

FOREWORD

I am pleased to introduce the Royal Borough's revised ***Agreed Syllabus for Religious Education***. It follows a distinguished tradition. Its two predecessors proved to be of great value to schools and were highly appreciated by teachers in the Royal Borough.

The revised ***Agreed Syllabus*** makes no sharp break with its predecessor but builds upon and develops the features which have been found to be helpful in the past. Like its forerunners, the ***Agreed Syllabus*** highlights the predominantly Christian basis of society whilst giving due recognition and describing the beliefs of the other main faiths represented in the Royal Borough.

I would like to take this opportunity of thanking the members of the Royal Borough's Agreed Syllabus Conference who revised the ***Agreed Syllabus***, the faith group representatives and members of the teaching profession who assisted in its preparation and the members of the Royal Borough's Standing Advisory Council on Religious Education who commented on the drafts of the document.

I wholeheartedly commend the revised ***Agreed Syllabus*** to teachers, governors, pupils and parents in the Royal Borough.

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Cabinet Member for Education and Libraries

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THE LEGAL REQUIREMENTS OF THE 1988 EDUCATION ACT FOR RELIGIOUS EDUCATION

The **1944 Education Act** required both **county** and **voluntary controlled** schools to make provision for “Religious Instruction”.

The **1988 Education Act, Section 2 (1) (a)** re-enacted and reinforced the original requirement, but amended the name to “Religious Education”. The new Act applies to **all** pupils, including those in the sixth forms and sixth form colleges, but excepting those in nursery classes and nursery schools.

Special schools under **The 1981 Education Act** (and as amended by the 1988 Education Act) are expected “*as far as is possible*” to enable pupils to receive Religious Education.

Section 10 (1) (b) of **The 1988 Education Act** states that this is the duty of the headteacher to secure “*the provision and it is the responsibility of the Local Authority and of the school governing body to act with a view to securing*” it.

The 1988 Education Act sets out the requirements in respect of the content of each new Agreed Syllabus drawn up after 29th September 1988, stating in **Section 8 (3)** that a new Agreed Syllabus must:

“reflect the fact that the religious traditions in Great Britain are in the main Christian whilst taking account of the teaching and practices of the other principal religions represented in Great Britain”.

This **requires** each new Agreed Syllabus to include teaching about Christianity **and** teaching about the other major faiths.

As in **The 1944 Act, The 1988 Act** required that the Agreed Syllabus must be non-denominational [**1944: (26) (2)**] and in accordance with a locally Agreed Syllabus. This does not preclude pupils learning **about** different denominations and catechisms where it forms part of the content of the syllabus or schemes of work based on that syllabus.

The 1988 Education Act, Section 11 makes it the duty of every Local Authority to constitute a Standing Advisory Committee for Religious Education [**SACRE**], composed of four committees representing various religious, educational and secular aspects of the community:

- a) Christian and other religious denominations which appropriately reflect the principal religious traditions in the area;
- b) the Church of England;
- c) representatives of the professional associations of teachers from within the teaching force of the Local Authority;
- d) representatives of the Local Authority.

SACRE'S ROLE

SACRE's role is to:

- a) advise on matters of collective worship and Religious Education;
- b) advise on matters referred to it by the Local Authority;
- c) produce an annual report describing the advice it has given to the Local Authority and noting any determinations it has made in respect of collective worship.

THE AGREED SYLLABUS CONFERENCE

The Local Authority is required to keep under review the Agreed Syllabus and has to constitute an **Agreed Syllabus Conference** to undertake this task. The Local Authority can decide the timing of such reviews, but may also respond to the advice of SACRE on this matter.

The Conference must be constituted with four committees on the model of the SACRE. The four committees in reviewing and/or drawing up a new Agreed Syllabus have *"to seek unanimous agreement upon a syllabus of religious instruction to be recommended for adoption by the Local Education Authority"*. [1944: 29 (5)]

Complaints

The 1988 Education Act (23) (1) requires each Local Authority to make local arrangements for the consideration of complaints about the provision or lack of provision of Religious Education and of collective worship.

Rights of Parents

The parental rights of withdrawing children from Religious Education remain unchanged [1988: 9 (3) (a)]. Parents or guardians of a pupil at a maintained school may personally request to the headteacher that the pupil be excused wholly or partially:

- a) from receiving Religious Education given in the school in accordance with the basic curriculum;
- b) from attendance at collective worship in the school.

Rights of Teachers

The safeguards for teachers in **The 1944 Education Act (30 RE)** have been carried forward in **The 1988 Act**:

“No person shall be disqualified by reason of his religious opinions, or of his attending or omitting to attend religious worship, from being a teacher in, or from being otherwise employed for the purposes of a school.”

“No teacher in a school to which this section applies shall be required to give Religious Education or receive any less emolument or be deprived of, or disqualified for any promotion or other advantage by reason of the fact that he does or does not give Religious Education or by reason of his religious opinions or his attending or omitting to attend religious worship.”

SECTION ONE

Religious Education in the Curriculum

RELIGIOUS EDUCATION IN THE CURRICULUM

The **1996 Education Act** and the **DFES Circular 3/89** (Sections 5, 19, 20) set out the framework for Religious Education within the curriculum:

“The whole curriculum promotes, inter alia, the spiritual and moral development of pupils. This is done explicitly in Religious Education and the Act of Collective Worship.”

The aim for Religious Education in all schools in the Royal Borough of Kensington and Chelsea states:

“The AIM of Religious Education in schools is to contribute educationally to the development of pupils both as individuals and as members of society, by fostering a reflective approach to life in the context of the growing understanding of the experiences, attitudes, beliefs and religious practices of humanity. Thereby we can help young people to achieve a knowledge and understanding of religious insights, beliefs and practices, so that they are able to continue in, or come to, their own beliefs and respect the rights of other people to hold different beliefs to their own.”

In the context of the Agreed Syllabus it should be added that the **aim** will be primarily delivered through Christianity whilst recognising and including an education about and from other faiths in the community.

GOVERNING BODY RESPONSIBILITIES

Each school’s governing body has the responsibility to:

- ensure that all pupils in the school, including those in Years 12 and 13, receive Religious Education according to the law;
- produce a curriculum statement for Religious Education which is compatible with the Agreed Syllabus
- monitor the implementation of the requirements of the Agreed Syllabus and the school’s scheme of work;
- appoint a designated member of staff to co-ordinate, lead and develop the teaching of Religious Education in the school
- ensure that the co-ordinator receives appropriate training, resources and remuneration.

THE AGREED SYLLABUS

All schools are required by **The 1988 Education Act** to implement the teaching of each of the statutory subjects. In the case of the National Curriculum subjects these are detailed under the nationally prescribed Orders, but for Religious Education the requirements are determined at the local level through the Agreed Syllabus.

The Agreed Syllabus is to detail the programme, not the whole content, for Religious Education, and is required to be **broad, balanced, relevant and differentiated**, as with the National Curriculum subject areas. In addition it must:

- demonstrate **continuity** and **progression**
- recognise the beliefs and practices of **Christianity** and the other principal religions represented in the locality and in Great Britain
- enable young people to relate their studies to their own lives, and prepare them for adult life with all its opportunities, responsibilities and experiences
- promote the spiritual growth of young people by learning about and from religion
- provide content and learning opportunities which take into account the ages, aptitudes and backgrounds of pupils in the schools of the Royal Borough, recognising that some young people arrive in our schools from a faith background whilst others come with no such experience
- require teachers to make clear links with previous and future learning, and to set progressively more demanding tasks whilst recognising that pupils are at different stages of development.

THE FRAMEWORK

In the Agreed Syllabus the content to be studied is specified in the Programmes of Study for each of the Key Stages:

- Foundation
- Key Stage 1
- Key Stage 2
- Key Stage 3
- Key Stage 4 and Post 16

This content:

- ensures the key significance of the religions studied
- enables the appreciation of the diversity and richness of those religions
- relates to the ages, aptitudes and backgrounds of the pupils in the Royal Borough
- links work to the attainment targets set out in the National Framework for Religious Education

The Programmes of Study have their origin in the fundamental nature and philosophy of Religious Education,

a unique and important element in pupils' learning as well as being a life-long process.

They give teachers clear guidance in the development of schemes of work which enable young people to:

- acknowledge Christianity as the major religion in this country but have an understanding of other religions practised
- learn about and study the beliefs and practices of Christianity in particular, and the other major world religions
- develop an understanding of their own viewpoints and values, and a better appreciation of the views of others
- evaluate the beliefs and values of Christianity in particular, and the other world religions, which will lead to increasing spiritual and moral maturity
- seek answers to the fundamental questions about life and human societies

- reflect on matters of contemporary and past importance and experiences in relation to the values and beliefs of Christianity and the other major world religions
- mature emotionally, intellectually, morally and spiritually so that they are and will be better able to face the demands being made on them now and in the future.

In respect of many skills, concepts and attitudes Religious Education has much in common with the arts, humanities, sciences and social sciences, **but** in Religious Education there is a particular spiritual and moral dimension to be faced. There is an essential distinction in Religious Education, however subtle, in its emphases, on the senses of mystery and wonder, on a special type of communication, on questioning in depth, on a whole view of life and on personal commitment.

The Royal Borough of Kensington and Chelsea Agreed Syllabus sets out suggestions concerning what pupils should study in Religious Education from age 3 - 19.

This Agreed Syllabus is organised in four sections that correspond to the main phases of education:

- Foundation
- Key Stage 1
- Key Stage 2
- Key Stage 3
- Key Stage 4 and Post 16

The Programmes of Study are composed of three elements:

CORE UNITS

Statutory units of work to be taught in all non-maintained schools in the Royal Borough.

SCHOOL DESIGNED UNITS

Units which schools can develop from a list of topics/themes.

TEACHER DESIGNED UNITS

Units of work which allow teachers the facility and flexibility to respond to events and issues as they arise within the class or in the wider communities.

The School Designed Units and the Teacher Designed Units allow schools the choice of developing units of work which may:

- support work in the Core Units
- link with work in National Curriculum subject areas in order that a religious or moral dimension can be brought out

- link with other subject areas in meeting the requirements of the cross-curricular dimensions and themes
- meet the perceived needs of the pupils in exploring and facing events of the moment which raise religious and/or moral questions.

In both these type of units of work schools and teachers must take into account the legal requirement that the majority of work must be rooted in the teachings and traditions of Christianity, whilst taking into account the national and local dimensions in respect of other faiths in constructing their schemes of work.

Each of the Core and School Designed Units in Key Stages 2–4 requires a minimum teaching commitment of 15 hours.

Each of the School Designed Units in Years 12 and 13 requires a minimum teaching commitment of eight hours.

Religious Education will be delivered through **seven dimensions** and each Key Stage will reflect progression using these dimensions:

- **Stories and Historical Events**
- **Festivals and Ceremonies**
- **Moral Teachings**
- **Experience and Faith**
- **Culture and Organisation**
- **Concepts and Beliefs**
- **Questions and Concerns**

THE SEVEN DIMENSIONS

These are aspects of all religions and cultures, and are familiar to most people whether they are members of a faith community or not. Throughout a school's scheme of work **teachers must give appropriate prominence to the *revealed nature of Christianity and of the major world religions***. This will give a focus in the development of the Seven Dimensions and the Programmes of Study.

STORIES AND HISTORICAL EVENTS

All religions have a rich collection of stories about events and people valued by members of their faith communities. Many of these have been absorbed into the cultural heritage of nations across the world.

FESTIVALS AND CEREMONIES

All religions have their festivals and ceremonies which remain living witnesses to the faith of their members, and which need to be understood and valued.

