectives on issues connecting personal and communal identity.
- Evaluating and analysing questions of identity, diversity and belonging in personal and communal contexts and in relation to community cohesion.

#### E. Meaning, purpose and truth

- Analysing and synthesising insights on ultimate questions that confront humanity
- Expressing personal and critical evaluations of questions of meaning, purpose and truth in relation to religion and beliefs

#### F. Values and commitments

- Synthesising evidence and arguments about ethics and morality in relation to beliefs, spirituality and experience.
- Evaluating personally and critically their own and others' values and commitments in order to make coherent and rational choices.

### Learning about religion (AT1)

Students should be able to:

- investigate and interpret significant issues in the light of their own identities, experiences and commitments
- present coherent, detailed arguments about beliefs, ethics, values and issues, with independence and critical awareness of their methods of study
- use and develop specialist vocabulary and critical arguments, with awareness of their power, limitations and ambiguity
- use and evaluate the rich, varied forms of creative expression in religious life.

### Learning from religion (AT2)

Students should be able to:

- reflect critically on their opinions in the light of their learning about religions, beliefs and questions
- develop their independent values and attitudes on moral and spiritual issues related to their autonomy, identities, rights and responsibilities
- evaluate issues, beliefs, commitments and the influence of religion, including philosophical, spiritual and ethical perspectives
- use skills of critical enquiry, creative problem-solving and communication through a variety of media to respond to issues of identity, meaning and values in a wide range of contexts.



## Curriculum opportunities

During the 14-19 phase students should be offered the following opportunities that are integral to their learning in RE and enhance their engagement with the concepts, processes and content of the subject. The curriculum should provide opportunities for students to:

- discuss, explore and question concepts, images and practices;
- visit places of worship, inter-faith centres or other spiritual places, learning from worship or rituals, as appropriate;
- discuss, reflect on and develop arguments about philosophical and ethical issues;
- reflect on the importance of engagement in community projects, dialogue or social action, reflecting on its importance for themselves and others;
- encounter and engage with people from different religious, cultural and philosophical groups, to explore a range of convictions on religious and moral issues;
- evaluate concepts, practices and issues, paying attention to beliefs and experience, and using reasoned, balanced arguments;
- use a range of forms of expression to communicate their ideas and responses, including exploring and recording how their thoughts, feelings and experiences have changed;
- access the sources, images and sounds that are key to their study, using texts and ICT as appropriate;
- explore the connections between RE and other subject areas.

## 16–19 RE for All

All schools with students aged 16-19 on roll are required to provide an RE entitlement for these students, irrespective of which examination courses they may choose. This core entitlement for all students is seen in this Agreed Syllabus as an enrichment of curriculum studies: it takes its place alongside key skills, critical thinking, sex education and citizenship studies, all of which the school will also provide for students in this age range. The allocation of curriculum time for RE should be clearly identifiable and should avoid tokenism. The syllabus recommends that this should be 15 hours per year.

At this stage, learning opportunities should be focused upon a range of religions and views of life appropriate to the students and the selected curriculum content, having regard to prior learning and the value of both depth and breadth in studying religions. Schools may plan their provision for the key stage including topics selected from those listed below, or designed by the school in line with all the general requirements of the syllabus.

There is considerable flexibility for schools in devising programmes of study for 16-19s. RE can be delivered in various ways, including through core and enrichment programmes of study, general studies, examined courses, as day conferences or through integrated work in a number of subjects.

The Agreed Syllabus Conference wishes to draw attention to the SCAA / QCA publication 'Religious Education 16-19' (reference: RE/95/299, ISBN: 1 85838 074 X) as a source of guidance for schools. A copy of this booklet is included on the Agreed Syllabus disc

## **LEARNING ACROSS THE CURRICULUM: the contribution of religious education**

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

### **Promoting Spiritual, Moral, Social and Cultural development**

Religious education provides opportunities to promote ***spiritual development*** through:

- Discussing and reflecting on key questions of meaning and truth
- Learning about and reflecting on important concepts, experiences and beliefs that are at the heart of religious and other traditions and practices
- Considering how beliefs and concepts in religion may be expressed through the creative and expressive arts and related human and natural sciences
- Considering how religions and other world views perceive the value of human beings and their relationships with one another, with the natural world, and with God
- Valuing relationships and developing a sense of belonging
- Developing their own views and ideas on religious and spiritual issues

Religious education provides opportunities to promote ***moral development*** through:

- Enhancing the values identified within the National Curriculum, particularly valuing diversity and engaging in issues of truth, justice and trust
- Exploring the influence of family, friends and media on moral choices and how society is influenced by beliefs, teachings, sacred texts and guidance from religious leaders
- Considering what is of ultimate value to pupils and believers through studying the key beliefs and teachings from religion and philosophy about values and ethical codes of practice
- Studying a range of ethical issues, including those that focus on justice, to promote racial and religious respect and personal integrity
- Considering the importance of rights and responsibilities and developing a sense of conscience

Religious education provides opportunities to promote ***social development*** through:

- Considering how religious and other beliefs lead to particular actions and concerns
- Investigating social issues from religious perspectives, recognising the diversity of viewpoints within and between religions as well as the common ground between religions
- Articulating pupils' own and others' ideas on a range of contemporary social issues

Religious education provides opportunities to promote ***cultural development*** through:



- Encountering people, literature, the creative and expressive arts and resources from differing cultures and religious communities
- Considering the relationship between religion and cultures and how religions and beliefs contribute to cultural identity and practices
- Promoting racial and interfaith harmony and respect for all, combating prejudice and discrimination, contributing positively to community cohesion and promoting awareness of how interfaith cooperation can support the pursuit of the common good

### **Promoting Citizenship through religious education**

Religious education plays a significant part in promoting **citizenship** through:

- Developing pupils' knowledge and understanding about the diversity of national, regional, religious and ethnic identities in the United Kingdom and the need for mutual respect and understanding
- Enabling pupils to think about topical spiritual, moral, social and cultural issues including the importance of resolving conflict fairly
- Exploring the rights, responsibilities and duties of citizens locally, nationally and globally
- Enabling pupils to justify and defend orally, and in writing, personal opinions about issues, problems and events

### **Promoting personal, social, and health education**

Religious education plays a significant role in promoting **personal, social and health education** through pupils:

- Developing confidence and responsibility and making the most of their abilities by learning about what is fair and unfair, right and wrong and being encouraged to share their opinions
- Developing a healthy, safer lifestyle by learning about religious beliefs and teachings on drug misuse, food and drink, leisure, relationships and human sexuality, learning about the purpose and value of religious beliefs and sensitivities in relation to sex education and enabling pupils to consider and express their own views
- Developing good relationships and respecting the differences between people by learning about the diversity of different ethnic and religious groups and the destructive power of prejudice, challenging racism, discrimination, offending behaviour and bullying, being able to talk about relationships and feelings, considering issues of marriage and family life and meeting and encountering people whose beliefs, views and lifestyles are different from their own

### **Promoting key skills through religious education**

Religious education provides opportunities for pupils to develop the key skills of:

**Communication:** through developing a broad and accurate religious vocabulary, reading and responding to a range of written and spoken language (including sacred texts, stories, poetry, prayers, liturgy and worship), communicating ideas using the creative and expressive arts, talking and writing with understanding and insight about religious and other beliefs and values, reflecting critically on ultimate questions of life, using reasoned arguments

**Application of number:** through calendrical reckoning, collecting, recording, presenting and interpreting data involving graphs, charts and statistical analysis

**Information technology** through using CD-ROMS and internet selectively, researching information about religions and beliefs, teaching and practices, using email to communicate and analyse information with people of differing beliefs and cultures, using spreadsheets and databases to handle and present data relevant to the study of religious education

**Working with others** through sharing ideas, discussing beliefs, values and practices, collaborating with each other and developing respect and sensitivity

**Improving own learning and performance** through setting targets as part of religious education development reviewing their achievements and identifying ways to improve their own work

**Problem solving** through recognising key issues to do with religious belief, practice and expression, interpreting and explaining findings and making personal decisions on religious issues ( for example, considering their own and religious ideas on good and evil), ethical dilemmas and priorities in life.

### **Promoting other aspects of the curriculum**

Religious education provides opportunities to promote:

**Thinking skills** through helping pupils to research, select. Interpret and analyse information from religious traditions, reflect and question their own views and ideas and those of others and communicate their ideas in a variety of ways

**Financial capability** through considering the responsible use of money, the importance of giving and the ethics of wealth, debt, poverty, gambling, business and investment

**Creativity and culture** through considering the scope of human nature, sources of inspiration and discovery, connections between beliefs, values and forms of artistic expression, appreciating the value of cultural distinctiveness and reflecting on beauty, goodness and truth in creative and expressive arts

**Education for racial equality and community cohesion** through promoting racial and interfaith harmony and respect for all, combating prejudice and discrimination, contributing positively to community cohesion and promoting awareness of how interfaith cooperation can support the pursuit of the common good

**Effective contributions to scientific, medical and health issues** through exploring philosophical and ethical questions of the origin, purpose and destiny of the cosmos and life within it, exploring the nature of humanity and human interaction with the world, exploring developments in genetics and medicine and their application and use and exploring concepts of health and well being and their promotion.

**Links to employment, vocations and work related learning** through a focus on individual sense of purpose and aspiration in life, and through considering the appropriateness and relevance of religious education to a wide range of employment opportunities and the development of spiritual and ethical issues linked to the world of work.

**Education for sustainable development** through helping pupils consider the origins and value of life, the importance of looking after the environment and studying the ways in which religious beliefs and teachings have influenced attitudes to the environment and other species.

### **Religious education and the use of language**

Religious education can make an important contribution to pupils' use of language by enabling them to:

- Acquire and develop a specialist vocabulary
- Communicate their ideas with depth and precision
- Listen to the views and ideas of others, including people from religious traditions
- Be enthused about the power and beauty of language, recognising its limitations
- Develop their speaking and listening skills when considering religions, beliefs and ideas and articulating their responses
- Read, particularly from sacred texts
- Write in different styles, such as poetry, diaries, extended writing and the synthesis of differing views, beliefs and ideas
- Evaluate clearly and rationally, using a range of reasoned, balanced arguments.

### **Religious education and the use of information and communication technology**

Religious education can make an important contribution to pupils' use of ICT by enabling pupils to:

- make appropriate use of the internet or CD-ROM sources to investigate, analyse and evaluate different aspects of religious beliefs and practices, ultimate questions and ethical issues
- use email or video conferencing to communicate and collaborate with individuals in different locations, enabling associations to be made between religions and individual, national and international life
- use multimedia and presentation software to communicate a personal response, the essence of an argument or a stimulus for discussion
- use writing-support and concept-mapping software to organise thoughts and communicate knowledge and understanding of the diversity of belief and practice within and between religious traditions
- use equipment such as digital cameras and digital video to bring authentic images into the classroom to support discussion and reflection, and to enhance understanding of the impact of religious beliefs and practices on the lives of local individuals and faith communities.

## **Achievement and Assessment in RE**

### **The attainment targets for religious education**

#### **About the attainment targets**

The attainment targets for religious education set out the knowledge, skills and understanding that pupils of different abilities and maturities are expected to have by the end of key stages 1,2 and 3. As with the National Curriculum subjects, the attainment targets in RE consist of eight level descriptions of increasing difficulty, plus a description for exceptional performance above level 8. Each level description describes the types and range of performance that pupils working at that level should characteristically demonstrate. Apart from their summative use, these level descriptions can be used in assessment for learning.

The key indicators of attainment in religious education are contained in two attainment targets:

- Attainment target 1: Learning about religion
- Attainment target 2: Learning from religion

**Learning about religion** includes enquiry into, and investigation of, the nature of religion. It focuses on beliefs, teachings and sources, practices and ways of life and forms of expression. It includes the skills of interpretation, analysis and explanation. Pupils learn to communicate their knowledge and understanding using specialist vocabulary. It includes identifying and developing an understanding of ultimate questions and ethical issues.

**Learning from religion** is concerned with developing pupils' reflection on, and response to, their own experiences and learning about religion. It develops pupils' skills of application, interpretation and evaluation of what they learn about religion, particularly questions of identity, diversity and belonging, meaning, purpose, truth, values and commitments, and communicating their responses.

The level descriptions provide teachers with the basis for making judgements about their pupils' performance and progress at the end of **key stages 1, 2 and 3**.

In the Early Years **Foundation Stage**, children's attainment is assessed in relation to the early learning goals.

For students **14-19, at key stage 4 and beyond** national qualifications are the main means for assessing attainment in religious education

Range of levels within which the great Majority of pupils are expected to work		Expected attainment for the majority of pupils at the end of the key stage	
<b>Key stage 1</b>	<b>1 – 3</b>	<b>At age 7</b>	<b>2</b>
<b>Key stage 2</b>	<b>2 – 5</b>	<b>At age 11</b>	<b>4</b>
<b>Key stage 3</b>	<b>3 – 7</b>	<b>At age 14</b>	<b>5/6</b>

### **Assessing attainment at the end of a key stage**

The two attainment targets, Learning about religion and Learning from religion are closely related and neither should be taught in isolation. Assessment needs to take place in relation to both attainment targets.

In deciding on a pupil's level of attainment at the end of a key stage, teachers should judge which description best fits the pupil's performance.

Schools will need to decide what evidence best matches each level description that accurately reflects pupils' attainment and progress against the two attainment target level descriptions.

It is important to note that not all aspects of religious education can be assessed. For example, pupils may express personal views and ideas that, although integral to teaching and learning, would not be appropriate for formal assessment.

The level descriptions for **Attainment target 1: Learning about religion** refer to how pupils develop their knowledge, skills and understanding with reference to:

- Beliefs, teachings and sources
- Practices and ways of life
- Forms of expression

The level description for **Attainment target 2: Learning from religion** refer to how pupils in the light of their learning about religion express their responses and insights with regard to questions and issues about:

- Identity, diversity and belonging
- Meaning, purpose and truth
- Values and commitment

## The Eight Level Scale for RE

	AT1. Learning about religions: This includes exploring and examining religious beliefs, spirituality, teachings, worship, practices, behaviour and ways of expressing meaning.	AT2. Learning from religions: This includes exploring and responding to questions of identity, diversity, belonging, experience, meaning, purpose, value, commitment and spirituality.
<b>1</b> <b>Recognising and talking about religion</b>	Pupils: <ul style="list-style-type: none"> <li>• <b>use some religious words</b> and phrases to <b>recognise and name</b> features of religious life and practice;</li> <li>• can <b>recall religious</b> stories, actions, celebrations and <b>recognise</b> religious symbols, words, gestures and artefacts.</li> </ul>	Pupils express and <b>talk about</b> <ul style="list-style-type: none"> <li>▪ their own experiences, feelings and celebrations;</li> <li>▪ what they find interesting or puzzling;</li> <li>▪ what is of value and concern to themselves and to others.</li> </ul>
<b>2</b> <b>Retelling stories, identifying religious materials and asking questions</b>	Pupils: <ul style="list-style-type: none"> <li>• <b>use religious words and phrases to identify</b> some features of religion and its importance for some people;</li> <li>• <b>begin to show awareness of similarities</b> in religions;</li> <li>• <b>retell and suggest meanings</b> for religious stories, actions and symbols;</li> <li>• <b>identify how religion is expressed</b> in different ways.</li> </ul>	Pupils: <ul style="list-style-type: none"> <li>• <b>ask, and respond sensitively to, questions</b> about their own and others' experiences and feelings;</li> <li>• <b>recognise that some questions</b> cause people to wonder and are difficult to answer;</li> <li>• in relation to matters of right and wrong, <b>recognise their own values and those of others.</b></li> </ul>
<b>3</b> <b>Describing religion and making links to their own experience</b>	Pupils: <ul style="list-style-type: none"> <li>• <b>use a developing religious vocabulary to describe</b> some key features of religions, <b>recognising similarities and differences</b>;</li> <li>• make <b>links between beliefs and sources</b>, including religious stories and sacred texts;</li> <li>• <b>begin to identify the impact religion has</b> on believers' lifestyles;</li> <li>• <b>describe some forms of religious expression.</b></li> </ul>	Pupils: <ul style="list-style-type: none"> <li>• identify what influences them, making links <b>between aspects of their own and others' experiences</b>;</li> <li>• ask important questions <b>about religious beliefs and lifestyles</b>, linking their own and others' responses;</li> <li>• make links between <b>values and commitments, and their own attitudes and behaviour.</b></li> </ul>
<b>4</b> <b>Showing understanding of religion and applying ideas themselves</b>	Pupils: <ul style="list-style-type: none"> <li>• <b>use developing religious vocabulary to describe and show understanding of</b> sources, authorities, practices, beliefs, lifestyles, ideas, feelings and experiences;</li> <li>• <b>make links between</b> them, and <b>describe some similarities and differences</b> both within and between religions;</li> <li>• <b>describe the impact</b> of religion on people's lifestyles;</li> </ul>	Pupils: <ul style="list-style-type: none"> <li>• <b>raise and suggest answers</b> to questions of sacredness, identity, diversity, belonging, meaning, purpose, truth, values and commitments;</li> <li>• <b>apply their ideas</b> to their own and other people's lives simply;</li> <li>• <b>describe what inspires and influences</b> themselves and others.</li> </ul>

- **suggest meanings** for a range of forms of religious expression.