MORAL TEACHINGS

Rules and a morality have long been the marks of a civilised society, and these have developed from the religion(s) of that society. Young people need to develop awareness of these, understanding and appreciating differences and similarities.

EXPERIENCES AND FAITH

All world religions place special emphasis on the uniqueness of the individual and his/her religious or spiritual experiences. All religions use language in special ways, and not least in referring to abstract ideas (trying to express the inexpressible). Both of these aspects can help pupils to understand how religions express faith and experience, and how language plays an important part in conveying meaning.

CULTURE AND ORGANISATION

In the faith communities the sense of belonging and of shared values is demonstrated in dress, places of worship, creeds and traditions. Young people need knowledge of these if they are to appreciate and value the richness and diversity of world religions.

CONCEPTS AND BELIEFS

In recognising that the pattern of life involves growth and change, there is a need to know of the central concepts and beliefs of the major religions if they are to be critically appraised and understood.

QUESTIONS AND CONCERNS

All religions are concerned with the search for Eternal Truths emanating from a power, a God, beyond human understanding, and it is through the posing of questions and the raising of concerns that these living faiths confirm beliefs and values, thereby providing a rationale by which they can be studied.

ATTAINMENT TARGETS

In addition to the Programmes of Study, the Agreed Syllabus incorporates attainment targets specifying the main areas of competences and the standards to be aimed at if progress is to be assured and achievement realised.

Although the Programmes of Study have been set out in relation to each attainment target, there is no implication that teaching activities or learning opportunities should be designed to address them separately.

The examples printed in italics are non-statutory: they are to give teachers guidance and are not exclusive.

Appropriate provision should be made for pupils who need to use:

- means of communication other than speech, including technological aids, signing, symbols or lip reading
- non-sighted methods of reading, such as Braille, or to acquire information in a non-visual or non-aural way.

There are two attainment targets, created by the Royal Borough's Agreed Syllabus Conference and reflecting the two main areas of competence fundamental to work in Religious Education, with end of Key Stage statements:

AT1 LEARNING ABOUT RELIGION

- In addition to the knowledge young people should have of Christianity and major world religions they also need the opportunity to investigate the writing, symbols, rituals and the arts associated with those religions.

AT2 LEARNING FROM RELIGION

- From the study of religions young people should be enabled increasingly to make balanced judgements about the various beliefs, practices and customs and to develop greater understanding and appreciation of the reasons why the different faiths attract believers. Young people can thus be brought to a consideration of the relevance of their own personal faith and of different faiths, evaluating how this knowledge may enhance their own responses to the great questions concerning life, beliefs and values.

The two attainment targets are of equal value and must be taken into account when school schemes of work are being developed. These attainment targets set out the knowledge, skills and understanding that pupils of different abilities and maturity are expected to have acquired by the end of Key Stages 1, 2 and 3.

As with all National Curriculum subjects, the attainment targets consist of eight level descriptors of increasing difficulty plus a description for exceptional performance that pupils working towards that level should characteristically demonstrate. These are detailed in Section Three: Assessment.

Key Stage 4 and Post 16

This Agreed Syllabus sets out an entitlement for all students to study Religious Education and to have their work accredited.

Learning Across the Curriculum

Religious Education should promote the learning across the curriculum in a number of areas such as:

- Spiritual, Moral, Social and Cultural development
- Citizenship
- Personal, Social and Health Education
- Key Skills
- Thinking Skills
- Literacy across the curriculum
- The development of ICT
- Providing an inclusive curriculum

SECTION TWO

The Programmes of Study

THE FOUNDATION STAGE

It is important for young children to approach early learning experiences related to Religious Education with open attitudes and interest and to feel free to talk about the place of religious experience in their own lives.

It is important to foster an environment where children can appreciate that everyone is of equal importance, where diversity is celebrated and where children can develop an understanding that the needs of everyone should be treated fairly and equally.

Within such a learning environment, cultural and religious diversity is regarded as positive and children can feel that they are able to express their point of view and beliefs in safety.

The curriculum for the Foundation Stage should underpin all future learning by supporting, fostering, promoting and developing children's:

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

Religious Education programmes can support these areas of learning.

General requirements for Foundation Stage

Curriculum guidance for the Foundation Stage (QCA 2000) helps teachers ensure that children meet the Early Learning Goals. This Agreed Syllabus sets out examples of how Religious Education can support the Early Learning Goals.

The Early Learning Goals

- Exploration and investigation
 - investigate objects and materials by using their five senses
 - find out and identify some features of living things, objects and events they observe
- ICT
 - use ICT to support their learning

- Sense of time
 - find out about past and present events on their own lives and those of their family and friends
 - find out about those who have beliefs that differ from their own
- Sense of space
 - find out about their environment and talk about features that they like and dislike
- Culture and belief
 - begin to know about their own culture and beliefs and those of other people.

THE FIVE AREAS OF DEVELOPMENT

Children arrive at Nursery school or a setting with different levels of religious knowledge or with none.

In order to enhance spiritual growth and develop their early learning skills teachers should help the children to reflect and articulate their understanding of **self, family, community and the world.**

By starting with the child's own experience, themes such as:

- Self and others
- Festivals
- Symbols and rituals
- Living things
- Right and wrong

can be explored as an introduction to the **seven dimensions** which underpin the learning in Key Stages 1–3, particularly using stories from religious traditions, including religious experiences and the use of religious artefacts.

SELF and OTHERS

Children should know and understand about their own culture and beliefs in order to begin to explore questions about why we do certain things.

Learning intentions

Help children to:

- develop a sense of what it is to be a member of a group with differing beliefs
- develop an ability to express their own beliefs in a supportive environment
- begin to be aware of other people's beliefs

so that linked to the **Early Learning Goal** of **personal, social and emotional development** children begin to:

- understand that religious belief is important to some people
- start to be familiar with special dress, food and other things that identify a religion such as holy books and special stories.

FESTIVALS

Children should be given opportunity to experience how religions celebrate. They should develop an understanding of the importance of celebration, special days and seasons.

Involvement with families in the class/group is useful and experiencing some aspects of celebrations through food, decoration and the home corner can be the foundation for future learning about festivals.

For example:

- Christianity Christmas and Easter
- Islam Eid ul Fitr and Eid ul Adha
- Judaism Rosh Hashanah, Hanukah and Purim
- Hinduism Divali
- Chinese New Year

Learning intentions

Children begin to:

- explore different forms of celebration and learn to work together
- use religious celebration as a stimulus to talk about special events associated with festivals
- share their own experiences and feelings with one another.

SYMBOLS and RITUALS

This programme of study will help children to begin to identify symbolism and rituals which are part of everyday life:

- rituals and routines in everyday life, e.g. washing
- experiencing varieties of ways in which life can be lived, e.g. routines about punctuality
- starting to recognise symbols that help us, e.g. Smiley face on a piece of work
- rituals in religion, e.g. prayer, saying thank you
- stories with meaning
- visiting places of worship and /or special places/special events
- sharing key artefacts and special objects.

Learning intentions

Children begin to:

- respond creatively and imaginatively to new experiences
- use role play to experience new rituals
- talk about their own experiences.

LIVING THINGS

This will help children to:

- explore aspects of caring and sharing and of awe and wonder at aspects of creation
- begin to appreciate and value aspects of nature, of growth, of new life through looking after and caring about animals, plants and trees, water.

There are many examples of activities to support this aspect of their learning which bring in stories about creation and religious attitudes to the created world:

- through experiencing the growth of seeds they come to recognise the cycle of life and death, of creation and destruction
- there are many stories to support this learning – for example, The Hungry Caterpillar, Lucy's Rabbit, and Dogger.

Learning intentions

Children begin to:

- ask questions about aspects of the created world
- listen to stories and start to form an opinion
- experience pictures and respond to them.

RIGHT and WRONG

Children will begin to explore questions about right and wrong, fairness and justice so that they can begin to conceptualise boundaries. This may include some early learning about faith communities and their rules.

Story is an important media through which children can learn cause and effect and explore the feelings of themselves and others.

Learning intentions

Children begin to:

- respect each other and to accept each other
- learn about caring for each other, showing respect for each other's property
- learn about rules and boundaries and the consequences of not observing them
- develop a positive attitude to others who follow different rules – for example, dress and food rules.

This will ensure that children begin to understand the causes and effects of happiness and unhappiness.

KEY STAGE 1

Throughout Key Stage 1 pupils continue to explore Christianity and at least two other principal religions, building on their learning in the Foundation Stage. They will learn about and from different religions. Pupils will encounter and respond to a range of stories, artefacts, art, music and other religious materials.

Pupils should be given the opportunity to explore celebrations, belonging to a faith including Christianity and to begin to appreciate religious symbolism as well as reflecting on religious and spiritual feelings and experiences. Visiting places of worship and welcoming visitors will make an important contribution to Key Stage 1 learning. This will be achieved through a programme of study that includes:

- **Themselves**
 - thoughts, feelings and emotions
 - rules and regulations and aspects of moral teachings
- **Relationship to others**
 - home, family, school, neighbourhood and the wider community
- **The natural world**
 - creation stories
 - stewardship
 - environmental issues
 - mystery, awe and wonder
- **The world of imagination**
- **Special occasions**
 - festivals and celebrations (family and world)
 - holidays
 - journeys
- **Religions in the local communities**
 - places (church, mosque, temple)
 - objects (cards, clothes, badges)
 - people (priest, granthi, imam, rabbi)

The programme of study is a single **Core Unit** for the whole of Key Stage 1, and is based on the **seven dimensions** which teachers can incorporate into their planning across the two years and develop throughout the Key Stage. The scheme of work developed by the school should reflect that the legislation requires strong emphasis to be given to the Christian tradition as the dominant religious, historical and moral factor in Great Britain. During this Key Stage pupils will be taught the knowledge, skills and understanding through these areas of study through teaching about and from religions and beliefs, themes, experiences and opportunities.

ICT should be used where appropriate to enhance learning.

STORIES AND EVENTS

Pupils can read, have read to them and discuss stories about events and people connected with Christianity and the other major faiths, especially those represented in the school community.

By the end of the Key Stage pupils **must** have the opportunity to read, hear, discuss and respond to some of the following in writing, art or dramatic form:

CHRISTIANITY

- the story of the birth of Jesus (including the dimensions of God as a loving father, Mary and Joseph as parents)
- the stories connected with the death and resurrection of Jesus (including the emphasis on Easter as being of special importance to Christians and the theme of “new life” which with the Christmas story introduces the concept of the Incarnation)
- the stories about the life and work of Jesus, including some of the miracles he performed and parables he told (especially those of the prodigal son, the feeding of the thousands with the loaves and fishes, the gathering of the disciples).

CHRISTIANITY/JUDAISM/ISLAM

- the story of the journey of Abraham/Ibrahim
- the stories of Moses ﷺ (i.e. the child in the bulrushes, the minister of the pharaoh, the Exodus, the Ten Commandments)
- the stories of Joseph (i.e. his brothers’ jealousy, his life in Egypt)
- the poetry of some of the Psalms (e.g. Psalms 19, 23, 46, 148, 149)
[but may be deferred until Key Stage 2]

ISLAM

- the stories about the Prophet Muhammad ﷺ
- the story of Omar and the Second Khalifate

Pupils should also have the opportunity to read, hear, discuss and respond to some of the following (**those not used in Key Stage 1 should form part of the content of Key Stage 2**):

CHRISTIANITY/JUDAISM/ISLAM

- the story of the Creation to Adam and Eve
- the story of Noah and the Ark
- Sacrifice of Isaac
- Jacob's ladder
- Rebecca and the well
- the story of Daniel and the lion's den
- the story of Jonah
- the stories of Ruth and Esther

[Teachers will need to take note of the various emphases placed in these stories by the three faiths.]

BUDDHISM

- the stories about the Buddha [Siddhartha Gotama] (e.g. his life as a child, as a holy man, his enlightenment)

HINDUISM

- the stories about Krishna (e.g. Krishna's escape; Krishna and Yashoda; Krishna's taming of Kaliya)
- the stories about Rama and Shiva (e.g. the bow story; the search for Sita; the old man)
- the stories about Ganesh (e.g. how Ganesh came into being; how he got his elephant head)

FESTIVALS AND CEREMONIES

Pupils can be made aware of festivals and celebrations connected with religions and cultures, can learn how these are traditionally celebrated and the focus given them by the faith communities.

By the end of the Key Stage pupils should know and understand the importance of the following:

CHRISTIANITY

- Christmas
- Easter

- Baptism
- Mass/Eucharist/Holy Communion
- Harvest Festival
- Pentecost

JUDAISM

- Shabbat/Sabbath
- Pesach (Seder)
- Shavuot
- Sukkot

ISLAM

- Salat ul-Jumah (Friday prayers)
- Ramadan
- Naming Ceremony

and some of the following **[those not covered in this Key Stage must form part of the content of Key Stage 2]:**

JUDAISM

- Purim
- Hannukah
- Rosh Hashanah
- Yom Kippur

ISLAM

- Eid-ul-Fitr
- Shab i-Miraj

BUDDHISM

- Wesak

HINDUISM

- Diwali
- Puja
- Holi
- Havan

SIKHISM

- Vaisaki
- Amrit Ceremony

Pupils should be aware of the symbolic gestures or actions used in religious ceremonies. For example:

kneeling
standing

bowing
removing shoes

washing

arti

They should also explore the special natures of artefacts used in ceremonies:

<i>statue</i>	<i>icon</i>	<i>crucifix</i>	<i>dove</i>
<i>incense</i>	<i>candle</i>	<i>menorah/hanukiah</i>	<i>divas</i>
<i>puja set</i>	<i>kara</i>	<i>chauri</i>	<i>mitre</i>
<i>tzitzit</i>	<i>prayer mat</i>		

They can be brought to consideration of the sounds and imagery, and their meaning/significance when used in ceremonies:

<i>music</i>	<i>bells</i>	<i>call to prayer (Azan)</i>	<i>chants</i>
<i>singing</i>	<i>icons</i>	<i>banners</i>	<i>stained glass</i>
<i>vestments</i>	<i>shofar</i>	<i>liturgical colours</i>	<i>fire</i>
<i>water</i>	<i>wine</i>	<i>food</i>	
<i>tajweed</i> (reading the Qur'an according to the established rules)			

MORAL TEACHINGS

The need for rules will have been established in the Foundation Stage, but these rules and regulations need to be extended, explained and justified. New codes of practice can be introduced, learning about and from other people in the group. It is important so that pupils begin to appreciate different interpretations but still know where boundaries occur especially in religious rules and regulations.

Pupils need to begin to know that some rules are associated within a faith/culture.

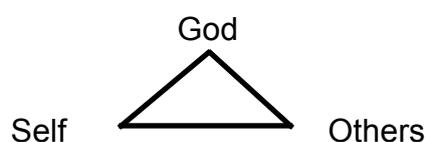
These ideas can be related to stories and characters read about in connection with Christianity and other world religions.

Examples of pupils learning must include:

CHRISTIANITY

- the two commandments of Jesus
- Jesus' teaching on forgiveness and love
- an appropriate selection of stories of men, women and children who have tried to follow Jesus' example through caring for, and sharing with, others. [e.g. from St Francis of Assisi to Mother Teresa of Calcutta]. The sequence of stories selected should give an historical perspective.

These three elements can perhaps best be developed within the framework of:



CHRISTIANITY/JUDAISM/ISLAM

- the story of the garden of Eden
- the Great Flood
- the ten commandments

ISLAM

- service to Allah
- the teachings of the Qur'an in respect of:
 - the sanctity of life
 - the importance of good values
 - home and family life
 - respect for each other, parents, elders and children and the equality of humanity should all be on one/two lines
 - honesty and good manners
 - the environment

and should cover **some** of the following [**which otherwise must form part of the content for Key Stage 2**]:

BUDDHISM

- the Buddha's teaching on how people should:
 - be kind and compassionate
 - not hurt any living thing
 - not steal
 - not tell lies
 - strive for perfection

HINDUISM

- respect for people and all living things
- love and loyalty within the family (however extended)

SIKHISM

- the equality of all human beings before God
- the importance of sharing (and no matter with people of different races and religions)

EXPERIENCE AND FAITH

The difficulties and rewards of interaction with others is a necessary part of adjustment to life in school, without down-grading the uniqueness of the individual. By exploring the right and the wrong in **Moral Teachings** the ideas of trust can be discussed, trust being an essential part of life, as is the importance of shared values and mutual support. Young children can quickly learn to be someone worth trusting as well as trusting others.

Pupils should explore feelings about belonging to a group and a community. They can hear and talk about stories of belonging and relating to one another, accepting people as they are, and dealing with such topics as friendship, honesty, overcoming fears, coping with disappointment and so on.

Pupils can talk about some of the words and imagery used to describe God and to listen and respond to the stories about individuals and their response to God [Jonah; Moses ; Muhammad ; Samuel; John the Baptist; Jesus' disciples; Nanak; Buddha; modern believers such as Gandhi].

CULTURE AND ORGANISATION

Very soon after starting school young children understand that they belong to a group or class, and that the class is part of the school. Upon this can be built the notion of the wider communities - the neighbourhood, the area, the Royal Borough and London. Within these communities children accept that some people dress differently because of their culture and/or religion; this needs to be discussed as part of the programme of work. **The traditional values of Christianity in this country need to be acknowledged** whilst giving appropriate attention to the other faith communities.

Pupils should be enabled to meet with and question local religious leaders during the Key Stage - minister, vicar, rector, imam, priest - and share with them how the local religious communities show care and concern as well as cater for the spiritual needs of their congregations.

Pupils can find out about customs associated with food, dress and daily behaviour within the faith communities - the saying of grace, the saying of Dua, Sunday clothes and routines, food laws, Shabbat customs, daily prayers, badges, the five Ks, Karah parshad, the break of fast in Ramadan.

Within the work associated with this dimension pupils **must** have looked at and considered the following by the end of the Key Stage:

CHRISTIANITY

- the Church as a community which follows the teachings of Jesus through the various denominations
- the keeping of Sunday as a special day

- holy days
- the worshipping together
- places of worship (cathedral, church, chapel, temple, meeting house)

JUDAISM

- the home and synagogue and their place in the lives and worship of Jews

ISLAM

- mosque and its place in the lives and worship of Muslims
- Friday prayers

and **should** cover some of the following **[those not covered in this Key Stage should be made part of the content of work in Key Stage 2]:**

JUDAISM

- the Mezuzah and its contents [3 outward signs]
- the seder
- Shabbat [details and symbolism leading to understanding of “wholeness” of Jewish life]

ISLAM

- the place of prayer
- the various cultural inheritances
- the holy places of Islam
- the holy times of Islam [e.g. Ramadan]

BUDDHISM

- the Sangha made up of monks and laity
- the temple and its place in the lives and worship of Buddhists

HINDUISM

- the puja in the home
- the arti ceremony

SIKHISM

- the place of the Gurdwara in the lives and worship of Sikhs
- the langar

CONCEPTS AND BELIEFS

Young people can begin to understand that life has a pattern and that patterns involve both growth and change, but also there is a need to establish that the pattern is determined by the paths we choose to take, paths often strewn with obstacles which we need to overcome. Religions have always given guidance to followers as to the best or correct paths, and how they should or can understand and deal with obstacles facing them.

By the end of the Key Stage pupils must be introduced to, know and understand the importance of the following:

CHRISTIANITY

- the belief in one God who created the world
- Jesus as the Son of God and as Saviour
- the importance of love, forgiveness, salvation, caring and sharing in Christianity
- the place of awe, wonder and mystery
- the relationship of mankind to the natural world
- the concepts of prayer, worship and service
- the concepts of right and wrong
- the concept of eternal life

JUDAISM

- the belief in one God who cares for people
- God as the creator of the world
- the concepts of a “chosen people” and a promised land [the background is important]
- the concepts of right and wrong

ISLAM

- the belief in one God Allah, who provides all things: all things started by him as all matters go back to him
- the guidance given in the Qur'an and by the Prophet ﷺ
- the concepts of right and wrong
- the concept of the "afterlife" [Aakhirah]

and should consider **some** of the following **[those not covered in this Key Stage should be part of the content of Key Stage 2]:**

BUDDHISM

- the aim for perfection and enlightenment
- compassion and caring, joy and contentment [Brahma Viharas]
- the concepts of right and wrong

HINDUISM

- love and loyalty
- the Vedas
- the belief in a variety of deities under one god-head
- the concepts of right and wrong

SIKHISM

- the belief in One God
- Ardas
- Gurbani
- the Khalsa
- the concepts of right and wrong

QUESTIONS AND CONCERNS

This stage in schooling is a period full of questions and concerns, and it is vital that pupils are made aware that they have value as individuals, in the same way that others have. It should be established that there are many ways of beginning to understand both questions and concerns, explore ideas and feelings, and communicate these with other people - verbal and non-verbal. It can then be a small step to the idea that religious concepts and meaning can also be conveyed in many forms of communication.

Pupils, in knowing and understanding the content outlined above, should be given the opportunity to talk about how they relate to their own experiences and feelings, such as:

CHRISTIANITY

- Christmas
 - the birth of a baby
 - vulnerability
 - being loved and protected (by family and God)
- Easter
 - the signs of new life
 - new beginnings
 - resurrection
 - salvation

and, from a variety of faiths:

- Creation stories
 - the version in the Christian, Jewish and Muslim traditions
 - other versions [Greek, Chinese, Norse]
- human relationship to the natural world - touching on its use and abuse
- people whose example pupils would like to follow
- the faith views on the importance of sharing with, showing respect and caring for one another

Throughout, there must be the recognition that people answer puzzling questions in different ways.

GENERAL REQUIREMENTS FOR KEY STAGE 1

The Education Act 1996 states the requirement for Religious Education to be taught and the recognised allocation of time for Key Stage 1 should be **at least 36 hours per year**.

Strategies for Teaching and Learning

Religious Education Programmes of Study follow the same format as all National Curriculum Programmes of Study and have sections on:

- Knowledge, skills and understanding
- Learning about religion
- Learning from religion
- Breadth of study

At Key Stage 1 teachers need to:

- ensure pupils have an understanding of the importance of faith to believers
- use a wide selection of resources from Christianity and other world religions. Enrichment for Religious Education will come through stories, pictures, songs, role play and drama, visits and visitors, the media and ICT
- make sure that there are links made between religious and moral aspects with National Curriculum subjects and cross-curricular themes
- use the pupils' immediate experience, and relate ideas to the context of their lives whenever possible
- develop pupils' abilities to ask questions and to reflect on possible answers and to accept that there may not be a right answer
- develop pupils' facility to reflect on their lives, thoughts and feelings, and by encouragement and praise, raise their self-esteem and their own perception of their value and uniqueness.

ATTAINMENT TARGETS FOR KEY STAGE 1

Attainment Target 1 (AT1)

Learning about religion helps to ensure that pupils develop their knowledge, skills and understanding with reference to:

- beliefs, teachings and sources
- practice and ways of life
- forms of expression

Attainment Target 2 (AT2)

Learning from religion helps to ensure that pupils, in the light of their learning about religion, express their responses and insights with regard to questions and issues about:

- identity and belonging
- meaning, purpose and truth
- values and commitment.