<p><b>5</b></p> <p><b>Explaining the impact of religion and expressing their own views of religious questions</b></p>	<p>Pupils:</p> <ul style="list-style-type: none"> <li>• <b>use an increasingly wide religious vocabulary to explain the impact of beliefs</b> upon individuals and communities;</li> <li>• <b>describe why</b> people belong to religions;</li> <li>• <b>know that similarities and differences</b> illustrate distinctive beliefs within and between religions and <b>suggest possible reasons for this</b>;</li> <li>• <b>explain how religious sources</b> are used to provide authoritative answers to ultimate questions and ethical issues, <b>recognising diversity</b> in forms of religious, spiritual and moral expression, within and between religions.</li> </ul>	<p>Pupils:</p> <ul style="list-style-type: none"> <li>• <b>pose and suggest</b> answers to, questions of sacredness, identity, diversity, belonging, meaning, purpose and truth, <b>relating them to their own and others' lives</b>;</li> <li>• <b>explain what inspires and influences them, expressing their own and others' views</b> on the challenges of belonging to a religion.</li> </ul>
<p><b>6</b></p> <p><b>Explaining and interpreting religion and expressing their own insights</b></p>	<p>Pupils:</p> <ul style="list-style-type: none"> <li>• <b>use religious and philosophical vocabulary to explain</b> religions and beliefs, <b>explaining reasons</b> for diversity within and between them;</li> <li>• <b>explain why the impact of religions and beliefs</b> upon individuals, communities and societies <b>varies</b>;</li> <li>• <b>interpret sources and arguments, explaining</b> different answers, from different traditions to ultimate questions and ethical issues;</li> <li>• <b>interpret the significance of different forms</b> of religious spiritual and moral expression.</li> </ul>	<p>Pupils:</p> <ul style="list-style-type: none"> <li>• <b>use reasoning and example to express insights</b> into the relationships between beliefs, authorities teachings and world issues;</li> <li>• <b>express insight into</b> their own and others' views on questions of sacredness, identity, diversity, belonging, meaning, purpose and truth;</li> <li>• <b>consider the challenges of belonging</b> to a religion in the contemporary world, focussing on values and commitments.</li> </ul>
<p><b>7</b></p> <p><b>Showing coherent understanding of religious questions and accounting for and evaluating responses to religious questions insightfully</b></p>	<p>Pupils:</p> <ul style="list-style-type: none"> <li>• <b>use a religious and philosophical vocabulary to show a coherent understanding</b> of a range of religions and beliefs;</li> <li>• <b>show a coherent understanding of issues, values and questions</b> of authority, meaning and truth;</li> <li>• <b>account for the influence of history and culture</b> on aspects of religious life and practice;</li> <li>• <b>account for differences</b> between people within the same religion or tradition;</li> <li>• <b>show a coherent understanding of how</b> religion, spirituality and ethics are studied.</li> </ul>	<p>Pupils:</p> <ul style="list-style-type: none"> <li>• evaluate with insight questions <b>of meaning, purpose and truth and ethical issues</b>;</li> <li>• evaluate the significance <b>of religious and other views for understanding questions of human relationships, sacredness, belonging, diversity, identity, society, values and commitments</b>, using appropriate evidence and examples.</li> </ul>

<p><b>8</b></p> <p><b>Analysing and contextualising their understanding of religion and justifying their views</b></p>	<p>Pupils:</p> <ul style="list-style-type: none"> <li>• <b>use a religious and philosophical vocabulary to analyse</b> a range of religions and beliefs;</li> <li>• <b>analyse religious material</b> with reference to historical, cultural and social contexts;</li> <li>• <b>critically evaluate the impact</b> of religions and beliefs on differing communities and societies;</li> <li>• <b>analyse differing interpretations</b> of religious spiritual and moral sources and authorities, <b>using some of the principal methods</b> by which religion, spirituality and ethics are studied;</li> <li>• <b>analyse varied forms</b> of religious spiritual and moral expression.</li> </ul>	<p>Pupils:</p> <ul style="list-style-type: none"> <li>• <b>justify their views on</b> a wide range of viewpoints on questions of sacredness, identity, diversity, belonging, meaning, purpose, truth, values and commitments;</li> <li>• <b>justify their views</b> about religious spiritual and ethical questions from evidence, arguments, reflections and examples, providing a <b>comprehensive evaluation</b> into the perspectives of others.</li> </ul>
<p><b>Exceptional Performance: Synthesise effectively and draw balanced conclusions</b></p>	<p>Pupils:</p> <ul style="list-style-type: none"> <li>• <b>use a complex religious, moral and philosophical vocabulary</b> to provide a consistent and detailed analysis of religions and beliefs;</li> <li>• <b>evaluate in depth</b> the importance of religious diversity in a plural society;</li> <li>• <b>clearly recognise</b> the extent to which the impact of religion and beliefs on different communities and societies has changed over time;</li> <li>• <b>provide a detailed analysis</b> of how religious, spiritual and moral sources are interpreted in different ways, <b>evaluating</b> the principal methods by which religion and spirituality are studied;</li> <li>• <b>synthesise effectively</b> their accounts of the varied forms of religious spiritual and moral expression.</li> </ul>	<p>Pupils:</p> <ul style="list-style-type: none"> <li>• <b>analyse in depth</b> a wide range of perspectives on questions of identity, diversity and belonging, meaning, purpose and truth and values and commitments;</li> <li>• <b>give independent, well informed and highly reasoned insights</b> into their own and others perspectives on religious and spiritual issues, providing <b>well-substantiated and balanced conclusions</b>.</li> </ul>

Additional guidance and support materials on the use of the 8 level scale, including a set of exemplary 'I can...' statements, can be found in the guidance section of the Agreed Syllabus.



## A ladder of key skills for assessing RE

This simple ladder uses skill terms extracted from the 8 level scale, intended to clarify and make explicit the progression of skills which the Agreed Syllabus uses to enable all pupils to achieve in RE. It is to be read in conjunction with the full version of the scale above.

	<b>Learning about religion</b>	<b>Learning from religion</b>
8	<b>Analysing and contextualising their understanding of religion</b>	<b>Justifying their views with comprehensive and balanced conclusions</b>
7	<b>Showing coherent understanding and accounting for religion</b>	<b>Critically and personally evaluating religious questions using evidence</b>
6	<b>Explaining and interpreting religion in depth and diversity</b>	<b>Expressing their own insights into religious, spiritual and moral questions</b>
5	<b>Explaining the impact of religion in people's lives</b>	<b>Expressing their own views in the light of religious explanations</b>
4	<b>Using correct vocabulary to show understanding of religion</b>	<b>Applying religious and spiritual ideas themselves</b>
3	<b>Describing religious materials</b>	<b>Making links to their own experience</b>
2	<b>Retelling religious stories, identifying religious materials</b>	<b>Asking questions</b>
1	<b>Recognising and naming religious materials</b>	<b>Talking about religion</b>

Good teaching will share the appropriate skills with pupils and make explicit opportunities, through well designed learning opportunities for pupils to acquire, practise and develop these central skills in RE.

**A set of non-statutory 'I Can...' statements are provided in the guidance material for the syllabus.**

## **Special Educational Needs and Assessment**

Opportunities for assessing pupils should be built into schemes of work. Learning objectives/opportunities should be SMART (Specific Measurable Achievable Relevant Time related). The learning objectives should be pitched at an appropriate level, and should show how pupils might demonstrate what they have experienced and or learned by doing each planned activity. Much of the assessment process, particularly on the lower P Levels, relies upon teacher observations, possibly including photographic or video evidence.

The outcomes can be used to review progress and check whether pupils need more support or challenge. They also provide a framework for giving feedback to pupils. The learning outcomes achieved may not always be the ones that were planned, but should always be valued and used to inform future planning.

Objectives and expectations can also be used to help pupils review their own progress, and as a focus for planned intervention strategies used by teachers. These could include asking questions, listening to pupils talking, or observing pupils reading their work, as a way of providing valuable assessment information about the progress of pupils' learning.

We recognise that in order to develop Religious Education with children with severe and complex learning needs we have to give attention to the fundamental building blocks of the subject. The ability to communicate and build relationships is essential.

Dave Hewett, [www.intensiveinteraction.co.uk](http://www.intensiveinteraction.co.uk), [www.davehewett.com](http://www.davehewett.com), identifies 'The Fundamentals of Communication' as follows:

- *Enjoying being with another person*
- *Developing the ability to attend to that person*
- *Concentration and attention span*
- *Learning to do sequences of activity with the other person*
- *Taking turns in exchanges of behaviour*
- *Sharing personal space*
- *Using and understanding eye contacts*
- *Using and understanding physical contacts*
- *Using and understating non-verbal communication*
- *Using vocalisations with meaning*
- *Learning to regulate and control arousal levels*

(Permission has been requested from Dave Hewett)

'BSquared – Connecting Steps' (<http://www.bsquared.co.uk>) is a comprehensive assessment tool for children working on P Levels.

Equals, [www.equals.co.uk](http://www.equals.co.uk), provides a scheme of work which builds on the current QCA guidance for both mainstream education and for pupils with learning difficulties. This also provides a range of specific learning outcomes.

**Suggested reading: 'Religious Education for Very Special People' by Flo Longhorn)**

### SEN Programmes of study

Teachers in special schools should modify and adapt the Programmes of Study to meet the range of needs of the pupils which will include profound and multiple learning difficulties, moderate and severe learning difficulties, emotional and behavioural difficulties, and physical disabilities.

Expectations of attainment in religious education for pupils in special schools and for those pupils identified with special educational needs in mainstream schools will be different.

In order to support teachers to incorporate the principles of inclusion in their planning, 'P' levels are identified in the Agreed Syllabus, based upon work from the Qualifications and Curriculum Authority. These performance descriptions outline early learning and attainment before level 1 in eight levels from P1 to P8. They are as follows:

- P levels 1-3: **early development** expected across the curriculum
- P levels 4-8: development specifically **related to religious education**

### Early Development (P levels 1-3)

- P1** Pupils are beginning to show sensory awareness in relation to a range of people, objects and materials in everyday contexts. They show reflex responses to sensory stimuli, *e.g. startling at sudden noises or movements*.
- P2** Pupils begin to respond to familiar people, events and objects, *e.g. reaching and holding objects, smiling and turning to familiar voices*. They make sounds or gestures to express simple needs, wants or feelings in response to their immediate environment, *e.g. protesting or requesting, using facial expressions to enhance meaning*.
- P3** Pupils begin to communicate intentionally. They show anticipation in response to familiar people, routines, activities and actions and respond appropriately to them. They explore or manipulate objects, toys, artefacts or other equipment. They are able to communicate simple choices, likes and dislikes. They can communicate, using different tones and sounds and use some vocalisations and/or gestures to communicate.

### Performance descriptions in RE (P levels 4-8)

Levels P4 to P8 describe pupils' performance in terms of the development of skills, knowledge and understanding in religious education. The descriptions provide an example of how this can be done.

- P4** Pupils use single elements of communication, *for example, words, gestures, signs or symbols*, to express their feelings. They begin to respond to the feelings of others, *for example, matching their emotions and laughing when another pupil is laughing*. They join in with activities by initiating ritual actions or sounds. They may demonstrate an appreciation of stillness and quietness.
- P5** Pupils respond appropriately to simple questions about familiar religious events or experiences and communicate simple meanings. They respond to a variety of new religious experiences, *for example, involving music, drama, colour, lights, food or tactile objects*. They take part in activities involving two or three other learners. They may also engage in moments of individual reflection.
- P6** Pupils express and communicate their feelings in different ways. They respond to others in group situations and co-operate when working in small groups. Pupils listen to, and begin to

respond to, familiar religious stories, poems and music, and make their own contribution to celebrations and festivals. They carry out ritualised actions in familiar circumstances. They show concern and sympathy for others in distress, *for example, through gestures, facial expressions or by offering comfort*. They start to be aware of their own influence on events and other people.

- P7** Pupils listen to and follow religious stories. They communicate their ideas about religion, life events and experiences in simple phases. They evaluate their own work and behaviour in simple ways, beginning to identify some actions as right or wrong on the basis of consequences. They find out about aspects of religion through stories, music or drama, answer questions and communicate their responses. They may begin to understand that other people have needs and to respect these. They make purposeful relationships with others in group activity.
- P8** Pupils listen attentively to religious stories or to people talking about religion. They begin to understand that religious and other stories carry moral and religious meaning. They are increasingly able to communicate ideas, feelings or responses to experiences or to retell religious stories. They communicate simple facts about religions and important people in religions. They begin to realise the significance of religious artefacts, symbols and places. They reflect on what makes them happy, sad, excited or lonely. They demonstrate a basic understanding of what is right and wrong in familiar situations. They are often sensitive to the needs and feelings of others and show respect for themselves and others. They treat living things and their environment with care and concern.

<END>

# Walsall Agreed Syllabus for RE

## Non-Statutory Guidance

	Pages
Foundation Stage Learning Programme	2-4
Key Stage 1 Learning Programme	5-6
Key Stage 2 Learning Programme	7-11
Key Stage 3 Learning Programme	12-16
RE in special schools	17
Resources: Support for RE on the web	18-21
Resources: Places of worship in and around Walsall	22-26

**Planning grids and lesson examples. SACRE would like to thank teachers who developed these ideas and examples**

## Early Years Foundation Stage

### RE in the Foundation Stage

Guidelines for children in the Foundation Stage identify six areas of learning, known as the Early Learning Goals, outlining what children are expected to achieve by the end of the reception year. The six areas are:

- Personal, social and emotional development;
- Communication, language and literacy;
- Mathematical development;
- Knowledge and understanding of the world;
- Physical development;
- Creative development.

The Early Learning Goals are intended to provide the basis for planning, but are not a curriculum themselves. The Religious Education programme of study needs to contribute to what the Early Learning Goals identify as expectations for learning. The areas of learning in the Early Learning Goals which most closely relate to Religious Education are:

- Personal, social and emotional development;
- Communication, language and literacy;

- Knowledge and understanding of the world;
- Creative development.

### RE in the Nursery, Foundation stage 1

Activities children engage in during their nursery years are experiences which provide the building blocks for later development. Starting with things which are familiar to the children, and providing lots of hands-on activities and learning are an important part of pupils' learning at this stage.

Some ideas for religious education in the nursery can include:

- Creative play, make-believe, role-play, dance and drama;
- Dressing up and acting out scenes from stories, celebrations or festivals;
- Making and eating festival food;
- Talking and listening to each other and hearing and discussing stories of all kinds, including religious and secular stories with themes such as goodness, difference, the inner world of thoughts and feelings, and imagination;
- Exploring authentic religious artefacts, including those

designed for small children such as 'soft toy' artefacts or story books;

- Seeing pictures, books and video of places of worship and meeting believers in class;
- Listening to religious music;
- Starting to introduce religious terminology;
- Work on nature, growing and life cycles or harvest;
- Seizing opportunities spontaneously or linking with topical, local events such as celebrations, festivals, birth of a new baby, weddings or the death of a pet;
- Starting to talk about the different ways in which people believe and behave.

Topics which lend themselves to opportunities for RE work include the following:

Myself  
My Life  
My Senses  
My Special Things  
People Special to Me  
People who help us  
Friendship  
Welcome  
Belonging  
Special Places  
Special Times  
Our Community  
Special Books  
Stories  
The Natural World

**RE in the Reception Class, Foundation Stage 2****Programme of Study for RE for all 4-5 year olds in the Reception Class**

The content and questions in the table below can to be taught together.

Possible programme of Study: Pupils can to be taught:	Learning from religion (AT2): Questions to build in to pupils' learning:
<p><b>Special times: What celebrations do pupils take part in? What festivals and celebrations are held by Christians and believers of other faiths and why? How do they celebrate?</b> Pupils share their enjoyment of celebrating and their own experiences of celebrations and special times, and learn about the celebration of festivals and special occasions in Christianity and at least one other world faith. Pupils use a variety of media to explore ways of celebrating, and how religious believers celebrate festivals and special times <b>so that they can</b> talk about festivals and celebrations they know about, and begin to recognise some simple features of religious life.</p>	<p><b><u>Questions about Belonging</u></b></p> <ul style="list-style-type: none"> <li>• What special times have you had? What did you celebrate? Why? Who were you with? What happened?</li> <li>• What happens at Christmas, and why?</li> <li>• What happens at Easter, and why?</li> <li>• What stories do you know about Jesus' birth and when he died? What do you think about Jesus? What do Christians say about Jesus?</li> <li>• What other festivals have you learnt about?</li> <li>• What happens at the festivals, and why?</li> <li>• What stories can you remember about festivals?</li> <li>• What are the similarities and differences between different peoples' special times?</li> </ul>
<p><b>Special places: Where is special to me? Where is a special place for believers to go and why?</b> Pupils should explore what is a special place for themselves – why it is special, when they like to go there and what they like to do there, and learn that special places are different for different people. Pupils learn about a church and, if possible, another place where believers of one of the principal world religions go to worship (home or community building is important to believers). Pupils explore what makes places important for others, and what they do in their place of worship <b>so that they can</b> talk about the things they value and the things that are valued in a place of worship.</p>	<p><b><u>Questions about Worship</u></b></p> <ul style="list-style-type: none"> <li>• Where is your special place? What do you do there? Why is it special to you?</li> <li>• What special places have you visited? What made them special?</li> <li>• What special places do Christians (or believers) go to? What does the place look like? What do they do there, and why? Why do you think they go there?</li> <li>• What are the similarities and differences between different peoples' special places?</li> </ul>

<p><b>Special stories: What are my favourite stories? What stories are special to believers and why?</b> Pupils explore stories they like, recounting stories to others and sharing features of the story they like. Pupils hear and explore stories from the Bible, stories Jesus told, stories from the life of Jesus, and a selection of stories taken from major faith traditions and cultures, including stories about leaders or founders within faiths <b>so that they can</b> talk about some religious stories, recognise some religious words and identify some of their own feelings in the stories they hear.</p>	<p><b><u>Questions about Belief and Behaviour</u></b></p> <ul style="list-style-type: none"> <li>• What is your favourite story? What do you like about it, and why?</li> <li>• What stories do you know about Jesus? What do you think Jesus was (is) like?</li> <li>• Do you know any Bible stories? What stories do you know that are special to religious people? Who are the stories about? What happens in the story? Does the story tell you about God? What do you learn?</li> <li>• What stories do you know that tell you how you should behave towards other people?</li> <li>• What are the similarities and differences between different peoples' special stories?</li> </ul>
<p><b>Special world: What is special about the natural world? What do you like about nature? How should we look after the world?</b> Pupils should have opportunities to experience and explore the wonders and beauty of the natural world and life cycles of new life, growth and decay. They should be introduced to ideas believers have about the specialness of the world, and belief in a creator God <b>so that they can</b> talk about things they find interesting, puzzling or wonderful and also about their own experiences and feelings about the world.</p>	<p><b><u>Questions about ways of seeing the world</u></b></p> <ul style="list-style-type: none"> <li>• What do you like in nature? What is your favourite thing? Why do you like it best of all? What have you learned about nature that is new to you?</li> <li>• Why do some people say the world is special? What do you think is special about the world?</li> <li>• What stories of creation do Christians tell?</li> <li>• What do people say about how we should look after the world? How do you think we should look after the world?</li> <li>• What are the similarities and differences between different peoples' ideas about the world?</li> </ul>

### Examples from Walsall classrooms:

- A. A number of children were excited because Divali was approaching. They were encouraged to share their own experiences and ask one another questions. Harjinders' mother was invited to come in and make Indian sweets with the class. Following this visit, the recipe, the utensils and equipment she had used were added to the role play area for the children to use in recreating the experience. Children were encouraged to share their own experiences of food at special times. They listened to a Divali story. The teacher identified that both Hindus and Sikhs celebrate Divali.
- B. Arif came into school very excited because his sister was getting married. He was especially interested in the big marquee that had been put up in his back garden. He told his friend Kyle about it, Kyle said that his mother and father went to a church to get married. Arif's mother brought in photographs of the wedding to show the class and invited the class to visit the marquee before it was taken down. Kyles' mother brought in her wedding video to show the children and answered questions from the children.
- C. Louise brought in her new book which was a story about Noah's Ark and the teacher read it with the children. A small word activity about the story was set up in response to the children's interest in the story.