Through the scheme of work during Key Stage 1, pupils should be given the opportunity to:

AT1 Learning about religion

- talk about people and things that are special and important to them and to others
- use some religious words and phrases to recognise and name features of religious life and practice
- recall religious stories, identify some religious objects/artefacts and religious symbols
- experience religion through art, drama, and music and discuss what they have seen and heard about

AT2 Learning from religion

- give reasons for their likes and dislikes about their lives and identify what has influence on their lives and on the lives of others
- begin to be able to recount another person's point of view
- apply to their own lives the moral ideas that they have had, heard about and discussed in class
- share things they find interesting and/or puzzling.

KEY STAGE 2

Throughout Key Stage 2 there will be an emphasis on building on previous learning so that the pupils can:

- recognise the impact of religion and religious belief and practice locally, nationally and globally
- make connections between the different aspects of religion
- consider different forms of religious experiences.

Pupils will be introduced to religious literature and important figures in major world religions and to rituals and ceremonies of these religions (including stories, language and symbols).

This Programme of Study is designed to develop skills of questioning, discussion, classification, interpretation, research and understanding. It will help pupils explore themes, experiences and opportunities so that through knowledge, skills and understanding pupils will learn about and from:

- **Diversity in religion**
- **Similarities and differences**
- **Specialist vocabulary**
- **Challenges and moral teachings**
- **Communication of their ideas and recognising the importance of others' viewpoints**
- **How to consider their own beliefs and practices**

The Programme of Study is taught over the four years of Key Stage 2 and will consist of:

- **Core Units**
- **School Designed Units**
- **Teacher Designed Units**

CORE UNITS

These are compulsory:

- **Faiths in the Community**

- Celebrations
- Rules and Regulations
- Literature

SCHOOL DESIGNED UNITS

At least four of these should be taught during this Key Stage chosen from the following:

- | | |
|-------------------|----------------------|
| • Pilgrimages | • Rites of passage |
| • Art in religion | • Symbols |
| • Special people | • Choices |
| • Our World | • Food and religion |
| • The individual | • Dress and religion |

TEACHER DESIGNED UNITS

A maximum of four can be taught.

These units enable the teacher to respond to events and situations that may occur during the year, including:

- Charities
- New beginnings
- Achievements
- Personal events
- Creation stories
- Carnival

GENERAL REQUIREMENTS FOR KEY STAGE 2

The Education Act 1996 states the requirements for Religious Education to be taught and the recognised allocation for Key Stage 2 should be 45 five hours per year. The Royal Borough of Kensington and Chelsea Agreed Syllabus Conference determined that Religious Education must be taught in the formal curriculum for **not less than 40 hours per year**.

Schools and teachers should ensure when developing schemes of work across the Key Stage that:

- the Core Units are compulsory and taught once in each year of Key Stage 2
- the School Designed Units are chosen to support the learning from the Core Units
- Teacher Designed Units are chosen to complement the Core Units or as an immediate response to an event or happening
- appropriate emphasis is given to Christianity
- reference to all major world faiths support the learning in the units taught during Key Stage 2
- they consider the composition of the school and/or immediate local community when selecting appropriate emphases in the balance of the other major world faiths.

STRATEGIES FOR TEACHING AND LEARNING

Religious Education Programmes of Study follow the same format as the National Curriculum Programmes of Study with sections on:

- Knowledge, skills and understanding
- Learning about religion
- Learning from religion
- Breadth of study

In Key Stage 2 teachers need to:

- use a wide range of resources from Christianity and world religions. Enrichment for Religious Education will come through stories, pictures, songs, play and role play, using visits and visitors and the media
- make sure that links are made between religious and moral aspects with National Curriculum and cross curricular themes, ICT and citizenship
- ensure that pupils learn about and from religion through beliefs, teachings, practices and ways of life central to religions. Studying sacred texts will ensure pupils experience specialist vocabulary as well as diversity and challenges of religious beliefs and practices. This will help pupils communicate their own ideas and to recognise other people's viewpoints

- help pupils to recognise and distinguish between right and wrong
- relate the content and experiences of the Programmes of Study to the pupils' own experiences thereby enhancing spiritual awareness and the reflective aspect of life.

During Key Stage 2 pupils should be taught knowledge, skills and understanding through the following areas of study:

- Religions and beliefs
- Themes
- Experiences and opportunities

ATTAINMENT TARGETS FOR KEY STAGE 2

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 local, national and global communities
- consider the meaning of a range of forms of religious expression, understand why they are important to religion and note the links between them
- describe and begin to understand religious and other responses to ultimate, moral and ethical questions
- use specialist vocabulary in communicating their knowledge and understanding
- use and interpret information and religions from a range of sources.

Learning from religion

Pupils should be taught to:

- reflect on what it means to belong to a faith community, communicating their own and other responses
- respond to the challenges of commitment both in their own lives and within religious tradition, 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.

CORE UNIT 1

FAITHS IN THE COMMUNITY

In the context of two different faith communities within the locality of the school, pupils will need to be introduced to concepts such as community, worship, leadership and places of worship.

The focus of this unit of work should be on the religious life and practices of the two faith communities and how these are affected by the beliefs of those religions.

Pupils will research and study:

One Christian and **one** other faith community in the locality:

- their places of worship
- their leadership and organisation
- their role in the wider community
- their main beliefs
- their history.

As the class could be looking at several local Christianity and other faith communities, the teacher will need to consider how best to conduct discussions and to share work, and how and when to arrange for visits to the local places of worship.

The rituals and customs of each community:

- the patterns and forms of worship and prayer
- holy days
- customs
- symbolism and the place and form of the arts.

CORE UNIT 2

CELEBRATIONS

Within the context of the family and the community, children will need to be introduced to such concepts as celebration, giving and receiving, festival. These are to be explored in the contexts of Christianity and **two** other major world religions present in the local community. [It may be that more than two other religions are being explored within a class, given its composition.]

The focus of this unit of work should be on the ways in which families, groups and faith communities express their belief and values, and of key historical events of their faiths in celebration. The Christian festivals of Christmas and Easter should be prominent in this respect, as should other Christian festivals.

Pupils will research and study:

Personal and religious celebrations:

- birthdays
- anniversaries
- baptism or naming ceremonies
- childhood rites of passage and coming of age ceremonies.

Celebrations of festivals in the yearly religious cycle and of festivals in the life of the community:

- Christmas
- Easter
- Pentecost and other important Christian festivals

and for example:

- Eid-ul-Fitr
- Pesach
- Diwali
- Vaisaki
- Saints' days
- New Year
- National days.

CORE UNIT 3

RULES AND REGULATIONS

Using their experiences so far in school and the wider community, it should be possible to establish with pupils the major rules of groups and communities and how these relate to the laws of society. Pupils will need to be introduced to such concepts as rules, laws, right and wrong, honesty and responsibility, duty.

The focus of this unit of work should be on establishing the classification of rights and wrongs, and on exploring the consequences of breaking rules and laws set down by communities and societies within the context of their religion(s). In developing schemes of work, schools should give due emphasis to Christianity and the British context as well as developing work and examples found in other faiths and communities.

Pupils will research and study:

Rules - the needs in:

- family
- school
- groups (such as Guides/Scouts)
- faith communities - as detailed in, for example, the Bible and the Qur'an
- local/national/world communities.

Changing rules and regulations:

- the reason for creating new rules or laws or changing them to create new laws, almost on the basis of old laws, for examples the ten commandments
- the relationship between laws and values
- societies and the rationale for laws.

Breaking the law - and the consequences for:

- the law-breaker
- others
- the community
- the environment.

CORE UNIT 4

LITERATURE

Pupils will be introduced to the sacred writings of Christianity and of at least **two** other major religions.

The focus of this unit of work should be on the relationship between literature of the faiths with the beliefs, values, practices, customs and life-styles of believers and of society.

Pupils will research and study:

The sacred writings of Christianity and of at least two other religions present in the local community:

- the different types of literary works and the ideas found in the texts studied
- the use made of the texts by believers in the faiths, e.g. the Bible, the Qur'an
- the origins of the texts and the links that exist with other texts, within the faith concerned or linked to other faiths
- the status of the texts in the wider community.

Stories about key figures in the literature studied:

- Jesus Christ
- the Old Testament prophets
- one from each of the other faiths, e.g.:

Guru Nanak

Rama and Sita

Moses ﷺ

Muhammad ﷺ

Stories from the literature studies which relate to daily life:

- the parables of Jesus
- similar material from the other faiths
- the use of symbolic stories to explain truths.

SCHOOL DESIGNED UNITS

Teachers can select **four units** from the following list. The criteria for selecting the units could be links with the Core Units or with other National Curriculum subjects/themes, the school calendar for the year, the pattern of visits or visitors to the school. Reference must be made to Christianity and **at least two other major religions** across the four units.

- Pilgrimages** The unit should contain the reasons why members of faith communities have made and still do make special journeys as part of the requirements of that faith or as a personal choice to witness their faith, and where they go to. In terms of Christianity, pilgrimages in the past can be compared with those found today; in Judaism the three pilgrimage festivals. These can be compared with the Hajj of Islam. Video and book materials are available to support this unit.
- The Arts and Religion** A unit which has increased in popularity looking at the comparisons and contrasts in the place of art in the major religions, both past and present. A selection needs to be made. Easier to develop is the visual art spectrum - painting, illustration, architecture, needlecraft, glass, sculpture - as more sensitive development is needed when considering music, drama and poetry. Again there is a rich resource bank available for this aspect of video and printed material.
- Food and Religion** A unit which allows for two different aspects to be considered - food in the daily life of members of a faith **and** food or food issues connected with special events or seasons of various faiths. Interesting work has been developed investigating the food restrictions of certain faiths from total prohibition to temporary restrictions (as in fasts). Equally imaginative lessons have been developed looking at the role of food in ceremonies (e.g. the Communion/Eucharist/Mass or Seder contexts) or seasons (the various and widely different European and world-wide Christian traditions surrounding Christmas /New Year). Or Muslim tradition surrounding Ramadan and Eid's foods.
- Dress and Religion** This unit will explore special clothes that are worn for religious events. This will include clothes worn by those working within their faith as well as the clothes worn by people attending a special event particularly associated with rites of passage and is a unit that compliments Rites of Passage.

Choices

This unit can have various starting points, both secular and religious. All the major faiths centre around the human faculty of making choices - the right and the wrong paths to take; choices at crucial stages in some of them. These are mirrored in secular life - how to behave; choice of friends; choice of secondary school. Some interesting models have been developed and these can provide useful starting points for other schools to consider.

Special people

The unit which has often had a very secular starting point with the younger children, building on earlier history/geography work - the people who have special roles in their lives and the life of the school/local community. Development can then move to looking at people who have a special role in the faith communities, both past and present.

Our World

All the major faiths have a view on human relationship with the environment and on human relationships. The former takes into account the idea of stewardship of this world and how well or not we have managed or are managing this aspect in both urban and rural settings. The latter can be developed from immediate relationships to those between developed and developing countries in both economic and human terms. The unit could be developed to complement work being undertaken in geography/history work required by the National Curriculum.

Symbols

All the major faiths have symbols attached to them for a wide variety of purposes, current as well as historical, from the Cross of Christianity, the candelabra and succah of Judaism, the five Pillars of Islam and five Ks of Sikhism to the symbolism in-built in the temples of Buddhism and Hinduism. Some interesting and imaginative developments of this unit have been effective in many schools looking at what symbols there are and the stories behind them.

Rites of Passage

In all the major faiths certain ceremonies or simple events occur during life, some of which clearly mark different stages in the life of a follower of that faith. The traditions or requirements have provided some interesting work in their own right as well as providing a useful starting point to understanding the meaning, purpose and values attached to them or to comparative work across a variety of religions.

The Individual

The unit has been developed in a variety of ways, whether starting with the appearance and character attributes of members of the class or the individual and obvious traits of different faith members - the turban of the Sikh, the skull cap of the Jew, the hand decoration of the Hindu at specific times, for example. With older pupils this has been developed into discussing the uniqueness of "me".

TEACHER DESIGNED UNITS

These units should be used when a special event or occasion arises within the school, local, national or global community. They may be pre-planned or placed in at short notice to cover something special. Such units may include:

- New Beginnings and Endings - start of the school year, January resolutions, Easter
- Creation -
- Charity events - Christian Aid; Save the Children; Muslim Aid; The Red Cross; Red Crescent and local causes among many others
- Harvest celebration -
- School links - with other schools; with organisations
- Achievements - end of year, sports, competitions, work and in the community
- Personal events - birthday; first communion; veiling; competition entry/success; coming of age ceremonies; etc.
- Carnival -

KEY STAGE 3

Throughout Key Stage 3 students build on and extend the knowledge, understanding, interpretation and competences established in the primary years. The students will be provided with more opportunities for academic study whilst they continue to explore experiences of life and religion. Students will deepen their understanding of important beliefs and concepts and apply their understanding of religion and philosophical beliefs, teachings and practices with a focus on self awareness, relationships and rights and responsibilities.

Students will be given opportunity to enquire into and explain some personal, theological and cultural reasons for similarities and differences in religious beliefs, values and practices, both within and between religions. Students will learn to interpret religious text and reflect on the impact of religion in the world.

Students should be provided with opportunities for investigation into tensions which exist in and between religions and cultures. Students will develop their evaluative skills showing reasoned and balanced viewpoints when considering their own and others' responses to religious, philosophical and spiritual issues.

Schemes of work should be designed to develop:

- **self-understanding**
 - integrity, independence, pride, humility, etc.
- **social and personal relationships**
 - loyalty, love, mercy, justice, human rights, etc.
- **responses to the natural world**
 - appreciation, humanity in today's world, responsibility, etc.
- **expression of meaning**
 - codes, creeds, proverbs, myths, rituals, ceremonies, etc.
- **features of religion**
 - the divine, sacred books, rites of passage, holy people, places of worship etc.

This programme of study is to be taught over the three years of Key Stage 3, and consists of **three** Core Units, **at least three** School Designed Units and a choice of Teacher Designed Units when appropriate.

CORE UNITS:

- Christianity
- Caring and sharing in the context of religious community
- One other world religion

SCHOOL DESIGNED UNITS:

Either a study of another world religion and at least **two** topics from the list, or at least **three** topics from the list:

- Initiation rites becoming a member of a faith
- Symbols their use and meaning
- Wealth and poverty the contrast, responsibilities and perspectives of different faiths
- Prayer its use and power
- The power of story the types of stories and their use
- Prejudice differences, tolerance, understanding
- Environment relationships with the created world
- Pilgrimages significance and effect
- Moral/ethical issues effects on society.

TEACHER DESIGNED UNITS:

- New beginnings
- Beginning religion
- Charities
- National/International days
- Religious events or days
- Personal events
- Achievements.

GENERAL REQUIREMENTS FOR KEY STAGE 3

The Education Act 1996 states the requirements for Religious Education to be taught and the recognised allocation for Key Stage 3 should be 40 hours per year. The Royal Borough of Kensington and Chelsea Agreed Syllabus Conference determined that Religious Education must be taught in the formal curriculum **for not less than 40 hours per year**.

When developing schemes of work across the Key Stage, schools and teachers should ensure that:

- one Core Unit is taught in each year of the Key Stage
- the School Designed Units are chosen to support the learning from the Core Unit
- the Teacher Designed Units are chosen to complement the Core Unit or as an immediate response to an event or happening
- appropriate emphasis is given to Christianity
- they take into account the composition of the school and/or immediate local community when selecting the appropriate emphases in the balance of the other major faiths.

STRATEGIES FOR TEACHING AND LEARNING

- Knowledge, skills and understanding
- Learning about religion
- Learning from religion
- Breadth of study

Teachers need to:

- use a wide range of resources from Christianity and world religions, including important texts, stories, pictures and photographs, recorded music and artefacts as well as using a wide range of forms of expression such as through art, design, drama, role play and ICT
- make sure that links are made with National Curriculum Programmes of Study as well as other areas of the curriculum including key skills, literacy, numeracy, ICT, PSHE and citizenship in order to give these areas of the curriculum spiritual, moral, social and cultural dimensions as appropriate
- ensure that investigative skills and autonomous learning are features of the scheme of work
- provide a range of teaching and learning strategies allowing for interaction, evaluation and application and insight and experiences to their lives and the lives of others

- ensure that opportunities are made for students to freely express their own feelings about spirituality, morality, beliefs and values in a safe and secure environment
- ensure that students develop their knowledge, skills and understanding through the study of religions, themes, experiences and opportunities.

ATTAINMENT TARGETS FOR KEY STAGE 3

Learning about religion

Students should be taught to:

- investigate and explain the differing impacts of religious beliefs and teachings on individuals, communities and societies
- analyse and explain how religious beliefs and ideas are transmitted by people, texts and traditions
- investigate and explain why people belong to faith communities and explain the diversity of religion
- analyse and compare the evidence and argument used when considering issues of truth in religion
- begin to discuss and evaluate how religious beliefs and teaching inform answers to ultimate questions and ethical issues
- apply a wide range of religious vocabulary consistently and accurately
- interpret and evaluate a range of sources, texts and authorities.

Learning from religion

Students should be taught to:

- reflect on the relationship between beliefs, teachings and ultimate questions communicating their own ideas and using reasoned argument
- evaluate the challenges and tensions of belonging to a religion in the contemporary world, expressing their own ideas
- express insights into the significance and value of religion and other world views on human relationships personally, locally and globally
- reflect and evaluate their own and others' beliefs about world issues such as wealth and poverty, prejudice, justice and peace and the environment.

CORE UNIT 5

CHRISTIANITY

The unit requires that young people are introduced to the key concepts, terminology and historical perspective of Christianity.

The focus of this unit of work should be on the effect (past and present) of Christianity on the lives of believers and non-believers, and the relevance of beliefs and values to lives of people in the past as well as for young people today. Teachers will need to place emphasis on both the diversity and the richness of belief and practice within Christianity.

Students will research and study:

Christian beliefs

- the nature of God
- the life and work of Jesus
- the Gospels
- other key beliefs

Christian practices

- ritual and ceremonies
- public and private aspects

The Christian life

- individuals' lifestyles and their moral and spiritual development
- family life
- its influence on local and national life (past and present)

The Arts

- the expression of Christianity through art, music, literature, drama, etc, of past/present British and other cultures

Christianity as a world religion

- Christianity spreads
- the differences between the Catholic, Orthodox and Protestant traditions and customs
- Christianity in Britain and a non-European country compared.

CORE UNIT 6

A WORLD RELIGION OTHER THAN CHRISTIANITY

The unit requires that young people are introduced to the key concepts, terminology and historical perspective of the religion.

The focus of this unit of work should be on the effect (past and present) of the religion on the lives of believers and non-believers, and the relevance of beliefs and values to lives of people in the past as well as for young people today. Teachers will need to lay some stress on both the diversity and the richness of belief and practice within the religion.

Students will research and study:

- Beliefs**
 - the nature of God/ultimate reality
 - founder(s) and holy people
 - key beliefs

- Practices**
 - ritual and ceremonies
 - public and private aspects

- Life**
 - the lifestyles of individuals
 - family life
 - its influence on local and national life (past and present)

- The Arts**
 - the expression of the religion through literature and the other relevant arts

- A world religion**
 - the spread of the religion
 - the differences between contrasting traditions
 - the religion in Britain and a non-European country compared.

CORE UNIT 7

CARING AND SHARING IN THE CONTEXT OF A RELIGIOUS COMMUNITY

In the context of Christianity and at least one other world religion, students need to be introduced to the key concepts connected with the responsibilities of caring and sharing as an individual as well as within the context of a community.

This unit will support aspects of citizenship and focus on the uniqueness and dignity of the individual and how an individual's beliefs and responsibilities both affect others and contribute to society. It will explore issues that contribute to religious community, both uniqueness and common belief and values held by all people.

Students will research and study caring and sharing in relationship to themselves as individuals and the responsibilities they will have as they grow up in a community. They will look at the impact that religions have on the individual and on the community they serve.

This core unit will explore aspects of:

Themselves	the development of self discipline and independence the increase of pride and self esteem
Others	the family the community groups they belong to the disadvantaged local, national and global communities
Religious Aspects	the concept of belonging to a religion the rules and regulations of that religion the responsibility of belonging
God	the ultimate authority learning about duty, reverence and service to God in religious traditions.

SCHOOL DESIGNED UNITS

Teachers must select from these topics to support the learning of the Core Units. This can be done by:

Either a study of religion from:

- Baha'i
- Buddhism
- Islam
- Hinduism
- Sikhism
- Judaism

Or from a thematic study of a selection of topics from the list below:

- Initiation rites - becoming a member of a faith community
- Wealth and poverty - contrasts and responsibilities
- The power of story - how faith communities use story and personal testimonies
- Symbols - their use and meaning
- Prayer - its use and power
- Prejudice - differences, tolerance and understanding
- Environment - relationship of humans to the world
- Pilgrimage - effect on the person taking part
- Moral/ethical issues - beginning to look at rights and responsibilities and decision making.

In developing the Programme of Study schools must give sufficient weighting to the teaching and tradition of Christianity whilst incorporating appropriate examples of the teachings and traditions to be found in other faiths and communities.

TEACHER DESIGNED UNITS

These units should focus on events of the moment, aspects not covered in the chosen School Designed Units, aspects of follow up work from other units or from the wider life of the school, from Acts of Collective Worship or a class led event. Such units could include:

- New Beginnings
 - starting at a new school
 - specific New Year celebrations
 - Easter and Pentecost
- Beginning religion
 - appreciating students' prior learning
- Charities/events
 - whole school focused events
- Achievements
 - work / music / drama / sport / etc.

Others can be added and validated according to departmental planning.

KEY STAGE 4 and POST 16

The Kensington and Chelsea area 14-19 Strategic Vision states that “All young people in the Royal Borough will have access to the best possible education and training opportunities. Every young person will make well-informed choices from a wide range of relevant opportunities and will make good progress reaching high standards of achievement. They will have the confidence, knowledge and skills to achieve success with further study and employment, and lead successful, productive, happy lives, for their own benefit and that of the wider community”.

The Religions Education Programme of Study will ensure that throughout this phase students will build on their established understandings and competences. They will analyse and interpret a wide range of philosophical and ethical concepts in increasing depth.

Students will investigate issues of diversity within and between religions and the ways in which religion and spirituality are expressed in philosophy, ethics, science and the arts. They expand and balance their evaluations of the impact of religions on individuals, communities and societies, locally, nationally and globally.

The students will understand the importance of dialogue between and among different religions and beliefs. They will gain understanding of how religion and belief contribute to community cohesion, recognising the various perceptions people have regarding the roles of religion in the world.

GCSE Religious Education

In developing a suitable scheme of work for Key Stage 4 it is possible to use the GCSE short course Religious Studies. This can be converted to a full GCSE through additional units.

The short course GCSE is taught over two years.