## Key Stage 1 Learning Programme

Outline key stage plan: In Year 1, pupils will begin to learn about the six areas below in relation to Christianity and another religion local to the school. Learning about religion (AT1) relates to concepts A-C, and learning from religion relates to concepts D – F (AT2),

A: Beliefs, teachings and sources	C: Expressing meaning	E: Meaning, purpose and Truth
B: Practices and ways of life	D: Identity, diversity and Belonging	F: Values and commitments

### Outline plan: Key stage 1, Year 1: THE JOURNEY OF LIFE

Autumn term	Spring term	Summer term
Focus on concepts D & C	Focus on concepts B & E	Focus on concepts A & F
<b>Key RE themes and concepts:</b>		
<b>Birth and new life</b> <ul style="list-style-type: none"> <li>Celebrating the birth of a baby</li> <li>Birth and naming ceremonies in 2 religions</li> <li>Finding out about names and their meanings</li> <li>Thanking God for new lives: talking about how we show thanks.</li> <li>Stories of new life from religious sources</li> </ul>	<b>Love and partners</b> <ul style="list-style-type: none"> <li>Learning about families, marriage and weddings</li> <li>Role play and talk about marriage and wedding ceremonies in two religions</li> <li>Learning about some symbols of love: What do the religions say about love?</li> <li>Promises: why does it matter to keep a promise?</li> <li>Stories of love and family life from religious scriptures</li> </ul>	<b>Cycles of the year and cycles of life</b> <ul style="list-style-type: none"> <li>Explore a creation story from a religious source: express the learning creatively</li> <li>Spring, summer, autumn, winter; the cycle of the year and its celebration in religions</li> <li>Stories of loss and remembering</li> </ul>
<b>Key questions to explore with pupils</b>		
<ul style="list-style-type: none"> <li>Who am I?</li> <li>How did I get my name?</li> <li>What is precious about a baby's birth? How is it shown?</li> <li>What is it like to thank and to be thanked, to praise and to be praised?</li> <li>Where do I belong?</li> <li>What is special about me? Why am I unique?</li> </ul>	<ul style="list-style-type: none"> <li>What happens at a wedding? Why do people get married?</li> <li>Different kinds of families: what can we learn?</li> <li>Who are the important people in my life?</li> <li>How do people help each other in the family?</li> <li>What is it like to say sorry, or to have someone say sorry to me? What happens next?</li> </ul>	<ul style="list-style-type: none"> <li>Where do we come from?</li> <li>What do creation stories tell us about where we come from?</li> <li>What are the stages of life?</li> <li>Do things last forever?</li> <li>What do I want to be?</li> <li>How does it feel to lose something precious?</li> </ul>
<b>Potential curriculum links</b>		
Art, ICT, PSHE	Drama, Literacy / English, SEAL	Science, Literacy / English, PSHE
<b>Assessment focus: teacher observation and assessment for learning: I Can...</b>		
<ul style="list-style-type: none"> <li>Talk about religious and spiritual questions and stories.</li> <li>Identify simple features of religious life and ceremonies</li> </ul>	<ul style="list-style-type: none"> <li>Talk about a role play of a wedding ceremony.</li> <li>Identify some features of a religious wedding</li> <li>Say what I value</li> <li>Say what I find puzzling</li> </ul>	<ul style="list-style-type: none"> <li>Identify some features of religions</li> <li>Retell religious stories simply</li> <li>Respond sensitively to questions about religious and spiritual questions and stories.</li> </ul>

**Outline plan: Key stage 1, Year 2: Celebrations and festivals through religious stories**

Pupils will continue to learn about the six areas below in relation to Christianity and another religion local to the school. Learning about religion (AT1) relates to concepts A-C, and learning from religion relates to concepts D – F (AT2)

A: Beliefs, teachings and sources	C: Expressing meaning	E: Meaning, purpose and truth
B: Practices and ways of life	D: Identity, diversity and Belonging	F: Values and commitments

Autumn term	Spring term	Summer term
Focus on concepts C & F	Focus on concepts A & E	Focus on concepts B & D

**Key RE themes and concepts:****Celebrations and festivals**

- Find out about two festivals such as Divali, Eid Al Fitr, Hanukkah or Christmas:
- How are they celebrated in the West Midlands?
- Explore the stories, symbols and worship that go with the festivals
- Investigate simply the ideas behind the festivals – light and darkness, good and evil, hope, giving. What do children think about these ideas?

**Remembering Jesus: Easter**

- Find out about the Christian festival of Easter
- Learn stories about Palm Sunday, the Last Supper, Good Friday and Easter Sunday. How are these stories remembered today?
- Discover why Jesus is so important to Christian people
- Learn about the links between Easter and new life.

**A world of festivals**

- Begin to identify similarities and differences between religious festivals.
- Find out about a festival not studied earlier in the year (for example, Jewish Passover or Sikh Baisakhi)
- Identify the role of story, remembering, beliefs, food, giving gifts, families and worship in the celebrations.
- Make simple comparisons between religious celebrations and 'big days' in their own lives.

**Key questions to explore with pupils**

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|---|--|---|
| <ul style="list-style-type: none"> <li>• What are the 'big days' in my year?</li> <li>• What are the big days in two different religions?</li> <li>• What place do special stories, events, foods, ways of worship, music or gathering have in our celebrations?</li> </ul> | <ul style="list-style-type: none"> <li>• Why is it important to remember?</li> <li>• Why is it hard to forgive sometimes?</li> <li>• Have you ever done anything that you regret?</li> <li>• What would you give up to make yourself a better person?</li> </ul> | <ul style="list-style-type: none"> <li>• What is the same and different about the religious festivals we have studied?</li> <li>• How do people make a festival into a special day?</li> <li>• What stories and beliefs (or ideas) matter most to me?</li> <li>• How do I celebrate?</li> </ul> |
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**Potential curriculum links**

Drama, History, PSHE, Music, Art	History, English, PSHE	History, Drama, Music, Art, SEAL
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**Assessment focus: teacher observation and assessment for learning: I Can...**

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| <ul style="list-style-type: none"> <li>• Talk about festivals, celebrations and 'big days' in my life and other people's lives</li> <li>• Design or create a candle which shows light winning against darkness or good over evil.</li> </ul> | <ul style="list-style-type: none"> <li>• Retell some stories of Easter (e.g. in drama or art)</li> <li>• Suggest meanings to the stories of Easter</li> <li>• Ask some questions of my own about Easter</li> </ul> | <ul style="list-style-type: none"> <li>• Retell the story of two different festivals</li> <li>• Suggest meanings in the stories</li> <li>• Ask and respond sensitively to questions about celebration</li> <li>• Use some religious words to identify features of different celebrations</li> </ul> |
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## Key Stage 2 Learning Programme

Pupils will continue to learn about the six areas below in relation to Christianity and two other religions. Many schools may choose Islam and Hinduism for a focus in Key Stage 2. Learning about religion (AT1) relates to concepts A-C, and learning from religion relates to concepts D – F (AT2)

A: Beliefs, teachings and sources	C: Expressing meaning	E: Meaning, purpose and truth
B: Practices and ways of life	D: Identity, diversity and Belonging	F: Values and commitments

### Outline plan: Key stage 2, Year 3: Learning from holy books, places and journeys

Autumn term	Spring term	Summer term
Focus on concepts A & C	Focus on concepts B & D	Focus on concepts E & F
<b>Key RE themes and concepts:</b>		
<b>Sacred books and writings</b> <ul style="list-style-type: none"> <li>What can we discover about the Christian Holy Bible and the Muslim Holy Qur'an?</li> <li>Using artefacts, short extracts of text, photographs and other visual resources, explore the theme of holy writings</li> <li>Consider what these books say, and why they are so important in the religions.</li> </ul>	<b>Holy buildings and sacred spaces</b> <ul style="list-style-type: none"> <li>Explore various buildings in the local area. One or two visits are an excellent focus for this work. Virtual visits are an alternative.</li> <li>Explore what happens in the sacred buildings and the life of the religious communities.</li> <li>Investigate the ways the buildings help people to find peace, to be thoughtful or to be friendly.</li> </ul>	<b>Sacred journeys: pilgrimages</b> <ul style="list-style-type: none"> <li>Explore the idea of a memorable journey with pupils.</li> <li>Discover the stories, activities and importance of the Muslim pilgrimage to Makkah, and another pilgrimage – e.g., of Christians to Lourdes.</li> <li>Enquire into the reasons why some journeys are pilgrimages, and others are not.</li> </ul>
<b>Key questions to explore with pupils</b>		
<ul style="list-style-type: none"> <li>What is the Bible?</li> <li>What is the Qu'ran?</li> <li>How do holy books give guidance and peace to believers?</li> <li>When were they revealed?</li> <li>How are holy scriptures treated?</li> <li>How are holy books different to other books?</li> <li>What books and words are special to me?</li> </ul>	<ul style="list-style-type: none"> <li>What religious buildings are in the local community?</li> <li>What activities take place in religious buildings?</li> <li>What are the outside / inside features of a religious building?</li> <li>How do worshippers feel, think, behave?</li> <li>How can a visitor be respectful at someone else's holy place?</li> </ul>	<ul style="list-style-type: none"> <li>Where in the world do pilgrimages take place? Why?</li> <li>What happens when Muslim pilgrims visit Makkah on the Hajj and when Christian pilgrims visit Lourdes?</li> <li>Why do pilgrims wear special clothes?</li> <li>What happened in the past in these places?</li> </ul>
<b>Potential curriculum links</b>		
Drama, literacy, history, music, PSHE	Geography / local study, literacy, ICT (for virtual visits)	English, literacy, SEAL, Geography, History
<b>Assessment focus: teacher observation and assessment for learning: I Can...</b>		
<ul style="list-style-type: none"> <li>Use religious words to describe the use and significance of sacred writings, e.g. by creating a users' guide for the bible and the Qur'an.</li> <li>Make links between sacred or holy words from different sources</li> </ul>	<ul style="list-style-type: none"> <li>Describe the worship of a place of worship visited in terms of the five senses, plus thoughts and feelings</li> <li>Make links between two religious examples and a personal example of sacred space or holy places</li> </ul>	<ul style="list-style-type: none"> <li>Describe using the right words what makes the Hajj to Makkah an 'experience of a lifetime' for Muslims</li> <li>Make links between the different practices of sacred journey found in different religions.</li> </ul>

**Outline plan: Key stage 2, Year 4: Ways of seeing the world**

Pupils will continue to learn about the six areas below in relation to Christianity and two other religions. Many schools may choose Islam and Hinduism for a focus in Key Stage 2. Learning about religion (AT1) relates to concepts A-C, and learning from religion relates to concepts D – F (AT2)

A: Beliefs, teachings and sources	C: Expressing meaning	E: Meaning, purpose and truth
B: Practices and ways of life	D: Identity, diversity and Belonging	F: Values and commitments

Autumn term	Spring term	Summer term
Focus on concepts D & F	Focus on concepts B & C	Focus on concepts A & E

**Key RE themes and concepts:**

<b>Beliefs, Identity and Values: Jewish people, Hindus and Christians</b> <ul style="list-style-type: none"> <li>Explore what Jewish, Christian and Hindu people say about God.</li> <li>Find out about how Jewish people value the Ten Commandments.</li> <li>Find out about Christian belief about Jesus.</li> <li>Find out what Hindus believe about some of the gods and goddesses.</li> </ul>	<b>Ways of life and ways of expressing meaning: Muslims and Christians</b> <ul style="list-style-type: none"> <li>Explore the Muslim practice of Five Pillars of the Faith.</li> <li>Explore the ways Christians pray, including looking at the text of the Lord's Prayer and Psalm 23.</li> <li>Find out about mosques and their beauty, use and form.</li> <li>Find out about Christian music used in worship.</li> </ul>	<b>Religious beliefs about the world: Hindus and Christians</b> <ul style="list-style-type: none"> <li>Using stories from the scriptures, find out why some Hindus and Christians want to look after the earth</li> <li>Identify some problems that come from not caring for the earth.</li> <li>Look at some Hindu and Christian creation stories and ways of expressing wonder and awe at the earth – rivers, mountains and oceans.</li> </ul>
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**Key questions to explore with pupils**

<ul style="list-style-type: none"> <li>What are values? What are my values?</li> <li>Why do Jewish people follow 10 Commandments?</li> <li>What difference does it make to Hindu people to follow the gods and goddesses?</li> <li>How and why do Christians try to follow Jesus?</li> <li>What influences make a difference to my life? What stories, leaders, values or rules make me who I am?</li> </ul>	<ul style="list-style-type: none"> <li>How do the Five Pillars make a difference to Muslim lives?</li> <li>How and why do Christians pray?</li> <li>What shapes the life I live, daily, weekly and yearly?</li> <li>What makes a holy building beautiful?</li> <li>How is music used for worship and to make people happy?</li> </ul>	<ul style="list-style-type: none"> <li>What is our responsibility in the world?</li> <li>Why should we look after the world?</li> <li>What makes us 'green'? is God 'green'?</li> <li>How can we make the world a better place?</li> <li>How and why should we care for animals?</li> </ul>
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**Potential curriculum links**

SEAL, Literacy, ICT	Literacy, PSHE, art	Geography, science, literacy
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**Assessment focus: teacher observation and assessment for learning: I Can...**

<ul style="list-style-type: none"> <li>Describe the values of Jewish, Christian or Hindu people</li> <li>Make links between values and identity: give examples of the difference values make to what people do.</li> </ul>	<ul style="list-style-type: none"> <li>Identify the impact the sacred texts or music have on a religious person</li> <li>Describe the practice of the Muslim 5 Pillars</li> <li>Connect features of a religious way of life to beliefs</li> </ul>	<ul style="list-style-type: none"> <li>Describe using the right words some Hindu and Christian beliefs</li> <li>Identify some similarities in the ways different people want to care for the earth</li> <li>Connect values and beliefs to actions and behaviour.</li> </ul>
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**Outline plan: Key stage 2, Year 5: Religious stories and their meanings**

Pupils will continue to learn about the six areas below in relation to Christianity and two other religions. Many schools may choose Islam and Hinduism for a focus in Key Stage 2. Learning about religion (AT1) relates to concepts A-C, and learning from religion relates to concepts D – F (AT2)

A: Beliefs, teachings and sources	C: Expressing meaning	E: Meaning, purpose and truth
B: Practices and ways of life	D: Identity, diversity and Belonging	F: Values and commitments

Autumn term	Spring term	Summer term
Focus on concepts A & E	Focus on concepts F & C	Focus on concepts B & D

**Key RE themes and concepts:****Finding reasons to care in religious stories**

- Pupils use a wide range of stories from different religions, including those from sacred text and those from the modern world to explore beliefs about what caring for others means.
- Teachers might use Jacob and Esau, the Good Samaritan, the Prodigal Son, stories of the Prophet Muhammad, stories of Krishna and of Gandhi.
- Use strategies from literacy to enquire into the meanings and values of the stories, applying ideas about caring to children's lives today.

**Commitments and meanings**

- Pupils enquire into the nature of commitment, and how religious people may be happy to 'pay the price' of their commitment.
- From stories of committed individuals in Islam, Hinduism or Christianity, pupils develop ideas about the point of living and the meanings of life.
- Pupils explore their own commitments, to family, friends, God or religion, being good, living happily and caring for themselves, others and the earth.

**Learning from the Hindu religion**

- Pupils explore and discover how Hindu religion practiced in the west midlands (a visit to a Mandir is very helpful in this context).
- Using stories, artefacts, visitors and simple research, children learn about the practice of Hindu worship and celebration, and are encouraged to think about living in a diverse society.
- Some links to a study of Hindu life in India, especially connecting to pilgrimage sites such as Varanasi, make the learning rich.

**Key questions to explore with pupils**

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| <ul style="list-style-type: none"> <li>• How and why should we help others?</li> <li>• What goes wrong when people are unhelpful, and how can it be put right?</li> <li>• How do religious teachings help people to be caring?</li> <li>• What helps me to be caring?</li> </ul> | <ul style="list-style-type: none"> <li>• What is commitment? What is religious commitment? How does it show?</li> <li>• Why are some people especially committed to their religion? Who has made a difference to the world because of their faith?</li> <li>• What are my talents for caring for other people? What are my commitments?</li> </ul> | <ul style="list-style-type: none"> <li>• What can we find out about some Hindu gods and goddesses? What symbols do the murtis (statues) use?</li> <li>• How do Hindu people put their faith into action?</li> <li>• Does my action show what I believe?</li> <li>• What is good about living in Walsall, a place of many religions?</li> </ul> |
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**Potential curriculum links**

History, SEAL, Literacy	Drama, literacy, PSHE	Literacy, Art, Geography, PSHE
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**Assessment focus: teacher observation and assessment for learning: I Can...**

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|--|--|---|
| <ul style="list-style-type: none"> <li>• Use a developing religious vocabulary to show my understanding of the meanings of religious story;</li> <li>• Make my own connections between stories and values, and my own attitudes</li> </ul> | <ul style="list-style-type: none"> <li>• Ask and suggest answers to religious and spiritual questions about commitment.</li> <li>• Describe how commitment makes a difference to the lives of some religious people.</li> <li>• Connect my commitments and values to those of others.</li> </ul> | <ul style="list-style-type: none"> <li>• Describe key features of Hindu religion using terms correctly.</li> <li>• Make connections between Hindu life in Walsall and the life of the whole community</li> <li>• Identify things that enable a peaceful society for the good of all.</li> </ul> |
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**Outline plan: Key stage 2, Year 6****Why are some people inspiring to others? Inspirational founders and leaders**

Pupils will continue to learn about the six areas below in relation to Christianity and two other religions.

Many schools may choose Islam and Hinduism for a focus in Key Stage 2. Learning about religion (AT1) relates to concepts A-C, and learning from religion relates to concepts D – F (AT2)

A: Beliefs, teachings and sources	C: Expressing meaning	E: Meaning, purpose and truth
B: Practices and ways of life	D: Identity, diversity and Belonging	F: Values and commitments

Autumn term	Spring term	Summer term
Focus on concepts A & E	Focus on concepts B & C	Focus on concepts D & F

**Key RE themes and concepts:****Inspiring leaders from Islam, Sikhism and Christianity**

- Use timelines of events, stories, art and artefacts to explore the significance of founders and leaders from the origins of different religions
- Pupils consider the idea of a role model. Why are some religious leaders more than ordinary role models?
- What has made the Lord Jesus, the Prophet Muhammad and Guru Nanak inspiring to millions of people?

**World changing leaders**

- Pupils study the lives of inspiring modern religious figures and movements from different religions
- Mother Teresa and Martin Luther King from Christianity
- The development charity 'Islamic Relief'
- In what ways did these movements and people follow the teaching of their religion?

**Leaders in religion today**

- Pupils learn about a week in the life of a Christian church and minister, a Sikh Granthi and Gurdwara or a Muslim Imam and Mosque.
- Explore the many ways in which these people and places serve the community.
- Identify similarities and differences between the different religions
- Visitors to school from the community make this unit of work real.