It includes:

- An in-depth study of the candidate’s chosen religion
- Questions of meaning
- Life issues
- Environment including religious views of creation, stewardship and conservation.

The students will use no more than two religions during the preparation for this external examination. The two religions should be Christianity and the student’s chosen religion.

Post 16

The work in Years 12 and 13 must take cognisance of the fact that the students are about to embark on life in the adult world. It must enable them to explore the fundamental values of life by various world faiths.

There should be a general Programme of Study for all students taught either as a discrete subject or as part of a modular curriculum pattern.

Students should be given the opportunity to continue with A level or AS level Religious Studies or Philosophy as part of the post 16 curriculum offer.

Their studies will make the connections between religious knowledge, vocational studies and work related learning. This will include the effects of religion, for example on:

- Abortion Laws
- The Sex Discrimination Act
- The Race Relations Act

as well as other appropriate areas of study within the context of General Studies.

All courses should provide opportunities within and beyond school for learning that involves first hand experiences and activities involving people, places and events. This will ensure that students can experience Christianity and other principal religions in order that they can develop opinions on world issues and philosophies within the context of a pluralistic society.

General Requirements 14–19

Religious Education is a statutory subject for all registered students, including students in the school sixth form.

Schools must provide Religious Education to every student in accordance with legal requirements.

Provision for Religious Education must be made by the locally agreed syllabus which specifies accredited courses as Programmes of Study in Religious Education at Key Stage 4 and Post 16.

The Royal Borough of Kensington and Chelsea recommends that all students in Key Stage 4 follow at least a short course GCSE and that those desiring to take a full course should be given opportunity to do so.

Post 16 students should be given opportunity to follow an AS/A level course but there must be provision for Religious Education for all students. This is deemed by the Royal Borough's Agreed Syllabus Conference to be **no less than eight hours**

per term if Religious Education is taught as a module with other subjects. It is required that the religious elements must be maintained and not to be subsumed by General Studies work. The teaching must acknowledge the importance of Christianity as well as incorporating other world religions.

STRATEGIES FOR TEACHING AND LEARNING

Learning about religion

Students should be taught to:

- investigate, study and interpret significant religious, philosophical and ethical issues including the study of religious and spiritual experience in the light of their own sense of identity, experience and commitment
- think rigorously and present coherent, widely informed and detailed arguments about beliefs, ethics, values and issues, drawing on well substantiated conclusions
- develop their understanding of principal methods by which religions and spirituality may be studied
- draw upon, interpret and evaluate forms of creative expression in religious life
- use specialist vocabulary to evaluate the power and limitations of religious language.

Learning from religion

Students should be taught to:

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

SECTION THREE

Assessment

ASSESSMENT GUIDANCE FOR KEY STAGES 1, 2 AND 3

Preface

Assessment is an essential part of the teaching and learning process. A good assessment framework raises the expectations of teachers and makes teachers aware of the potentially high standards that their pupils can achieve. It helps teachers to sharpen the focus on what is being taught and why. It enables them to identify strengths and weaknesses in pupils' attainments and to plan the next steps in their learning.

It also provides the means to chart progress, and makes pupils and their parents clear about particular achievements and targets for improvement.

Assessment should therefore enable pupils and teachers to recognise and celebrate achievement and should motivate the learner.

Effective assessment should:

- be an integral part of the learning process
- be built into the planning of units of work
- be based on clear learning objectives
- be based on clear criteria which are shared with and understood by pupils wherever possible
- arise out of the learning experiences the pupils have had during a particular unit of work
- include open-ended tasks which allow pupils to respond at different levels
- be differentiated as appropriate
- allow children to show what they know, understand and can do
- take account of different learning styles
- be used to inform future planning
- provide comparative data as a focus for school improvement.

The following types of assessment serve different purposes:

Formative Assessment

The process of making regular judgments about what has been achieved, so that **pupils** can be informed of their progress and encouraged to take the next step.

Diagnostic Assessment

The process of identifying what aspect of learning a pupil has mastered, so that **teachers** can plan for the future, deciding what aspects need attention.

Summative Assessment

Takes place at the end of a course or unit of work and sums up the achievement of a pupil to that point.

Evaluation

Involves judgments about the extent to which the learning experiences offered enable pupils to achieve the objectives. This will form the basis of regular planning reviews.

The Purpose of the Guidance

This guidance aims to support teachers and co-ordinators of RE to measure progress and achievement in relation to the Agreed Syllabus for Religious Education in the Royal Borough of Kensington and Chelsea.

Assessment in the local and national context

The Qualifications and Curriculum Authority (QCA) and Department for Education and Employment (DfES) jointly publish “Assessment and Reporting Arrangements” booklets for Key Stages 1, 2 and 3. These are updated annually and state that:

“Schools are required to keep records on every child, including information on academic achievements, other skills and abilities and progress made in school. They must update these records at least once a year. There are no other requirements about how or in what form, records should be kept, and there are no other statutory requirements concerning record-keeping and the retention of evidence.”

Therefore, schools will need to ensure that, as a minimum, annual reports to parents include a statement about the pupil’s progress and achievement in Religious Education, and that a copy of the annual report is retained within the pupil’s file.

The assessment methods described in this guidance will enable teachers to write meaningful records that can inform discussions with parents and provide useful information for the pupil's next teacher and/or school. Any records retained will be the result of assessment through normal classroom activities which are purposeful for the pupils, rather than being a "bolt-on" to the taught curriculum.

In order to support teachers in judging attainment, the guidance is linked to the latest national guidance on standards in Religious Education from QCA, an eight-level scale of attainment in Religious Education, which is published as part of QCA's "Religious Education: non-statutory guidance in RE" document.

The scale is based on two Religious Education attainment targets that describe the knowledge, skills and understanding that pupils are expected to have achieved by the end of the Key Stage. The attainment targets consist of eight level descriptions of increasing difficulty, plus a description of exceptional performance above level eight. Each level description describes the type and range of performance that pupils working at that level should characteristically demonstrate.

The majority of pupils are expected to work at:

- Levels 1-3 in Key Stage 1 and attain Level 2 at the end of the Key Stage
- Levels 2-5 in Key Stage 2 and attain Level 4 at the end of the Key Stage
- Levels 3-7 in Key Stage 3 and attain Level 5/6 at the end of the Key Stage.

By indicating expectations at particular levels and by charting broad progression in the subject, the level descriptions can also inform planning, teaching and assessment.

In summary, the approach to assessment described here is principally designed to:

- maximise the progress and achievement of all pupils
- improve the quality of teaching and learning
- inform and improve reports to parents
- be manageable and effective for teachers in the classroom.

Identifying Opportunities for Summative Assessment

A school's Religious Education scheme of work organises the content of the Agreed Syllabus into manageable units of work across the year groups of each Key Stage.

Pupils should be given credit for achievement whenever it is demonstrated, whether informally or through planned activities. Each unit of work will provide information about pupils' attainment. Any classroom activity can be seen as an assessment opportunity, though not necessarily for all pupils at the same time.

Therefore teachers will be frequently employing a range of formative and diagnostic assessment strategies throughout these units to ensure that the next steps of learning are pitched appropriately for each pupil.

Schools will also need to consider how often they make summative assessments linked to the eight-level scale. This could be done either at the end of each half term unit or each full term unit of work depending on the scheme of work.

Planning Assessment Opportunities

The important principle to bear in mind is that assessment should be an integral part of planning and teaching, and should reflect pupils' achievements as they engage in their usual high quality activities.

Teachers will probably find that most activities lend themselves readily to assessment of the relevant objectives, whilst others may need some modification in order to provide sufficient evidence to make a judgement or to challenge pupils to achieve higher levels of attainment.

Possible Assessment Strategies

Most teachers will have a repertoire of assessment strategies from which to select ones that are appropriate. These might include, for example:

- Listening to pupils: in either formal or informal settings, teachers can listen to pupils' questions, responses or presentations, all of which provide information about their depth of understanding, attitudes and ability to relate learning from one context to another
- Questioning children: by asking pertinent questions to elicit pupils' conceptual understanding, teachers can gain more insight in order to make sound judgements
- Involving pupils in assessment of their own learning: pupils play the most important part in their own learning. At the start of a unit of work, pupils can be encouraged to reflect on prior learning and use this as a baseline for charting their progress and achievement through the unit of work. Towards the end of the unit of work, pupils can reflect on their achievement and judge their progress in relation to their starting point. By doing this before the end of the unit the teacher still has opportunity to address any misconceptions that a pupil may have
- Marking: if teachers have clear learning objectives that are shared with the pupils, then these form the focus for marking, whether it is written or pictorial work. The teacher's comments should praise success and indicate ways to improve.

Feedback to pupils, either oral or written, needs to be supportive and sensitive. It needs to affirm success and challenge a pupil to improve in a context of trust. If feedback is focused on clearly defined learning objectives, pupils are able to become

involved in the learning process and take control of their own progress and achievement.

Record keeping: gathering evidence over time

The most valuable forms of assessment will be those that provide useful information for pupils, teachers, headteachers or parents. Any evidence that is recorded needs to be both manageable to administer and inform the next steps in learning. With that in mind, the following systems of record keeping either are easily completed as part of pupils' on-going work or can consist of a brief summary by the teacher of observations made in relation to learning objectives.

Class Achievement Record Sheet

The following Class Achievement Record Sheet is particularly useful for teachers at the end of a unit of work.

It can be prepared in advance by filling in the names of all the pupils in the class and can then be photocopied so that the teacher has multiple copies available. One sheet can then be completed for a given unit of work.

In this record sheet the 'theme' is the title of the unit currently being taught. The 'task' is the activity that the teacher has planned and the levels relate to differentiated expectations for the class, describing what:

- a) most pupils will achieve
- b) some pupils who have made less progress will achieve
- c) some pupils who have progressed further will have also achieved.

During on-going work or at the end of the unit, the teacher sets the activity which enables a judgement to be made in relation to the level at which each pupil is working. This is recorded by ticking or making a brief comment in the appropriate column. Indeed, teachers in secondary schools may use their mark book in a similar way.

The Class Achievement Record Sheet provides useful information not only for the class teacher, but also for the receiving teacher/s and Religious Education co-ordinator; it also ensures that pupils' prior learning forms the basis of future work.

Making Judgements

Teachers will arrive at judgements by taking into account strengths and weaknesses in performance across a range of contexts and over a period of time, rather than focusing on a single piece of work.

A single piece of work will not cover all the expectations set out in a level description. It will probably provide partial evidence of attainment in one or two aspects of a level description.

Beginning and End of Unit Assessment

At the start (or before the start) of a new unit of work, it is invaluable for both teachers and pupils to be aware of what pupils already know and understand. In this way, pupils recognise when they are adding new learning to their existing knowledge and understanding; teachers are better informed of different pupils' starting points and can plan more effectively for every pupil. At the end of the unit both teacher and pupils are able to recognise and celebrate progress and achievement.

The following grids provide a simple format for pupils to record their knowledge and understanding both at the start and end of the unit of work.

Name of Unit	
Before the unit this is what I know about.....	At the end of the unit this is what I have learned....

Name:	Name:
Date:	Date:

Pupil Self-Assessment

The involvement of pupils through reflection and self-evaluation is an essential part not only of good assessment practice but also of reaching a deeper understanding of Religious Education.

The following self-assessment frames are designed to fulfil both these objectives, and are particularly useful in providing evidence for Attainment Target 2. Short response sheets like these can help pupils to record their reflections and responses to experiences.

<p>We talked about.....</p> <p>And at the end I thought...</p>
<p>We discussed.....</p> <p>My opinion is.....</p>

At the end of the school year, the teacher can select from the range of evidence that exists, those pieces that provide the most useful evidence of achievement and progress for the next teacher.

Developing Consistency – moderating assessment outcomes with colleagues

In order to develop whole school consistency and raise standards in Religious Education, teachers can share with each other pupils’ work and achievements. This process of agreement trialling enables teachers to have shared expectations of

pupils' progress and achievement, and be more informed about the next steps in pupils' learning. Examples of pupils' work at different levels can be kept in school to provide a portfolio of exemplification materials.

Using the Assessment Information for Reporting

Reporting to parents

Schools are required to report annually to parents, including a brief comment on a pupil's progress in each subject and activity studied as part of the school curriculum, highlighting strengths and development needs. There should also be a comment on the pupil's general progress. The evidence collected from formative, diagnostic and summative aspects will provide the information needed for reporting.

In addition, some schools may consider reporting a level to parents at the end of Key Stage 2 and throughout Key Stage 3. This decision would be made in the context of the whole school policy on assessment and reporting.

Transferring Information

Within a school

In order to ensure continuity and progression for pupils, teachers will need to transfer key pieces of information about pupils' achievements in relation to the school's assessment scheme. This also provides a picture of the cohort's achievements in relation to national expectations. As a minimum, it is suggested that the following be transferred to the next teacher:

- copies of pupils' annual reports
- the class file, including the assessment record sheets, examples of a range of pupils' work or other evidence, record of pupils' indicative levels of attainment.

From Key Stage 2 to 3

When a pupil is transferring to secondary school, it would be helpful if the school could transfer, alongside the Key Stage 2 statutory transfer form, an indicative level of attainment in Religious Education based on assessment activities undertaken in the last year of primary education. This information is in addition to all educational records relating to the pupil, which must also be transferred.

THE ATTAINMENT TARGETS FOR RELIGIOUS EDUCATION

In Religious Education, the level descriptions indicate the progression in the knowledge, understanding and skills set out in the two Attainment Targets in the Agreed Syllabus - '**Learning about religion**' and '**Learning from religion**'. These attainment targets are taken from the national framework for Religious Education.

Attainment Target 1: Learning about religion

These 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.

Level 1

Pupils use religious words and phrases to recognise and name features of religious life and practice. They can recall religious stories and recognise symbols, and other verbal and visual forms of religious expression.

Level 2

Pupils use religious words and phrases to identify some features of religion and its importance for some people. They begin to show awareness of similarities in religions. Pupils retell religious stories and suggest meanings for religious actions and symbols. They identify how religion is expressed in different ways.

Level 3

Pupils use a developing religious vocabulary to describe some key features of religions recognising similarities and differences. They make links between beliefs and sources, including religious stories and sacred texts. They begin to identify the impact religion has on believers' lives. They describe some forms of religious expression.

Level 4

Pupils use a developing religious vocabulary to describe and show understanding of sources, practices, beliefs, ideas, feelings and experiences. They make links between them and describe some similarities and differences both within and between religions. They describe the impact of religion on people's lives. They suggest meanings for a range of forms of religious expression.

Level 5

Pupils use a developing wide religious vocabulary to explain the impact of beliefs on individuals and communities. They describe why people belong to religions. They understand that similarities and differences illustrate distinctive beliefs within and between religions and suggest possible reasons for this. They explain how religious sources are used to provide answers to ultimate questions and ethical issues, recognising diversity in forms of religious, spiritual and moral expression, within and between religions.

Level 6

Pupils use religious and philosophical vocabulary to give informed accounts of religions and beliefs, explaining the reasons for diversity within and between them. They explain why the impact of religions and beliefs on individuals, communities and societies varies. They interpret sources and arguments, explaining the reasons that are used in different ways by different traditions to provide answers to ultimate questions and ethical issues. They interpret the significance of different forms of religious spiritual and moral expression.

Level 7

Pupils use a wide religious and philosophical vocabulary to show a coherent understanding of a range of religions and beliefs. They analyse issues, values and questions of meaning and truth. They account for the influence of history and culture on aspects of religious life and practice. They explain why the consequences of belonging to a faith are not the same for all people within the same religion or tradition. They use some of the principal methods by which religion, spirituality and ethics are studied, including the use of a variety of sources, evidence and forms of expression.

Level 8

Pupils use a comprehensive religious and philosophical vocabulary to analyse a range of religions and beliefs. They contextualise interpretations of religions with reference to historical, cultural, social and philosophical ideas. They critically evaluate the impact of religions and beliefs on differing communities and societies. They analyse differing interpretations of religious, spiritual and moral sources, using some of the principal methods by which religion, spirituality and ethics are studied. They interpret and evaluate varied forms of religious, spiritual and moral expression.

Exceptional performance

Pupils use a complex religious, moral and philosophical vocabulary to provide consistent and detailed analysis of religions and beliefs. They evaluate in depth the importance of religious diversity in a pluralistic society. They clearly recognise the extent to which the impact of religion and beliefs on different communities and societies has changed over time. They provide a detailed analysis of how religious, spiritual and moral sources are interpreted in different ways, evaluating the principal methods by which religion and spirituality are studied. They synthesise effectively their accounts of the varied forms of religious, spiritual and moral expression.

Attainment Target 2: Learning from religion

These 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 and belonging
- Meaning, purpose and truth.
- Values and commitments

Level 1

Pupils talk about their own experiences and feelings, what they find interesting or puzzling and what is of value and concern to themselves and others.

Level 2

Pupils ask and respond sensitively to questions about their own and others' experiences and feelings. They recognise that some questions cause people to wonder and are difficult to answer. In relation to matters of right and wrong, they recognise their own values and those of others.

Level 3

Pupils identify what influences them, making links between aspects of their own and others' experiences. They ask important questions about religion and beliefs, making links between their own and others' responses. They make links between values and commitments, and their own attitudes and behaviour.

Level 4

Pupils raise and suggest answers to questions of identity, belonging, meaning, purpose, truth, values and commitments. They apply their ideas to their own and other people's lives. They describe what inspires and influences themselves and others.

Level 5

Pupils ask and suggest answers to questions of identity, belonging, meaning, purpose, truth, values and commitments relating to their own and others' lives. They explain what inspires and influences them, expressing their own and others' views on the challenges of belonging to a religion.

Level 6

Pupils use reasoning and examples to express insights into the relationship between beliefs, teachings and world issues. They express insights into their own and others' views on questions of identity and belonging, meaning, purpose and truth. They consider the challenges of belonging to a religion in the contemporary world, focusing on values and commitments.

Level 7

Pupils articulate personal and critical responses to questions of meaning, purpose and truth and ethical issues. They evaluate the significance of religious and other views for understanding questions of human relationships, belonging, identity, society, values and commitments, using appropriate evidence and examples.

Level 8

Pupils coherently analyse a wide range of viewpoints and questions of identity, belonging, meaning, purpose, truth, values and commitments. They synthesise range of evidence, arguments, reflections and examples, fully justifying their own ideas and providing detailed evaluation of the perspectives of others.

Exceptional performance

Pupils analyse in depth a wide range of perspectives on questions of identity and belonging, meaning, purpose and truth, and values and commitments. They give independent, well informed and highly reasoned insights into their own and others' perspectives on religious and spiritual issues, providing well substantiated and balanced conclusions.

SECTION FOUR

Inclusion

Providing Effective Learning Opportunities for all Pupils

Schools have a responsibility to provide a broad and balanced curriculum for all pupils. The National Curriculum is the starting point for planning a school curriculum that meets the specific needs of individuals and groups of pupils.

This statutory inclusion statement on providing effective learning opportunities for all pupils outlines how teachers can modify, as necessary, the National Curriculum Programme of Study to provide all pupils with relevant and appropriately challenging work at each Key Stage. It sets out three principles that are essential to developing a more inclusive curriculum:

- setting suitable learning challenges
- responding to pupils' diverse learning needs
- overcoming potential barriers to learning and assessment for individuals and groups of pupils.

Applying these principles should keep to a minimum the need for aspects of the National Curriculum to be disapplied for a pupil.

Schools are able to provide other curricular opportunities outside the National Curriculum to meet the needs of individuals or groups of pupils, such as speech and language therapy and mobility training.

Three Principles for Inclusion

In planning and teaching the National Curriculum, teachers are required to have due regard to the following principles.

1 Setting Suitable Learning Challenges

Teachers should aim to give every pupil the opportunity to experience success in learning and to achieve as high a standard as possible. The National Curriculum Programme of Study set out what most pupils should be taught at each Key Stage – but teachers should teach the knowledge, skills and understanding in ways that suit their pupils' abilities. This may mean choosing knowledge, skills and understanding from earlier or later Key Stages so that individual pupils can make progress and show what they can achieve. Where it is appropriate for pupils to make extensive use of content from an earlier Key Stage, there may not be time to teach all aspects of the age-related Programme of Study. A similarly flexible approach will be needed to take account of any gaps in pupils' learning resulting from missed or interrupted schooling.

For pupils whose attainments fall significantly below the expected levels at a particular Key Stage, a much greater degree of differentiation will be necessary. In these circumstances, teachers may need to use the content of the Programme of Study as a resource or to provide a context, in planning learning appropriate to the age and requirements of their pupils.

For pupils whose attainments significantly exceed the expected level of attainment within one or more subjects during a particular Key Stage, teachers will need to plan suitably challenging work. As well as drawing on materials from later Key Stages or higher levels of study, teachers may plan further differentiation by extending the breadth and depth of study within individual subjects or by planning work which draws on the content of different subjects

2 Responding to Pupils' Diverse Learning Needs

When planning, teachers should set high expectations and provide opportunities for all pupils to achieve, including boys and girls, pupils with special educational needs, pupils with disabilities, pupils from all social and cultural backgrounds, pupils of different ethnic groups including travellers, refugees and asylum seekers, and those from diverse linguistic backgrounds.

Teachers need to be aware that pupils bring to school different experiences, interests and strengths which will influence the way in which they learn.

Teachers should plan their approaches to teaching and learning so that all pupils can take part in lessons fully and effectively.

To ensure that they meet the full range of pupils' needs, teachers should be aware of the requirements of the equal opportunities legislation that covers race, gender and disability.

Teachers should take specific action to respond to pupils' diverse needs by:

- creating effective learning environments
- securing their motivation and concentration
- providing equality of opportunity through teaching approaches
- using appropriate assessment approaches
- setting targets for learning.

3 Overcoming Potential Barriers to Learning and Assessment for Individuals and Groups of Pupils

A minority of pupils will have particular learning and assessment requirements which go beyond the provisions described in sections A and B and, if not addressed, could create barriers to learning. These requirements are likely to arise as a consequence of a pupil having a special educational need or disability or may be linked to a pupil's progress in learning English as an additional language.

Teachers must take account of these requirements and make provision, where necessary, to support individuals or groups of pupils to enable them to participate effectively in the curriculum and assessment activities. During end of Key Stage

assessments, teachers should bear in mind that special arrangements are available to support individual pupils.

Pupils with Special Educational Needs

Curriculum planning and assessment for pupils with special educational needs must take account of the type and extent of the difficulty experienced by the pupil. Teachers will encounter a wide range of pupils with special educational needs, some of whom will also have disabilities. In many cases, the action necessary to respond to an individual's requirements for curriculum access will be met through greater differentiation of tasks and materials, consistent with school-based intervention as set out in the SEN Code of Practice. A smaller number of pupils may need access to specialist equipment and approaches or to alternative or adapted activities, consistent with school-based intervention augmented by advice and support from external specialists as described in the SEN Code of Practice, or, in exceptional circumstances, with a statement of special educational need.

Teachers should, where appropriate, work closely with representatives of other agencies who may be supporting the pupil.