**Key questions to explore with pupils**

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|--|--|---|
| <ul style="list-style-type: none"> <li>• What do Christians believe about Jesus? How is he inspiring to them?</li> <li>• How do Muslims try to follow the example of the Prophet Muhammad?</li> <li>• How do stories of Guru Nanak inspire Sikh people?</li> <li>• What does it mean to be influenced by someone else? Who influences me?</li> <li>• Do we all need role models? Why, or why not?</li> </ul> | <ul style="list-style-type: none"> <li>• How did Martin Luther King change the lives of black people in the USA?</li> <li>• How did Mother Teresa change the lives of poor and homeless people in Kolkata?</li> <li>• How has Islamic Relief changed lives across the world?</li> <li>• What can we learn from the action, achievement and qualities of these people?</li> </ul> | <ul style="list-style-type: none"> <li>• How do the leaders of Muslim, Sikh, Christian communities today make a difference to their communities?</li> <li>• Why do people become religious leaders?</li> <li>• Who are our community leaders? What role do they have?</li> <li>• What roles do I want to have in my community?</li> </ul> |
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**Potential curriculum links**

History, ICT, PSHE	Literacy, geography, history	Literacy, geography, PSHE
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**Assessment focus: teacher observation and assessment for learning: I Can...**

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|--|---|---|
| <ul style="list-style-type: none"> <li>• Show that I understand the significance of founders and key leaders in different religions</li> <li>• Apply the idea of 'inspiration' to religious figures for myself, and to my own life.</li> </ul> | <ul style="list-style-type: none"> <li>• Describe with understanding some similarities and differences between great religious leaders in the modern world.</li> <li>• Suggest answers to my own questions about religious commitment.</li> </ul> | <ul style="list-style-type: none"> <li>• Describe the impact of leaders' lives in religious communities.</li> <li>• Understand the meanings of a range of ways in which religious leaders serve their communities.</li> <li>• Describe what influences and inspires me</li> </ul> |
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## Transition unit Influential leaders in my life

Summer term: Year 6	Autumn term: Year 7
<b>Key RE themes and concepts</b> <ul style="list-style-type: none"> <li>Values and commitments</li> <li>Practices and Ways of life</li> </ul>	<b>Key RE Themes and concepts</b> <ul style="list-style-type: none"> <li>Values and commitments</li> <li>Expressing meaning</li> </ul>
<b>Key Questions and guidance</b> <ul style="list-style-type: none"> <li>Who has the greatest influence upon me for good?</li> <li>Pupils are asked to identify who were the influential leaders from the major world faiths that they have studied. What were their key characteristics?</li> <li>They are asked to link these characteristics to people that they admire in their own lives as well as more recent examples of people who have become influential such as parents, community leaders, sports personalities and pop stars.</li> </ul> <b>Learning task:</b> <ul style="list-style-type: none"> <li>Pupils create a profile of an influential person and research people who in their opinion fit these characteristics.</li> <li>Pupils debate and present their ideal of a person who influences them but who would also make a good world leader.</li> </ul>	<b>Key questions and guidance</b> <ul style="list-style-type: none"> <li>Building upon prior SKU</li> <li>What makes an inspirational speech that changes people's lives for ever?</li> <li>Pupils research examples of inspirational speeches, e.g, Martin Luther King, Barack Obama's presidential speech.</li> <li>The teacher provides a writing structure for an inspirational speech and the pupils are encouraged to refer to their year 6 'characteristics' of an influential person.</li> <li>The teacher models a speech aimed that is aimed at convincing and persuading their peers to agree to a particular set of values.</li> </ul> <b>Learning task</b> <ul style="list-style-type: none"> <li>Pupils prepare their own speech, with reasoned arguments. These are presented to the class who vote upon the most persuasive and influential speech.</li> </ul>
<b>Curriculum links:</b> ICT, English, Community Cohesion, Citizenship, SEAL, History	
<b>Assessment focus</b> Pupils demonstrate that they can suggest reasons why religious sources and beliefs can influence the lives of individuals and communities. They are able to ask questions about what is important to them in shaping their future lives, and suggest answers.	<b>Assessment focus</b> Pupils can explain what inspires and influences them and how important questions about life and morality are evidenced in different beliefs and faiths .

## Key Stage 3 Learning Programme

### RE within the whole curriculum: aims

Learning and teaching activities in RE contribute to the achievement of curriculum aims for all young people to become:

- **successful learners** who enjoy learning, make progress and achieve
- **confident individuals** who are able to live safe, healthy and fulfilling lives
- **responsible citizens** who make a positive contribution to society.

By attending to big questions in life and to pupils' own spiritual and moral development, RE offers a significant and unique reference point within the whole curriculum at key stage 3

The new secondary curriculum, which includes RE, develops these concepts from the 2004 QCA National non-statutory RE Framework.

AT 1 Learn about religions and beliefs		AT 2 Learn from religions and beliefs	
Explores 3 concept clusters or areas, applied generally to each religion studied as a way of analysing the faith:		In the light of their learning, AT2 enables pupils to handle questions about:	
<b>Beliefs, teachings and sources</b>	What does the religion teach, and why? Examples include teachings of key leaders and scriptures, beliefs about God, humanity and life after death, sources of authority including the tradition and perhaps reason, experiences and community.	<b>Identity, diversity and belonging</b>	Questions to be addressed include: who am I? Where do I fit in? Why are we all different? How shall we live with the differences? What makes all humans similar? How do our communities work, and nourish us?
<b>Practices and ways of life</b>	How does the religion live, and why? Examples include feasting and fasting, ethics and commitments, worship and devotion, 'normal' and 'heroic' religious living.	<b>Meaning, purpose and truth</b>	Questions to be addressed include: What meanings can be found in experiences? What meanings of life do people offer, and how do I respond to them? What are our origins and destinies – our purposes, small and ultimate? How do we know what is true? How do we seek the truth together?
<b>Ways of expressing meaning</b>	How is this religion seen in the material world, expressed? What impact does this religion have? Examples include music, art, poetry, literature, drama, dance – but also living the faith in challenging circumstances or normal life.	<b>Values and commitments</b>	Questions to be addressed include: What matters? What matters most? What do I live for? Is there anything I would die for? What are the values of others, and what can I learn from them?

### Key Stage 3 RE: overview:

Taken as a whole, the learning in key stage three RE will often be delivered through new secondary curriculum structures that enable blocks of learning and work across traditional subject boundaries. Learning may be, but does not have to be 'an hour a week'. This flexibility should certainly enable a minimum of 45 hours per year of clearly identifiable RE (i.e. 135 hours of tuition across the key stage). The outline plan on the next page is just one illustration of how this might look in practice. It is elaborated on the pages that follow in a long term year by year plan, which is again an illustration of the standards and coverage that the statutory syllabus requires.



	AUTUMN TERM	SPRING TERM	SUMMER TERM
YEAR 7	<p><b>What's worth celebrating and why? Key RE Concepts: B &amp; D</b></p> <p>What's the impact of Christian commitments on individuals and on British society? How do varied Christmas celebrations relate to Christian texts? Pupils study new testament texts from the gospels about Christmas and Easter, relating these to the varied practice of the celebrations in secular and religious families, exploring Christian diversity. A focus on meaning and the social impact of faith explores examples of 'belonging' including community life, charitable giving, work with homeless people.</p> <p><b>Curriculum links: History, Literacy Citizenship.</b></p>	<p><b>Expressing beliefs about God: who, what and why? Key RE Concepts: C &amp; F</b></p> <p>How can people in our community best express and communicate their beliefs about God and demonstrate their values? Pupils use Christian, Sikh, Buddhist and agnostic ideas about belief about God found in the local community to explore expressions of belief in art, worship and architecture. Using the NATRE 'Spirited Arts' Web gallery, pupils produce works of art of their own in response to a big theological or philosophical question.</p> <p><b>Curriculum links: Art, English, History.</b></p>	<p><b>Religion and environment: can we save the planet? Key RE Concepts: A &amp; E</b></p> <p>What makes a religion green? How green will I be in my lifetime? Is God green? Do creation stories imply green beliefs? Exploring sources in texts, the history and the practice of environmentalism in religion, learners link science, religion and green issues. They produce 'green charters' for religions, and ask 'what can environmentalism learn from Buddhists and from Christians?' Exploring their own reasons for caring for the Earth, they create action plans for local and global change. <b>Curriculum links: Citizenship, Science</b></p>
YEAR 8	<p><b>What kind of society is Britain ~ secular, plural or Christian? Key RE Concepts: C &amp; E</b></p> <p>How does religion relate to society in the UK? How is this changing? Explores diverse expressions of spiritual meaning and belief in relation to many beliefs. From drama in nativity plays to census statistics and faith based charities, pupils discover the meaning and impact of religion in Britain. NATRE's web based database of pupils writing and other sources in the local and national community enable research by every pupil.</p> <p><b>Curriculum links: ICT, Social science, Community Cohesion.</b></p>	<p><b>Beliefs about human nature: what does it mean to be human? Key RE Concepts: A &amp; D</b></p> <p>Is a human more like a child of God, a computer or a monkey? What do Buddhists, Humanists and Christians say? How are these beliefs reflected in answers to questions about 'character' and 'identity'. Pupils have the chance to explore the influences on their own view of being human, and to think about what difference these views make to decisions about right and wrong.</p> <p><b>Curriculum links: Science, Citizenship</b></p>	<p><b>Religion and Justice: Does faith make a difference to global poverty? Key RE Concepts: B &amp; F</b></p> <p>From a study of individuals who have made a difference to issues of global injustice, pupils consider the practice of beliefs from Sikh, Christian and atheist sources. Pupils evaluate how religions and beliefs impact on issues of poverty and inequality using case studies. They consider their own values and commitments, asking 'are we all hypocrites?'</p> <p><b>Curriculum links: Centres on RE, but touches on Geography</b></p>
YEAR 9	<p><b>Incarnation: Is this Christianity's most important idea about God? Key RE Concepts: A &amp; F</b></p> <p>Pupils deepen their ability to interpret religious beliefs and concepts through a philosophical approach to Christian understandings of God, looking at the concept of 'God come down' in Christian music, celebration, worship and theology. A 'philosophy for children' approach builds methods of critical engagement with ideas from both atheists and Christians.</p> <p><b>Curriculum links: Philosophy, English.</b></p>	<p><b>Is there any evidence for life after death? Key RE Concepts: B &amp; E</b></p> <p>Is there any evidence that consciousness stops at death? What has shaped Buddhist, Sikh, Christian and agnostic ideas? How do different beliefs about life after death impact on people's ways of life, e.g. attitudes to death, funerals, commemorations, care of the dying.</p> <p><b>This unit centres on RE, but relates to cross-curricular personal, learning and thinking skills.</b></p>	<p><b>What will make our society more tolerant and respectful? Key RE Concepts: C &amp; D</b></p> <p>Why is there conflict between different ethnic groups and religions? What makes for co-operation in this area? Pupils learn about some teachings and examples of Buddhist, Muslims &amp; Christians working together or for the common good. They develop a local action plan for better inter-religious understanding. They consider how attitudes can move from mere tolerance towards celebration of religious diversity.</p> <p><b>Curriculum links: Community cohesion, citizenship</b></p>

## Year 7: a possible learning programme

This programme suggests three extensive units of RE centred work built around compelling learning activities. Schools may also wish to teach units or short sequences of lessons that enable pupils to learn about a particular religion they have not studied recently, and pupils may encounter RE materials in other curriculum areas, for example in the humanities and the arts.

<p><b>What's worth celebrating and why?</b>  <i>Key RE Concepts: B &amp; D</i>  <b>Questions:</b>          What's the impact of Christian commitments on individuals and on British society? How do varied Christmas celebrations relate to Christian texts? Pupils study new testament texts from the gospels about Christmas and Easter, relating these to the varied practice of the celebrations in secular and religious families, exploring Christian diversity. A focus on meaning and the social impact of faith explores examples of 'belonging' including community life, charitable giving, work with homeless people.  <b>Curriculum links:</b> History, Literacy Citizenship.</p>	<p><b>Expressing beliefs about God: who, what and why?</b>  <i>Key RE Concepts: C &amp; F</i>  <b>Questions:</b>          How can people in our community best express and communicate their beliefs about God and demonstrate their values? Pupils use Christian, Sikh, Buddhist and agnostic ideas about belief about God found in the local community to explore expressions of belief in art, worship and architecture. Using the NATRE 'Spirited Arts' Web gallery, pupils produce works of art of their own in response to a big theological or philosophical question.  <b>Curriculum links:</b> Art, English, History.</p>	<p><b>Religion and environment: can we save the planet?</b>  <i>Key RE Concepts: A &amp; E</i>  <b>Questions</b>          What makes a religion green? How green will I be in my lifetime? Is God green? Do creation stories imply green beliefs? Exploring sources in texts, the history and the practice of environmentalism in religion, learners link science, religion and green issues. They produce 'green charters' for religions, and ask 'what can environmentalism learn from Buddhists and from Christians?' Exploring their own reasons for caring for the Earth, they create action plans for local and global change.  <b>Curriculum links:</b> Citizenship, Geography, Science</p>
<p><b>Focus:</b> this unit can work from the Walsall SACRE bridging unit to enable pupils to think about their own celebrations and their own sense of belonging. Pupils will learn about the local diversity of Christian communities.  <b>Achievement:</b> the unit will enable many pupils to show their understanding of religious identities and diversity and apply ideas from religion for themselves (L4)  <b>Resources:</b> teachers might use BBC Curriculum Bites, programmes on Jesus and Christianity today; 'Jesus: Who is he?' from RE Today</p>	<p><b>Focus:</b> this unit will use theological and philosophical methods simply to build pupils' ability to be reasonable and creative in relation to beliefs about God.  <b>Achievement:</b> the unit will enable many pupils to describe similarities and differences between beliefs and show that they understand the reasons for diversity (L4)  <b>Resources:</b> teachers might use examples of insightful work from <a href="http://www.natre.org.uk/spiritedarts">www.natre.org.uk/spiritedarts</a> There are many arguments about God from humanist perspectives at <a href="http://www.humanism.org.uk">www.humanism.org.uk</a></p>	<p><b>Focus:</b> this unit links to geographical local study and environmental issues, but the focus on religious and spiritual teaching and issues makes the RE contribution distinctive.  <b>Achievement:</b> the unit will enable many pupils to raise and suggest answers to questions of value and commitment in relation to green issues and religion (L4)  <b>Resources:</b> teachers might use ancient wisdom from Buddhist and Christian sacred text and activities and ideas from the RE and environment project: <a href="http://www.reep.org.uk">www.reep.org.uk</a> . DSRE Green issues in religions (REToday) includes many learning activities.</p>

### Year 8: a possible learning programme

This programme suggests three extensive units of RE centred work built around compelling learning activities. Schools may also wish to teach units or short sequences of lessons that enable pupils to learn about a particular religion they have not studied recently, and pupils may encounter RE materials in other curriculum areas, for example in the humanities and the arts.

<p><b>What kind of society is Britain ~ secular, plural or Christian?</b>  <i>Key RE Concepts: C &amp; E</i>  <b>Questions</b>          How does religion relate to society in the UK? How is this changing? Explores diverse expressions of spiritual meaning and belief in relation to many beliefs. From drama in nativity plays to census statistics and faith based charities, pupils discover the meaning and impact of religion in Britain. NATRE's web based database of pupils writing and other sources in the local and national community enable research by every pupil.  <b>Curriculum links:</b> ICT, Social science, Community Cohesion.</p>	<p><b>Beliefs about human nature: what does it mean to be human?</b>  <i>Key RE Concepts: A &amp; D</i>  <b>Questions</b>          Is a human more like a child of God, a computer or a monkey? What do Buddhists, Humanists and Christians say? How are these beliefs reflected in answers to questions about 'character' and 'identity'. Pupils have the chance to explore the influences on their own view of being human, and to think about what difference these views make to decisions about right and wrong.  <b>Curriculum links:</b> Science, Citizenship, Drama</p>	<p><b>Religion and Justice: Does faith make a difference to global poverty?</b>  <i>Key RE Concepts: B &amp; F</i>  <b>Questions</b>          From a study of individuals who have made a difference to issues of global injustice, pupils consider the practice of beliefs from Sikh, Christian and atheist sources. Pupils evaluate how religions and beliefs impact on issues of poverty and inequality using case studies. They consider their own values and commitments, asking 'are we all hypocrites?'  <b>Curriculum links:</b> Centres on RE, but touches on Geography and Citizenship</p>
<p><b>Focus:</b> this unit can make a key contribution to RE's purposes for respect and to community cohesion by providing detailed understanding and challenging ideas about living in a plural community.</p> <p><b>Achievement:</b> the unit will enable many pupils to explain and express their own ideas about what makes for a peaceful and cohesive society in personal, religious and social terms (L5)</p> <p><b>Resources:</b> teachers might use a database of pupils' writing like <a href="http://www.natre.org.uk/db">www.natre.org.uk/db</a> There are many approved and thoughtful resources for this work referenced at <a href="http://www.renet.ac.uk">www.renet.ac.uk</a> (search for community cohesion)</p>	<p><b>Focus:</b> the core concepts of identity belonging and diversity will enable pupils to say what they agree and disagree about, building the skills of understanding Buddhist, Humanist and Christian ideas so that they can express their own ideas more clearly.</p> <p><b>Achievement:</b> the unit will enable pupils to describe why people belong to religions and explain the inspiration and influence of religion and belief in different cases studied (L5)</p> <p><b>Resources:</b> teachers might use personal accounts from believers in Buddhist, Humanist and Christian teaching, and dramatic value clarification strategies to explore identity and diversity. DSRE Faiths in Britain today (RE today)</p>	<p><b>Focus:</b> groups of students might use role play, research and community action planning to build understanding of the role of charities like Khalsa Aid, Christian Aid, Oxfam and a fair trade organisation like Traidcraft to explore and develop their explanations of global justice and inequality.</p> <p><b>Achievement:</b> the unit will enable many pupils to explain and express their views on complex issues of justice and inequality with reference to the teachings of different religions and beliefs (L5).</p> <p><b>Resources:</b> teachers might use the websites of charities they study and biographical materials on the leaders they admire. Tackling Tough Questions (RE Today) provides DVD material on evil suffering and death with many classroom activities.</p>

### Year 9: a possible learning programme

This programme suggests three extensive units of RE centred work built around compelling learning activities. Schools may also wish to teach units or short sequences of lessons that enable pupils to learn about a particular religion they have not studied recently, and pupils may encounter RE materials in other curriculum areas, for example in the humanities and the arts.

<p><b>Incarnation: Is this Christianity's most important idea about God?</b>  <i>Key RE Concepts: A &amp; F</i>  <b>Questions</b>  Pupils deepen their ability to interpret religious beliefs and concepts through a philosophical approach to Christian understandings of God, looking at the concept of 'God come down' in Christian music, celebration, worship and theology. A 'philosophy for children' approach builds methods of critical engagement with ideas from both atheists and Christians.  <b>Curriculum links:</b> Philosophy, English.</p>	<p><b>Is there any evidence for life after death?</b>  <i>Key RE Concepts: B &amp; E</i>  <b>Questions</b>  Is there any evidence that consciousness stops at death? What has shaped Buddhist, Sikh, Christian and agnostic ideas? How do different beliefs about life after death impact on people's ways of life, e.g. attitudes to death, funerals, commemorations, care of the dying.  <b>Curriculum links:</b> This unit centres on RE, but relates to cross-curricular personal, learning and thinking skills.</p>	<p><b>What will make our society more tolerant and respectful?</b>  <i>Key RE Concepts: C &amp; D</i>  <b>Questions</b>  Why is there conflict between different ethnic groups and religions? What makes for co-operation in this area? Pupils learn about some teachings and examples of Buddhist, Muslims &amp; Christians working together or for the common good. They develop a local action plan for better inter-religious understanding. They consider how attitudes can move from mere tolerance towards celebration of religious diversity.  <b>Curriculum links:</b> Community cohesion, citizenship</p>
<p><b>Focus:</b> this unit provides a major focus on Christianity, in line with the syllabus, by exploring creatively the meaning of the life of Jesus for Christians and others (Isa, Prophet of Islam, for example). Creativity in words, art, and other media can be explored and enabled.  <b>Achievement:</b> the unit will enable many pupils to express their own insights into the life, teaching and example of Jesus while interpreting the beliefs and ideas of others for themselves (L6)  <b>Resources:</b> teachers might use visits and visitors from local Christian and other communities; <a href="http://www.rejesus.co.uk">www.rejesus.co.uk</a> is a good starting point for web resources. Picturing Jesus (RE Today) is a creative starting point for pupils own creative work</p>	<p><b>Focus:</b> the fascination of beliefs about life after death (Buddhist, Christian, Humanist) is a good place to begin energising this study, which may broaden to include sources of authority for these ideas and the practice of the communities as well.  <b>Achievement:</b> the unit will enable many pupils to interpret a range of views about ultimate questions and express their own insights on questions of meaning and truth in the light of their religious learning (L6)  <b>Resources:</b> teachers might use DSRE 'Life, Death and Beyond' (RE Today) and find sources of information on Buddhist understanding from the Buddhist Society <a href="http://www.thebuddhistsociety.org">www.thebuddhistsociety.org</a></p>	<p><b>Focus:</b> this unit enables pupils to study what Muslims, Buddhists and Christians say about peace and community harmony, applying these teachings to issues in Britain today. The focus on breaking down stereotypes of religion links to the negative portrayals of faith often seen in the media  <b>Achievement:</b> the unit will enable many pupils to use reasoning and examples to express insights into the relationship between beliefs, teachings and world issues (L6)  <b>Resources:</b> teachers might use resources sourced through <a href="http://www.teachernet.gov.uk/communitycohesion">www.teachernet.gov.uk/communitycohesion</a></p>

## RE in Special Schools

### Why RE is important for children with special needs?

- RE helps connect with the lives of children.
- RE can help children reflect on issues in their own lives and show how others have faced life challenges.
- RE can offer times of peace, reflection and calm.
- RE offers colourful sensory experiences.
- RE offers children an opportunity to share meaningful experiences and beliefs

### Deciding what to teach in RE in special schools

Use the local agreed syllabus guidelines to plan for the exploration of the sensory and mystical elements of religion to help pupils connect with their own sensory responses to the world. This approach can lead to pupils to understand deeper concepts. This should be done through a range of varied, stimulating activities based on a single powerful overarching concept that will help their growing understanding of RE.

### Assessing pupil progress

Teachers should use an agreed scale of assessment such as the P scales as well as where appropriate 'I can' statements to enable pupils to evaluate their own learning.



## Resources for learning in RE

### Section 1: Professional organisations supporting RE

National Association of Teachers of RE (NATRE)  
1020 Bristol Road, Selly Oak  
Birmingham, B29 6LB  
Tel: 0121 472 4242  
Fax: 0121 472 7575  
[www.natre.org.uk](http://www.natre.org.uk)

Professional association for all who teach RE, offering courses, publications, consultancy and national representation.

RE Today Services  
1020 Bristol Road, Selly Oak  
Birmingham, B29 6LB  
Tel: 0121 472 4242  
Fax: 0121 472 7575  
[www.retoday.org.uk](http://www.retoday.org.uk)

Educational charity aiming to enrich, develop and improve religious, moral and spiritual education in schools. Produces a termly mailing for schools to support the teaching of RE including the magazine REtoday. Online catalogue available.

RE Council of England and Wales  
CAN Mezzanine  
1 London Bridge  
London  
[www.religiouseducationcouncil.org.uk](http://www.religiouseducationcouncil.org.uk)  
The REC is an umbrella body which represents the collective interests of a wide variety of professional associations and faith

REOnline  
A portal site providing information for all those interested in and working in multi-faith RE.  
[www.reonline.org.uk](http://www.reonline.org.uk)

## Section 2: Government agencies

QCA  
[www.qca.org.uk/qca\\_9467.aspx](http://www.qca.org.uk/qca_9467.aspx)

QCA website, including general guidance, non-statutory units of work, information about curriculum change

QCA – National Curriculum  
<http://curriculum.qca.org.uk>

QCA's website for the National Curriculum and RE – primary and secondary.

QCA – Support materials for secondary curriculum  
<http://curriculum.qca.org.uk>

QCA's website of support materials for the secondary curriculum

Becta Schools  
<http://schools.becta.org.uk>

Becta's website supporting ICT in curriculum.

Teachernet  
[www.teachernet.gov.uk](http://www.teachernet.gov.uk)

The DCSF's website to support the teaching profession. Contains information relating to curriculum subjects.

Teacher Resource Exchange  
<http://tre.ngfl.gov.uk>

The Teacher Resource Exchange is a moderated database of resources and activities created by teacher

## Section 3: Religions and beliefs

Table of Walsall religious belonging from the 2001 census percentages:

Religion	Walsall	England and Wales
Christian	72.9%	71.8%
No religion	10%	15.1%
Not stated	7.57%	7.8%
Muslim	5.37%	2.8%
Sikh	3.04%	0.6%
Hindu	1.6%	1%
Other	0.16%	0.3%
Buddhist	0.09%	0.3%
Jewish	0.03%	0.5%

The websites identified below are offered as starting points:

### Baha'i

BBC Religion & Ethics  
[www.bbc.co.uk/religion](http://www.bbc.co.uk/religion)

The Baha'i Faith  
[www.bahai.org](http://www.bahai.org)

Sacred Texts Online  
[www.sacred-texts.com](http://www.sacred-texts.com)

### Buddhism

BBC Religion & Ethics  
[www.bbc.co.uk/religion](http://www.bbc.co.uk/religion)

Buddhanet  
[www.buddhanet.net](http://www.buddhanet.net)

Buddha Mind  
[www.buddhamind.info](http://www.buddhamind.info)

Buddhist Society  
[www.thebuddhistsociety.org](http://www.thebuddhistsociety.org)

Buddhism & the environment  
[www.reep.org](http://www.reep.org)

Clear Vision (FWBO)  
[www.clear-vision.org](http://www.clear-vision.org)

CLEO  
[www.cleo.net.uk](http://www.cleo.net.uk)

Sacred Texts Online  
[www.sacred-texts.com](http://www.sacred-texts.com)

### Christianity

BBC Religion & Ethics  
[www.bbc.co.uk/religion](http://www.bbc.co.uk/religion)

Bible Gateway  
[www.biblegateway.com](http://www.biblegateway.com)

Christian Aid  
<http://povertyover.christianaid.org.uk>

Christianity & the environment  
[www.reep.org](http://www.reep.org)

Church of England  
[www.cofe.anglican.org](http://www.cofe.anglican.org)

CLEO  
[www.cleo.net.uk](http://www.cleo.net.uk)

Educhurch  
[www.educhurch.org.uk](http://www.educhurch.org.uk)

Globalgang (Christian Aid)  
[www.globalgang.org.uk/](http://www.globalgang.org.uk/)

Rejesus  
[www.rejesus.co.uk](http://www.rejesus.co.uk)

REQuest  
[www.request.org.uk](http://www.request.org.uk)

Roman Catholic Church  
[www.catholic-ew.org.uk](http://www.catholic-ew.org.uk)

Sacred Texts Online  
[www.sacred-texts.com](http://www.sacred-texts.com)

## Hinduism

BBC Religion & Ethics  
[www.bbc.co.uk/religion](http://www.bbc.co.uk/religion)

CLEO  
[www.cleo.net.uk](http://www.cleo.net.uk)

Hindukids  
[www.hindukids.org](http://www.hindukids.org)

Hindunet  
[www.hindunet.org](http://www.hindunet.org)

Hinduism & the environment  
[www.reep.org](http://www.reep.org)

Swaminarayan Mandir, London  
[www.btinternet.com/~vivekananda](http://www.btinternet.com/~vivekananda)

Vivekananda Centre  
[www.btinternet.com/~vivekananda](http://www.btinternet.com/~vivekananda)

Sacred Texts Online  
[www.sacred-texts.com](http://www.sacred-texts.com)

## Islam

BBC Religion & Ethics  
[www.bbc.co.uk/religion](http://www.bbc.co.uk/religion)

CLEO  
[www.cleo.net.uk](http://www.cleo.net.uk)

Hilal's World (children's site)  
[www.islamic-relief.com/hilal/index.htm?deplD=11](http://www.islamic-relief.com/hilal/index.htm?deplD=11)

Islam Awareness Week  
[www.iaw.org.uk](http://www.iaw.org.uk)

Islam & the environment  
[www.reep.org](http://www.reep.org)

Islamic Foundation  
[www.islamic-foundation.org.uk](http://www.islamic-foundation.org.uk)

Islamicity  
[www.islamicity.org](http://www.islamicity.org)

Islamic Relief  
[www.islamic-relief.com](http://www.islamic-relief.com)

Muslim Aid  
[www.muslimaid.org](http://www.muslimaid.org)

Sacred Texts Online  
[www.sacred-texts.com](http://www.sacred-texts.com)

## Jain

BBC Religion & Ethics  
[www.bbc.co.uk/religion](http://www.bbc.co.uk/religion)

Sacred Texts Online  
[www.sacred-texts.com](http://www.sacred-texts.com)

## Judaism

BBC Religion & Ethics  
[www.bbc.co.uk/religion](http://www.bbc.co.uk/religion)

CLEO  
[www.cleo.net.uk](http://www.cleo.net.uk)

Glossary  
[www.ritualwell.org/resources/glossary](http://www.ritualwell.org/resources/glossary)

Jewfaq  
[www.jewfaq.org/index.htm](http://www.jewfaq.org/index.htm)

Jewish Connection  
[www.spirit-staffs.co.uk/synagogue/index1.htm](http://www.spirit-staffs.co.uk/synagogue/index1.htm)

Judaism & the environment  
[www.reep.org](http://www.reep.org)

Sacred Texts Online  
[www.sacred-texts.com](http://www.sacred-texts.com)

Something Jewish  
[www.somethingjewish.co.uk](http://www.somethingjewish.co.uk)



## Sikhism

BBC Religion & Ethics  
[www.bbc.co.uk/religion](http://www.bbc.co.uk/religion)

CLEO  
[www.cleo.net.uk](http://www.cleo.net.uk)

Sacred Texts Online  
[www.sacred-texts.com](http://www.sacred-texts.com)

Sikhism & the environment  
[www.reep.org](http://www.reep.org)

Sikhnet  
[www.sikhnet.com](http://www.sikhnet.com)

Sikhism  
[www.sikhs.org](http://www.sikhs.org)

Humanism  
British Humanist Association  
[www.humanism.org.uk](http://www.humanism.org.uk)

Council for Secular Humanism  
[www.secularhumanism.org](http://www.secularhumanism.org)

## Section 4:

### Places of worship to visit in and around Walsall

#### Places of Worship

This website provides a directory of information about Places of Worship to visit, plus links to virtual tours.

<http://pow.reonline.org.uk>

#### The UK Church Directory

A quick way to find details of churches near to you:

[www.findachurch.co.uk](http://www.findachurch.co.uk)

#### Christian

These are examples only:

Birmingham Cathedral (Anglican)  
Colmore Row  
Birmingham, B3 2QB  
0121 262 1840  
[www.birminghamcathedral.com](http://www.birminghamcathedral.com)

Coventry Cathedral (Anglican)  
Coventry Cathedral  
1 Hill Top  
Coventry  
CV1 5AB  
Tel: 024 7652 1200  
[www.coventrycathedral.org.uk](http://www.coventrycathedral.org.uk)

Lichfield Cathedral (Anglican)  
The Close  
Lichfield  
WS13 7LD  
Tel: 01543 306100  
Fax: 01543 306109  
[www.lichfield-cathedral.org](http://www.lichfield-cathedral.org)  
[enquires@lichfield-cathedral.org](mailto:enquires@lichfield-cathedral.org)

St Chad's Cathedral (Roman Catholic)  
Cathedral House,  
St. Chad's Queensway,  
Birmingham  
B4 6EU.  
Tel 0121 230 6208.  
Fax: 0121 2303 6279

[www.stchadscathedral.org.uk](http://www.stchadscathedral.org.uk)

West Indian Christian

Mount Zion Pentecostal Faith Temple  
79 Stoke Road  
Stoke-on-Trent  
ST4 2QH

New Testament Church of Christ  
Union Street  
Hanley  
Stoke-on-Trent  
ST1 5AS

New Testament Church of God  
100a Sydney Street  
Burton-on-Trent  
Staffordshire

New Testament Church of God  
22 Wellington Road  
Bilston  
Wolverhampton  
WV14 6AG

Baptist

Rising Brook Baptist Church  
John Amery Drive  
Stafford

Newcastle Baptist Church  
London Road  
Newcastle  
Staffordshire

Convent

Community of St Francis  
Greystones  
First Avenue  
Porthill  
Newcastle  
Staffordshire

Asian Christian Fellowship  
C/O Darlington Street Methodist Church  
Wolverhampton

Christian Brethren  
Westbury Chapel  
Broad Street  
Wolverhampton  
WV1 1 JD

The Friends (Quakers)  
Meeting House  
8b Summerfield Road  
Chapel Ash  
Wolverhampton  
WV1 4PR

## The Baha'i Faith

Bahai'i Centre  
154 Pacific Road  
Trentham  
Stoke-on-Trent  
ST4 9RS

40 Willington Road  
Tamworth  
Staffordshire  
B79 8AS

## Muslim

Masjid Al-Farooq Anjumane Ishaate Islam  
Also known as, or co-located with: Masjid Al Farouq  
52a Milton Street,  
Palfrey, Walsall,  
West Midlands, WS1 4JS  
Phone: 01922 645786

Masjid Abu Bakr  
Also known as, or co-located with: Mosque and Islamic Society, Abu Bakr Girls School  
154-160 Wednesbury Road,  
Palfrey, Walsall, West Midlands, WS1 4JJ  
Phone: 01922 620618, 01922 646175

Bangladesh Islamic & Cultural Association  
Also known as, or co-located with: Jami Mosque & Bangladeshi Islamic Association  
74 Wednesbury Road,  
Palfrey, Walsall, West Midlands,

WS1 3RR  
Phone: 01922 641073

Bangladeshi Islamic Society  
48 Cook Street, Darlaston,  
Wednesbury, West Midlands, WS10 9RW  
Phone: 0121 526 4443

Masjid-e-Usman  
Also known as, or co-located with: Bangladesh Islamic Association Jami Mosque, Madrasa and Islamic Centre  
63 Mount Street,  
Walsall, West Midlands, WS1 3PL  
Phone: 01922 709013

Shah Jalal Jame Masjid & Madrassa  
32-33 Mount Street, Walsall,  
West Midlands, WS1 3PJ  
Phone: 01922 647624

Aisha Mosque and Islamic Centre  
Also known as, or co-located with: Masjid Aisha, UK Islamic Mission Walsall  
4 Rutter Street, Coldmore,  
Walsall, West Midlands, WS1 4HN  
Phone: 01922 620982, 01922 620902

Jamia Masjid Ghausia & Community Centre  
Also known as, or co-located with: Pakistani Muslim Welfare Society, Green Lane Mosque, Pakistan & Muslim Welfare Association,  
15 Birchills Street Birchills,  
Walsall, West Midlands, WS2 8QB  
Phone: 01922 640787

Anjuman-e-Gosia Mosque  
Also known as, or co-located with: Raza Masjid, Central Mosque Committee Walsall, Markazi Jamia Masjid Rasa Committee  
41 Selbourne Street  
Chuckery, Walsall, West Midlands, WS1 2JN  
Phone: 01922 636132

Ghosia Qasmia Trust Masjid and Community Centre  
Also known as, or co-located with: Indian Muslim Association  
34-38 Mount Street,  
Walsall, West Midlands, WS1 3PJ  
Phone: 01922 634862

Madani Foundation  
39 Slaney Road,

Walsall, West Midlands,  
WS2 9AF  
Phone: 01922 629433,

Minhaj ul Quran  
49 Woodward's Road  
Alumwell, Walsall,  
West Midlands, WS2 9RN  
Phone: 07950 917538

Palfrey Gujarati Muslim Community Association  
50 Victor Street,  
Coldmore, Walsall,  
West Midlands, WS1 4HZ

Jalalia Sunni Jami Masjid & Islamic Education  
Centre  
150 Bath Street,  
Walsall, West Midlands,  
WS1 3BX

Madrasah Taleemul Quran  
90a Wednesbury Road,  
Palfrey, Walsall,  
West Midlands, WS1 4JH  
Phone: 01922 624823

Butts Muslim Society and Mosque  
22 Cannon Street  
Butts, WS2 8AY  
Phone: 01922 640983

Masjid Hamza Community Centre  
Mill Street,  
Walsall, West Midlands,  
WS2 8AX  
Phone: 01922 474288

Pakistan Welfare Society Mosque  
97 Rutter Street,  
Coldmore, Walsall,  
West Midlands, WS1 4HN

Waterloo Road Mosque  
197 Waterloo Road  
Wolverhampton  
WV1 4RA

Jamnia Mosque  
283 Newhampton Road West  
Wolverhampton  
WV6 0RS

## Hindu

Hindu Mandir,  
139 Darlaston Road,  
Walsall WS1 4JL

Hindu Samaj Mandir,  
48 Cook Street, Walsall

Mandir Baba Balak Nath,  
96a Caldmore Road,  
Walsall WS1 3PD

Rama Mandir,  
Ford Street,  
Walsall W52 9BU

Shree Geeta Bhawan Mandir  
107-115 Heathfield Road  
Handsworth  
Birmingham

Hindu Samaj Mandal  
19 Salisbury Street  
Darlaston  
Walsall

Shree Krishan Mandir & Hindu Sabha  
123 Penn Road  
Wolverhampton

Shree Ram Krishan Mandir  
39 Wellington Road  
Bilston

## Jewish

Orthodox Synagogue  
Birch Street  
Hanley  
Stoke-on-Trent  
ST1 3JN

Birmingham Central Synagogue  
133 Pershore Road  
Birmingham  
B9 7PA

Birmingham Hebrew Congregation  
Singers Hill  
Blucher Street  
Birmingham  
B1 1HL

Manchester Jewish Museum  
190 Cheetham Hill Road  
Manchester  
M8 8LW

Progressive Synagogue  
4 Sheepcote Street  
Birmingham  
B16 8AA

## Sikh

Gurdwara Guru Nanak Prakash  
65-67 Walsall Road  
Willenhall  
Walsall  
Tel: 01922 36485

Gurdwara Nanaksar  
4 Wellington Street  
Walsall  
Tel: 01922 641040

Gurdwara Nanak Sar Temple  
Pleck Street  
Walsall

Guru Nanak Education &  
Community Service Board  
156 West Bromwich Street  
Walsall

Guru Nanak Gurdwara  
West Bromwich Street  
Walsall  
Tel: 01922 22199

Guru Nanak Sikh Organisation  
212 Prince Street  
Pleck  
Walsall

Walsall Sikh Association  
51 Bescot Road  
Walsall  
WS2 9AD

Desh Bhagat Committee  
33 Birch Street  
Oldbury  
Warley

Gurdwara Amrit  
Parchar Dharmik Dewan  
Birmingham Road  
Oldbury  
Warley  
Tel: 0121 552 3778

Gurdwara Nanaksar  
Waterloo Road  
Smethwick  
Warley  
B66 4JS  
Tel: 0121 558 9048

Nanaksar Satsang Sabha  
111 Sycamore Road  
Smethwick

Sharomani Akali Dal  
23 Regent Street  
Smethwick  
Warley

Young Akali Dal Sandwell  
144 West Bromwich Street  
Warley

Guru Nanak Gurdwara  
Well Lane  
Wednesfield

Sikh Temple  
80 Hart Road  
Wednesfield  
West Midlands

Gurdwara Guru Har Rai Sahib  
126-128 High Street  
West Bromwich B70 8NP  
Tel: 0121 525 3275

Guru Nanak Gurdwara  
8 Edward Street  
West Bromwich  
B70 8NP  
Tel: 0121 553 1242

Shiromani Akali Dal  
Sikh Support Association  
49 Springfield Crescent  
West Bromwich  
West Midlands

Guru Nanak Gurdwara  
Vernon Street  
Wolverhampton  
Tel: 01902 26325

Guru Nanak Gurdwara  
205-6 Lea Road  
Penfields  
Wolverhampton WV3 OLG  
Tel: 01902 710289

Guru Nanak Gurdwara  
Arthur Street  
Bilston  
Wolverhampton WV14 0DG  
Tel: 01902 492383

Guru Nanak Sikh Gurdwara  
200-204 Cannock Road  
Wolverhampton WV10 OAL  
Tel: 01902 450453

Guru Nanak Sikh Temple  
Sedgley Street off Dudley Road  
Wolverhampton  
Tel: 01902 459413

Nanaksar Thath Isher Darbar  
Mander Street  
Wolverhampton WV3 OJZ  
Tel: 01902 29379

Ramgarhia Board and Temple  
Westbury Street  
Wolverhampton WV1 IJD  
Tel: 01902 26885

Ramgarhia Sabha  
334 Newhampton Road East  
Wolverhampton WV1 4AD  
Tel: 01902 25156

Sacha Sat Singh Mandal  
6 Wanderers Avenue  
Blakenhall  
Wolverhampton

Ramgarhia Sikh Temple  
141 Whieldon Road  
Fenton  
Stoke-on-Trent  
ST4 4JG

Guru Nanak Sikh Temple  
61 Liverpool Road  
Stoke-on-Trent  
ST4 1AQ

Nanak Sar Sikh Temple  
90 Tithe Barn Road  
Stafford

Ramgarhia Board  
Westbury Street  
Wolverhampton  
WV1 1JD

Guru Nanak Satsong Gurdwara  
(Wolverhampton Council of Sikh Gurdwaras)  
200-204 Cannock Road  
Wolverhampton  
WV10 0AL

Guru Nanak Sikh Temple  
West Bromwich Street  
Caldmore  
Walsall

### **Buddhist**

Buddhist Vihara  
Upper Zoar Street  
Off Penn Road  
Wolverhampton  
West Midlands, WV3 0JH

Samantabhadra Buddhist Centre  
38 Silver Birch Road  
Erdington  
Birmingham  
B24 0AS  
Telephone: 0121 373 1261

Buddhavihara Temple  
5 Hampton Road  
Aston  
Birmingham  
B6 6AN  
Tel: 0121 5151518

Birmingham Buddhist Vihara  
(Dhamma Talaka Pagoda)  
47 Caryle Road  
Edgbaston  
Birmingham  
B16 9BH  
Tel: 0121 454 6591

## Personal Learning and Thinking Skills for RE:

<b>Skills for learning in RE</b>
<b>Investigation</b> – in RE this includes: <ul style="list-style-type: none"> <li>asking relevant questions;</li> <li>knowing how to use different types of sources as a way of gathering information;</li> <li>knowing what may constitute evidence for understanding religions.</li> </ul>
<b>Expression</b> - in RE this includes: <ul style="list-style-type: none"> <li>the ability to explain concepts, rituals and practices;</li> <li>the ability to identify and articulate matters of deep conviction and concern, and to respond to religious issues through a variety of media.</li> </ul>
<b>Interpretation</b> - in RE this includes: <ul style="list-style-type: none"> <li>the ability to draw meaning from artefacts, works of art, poetry and symbolism;</li> <li>the ability to suggest meanings of religious texts.</li> </ul>
<b>Reflection</b> - in RE this includes: <ul style="list-style-type: none"> <li>the ability to reflect on feelings, relationships, experience, ultimate questions, beliefs and practices;</li> <li>the ability to use stillness, mental and physical, to think with clarity and care about significant events, emotions and atmospheres.</li> </ul>
<b>Empathy</b> - in RE this includes: <ul style="list-style-type: none"> <li>the ability to consider the thoughts, feelings, experiences, attitudes, beliefs and values of others;</li> <li>developing the power of imagination to identify feelings such as love, wonder, forgiveness and sorrow;</li> <li>the ability to see the world through the eyes of others, and to see issues from their point of view.</li> </ul>
<b>Application</b> - in RE this includes: <ul style="list-style-type: none"> <li>making the association between religions and individual community, national and international life;</li> <li>identifying key religious values and their interplay with secular ones.</li> </ul>
<b>Discernment</b> – in RE this includes: <ul style="list-style-type: none"> <li>Explaining the significance of aspects of religious belief and practice;</li> <li>Developing insight into people, motives, actions and consequences;</li> <li>Seeing clearly how individuals might learn from the religions they study for themselves.</li> </ul>
<b>Analysis</b> - in RE this includes: <ul style="list-style-type: none"> <li>distinguishing between opinion, belief and fact;</li> <li>distinguishing between the features of different religions.</li> </ul>
<b>Synthesis</b> - in RE this includes: <ul style="list-style-type: none"> <li>linking significant features of religion together in a coherent pattern;</li> <li>connecting different aspects of life into a meaningful whole.</li> </ul>
<b>Evaluation</b> - in RE this includes: <ul style="list-style-type: none"> <li>the ability to debate issues of religious significance with reference to evidence and argument;</li> <li>weighing the respective claims of self-interest, consideration for others, religious teaching and individual conscience.</li> </ul>

<p>The personal, learning and thinking skills which the curriculum develops are applicable to RE.</p>	<p>Some practical and content specific examples of ways in which pupils develop and apply these skills in RE:</p>
<p><b>Independent enquirers</b>  <b>Focus:</b>  Learners process and evaluate information in their investigations, planning what to do and how to go about it. They take informed and well-reasoned decisions, recognising that others have different beliefs and attitudes.  <b>Learners will:</b></p> <ul style="list-style-type: none"> <li>▪ identify questions to answer and problems to resolve plan and carry out research, appreciating the consequences of decisions</li> <li>▪ explore issues, events or problems from different perspectives analyse and evaluate information, judging its relevance and value</li> <li>▪ consider the influence of circumstances, beliefs and feelings on decisions and events</li> <li>▪ support conclusions, using reasoned arguments and evidence.</li> </ul>	<ul style="list-style-type: none"> <li>▪ Pupils plan to find out for themselves what religious belief is like in our neighbourhood. Every pupil takes two adults other than teachers through a questionnaire. They make a database of their responses.</li> <li>▪ Pupils organise a debate about whether all religions and beliefs should be taught in school RE, collecting ideas from members of the 3 different religions represented in the school. They use atheist ideas as well.</li> <li>▪ Pupils arrange six different arguments in order of strength to respond to the idea that when we're dead, that's the end of us.</li> <li>▪ Pupils visit a hospital and interview a range of staff about how religion and belief affects areas such as catering, nursing or counselling.</li> </ul>
<p><b>Creative thinkers</b>  <b>Focus:</b>  Learners think creatively by generating and exploring ideas, making original connections. They try different ways to tackle a problem, working with others to find imaginative solutions and outcomes that are of value.  <b>Learners will:</b></p> <ul style="list-style-type: none"> <li>▪ generate ideas and explore possibilities</li> <li>▪ ask questions to extend their thinking</li> <li>▪ connect their own and others' ideas and experiences in inventive ways</li> <li>▪ question their own and others' assumptions</li> <li>▪ try out alternatives or new solutions and follow ideas through</li> <li>▪ adapt ideas as circumstances change.</li> </ul>	<ul style="list-style-type: none"> <li>▪ Pupils are given the task of designing a space for worship or quiet reflection in a school suitable for members of any religious tradition or none. They work on two different designs, one that has different areas for different religions and beliefs, one that anyone could use.</li> <li>▪ Pupils working on creation narratives from holy books spend time on the question: 'If you were creating a new world, what would you change and what would you leave the same?' The question enables creative exploration of good and evil.</li> <li>▪ Pupils hear three pieces of spiritual / religious music, and create poetry or a sequence of dance movements that expresses the same emotions or ideas as they hear in the music. This uses different media to explore spirituality</li> </ul>



<p><b>Reflective learners</b></p> <p><b>Focus:</b> Learners evaluate their strengths and limitations, setting themselves realistic goals with criteria for success. They monitor their own performance and progress, inviting feedback from others and making changes to further their learning.</p> <p><b>Learners will:</b></p> <ul style="list-style-type: none"> <li>▪ assess themselves and others, identifying opportunities and achievements</li> <li>▪ set goals with success criteria for their development and work</li> <li>▪ review progress, acting on the outcomes</li> <li>▪ invite feedback and deal positively with praise, setbacks and criticism</li> <li>▪ evaluate experiences and learning to inform future progress</li> <li>▪ communicate their learning in relevant ways for different audiences.</li> </ul>	<ul style="list-style-type: none"> <li>▪ Pupils make a comparison between the Jewish festival of Sukkot, Christian Easter and the Glastonbury Festival. They peer-review their work to see if the similarities and difference others have spotted are shared. They reflect on the significance of celebration in human life.</li> <li>▪ Following a module of work on sanctity of life issues, pupils discuss whether they have used methods from sociology, theology, political studies and philosophy equally. They finalise their work for a balanced approach.</li> <li>▪ Pupils evaluate the personal and learning impact of visiting a Mosque and a Church: what is the impact of sacred space on my ideas?</li> <li>▪ Pupils compare their own piece of extended writing about the value of a religious pilgrimage with a model answer and a set of assessment criteria. They set themselves targets to improve their next piece of work.</li> </ul>
<p><b>Team workers</b></p> <p><b>Focus:</b> Learners work confidently with others, adapting to different contexts and taking responsibility for their own part. They listen to and take account of different views. They form collaborative relationships, resolving issues to reach agreed outcomes.</p> <p><b>Learners will:</b></p> <ul style="list-style-type: none"> <li>▪ collaborate with others to work towards common goals</li> <li>▪ reach agreements, managing discussions to achieve results</li> <li>▪ adapt behaviour to suit different roles and situations, including leadership roles</li> <li>▪ show fairness and consideration to others</li> <li>▪ take responsibility, showing confidence in themselves and their contribution</li> <li>▪ provide constructive support and feedback to others.</li> </ul>	<ul style="list-style-type: none"> <li>▪ To illustrate the concept of community strength, pupils co-operate to build bridges out of straws and paper. The idea of a bridge as a metaphor for the Buddhist Sangha is explored.</li> <li>▪ A group of 7 pupils are planning a shared investigation into a religion they have not studied before. Each one takes one of Smart's 'dimensions' of religion and produces a piece of work about it to share round the group.</li> <li>▪ Pupils plan a role play in which members of different faith groups work together in an anti-poverty charity. Each must be assertive about their own faith and respectful of others.</li> <li>▪ Pupils contribute to an online forum debate to decide whether they should invite a religious visitor into school rather than visit their place of worship.</li> </ul>

<p><b>Self managers</b></p> <p>Focus: Learners organise themselves, showing personal responsibility, initiative, creativity and enterprise with a commitment to learning and self-improvement. They actively embrace change, responding positively to new priorities, coping with challenges and looking for opportunities.</p> <p>Learners will:</p> <ul style="list-style-type: none"> <li>▪ seek out challenges or new responsibilities and show flexibility when priorities change work towards goals, showing initiative, commitment and perseverance</li> <li>▪ organise time and resources, prioritising actions</li> <li>▪ anticipate, take and manage risks</li> <li>▪ deal with competing pressures, including personal and work-related demands</li> <li>▪ respond positively to change, seeking advice and support when needed</li> <li>▪ manage their emotions, and build and maintain relationships.</li> </ul>	<ul style="list-style-type: none"> <li>▪ Pupils are invited to plan their own learning with regard to Christian and Hindu belief about life after death. The teacher facilitates, but doesn't intervene. Research skills of investigation and enquiry are built up – and assessed</li> <li>▪ Pupils are given a choice of four religious charities to study in an RE / Citizenship project on global development. With structured support, they each choose a charity, three main questions, two sources of information and produce one piece of work as an outcome in a media of their choice.</li> <li>▪ Emotional and spiritual literacy is developed through guided reflection in RE: pupils are given several choices of how to follow up the session, and freedom to follow the path they choose.</li> </ul>
<p><b>Effective participators</b></p> <p>Focus: Learners actively engage with issues that affect them and those around them. They play a full part in the life of their school, college, workplace or wider community by taking responsible action to bring improvements for others as well as themselves.</p> <p>Learners will:</p> <ul style="list-style-type: none"> <li>▪ discuss issues of concern, seeking resolution where needed</li> <li>▪ present a persuasive case for action</li> <li>▪ propose practical ways forward, breaking these down into manageable steps</li> <li>▪ identify improvements that would benefit others as well as themselves</li> <li>▪ try to influence others, negotiating and balancing diverse views to reach workable solutions</li> <li>▪ act as an advocate for views and beliefs that may differ from their own.</li> </ul>	<ul style="list-style-type: none"> <li>▪ Pupils hold group discussions: which religion should we follow if we want to save the planet? Each in the group tries to persuade others whilst encouraging those with opposing views to participate.</li> <li>▪ After learning about Christian art, pupils work together in pairs to identify and create works of art for the local Church they have visited, making concepts like 'Incarnation' 'Trinity' and 'Fellowship' the focus of their work.</li> <li>▪ Using the strategy called 'Reflection Alley', pupils advise each other on moral and religious dilemmas, expressing arguments for views they don't actually believe in themselves.</li> <li>▪ Pupils write a letter to the planning department of their local authority arguing the case for the provision of a place of worship for a religion or belief which is different from their own.</li> </ul>

## Attitudes in RE

Attitudes such as respect for others and respect for the truth, care for all people and determination to achieve should be promoted through all areas of school life. There are some attitudes that are fundamental to Religious Education. These attitudes enable learners to enter fully into the study of religions, and are in turn fostered and deepened by the study of RE.

The following four attitudes are central to RE in this agreed syllabus and are essential for good learning in religious education. They should be developed at each stage or phase of religious education:

- self-awareness
- respect for all
- open-mindedness
- appreciation and wonder.

Four key attitudes in RE	Examples of the ways RE can build and develop these attitudes
<p><b>Self-awareness</b> in religious education includes pupils:</p> <ul style="list-style-type: none"> <li>▪ feeling confident about their own beliefs and identity and sharing them without fear of embarrassment or ridicule</li> <li>▪ developing a realistic and positive sense of their own religious, moral and spiritual ideas</li> <li>▪ recognizing their own uniqueness as human beings and affirming their self-worth</li> <li>▪ becoming increasingly sensitive to the impact of their ideas and behaviour on other people.</li> </ul>	<p><b>Pupils may be able to show self awareness through:</b></p> <ul style="list-style-type: none"> <li>• Talking about their own way of life and different ways of life seen in some religions;</li> <li>• Exploring what makes them special or unique in increasing depth;</li> <li>• Being able to value their own way of life as well as that of others;</li> <li>• Expressing and exploring their own sense of what matters most in human life, including reference to values and spirituality;</li> <li>• Using concepts such as identity, faith and culture to explain who they are and where they belong;</li> <li>• Analysing their own beliefs and values carefully and with reference to some religious alternatives;</li> <li>• Developing increasing self confidence in tandem with empathic appreciation of others.</li> </ul>
<p><b>Respect for all</b> in religious education includes pupils:</p> <ul style="list-style-type: none"> <li>▪ developing skills of listening and a willingness to learn from others, even when others' views are different from their own</li> <li>▪ being ready to value difference and diversity for the common good</li> </ul>	<p><b>Pupils may be able to show respect for all through:</b></p> <ul style="list-style-type: none"> <li>• Talking about what is fair and unfair, just and unjust, for themselves and for others;</li> <li>• The avoidance of ridicule;</li> <li>• The development of tolerance and the move from tolerance to respect;</li> <li>• Applying ideas about fairness and respect from religious teachings to a range of</li> </ul>

<ul style="list-style-type: none"> <li>▪ appreciating that some beliefs are not inclusive and considering the issues that this raises for individuals and society</li> <li>▪ being prepared to recognise and acknowledge their own bias</li> <li>▪ being sensitive to the feelings and ideas of others.</li> </ul>	<p>different situations;</p> <ul style="list-style-type: none"> <li>• The widening and deepening of willingness to learn from others and to respect the rights and views of all;</li> <li>• Considering issues of racism, sexism or religious prejudice with reference to teachings about equality;</li> <li>• Analysing the causes and consequences of unfairness and suggesting how a more fair society can be built.</li> </ul>
<p><b>Open-mindedness</b> in religious education includes pupils:</p> <ul style="list-style-type: none"> <li>▪ being willing to learn and gain new understanding</li> <li>▪ engaging in argument or disagreeing reasonably and respectfully (without belittling or abusing others) about religious, moral and spiritual questions</li> <li>▪ being willing to go beyond surface impressions</li> <li>▪ distinguishing between opinions, viewpoints and beliefs in connection with issues of conviction and faith.</li> </ul>	<p><b>Pupils may be able to show an attitude of open-mindedness through:</b></p> <ul style="list-style-type: none"> <li>• Beginning to use information and ideas from other people to answer big questions for themselves;</li> <li>• Talking about the reasons people give for their beliefs;</li> <li>• Describing how people react to the beliefs of others, and beginning to see different sides to arguments about religious questions;</li> <li>• Showing that they can hold and justify opinions about religious and spiritual questions, referring to religious sources, arguments and experiences;</li> <li>• Using evidence, reason and experience to express insights into religious or spiritual controversies;</li> <li>• Considering what makes some people narrow minded or closed to new ideas, and what makes others open minded;</li> <li>• Considering and explaining the differences between superstition, prejudice, opinion, belief, conviction and knowledge.</li> <li>• Applying the idea of open mindedness critically to their own views as well as others' views.</li> </ul>
<p><b>Appreciation and wonder</b> in religious education includes pupils:</p> <ul style="list-style-type: none"> <li>▪ developing their imagination and curiosity</li> <li>▪ recognising that knowledge is bounded by mystery</li> <li>▪ appreciating the sense of wonder at the world in which they live</li> <li>▪ developing their capacity to respond to questions of meaning and purpose.</li> </ul>	<p><b>Pupils may be able to show appreciation and wonder through:</b></p> <ul style="list-style-type: none"> <li>• Taking time to think in RE;</li> <li>• Engaging in and enjoying experiences that stimulate wonder;</li> <li>• Asking questions about the 'why' of religion, and suggesting answers that refer to religious teachings and their own ideas;</li> <li>• Being increasingly able to talk about mystery and about what is puzzling or profound in life</li> <li>• Practising openness and thoughtful</li> </ul>

	<p>reflection on mysterious experiences and questions with increasing insight and discernment;</p> <ul style="list-style-type: none"><li>• Analysing the differences between different religious viewpoints and accounting for these with discernment in their own terms.</li></ul>
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Level	Beliefs, teachings and sources	Practices and ways of life	Forms of expression	Questions of identity, diversity and belonging	Questions of meaning, purpose and truth	Questions of values and commitments
	<b>I can</b>	<b>I can</b>	<b>I can</b>	<b>I can</b>	<b>I can</b>	<b>I can</b>
1	remember a Christian (Hindu, etc) story and talk about it	Use the right names for things that are special to Buddhists (Jews etc)	Recognise art, symbols and words and talk about them	talk about things that happen to me	talk about what I find interesting or puzzling	talk about what is important to me and to other people
2	Tell a Christian (Sikh, etc.) story and say some things that people believe	Talk about some of the things that are the same for different religious people	Say what some Christian (Muslim, etc) symbols stand for and say what some of the art (music, etc) is about	ask what happens to others with respect for their feelings	talk about some things in stories that make people ask questions	talk about what is important to me and to others with respect for their feelings
3	Describe what a believer might learn from a religious story	Describe some of the things that are the same and different for religious people	Use religious words to describe some of the different ways in which people show their beliefs	compare some of the things that influence me with those that influence other people	ask important questions about life and compare my ideas with those of other people	link things that are important to me and other people with the way I think and behave
4	Make links between the beliefs(teachings, sources , etc) of different religious groups and show how they are connected to believers lives	Use the right religious words to describe and compare what practices and experiences may be involved in belonging to different religious groups	Express religious beliefs (ideas, feelings, etc) in a range of styles and words used by believers and suggest what they mean	ask questions about who we are and where we belong, and suggest answers which refer to people who have inspired and influenced myself and others	ask questions about the meaning and purpose of life, and suggest a range of answers which might be given by me as well as members of different religious groups or individuals	ask questions about the moral decisions I and other people make, and suggest what might happen as a result of different decisions, including those made with reference to religious beliefs/values
5	Suggest reasons for the similar and different beliefs which people hold, and explain how religious sources are used to provide answers to important questions about life and morality	Describe why people belong to religions and explain how similarities and differences within and between religions can make a difference to the lives of individuals and communities	Use a wide religious vocabulary in suggesting reasons for the similarities and differences in forms of religious, spiritual and moral expression found within and between religions	give my own and others' views on questions about who we are and where we belong and on the challenges of belonging to a religion and explain what inspires and influences me	ask questions about the meaning and purpose of life and suggest answers which relate to the search for truth and my own and others' lives	ask questions about things that are important to me and to other people and suggest answers which relate to my own and others' lives

6	Say what religions teach about some of the big questions of life, using different sources and arguments to explain the reasons for diversity within and between them	Say what different practices and ways of life followers of religions have developed, explaining how beliefs have had different effects on individuals, communities and societies	Use correct religious and philosophical vocabulary in explaining what are the significance of different forms of religious, spiritual and moral expression might be for believers	consider the challenges of belonging to a religion today with reference to my own and other people's views on human nature and society, supporting those views with reasons and examples	use reasoning and examples to express insights into my own and others' views on questions about the meaning and purpose of life and the search for truth	use reasoning and examples to express insights into the relationship between beliefs, teachings and world issues, focussing on things that are important to me
7	Present a coherent picture of religious beliefs, values and responses to questions of meaning and truth which takes account of personal research on different religious topics and a variety of sources and evidence	Show how religious activity in today's world has been affected by the past and by traditions, and how belonging to a religion may mean different things to different people, even within the same religion	Use a wide religious and philosophical vocabulary as well as different forms of expression in presenting a clear picture of how people express their religious, spiritual and ethical beliefs in a variety of ways	give my personal view with reasons and examples on what value religious and other views might have for understanding myself and others	give my personal view with reasons and examples on what value religious and other views might have for understanding questions about the meaning and purpose of life	give my personal view with reasons and examples on what value religious and other views might have for understanding what is important to me and to other people
8	Analyse the results of different sorts of research and place different interpretations of religious, spiritual and moral sources in their historical, cultural, social and philosophical contexts	Weigh up different points of view and come to a conclusion on how religions and beliefs make a difference to communities and societies in different times and places	Use a comprehensive religious and philosophical vocabulary in weighing up the meaning and importance of different forms of religious, spiritual and moral expression	weigh up in detail a wide range of viewpoints on questions about who we are and where we belong, and come to my own conclusions based on evidence, arguments, reflections and examples	weigh up in detail a wide range of viewpoints on questions about truth and the meaning and purpose of life, and come to my own conclusions based on evidence, arguments, reflections and examples	weigh up in detail a wide range of viewpoints on questions about values and commitments, and come to my own conclusions based on evidence, arguments, reflections and examples
EP	Provide a consistent and detailed analysis of religions and	Evaluate in depth the importance of religious diversity in a	Use a complex religious, moral and philosophical	analyse in depth a wide range of perspectives on	analyse in depth a wide range of perspectives on	analyse in depth a wide range of perspectives on

	beliefs and of how religious, spiritual and moral sources are interpreted in different ways, with an evaluation of the different methods of study used to conduct the analysis	pluralistic society and demonstrate how religion and beliefs have had a changing impact on different communities over time	vocabulary in effectively synthesising my accounts of the varied forms of religious, spiritual and moral expression	questions about who we are and where we belong and provide independent, well informed and highly reasoned insights into my own and others' perspectives on religious and spiritual issues, with well-substantiated and balanced conclusions	questions about truth and the meaning and purpose of life, and provide independent well informed and highly reasoned insights into my own and others' perspectives on religious and spiritual issues, with well-substantiated and balanced conclusions	questions about values and commitments and provide independent well informed and highly reasoned insights into my own and others' perspectives on religious and spiritual issues, with well-substantiated and balanced conclusions
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# **Walsall SACRE Guidance and Support Materials**

## **Glossary of Religious terms**

**This glossary of terms is closely based upon the SCAA Glossary of Terms for Religious Education (1994) which was drawn up in consultation with members of the faith communities concerned. It includes a Humanist glossary.**

## Christianity Glossary

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

### Absolution

The pronouncement by a priest of the forgiveness of sins.

### AD (Anno Domini)

*In the Year of our Lord.*

The Christian calendar dates from the estimated date of the birth of **Jesus Christ**.

### Advent

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

### Agape

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

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

### Anglican

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

### Apocalyptic

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

### Apocrypha

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

### Apocryphal New Testament

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

### Apostle

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

### Ascension

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

### Ash Wednesday

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

### Atonement

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

### Baptism

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

### Baptist

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

### Baptistry

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

### BC (Before Christ)

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

### Believer's Baptism

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

### Benediction

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

### Blessed Sacrament

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

**Brethren**

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

**Canon** (Scripture)

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

**Catholic**

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

**Charismatic**

A modern movement within the **Church**, emphasising spiritual gifts, such as healing or speaking with tongues.

**Chrismation**

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

**Christ** (Messiah)

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

**Christmas**

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

**Church**

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

**Confession**

Contrition; penance. (i) One of seven **sacraments** observed by some **Churches** whose priest confidentially hears a person's confession. (ii) An admission, by a Christian, of 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**

*Thanksgiving*. A service celebrating the sacrificial death and **resurrection** of **Jesus Christ**, using elements of bread and wine (see **Holy Communion**).

**Evangelical**

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

**Evangelist**

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

**Font**

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

**Free Churches**

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

**Good Friday**

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

**Gospel** (Evangel)

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

**Grace**

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

**Heaven**

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

**Hell**

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

**Holy Communion**

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

**Holy Spirit**

The third person of the Holy **Trinity**. Active as divine presence and power in the world, and in dwelling in believers to make them like Christ and empower them to do God's will.

**Holy Week**

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

**Icon or Ikon**

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

**Iconostasis**

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

**Incarnation**

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

**Jesus Christ**

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

**Justification by Faith**

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

**Kerygma**

The central message about Jesus proclaimed by the early Christians.

**Kyrie** (Greek)

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

**Lectern**

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

**Lectionary**

List of scriptural passages for systematic reading throughout the year.

**Lent**

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

**Liturgy**

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

**Logos**

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

**Lord**

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

**Lord's Supper**

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

**Lutheran**

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

**Mass**

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

**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 18th century.

**Missal**

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

**Mother of God**

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

**New Testament**

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

**Non-conformist**

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

**Old Testament**

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

**Ordination**

In episcopal **Churches**, the 'laying on of hands' on priests and deacons by a bishop. In non-episcopal Churches, the 'laying on of hands' on ministers by other representatives of the Church.

**Orthodox**

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

**Palm Sunday**

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

**Paraclete** (Comforter)

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

**Parousia**

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

**Passion**

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

**Patriarch**

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

**Pentecost** (Whitsun)

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

**Pentecostalist**

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

**Pope**

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

**Presbyterian**

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

**Protestant**

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

**Pulpit**

An elevated platform from which sermons are preached.

**Purgatory**

In some traditions, a condition or state in which good souls receive spiritual cleansing after death, in preparation for **heaven**.

**Quaker**

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

### **Reconciliation**

(Confession)

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

### **Redemption**

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

### **Reformation**

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

### **Resurrection**

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

### **Roman Catholic**

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

### **Sacrament**

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

### **Salvationist**

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

### **Sanctification**

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

### **Sin**

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

### **Synoptic**

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

### **Tabernacle**

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

### **Transubstantiation**

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

### **Trinity**

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

### **Unction** (Sacrament of the Sick)

The anointing with oil of a sick or dying person.

### **United Reformed Church**

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

### **Vatican**

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

### **Virgin Birth**

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

## Buddhism Glossary

As Buddhism spread throughout the East, it came to be expressed in many different languages. Terms in the Sanskrit and Pali of India are in most common use in the West, although Japanese and Tibetan terms also occur frequently. Pali is the language of the texts of the Theravada school, whilst Sanskrit is used for general Mahayana. Zen Buddhism uses terms expressed in Japanese, and Tibetan Buddhism, Tibetan. There is no preferred form. For convenience, the Pali term appears first, followed by the Sanskrit, except where otherwise indicated. Italicised phrases represent a literal translation. Bold type indicates that this is also a glossary entry.

### **Abhidhamma**

#### **Abhidharma**

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

### **Abhidhamma Pitaka**

#### **Abhidharma Pitaka**

This is the third of the three principal sections of the canon of basic scripture. It is a systematic, philosophical and psychological treatment of the teachings given in the **Sutta Pitaka**.

### **Amitabha Amitayus**

(Sanskrit)

Also, Amida (Japanese).

**Buddhas** having unlimited light and life respectively.

### **Anapanasati**

#### **Anapanasmrti**

*Mindfulness of the breath.*

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

### **Anatta**

#### **Anatman**

*No self; no soul.*

Insubstantiality; denial of a real or permanent self.

### **Anicca**

#### **Anitya**

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

### **Arahat, Arahant**

#### **Arhat**

*Enlightened disciple.* The fourth and highest stage of Realisation recognised by the **Theravada** tradition. One whose mind is free from all greed, hatred and ignorance.

### **Asoka**

#### **Ashoka**

Emperor of India in the 3rd century BCE.

### **Atta**

#### **Atman**

*Self; soul.*

### **Bhikkhu**

#### **Bhikshu**

Fully ordained Buddhist monk.

### **Bhikkhuni**

#### **Bhikshuni**

Fully ordained Buddhist nun.

### **Bodhi Tree** (Pali)

The tree (*figus religiosa*) under which the **Buddha** realised Enlightenment. It is known as the Tree of Wisdom.

### **Bodhisatta** (Pali)

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

### **Bodhisattva** (Sanskrit)

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

### **Brahma Viharas** (Pali)

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

### **Buddha**

#### **Buddha**

*Awakened or Enlightened One.*

### **Dalai Lama** (Tibetan)

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

### **Dana**

#### **Dana**

*Generosity; giving; gift.*

### **Dhamma**

#### **Dharma**

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

### **Dhammapada**

#### **Dharmapada**

Famous scripture of 423 verses.

**Dukkha**

**Duhkha**

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

**Gompa** (Tibetan)

Monastery; place of meditation.

**Gotama**

**Gautama**

Family name of the **Buddha**.

**Jataka** (Pali)

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

**Jhana**

**Dhyana**

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

**Kamma**

**Karma**

*Action.* Intentional actions that affect one's circumstances in this and future lives. The **Buddha's** insistence that the effect depends on volition marks the Buddhist treatment of kamma as different from the Hindu understanding of **karma**

**Karuna**

**Karuna**

*Compassion.*

**Kesa** (Japanese)

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

**Khandha**

**Skandha**

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

**Khanti**

**Kshanti**

*Patience; forbearance.*

**Kilesa**

**Klesa**

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

**Koan** (Japanese)

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

**Kwan-yin** (Chinese)

Also, Kannon (Japanese).

**Bodhisattva** of

Compassion, depicted in female form. Identified with Bodhisattva Avalokitesvara.

**Lama** (Tibetan)

*Teacher,* or one who is revered.

**Lotus Sutra** (Sanskrit)

A scripture of major importance to various schools within the **Mahayana** tradition. It describes the virtues of the **Bodhisattva**, and emphasises that all sentient beings possess Buddha-nature and can attain Enlightenment (Nirvana).

**Magga**

**Marga**

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

**Mahayana**

*Great Way or Vehicle.*

Teachings that spread from India into Tibet, parts of Asia and the Far East, characterised by the **Bodhisattva** ideal and the prominence given to the development of both compassion and wisdom.

**Mala** (Pali)

Also, Juzu (Japanese).

String of 108 beads used in Buddhist practice (like a rosary).

**Metta**

**Maitri**

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

**Metta Sutta** (Pali)

Buddhist scripture which describes the nature of loving kindness.

**Metteya**

**Maitreya**

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

**Mudda**

**Mudra**

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

**Mudita**

**Mudita**

*Sympathetic joy.*

Welcoming the good fortune of others.

**Nibbana**

**Nirvana**

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



**Nirodha**

**Nirodha**

*Cessation* (of suffering).  
The third Noble Truth.

**Panna**

**Prajna**

*Wisdom*. Understanding  
the true nature of things.

**Parami**

**Paramita**

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

**Parinibbana**

**Parinirvana**

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

**Patimokkha**

**Pratimoksha**

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

**Pitaka** (Pali)

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

**Rupa**

**Rupa**

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

**Sakyamuni**

**Shakyamuni**

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

**Samadhi**

**Samadhi**

*Meditative absorption*. A  
state of deep meditation.

**Samatha**

**Samatha**

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

**Samsara**

**Samsara**

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

**Samudaya**

**Samudaya**

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

**Sangha**

**Sangha**

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

**Sankhara**

**Samskara**

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

**Sanna**

**Samjna**

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

**Satori** (Japanese)

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

**Siddattha**

**Siddhartha**

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

**Sila**

**Sila**

*Morality*.

**Sutta**

**Sutra**

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

**Sutta Pitaka**

**Sutra Pitaka**

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

**Tanha**

**Trishna**

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

**Tathagata**

**Tathagata**

Another epithet for the  
**Buddha**.

**Theravada**

**Sthaviravada**

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

**Thupa/Cetiya**

**Stupa**

*Reliquary* (including  
pagodas).

**Tipitaka**

**Tripitaka**

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

**Tiratana**

**Triratna**

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

**Tulku** (Tibetan)

Reincarnated **Lama**.

**Upaya** (Pali)

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

**Upekkha**

**Upeksha**

*Equanimity; evenness of mind.*

**Vajrayana** (Sanskrit)

*Thunderbolt; Diamond*

*Way.* Teachings promulgated later, mainly in India and Tibet. Another term for esoteric Buddhism.

**Vedana** (Pali)

*Feeling.* The second of the Five **Khandhas**.

**Vihara** (Pali)

*Dwelling place; monastery.*

**Vinaya** (Pali)

The rules of discipline of monastic life.

**Vinaya Pitaka** (Pali)

The first of the three collections of the canon of basic scripture, containing mostly the discipline for monks and nuns, with many stories and some teachings.

**Vinnana**

**Vijnana**

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

**Vipassana**

**Vipashyana**

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

**Viriya**

**Virya**

*Energy; exertion.*

**Wesak**

**Vesak** (Sinhalese)

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

**Zazen** (Japanese)

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

**Zen** (Japanese)

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

## Hinduism Glossary

The main references are to Sanskrit terminology, although variants are found and used in other Indian languages. Lakshmi, Laksmi, Vishnu or Visnu type variants are not always included because of their frequency. Many of these terms will also be found in books on Buddhism and Sikhism, but with somewhat different meanings. Proper names and place names are only included in this list if variant forms are commonly used. The preferred form appears first, followed by any variants.

### **Acharya**

#### **Acarya**

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

### **Advaita**

#### **Adwaita**

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

### **Ahimsa**

#### **Ahinsa**

*Not killing.* Non-violence; respect for life.

### **Artha**

Economic development. The second aim of life.

### **Arti**

#### **Arati**

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

### **Aryan**

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

### **Ashram**

#### **Asram**

A place set up for spiritual development.

### **Ashrama**

#### **Asrama**

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

### **Atharva Veda**

The fourth of the **Vedas**.

### **Atman**

#### **Atma**

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

### **Aum**

#### **Om**

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

### **Avatar**

#### **Avatara**

#### **Avtara**

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

### **Ayodhya**

Birthplace of **Rama**.

### **Bhagavad Gita**

*The Song of the Lord.*

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

### **Bhajan**

#### **Bhajana**

Devotional hymn or song.

### **Bhakti**

*Devotion; love.* Devotional form of Hinduism.

### **Bhakti-yoga**

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

### **Brahma**

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

### **Brahmachari**

#### **Brahmacari**

#### **Brahmacharin**

#### **Brahmacarin**

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

### **Brahmacharya**

#### **Brahmacarya**

#### **Also two words –**

#### **Brahma and chari, cari, charin or carin**

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

**Brahman**

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

**Brahmin**

**Brahman**

**Brahmana**

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

**Darshan Shastras**

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

**Dassehra**

**Dussehra**

**Dassera**

**Dashara**

(Other variants are also found)

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

**Dharma**

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

**Dhoti**

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

**Dhyana**

Meditation.

**Divali**

**Diwali**

**Dipavali**

**Deepavali**

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

**Durga**

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

**Dvaita**

**Dwaita**

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

**Dwarka**

**Dvarka**

**Dvaraka**

**Dwaraka**

Pilgrimage site on the west coast of India.

**Ganesha**

**Ganesh**

**Ganupati**

**Ganapati**

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

**Ganga**

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

**Gangotri**

Source of the river Ganges.

**Gotra**

Exogamous group within **Jati**.

**Grihastha**

**Gristhi**

**Grhastha**

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

**Guna**

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

**Guru**

Spiritual teacher, preceptor or enlightener.

**Hanuman**

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

**Havan**

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

**Havan kund**

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

**Hitopadesh**

Stories with a moral.

**Holi**

The festival of colours, celebrated in Spring.

**Homa**

Term often used interchangeably with **havan**.

**The International Society for Krishna Consciousness (ISKCON)**

A religious group of the Vaishnava tradition.

**Janeu**

**Jenoi**

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

**Janmashtami**

**Janmashtmi**

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

**Japa**

**Jap**

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

**Jati**

*Caste* is the usual translation, meaning occupational kinship group.

**Jnana**

**Gyan**

*Knowledge*.

**Jnana-yoga**

**Gyan-yoga**

The path of knowledge, that aims at liberation.

**Kali**

**Kaali**

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

**Kali yuga**

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

**Kama**

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

**Karma**

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

**Karma-yoga**

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

**Kirtan**

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

**Krishna**

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

**Kshatriya**

**Khatr**

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

**Lakshmi**

**Laksmi**

The goddess of fortune.

**Mahabharata**

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

**Mala**

**Maala**

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

**Mandala**

**Mandal**

A circle, area or community/group.

**Mandir**

*Temple*.

**Mantra**

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

**Manusmriti**

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

**Marg**

*Path* (see **Jnana yoga**, **Karma yoga** and **Bhakti yoga**).

**Mata**

*Mother*. Often associated with Hindu goddesses who represent **shakti** (power).

**Mathura**

Holy place connected with **Krishna**.

**Maya**

*Not this*. Usually, it refers to illusion, particularly where the permanent soul identifies itself with temporary matter, for example, the body. It can also mean *power*.

**Moksha**

**Moksa**

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

**Mundan**

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

**Murti**

**Moorti**

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

**Navaratri**

**Navaratra**

The Nine Nights Festival preceding **Dassehra**, and held in honour of the goddess **Durga**.

**Nirvana**

The cessation of material existence.

**Panchatantra**

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

**Parvati**

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

**Prahlada**

**Prahalada**

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

**Pranayam**

**Pranayama**

Regulation of breath as a means of controlling the mind.

**Prashad**

**Prasad**

**Prasada**

**Prashada**

Sacred or sanctified food.

**Pravachan**

A lecture or talk, usually based on the scriptures.

**Puja**

**Pooja**

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

**Purana**

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

**Raja Yoga**

**Raj Yoga**

Path of self-control and meditation to realise God.

**Rajas**

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

**Rakhi**

**Raakhi**

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

**Raksha Bandhan**

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

**Rama**

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

**Ramayana**

**Ramayan**

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

**Ramnavami**

**Ramnavmi**

The birthday festival of **Rama**.

**Rig Veda**

**Rg or Rc Veda**

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

**Rishi**

**Rsi**

**Risi**

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

**Sadhana**

**Sadhan**

One's regulated spiritual practices or discipline.

**Sadhu**

**Saddhu**

Holy man, ascetic.

**Sama Veda**

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

**Samsara**

**Sansara**

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

**Samskar**

**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 practise them all).

**Sanatan Dharma**

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

**Sannyasa**

The state of renunciation, the fourth stage of life.

**Sannyasin**

**Samyasin**

### **Samnyasin**

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

### **Sanskrit**

Sacred language of the Hindu scriptures.

### **Saraswati**

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

### **Sattva**

Sattwa

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

### **Seva**

Sewa

Service, either to the divine or to humanity.

### **Shaivism**

Saivism

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

### **Shakti**

Sakti

Energy or power, especially of a Hindu feminine deity.

### **Shiva**

Siva

(many variants – even Civa – have been found)  
A Hindu god. The name means *kindly or auspicious*.

### **Shivaratri**

Sivaratri

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

### **Shraddha**

Sraddha

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

### **Shri**

Sri

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

### **Shruti**

Srti, Sruti

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

### **Sita**

Seeta

The divine consort of **Rama**.

### **Smriti**

Srti

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

### **Sutra**

Sutta

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

### **Swami**

Svami

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

### **Swastika**

Svastika

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

### **Tamas**

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

### **Tilaka**

Tilak

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

### **Trimurti**

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

### **Upanayana**

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

### **Upanishad**

Upanisad

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

### **Vaishnavism**

Vaisnavism

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

**Vaishya**

**Vaisya**

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

**Vanaprastha**

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

**Vanaprasthi**

**Vanaprastha**

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

**Varanasi**

**Banares**

**Benares**

**Kashi**

**Kasi**

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

**Varna**

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

**Varnashrama**

Varnashrama Dharma

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

**Varsha Pratipada**

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

**Veda**

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

**Vijay Dashmi**

**Vijaya Dashami**

Another name for Dassehra.

**Vishnu**

**Visnu**

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

**Vrat**

**Vratam**

Vow. Often including abstention from certain foods.

**Vrindavan**

**Brindavan**

**Vrindavana**

**Brindaban**

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

**Yajur Veda**

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

**Yamuna**

**Jamuna**

**Jumna**

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

**Yatra**

**Jatra**

*Pilgrimage.* Usually to important sacred places in India.

**Yoga**

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

**Yuga**

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



## Islam Glossary

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

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

### Abd

*Servant*. As in Abdullah, servant of **Allah**.

### Abu Bakr

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

### Adam

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

### Adhan

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

### Aishah

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

### Akhirah

Everlasting life after death – the hereafter.

### Akhlaq

Conduct, character, attitudes and ethics.

### al-Amin

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

### al-Aqsa

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

### al-Fatihah

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

### al-hamdu-li-Llah

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

### al-Kafi

The title of the books of **Hadith** compiled by Muhammad (peace and blessings of Allah be upon him) ibn-Yaqub Koleini, a **Shi'ah** scholar.

### al-Khulafa-ur-Rashidun

*The Rightly Guided Khalifahs*. The first four successors to the leadership role of the Prophet Muhammad (peace and blessings of Allah be upon him). They were **Abu Bakr**, **Umar**, **Uthman** and **Ali** (Radhi-Allahu-anhum – *may Allah be pleased with them*).

### al-Madinah

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

### Ali

Cousin and son-in-law of the Prophet Muhammad (peace and blessings of Allah be upon him); husband of **Fatimah Zahrah**; father of Hassan, Hussein, and Zainab; the fourth of '**al-Khulafa-ur-Rashidun**' according to Sunnis, and the first successor accepted by Shi'ah Islam (Radhi-Allahu-anhum – *may Allah be pleased with them*).

### Allah

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

### Allahu Akbar

*Allah is most great*.

### Angels

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

**Ansar**

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

**Arafat**

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

**Asr (Salat-ul-Asr)**

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

**As-Salamu-Alaykum**

*Peace be upon you.* An Islamic greeting.

**Ayah** (sing.)

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

**Barakah**

Blessings.

**Bilal**

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

**Bismillah**

*In the name of Allah.*

**Bismillah-ir-Rahman ir-Rahim**

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

**Dar-ul-Islam**

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

**Da'wah**

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

**Dawud**

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

**Dhikr**

*Remembrance.*

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

**Dhimmi**

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

**Dhul-Hijjah**

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

**Din**

Way of life, religion together with its practices.

**Din-ul-Fitrah**

A description of Islam as the natural way of life.

**Du'a**

Varying forms of personal prayer and supplication.

**Fajr (Salat-ul-Fajr)**

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

**Fard**

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

**Fatihah**

See **al-Fatihah**.

**Fatimah (al-Zahrah)**

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

**Fatwa**

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

**Fiqh**

*Understanding.* Islamic jurisprudence.

**Ghusl**

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

### Hadith

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

### Hafiz

Someone who knows the whole Qur'an by heart.

### Hajar

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

### Hajj

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

### Halal

Any action or thing which is permitted or lawful.

### Haram

Anything unlawful or not permitted.

### Haram Sharif

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

### Hijab

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

### Hijrah

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

### Hira

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

### Ibadah

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

### Iblis

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

### Ibrahim

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

### Id

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

### Id Mubarak

Id blessings! Greeting exchanged during Islamic celebrations.

### Id-ul-Adha

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

### Id-ul-Fitr

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

### Ihram

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

### Ijma

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

### **Imam**

*Leader.* A person who leads the communal prayer, or a founder of an Islamic school of jurisprudence. In **Shi'ah** Islam, Imam is also the title of **Ali** (Radhi-Allahu-anhu – *may Allah be pleased with him*) and his successors.

### **Imamah**

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

### **Iman**

Faith.

### **Injil**

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

### **Iqamah**

Call to stand up for **salah**.

### **Isa**

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

### **Isha (Salat-ul-Isha)**

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

### **Islam**

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

### **Isma'il**

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

### **Isnad**

Chain of transmission of each **Hadith**.

### **Jibril**

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

### **Jihad**

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

### **Jinn**

Being created by **Allah** from fire.

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

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

### **Ka'bah**

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

### **Khadijah**

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

### **Khalifah**

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

### **Khilafah**

The institution of the **Khalifah**.

### **Khums**

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

### **Khutbah**

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

### **Laylat-ul-Qadr**

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

**Madinah** See al-Madinah.

### **Maghrib (Salat-ul-Maghrib)**

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

### **Mahdi, al-Muntazar**

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

### **Makkah**

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

### **Maryam**

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

### **Masjid**

*Place of prostration.* Mosque.

### **Mihrab**

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

**Mina**

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

**Minbar**

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

**Miqat**

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

**Mi'raj**

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

**Mu'adhin**

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

**Muhammad**

*Praised*. Name of the final Prophet.

**Muharram**

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

**Musa**

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

**Mumin**

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

**Muslim**

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

**Muzdalifah**

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

**Nabi**

Prophet of **Allah**.

**Niyyah**

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

**Qadar**

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

**Qiblah**

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

**Qur'an**

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

**Rak'ah**

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

**Ramadan**

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

**Rasul**

Messenger of **Allah**.

**Sa'y**

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

**Sadaqah**

Voluntary payment or good action for charitable purposes.

**Safa and Marwah**

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

**Sahih al-Bukhari**

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

**Sahih Muslim**

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

**Salah**

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

**Sawm**

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

**Shahadah**

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

**Shari'ah**

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

**Shaytan**

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

**Shi'ah**

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

**Shirk**

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

**Shura**

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

**Sirah**

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

**Subhah**

String of beads used to count recitations in worship.

**Sunnah**

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

**Sunni**

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

**Surah**

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

**Takbir**

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

**Tawaf**

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

**Tawhid**

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

**Tawrah**

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

**Ulama**

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

**Umar ibn ul-Khattab**

The second Khalifah of Islam.

**Ummah**

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

**Umrah**

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

**Uthman**

The third Khalifah of **Islam**.

**Wudu**

Ablution before **salah**.

**Yathrib**

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

**Zabur**

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

**Zakah**

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

**Zakat-ul-Fitr**

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

**Zamzam**

Name of the well adjacent to the **Ka'bah** in **Makkah**. The water first sprang in answer to Hajar's search and prayers (see **Hajar** and **Sa'y**).

**Zuhr (Salat-ul-Zuhr)**

**Salah** which can be performed after midday until afternoon.

## Judaism Glossary

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

The preferred form is given first, followed by any variants.

**Afikomen** (Greek)  
*Dessert.* Portion of a **matzah** eaten near the end of the Seder.

**Agadah**  
**Aggadah**  
*Telling.* Rabbinical teachings on moral values.

**Aleinu**  
Key prayer at the conclusion of each service.

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

**Amidah**  
*Standing.* The standing prayer.

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

**Ashkenazim**  
Jews of Central and Eastern European origin.

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

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

**Bet ha Knesset**  
**Beit ha Knesset**  
**Shul**  
*House of Assembly.* **Synagogue**.

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

**Brit Milah**  
**Berit Milah**  
**Bris**  
Circumcision.

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

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

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

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

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

**Genizah**  
Storage place for damaged religious texts.

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

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

**Halakhah**  
**Halacha**  
*The Way.* The code of conduct encompassing all aspects of Jewish life.

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

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



**Hasid (plural Hasidim)  
Chasid (plural  
Chasidim)**  
*Pious.* Member of the Orthodox movement of **Hasidism**.

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

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

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

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

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

**Kabbalah  
Cabala**  
Jewish mysticism.

**Kaddish**  
Prayer publicly recited by mourners.

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

**Ketubah  
Ketubbah**  
Document that defines rights and obligations within Jewish marriage.

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

**Kibbutz (plural  
Kibbutzim)**  
Israeli collective village based on socialist principles.

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

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

**Knesset**  
*Assembly.* Israeli parliament.

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

**Korach**  
Name of the leader who defied Moses in the wilderness

**Kosher  
Kasher**  
*Fit; proper.* Foods permitted by Jewish dietary laws.

**Ladino**  
Language used predominately by **Sephardim**.

**Magen David**  
*Shield of David,* popularly called Star of David.

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

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

**Matzah (plural Matzot)**  
A flat cracker-like bread which has been baked before it rises; used at **Pesach**.

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

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

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

**Mikveh**  
Ritual bath used for the immersion of people and objects.

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

**Mishnah**

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

**Mishkan**

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

**Mitzvah (plural Mitzvot)**

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

**Mohel**

Person trained to perform **Brit Milah**.

**Moshav (plural Moshavim)**

Collective village or farm in Israel.

**Ner Tamid**

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

**Nevi'im**

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

**Noachide Laws**

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

**Parev**

**Parveh**

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

**Pesach**

**Passover**

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

**Pikei Avot**

**Pirke Avoth**

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

**Pikuakh Nefesh**

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

**Pogrom**

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

**Purim**

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

**Rabbi**

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

**Rashi**

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

**Rebbe**

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

**Rosh Hashanah**

**Rosh Ha-Shanah**

*Head of the Year*. Jewish New Year.

**Seder**

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

**Sefer Torah**

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

**Sephardim**

**Sefardim**

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

**Shabbat**

**Shabbos**

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

**Shatnez**

**Shaatnez**

Garments containing a forbidden mixture of wool and linen.

**Shavuot**

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

**Shekhina**

The divine presence.

**Shema**

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

**Shemot**

*Names*. Seven holy names of God.

**Shiva**

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

**Shoah**

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

**Shofar**

Ram's horn blown at the season of Rosh Hashanah

**Siddur**

*Order.* Daily prayer book.

**Simchat Torah**

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

**Sukkah (plural Sukkot)**

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

**Sukkot**

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

**Synagogue**

**Shul**

**Bet Haknesset**

**Bet Hamidrash**

Building for Jewish public prayer, study and assembly.

**Tallit**

**Tallith**

*Prayer shawl.* Four-cornered garment with fringes.

**Talmud**

**Mishnah** and **Gemara**, collected together.

**Tefillah**

**Tefila**

*Self-judgement.* Jewish prayer and meditation.

**Tefillin**

**Tephilin**

**T'filin**

**Phylacteries**

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

**Tenakh**

**Tanakh**

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

**Teshuva**

*Repentance.* Returning to God.

**Tikkun Olam**

**Tikun**

Care for the world and environment.

**Torah**

*Law; teaching.* The Five Books of Moses.

**Tzedaka**

*Righteousness.* An act of charity.

**Tzizit**

**Tzittzit**

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

**Yad**

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

**Yahrzeit**

*Year-time.* Anniversary of a death.

**Yeshiva**

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

**Yiddish**

Language used predominantly by **Ashkenazim**.

**Yishuv**

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

**Yom Hashoah**

Day to commemorate the **Shoah**.

**Yom Kippur**

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

**Zionism**

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

## Sikhism Glossary

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

### **Akal Purakh**

*The Eternal One.*

A designation frequently used of God by **Guru Nanak**.

### **Akal Takht**

#### **Akal Takhat**

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

### **Akhand Path**

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

### **Amrit**

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

### **Amrit ceremony**

#### **Amrit Sanskar**

#### **Amrit Pahul**

#### **Khande di Pahul**

Sometimes just '**Amrit**' or '**Taking Amrit**' ('**Amrit Chhakna**')

The Sikh rite of initiation into the **Khalsa**. 'Baptism' should not be used.

### **Anand karaj**

#### **Anand Sanskar**

*Ceremony of bliss.*

Wedding ceremony.

### **Ardas**

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

### **Baisakhi**

#### **Vaisakhi**

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

### **Bangla Sahib**

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

### **Bhai Khanaya**

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

### **Bhai Lalo**

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

### **Chanani**

#### **Chandni**

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

### **Chauri**

#### **Chaur**

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

### **Dasam Granth**

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

### **Giani**

A person learned in the Sikh scriptures.

### **Granthi**

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

### **Gurbani**

#### **Bani**

#### **Vani**

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

### **Gurdwara**

#### **Gurudwara**

Sikh place of worship. Literally the 'doorway to the **Guru**'.

### **Gurmat**

*The Guru's guidance.*

### **Gurmukh**

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

### **Gurmukhi**

*From the Guru's mouth.*

Name given to the script in which the scriptures and the Punjabi language are written.

**Gurpurb  
Gurpurab**

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

**Guru**

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

**Guru Arjan**

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

**Guru Gobind Singh  
Guru Govind Singh**  
(Original name: **Guru Gobind Rai**)

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

**Guru Granth Sahib  
Adi Granth**

('Granth' by itself should be avoided)

Primal collection of Sikh scriptures, compiled by **Guru Arjan** and given its final form by **Guru Gobind Singh**.

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

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

**Guru Nanak**

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

**Guru Tegh Bahadur**

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

**Haumai**

*Egoism*. The major spiritual defect.

**Hukam**

*God's will*.

**Hukam  
Vak**

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

**Ik Onkar**

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

**Janamsakhi  
Janam Sakhi**

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

**Japji Sahib**

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

**Jivan Mukht  
Jivan Mukht**

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

**Kachera**

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

**Kakka**

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

**Kangha**

**Kanga**

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

**Kara**

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

**Karah parshad**

**Karah Prasad**

Sanctified food distributed at Sikh ceremonies.

**Kaur**

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

**Kesh**

**Kes**

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

**Khalsa**

*The community of the pure*. The Sikh community.

**Khanda**

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

**Kirat karna**

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

**Kirpan**

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

**Kirtan**

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

**Kirtan Sohila**

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

**Kurahit**

Prohibitions, for example intoxicants.

**Langar**

**Guru ka Langar**

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

**Mela**

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

**Manji**

**Manji Sahib**

Small platform on which the scripture is placed.

**Manmukh**

**Munmukh**

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

**Mool Mantar**

**Mul Mantar**

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

**Nam Simran**

**Nam Simaran**

**Naam Simran**

Meditation on the divine name, using passages of scripture.

**Nankana Sahib**

Birthplace of **Guru**

**Nanak.** Now in Pakistan.

**Nishan Sahib**

Sikh flag flown at **gurdwaras**.

**Nit nem**

The recitation of specified daily prayers.

**Panj kakke**

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

**Panj piare**

**Panj Pyare** (other forms may also be found)

*The five beloved ones.*

Those first initiated into the **Khalsa**; those who perform the rite today.

**Panth**

The Sikh community.

**Patases**

**Patashas**

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

**Punjab**

**Panjab**

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

**Ragi**

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

**Rahit**

Sikh obligations, for example to meditate on God.

**Rahit Maryada**

**Rehat Maryada**

Sikh Code of Discipline.

**Sadhsangat**

**Sangat**

Congregation or assembly of Sikhs.

**Sewa**

**Seva**

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

**Shabad**

**Sabad**

**Shabd**

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

**Sikh**

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

**Singh**

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

**Sis Ganj Sahib**

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

**Vak**

**Vaak**

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

**Vand chhakna**

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

**Waheguru**

*Wonderful Lord.* A Sikh name for God.

## Humanism Glossary

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

### Agnosticism

Open-mindedness or genuine doubt as to the truth of claims made for the reality or existence of God or any supernatural domain. Belief or assertion that God or gods lack convincing evidence and arguments; The word is formed from "a" ("without") and "gnosis" ("knowledge").

### Atheism

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

### Ethics

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

### Faith

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

### Humanism

A view of life, and a way of life, based solely on our understanding of the natural world, human feelings, intelligence and creativity and on a personal commitment to valuing and cooperating with one another as fellow human beings. Humanists regard people as responsible both for themselves and for the societies and life stances that they create; they regard all life stances, including all religions, as human creations, without any supernatural input. They believe that this is the only life we have, so it is infinitely precious, and that by working together we can make it better for everyone.

### Life stance

The style and content of an individual's (or a community's) relationship with that which is ultimate, and guides their lives: the consequences for life that flow from this. The term encompasses both theistic and non-theistic positions without favouring one more than the other. Thus Islam and Christianity are theistic life stances, for example, while Buddhism, Confucianism, Taoism and Humanism are non-theistic life stances.

### Naturalistic

A world-view that does not use any notion of the divine or supernatural. Humanism is founded on a naturalistic world view, rather than a supernatural view: thus evolution provides an account of how we come to be as we are biologically and socially, while meaning and purpose are the creations of our shared imagination, feeling and story-telling.

### Religion

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

### Science

The enterprise of creating and organising human understanding of the natural world, including humanity, through open enquiry, imaginative theorising and testing.

**Secular**

This word can be used in two different ways:

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

**Spiritual**

The highest expression and activity of the human person deriving from whatever source.

For many people, the potential for spiritual development is open to everyone and is not confined to the development of religious beliefs or conversion to a particular faith.

**Spirituality**

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

**Supernatural**

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

**Ultimate Questions**

Highest or deepest, or most searching and far-reaching, questions of meaning in life and death. Some aspects of Religious Education are concerned with responses to Ultimate Questions.