Teachers should take specific action to provide access to learning for pupils with special educational needs by:

- providing for pupils who need help with communication, language and literacy
- planning, where necessary, to develop pupils' understanding through the use of all available senses and experiences
- planning for pupils' full participation in learning and in physical and practical activities
- helping pupils to manage their behaviour, to take part in learning effectively and safely and, at Key Stage 4, to prepare for work
- helping individuals to manage their emotions, particularly trauma or stress, and to take part in learning.

Pupils with Disabilities

Not all pupils with disabilities will necessarily have special educational needs. Many pupils with disabilities learn alongside their peers with little need for additional resources beyond the aids which they use as part of their daily life, such as a wheelchair, a hearing aid or equipment to aid vision. Teachers must take action, however, in their planning to ensure that these pupils are enabled to participate as fully and effectively as possible within the National Curriculum and the statutory assessment arrangements. Potential areas of difficulty should be identified and addressed at the outset of work, without recourse to the formal provisions for disapplication.

Teachers should take specific action to enable the effective participation of pupils with disabilities by:

- planning appropriate amounts of time to allow for the satisfactory completion of tasks
- planning opportunities, where necessary, for the development of skills in practical aspects of the curriculum
- identifying aspects of the Programme of Study and attainment targets that may present specific difficulties for individuals.

Pupils who are Learning English as an Additional Language [EAL]

Pupils for whom English is an additional language have diverse needs in terms of support necessary in English language learning. Planning should take account of such factors as the pupil's age, length of time in this country, previous educational experience, level of fluency and skills in other languages. Careful monitoring of each pupil's progress in the acquisition of English language skills and of subject knowledge and understanding will be necessary to confirm that no learning difficulties are present.

The ability of pupils for whom English is an additional language to take part in the National Curriculum may be ahead of their communication skills in English. Teachers should plan learning opportunities to help pupils develop their English and should aim to provide the support pupils need to take part in all subject areas.

Teachers should take specific action to help pupils who are learning English as an additional language by:

- developing their spoken and written English
- ensuring access to the curriculum and to assessment.

Section Five

Religious Education Skills

RELIGIOUS EDUCATION SKILLS

There are no specific skills peculiar to Religious Education but many more general skills can support pupil learning. This is a list of skills and processes often developed in Religious Education.

1 Investigation:

- asking relevant questions
- knowing how to use different types of sources
- knowing what may constitute evidence for understanding religion(s).

2 Interpretation:

- the ability to draw on meanings from artefacts, art work, poetry and symbolism
- the ability to interpret religious language
- the ability to suggest meanings of religious texts.

3 Reflection:

- the ability to reflect on feelings, relationships, experiences, ultimate questions, belief and practices.

4 Empathy:

- the ability to consider thoughts, feelings, relationships, experiences, ultimate questions, belief and values of others
- developing the power of imagination to identify feelings of love, wonder, forgiveness and sorrow
- the ability to see the world through the eyes of others, and to see issues from their point of view.

5 Evaluation:

- the ability to debate issues of religious significance with reference to evidence and argument
- weighing the respective claims of self-interest, consideration for others, religious teachings and individual conscience.

6 Analysis:

- distinguishing between opinion, belief and fact
- distinguishing between features of different religions.

7 Synthesis:

- linking significant features of religion together with coherent pattern, connecting different aspects of life into a meaningful whole.

8 Application:

- making associations between religions and individual community, national and global life
- identifying key religious values and their interplay with secular ones.

9 Expression:

- ability to explain concepts, rituals and practices
- ability to identify and articulate matters of deep conviction and concern, and to respond to religious issues through a variety of media.

In the Foundation Stage and Key Stage 1 teachers might be concerned to help their pupils to begin to use periods of quiet and silence for reflection. They will develop opportunities to experience discussion to develop listening and speaking skills.

Other experiences can enhance the other skills that need to be begun in the early stages in order that as the pupils progress all these skills are developed.

The teacher should be able to comment on pupils' difficulties and suggest ways in which all of these skills can progress.

This should be on-going until 14-19 curriculum where the teacher should include assessment tasks to measure the students' skills in expressing themselves in confident terms and to ensure all offensive and prejudicial terms can be expressed in a balanced acceptable way.

Appendix 1

Places of Worship

RESOURCES

PLACES OF WORSHIP

Listed below are the places of worship within or very near to the Royal Borough of Kensington and Chelsea's schools. This will help schools to plan for visits to places of worship as part of the delivery of the Religious Education curriculum.

At the time of going to press the contact numbers were correct. Also included, where possible, are web addresses for schools to be able to look at the suitability of visiting.

CHURCH OF ENGLAND

KENSINGTON

St Mary Abbots www.stmaryabbot.freeserve.co.uk	Kensington Church Street	Rev G Craig 020 7937 2419
St Augustine www.st-augustine-london.com	Queens Gate	Rev C Sargent 020 7581 1877
St Barnabas www.stbkl.org.uk	Addison Road	Rev T Humphrey 020 7471 7000
St Helen's www.shelenschurch.org.uk	St Helen's Gardens	Rev Dr J Terry
St Francis	Community Centre	Rev Ian Dowsett 020 8968 4733
St John's www.stjohnsnottinghill.com	Notting Hill	Rev W Tyler 020 7727 4262
St Clement & St James www.clementjames.co.uk	Notting Hill	Rev Dr Rayment- Pickard 020 7221 3548
All Saints www.allsaintsnottinghill.org.uk	Notting Hill	Rev J Brownsell 020 7727 5919
St John the Baptist	Holland Road	
St Michael & All Angels	Ladbroke Grove	Rev A Andrews 020 8969 0776
St George's www.stgeorgescampdenhill.com	Campden Hill	Rev M Fuller 020 7727 9486
St Peter's www.nottinghillchurch.org.uk	Notting Hill	Rev Dr M Hargreaves 020 7221 9841
St Thomas with St Andrew & St Philip	Kensal Road	Rev D Fletcher 020 8960 3703
Christchurch	Victoria Road	Rev Canon A Pearson

St Stephen	Gloucester Road	Rev R Bushau 020 7937 5083
	CHELSEA	
St Luke	Sydney Street	Rev C Kevill- Davis 020 7351 7365
Chelsea Old Church	Cheyne Walk	Rev Dr P Elvy 020 7352 5627
St John with St Andrew	Park Walk	Rev J Cook 020 7352 1675
Holy Trinity www.holytrinitysloanestreet.org	Sloane Square	The Rt Rev M Marshall 020 7730 7270
Holy Trinity www.htb.org	Brompton	The Rev Preb J Sandy- Miller 08456 447 533
Holy Trinity	South Kensington	Rev J Bergquist 020 7449 9681
St Jude's www.stjudeschurch.com	Courtfield Gardens	Rev T Gillum
St Saviour	Walton Street	Rev R Gillum
St Simon Zelotes www.stsimonzelotes.com	Milner Street	Rev R Gillum 020 7589 5747
St Luke's www.stlukeschurch.co.uk	Redcliffe Gardens	Rev W Heald 020 7370 0338
St Mary www.stmarythevirgin.org.uk	The Boltons	Rev G Beauchamp 020 7835 1440
St Cuthbert & St Matthias	Philbeach Gardens	Rev J Vine 020 7370 3262
ROMAN CATHOLIC		
Immaculate Heart of Mary (The Oratory)	Brompton Road	Fr I Harrison 020 7808 0900
St Francis of Assisi	Pottery Lane	Fr S Middleton 020 7727 7968
St Mary's	Cadogan Street	Canon V Berry 020 7589 5487
St Pius X	St Charles Square	Fr M Winter 020 8969 6844
Our Lady of Victories	Kensington High Street	Fr P Sykes 0207 937 4778

Our Lady of the Dolours	Fulham Road	Fr D MacNeice 020 7352 6965
Carmelite Priory	Kensington Church Street	Fr P Dempsey 020 7937 9866
Holy Redeemer	Cheyne Walk	Canon M Brockie 020 7352 0777
ORTHODOX The Greek Cathedral www.stsophia.org.uk	Moscow Road	020 7229 7260
St Sava (Serbian)	Lancaster Road	020 7727 8367
COPTIC St Mark's www.stmarks.org.uk	Allen Street	Fr Antonius 020 7937 5782
FREE CHURCHES and OTHER CHURCHES		
Armenian	Iverna Gardens	020 7937 0794
Bethesda Baptist	Kensington Place	020 7221 7039
Chelsea Methodist www.home.freeuk.com/index.htm	Kings Road	020 7352 9305
Kensington Temple www.kt.org	Kensington Park Road	020 7727 6019
Kensington United Reform www.kensington-urc.org.uk	Allen Street	020 7937 3593
St Anne's Lutheran	Collingham Gardens	020 7373 5566
Notting Hill Methodist www.nottinghillmethodistchurch.org	Lancaster Road	020 7229 7728
Chelsea United Reform	Edith Grove	020 7376 7802
St Columba's (Church of Scotland)	Pont Street	020 7584 2321
Moravian Church	Milman's Street	
Church of the Latter Day Saints	Exhibition Road	020 7581 5242
Westbourne Park Baptist www.westbourneparkchurch.org.uk	Porchester Road	020 7727 6019
SALVATION ARMY Chelsea Goodwill Centre www.salvationarmy.org.uk	Blantyre Street	020 7352 7557
Portobello Road Centre	Portobello Road	020 7727 5178

ISLAM

London Central Mosque
www.iccuk.org
e mail visits@iccuk.org

Regents Park 020 7725 2212

Islamic Universal Association Penzance Place 020 7602 5273

Gretra Mosque Page street 020 7828 4531

JUDAISM

Chelsea Synagogue Smith Terrace 020 7629 0196

Bait Klal Yisrael Palace Garden Terrace 020 8960 5750

West London Synagogue (L)
www.wls.org.uk Seymour Place 020 7723 4404

New West End Synagogue (O)
www.newwestend.org.uk St Petersburg Place 020 7229 2631

Spanish and Portuguese St James Gardens 020 7603 7961

Central Synagogue (O)
www.brijnet.org/centralsyn.org Great Portland St 020 7580 1355

BUDDHISM

West London Buddhist Centre Westbourne Park Villas 020 7727 9382

The Buddhist Society
www.thebuddhistsociety.org Eccleston Square 020 7834 5858

SIKHISM

Central Gurdwara Queensdale Road 020 7603 2789

BAHA'I

London Centre 27 Rutland Gate 020 7584 2566

Appendix 2

Glossary of Terms

The following pages contain the bulk of the terms teachers will need to be aware of in the delivery of this Agreed Syllabus.

The glossary is based on the Schools Examination version produced in 1986 by SCAA in 1993.

CHRISTIANITY – GLOSSARY

Preferred Form	Main Variants	Explanation
Absolution		Pronouncement by priest of forgiveness of sins.
AD/CE	Anno Domini Common Era	'In the Year of Our Lord' - the Christian year dates from the birth of Jesus Christ.
Advent		'Coming' - the period Christians observe as preparation for Christmas.
Agape		New Testament word for 'love'; also term used for the common meal of Christians – a Love Feast.
Altar		Table made of wood or stone, used for Eucharist or Mass.
Anglican		Churches in full communion with the see of Canterbury.
Apocalyptic		'Revelation' - of God's present purposes and of the end of the world.
Apocrypha		'Hidden' - non-canonical books of the Old and New Testaments.
Ascension		Last appearance of Jesus Christ in human form as he 'ascended into heaven' (see Luke 2 and Acts 1).
Atonement		Reconciliation between God and man, restoring a relationship broken by sin.
Baptism		Rite of initiation involving immersion in or sprinkling with water.
Baptistry		Building or pool used for baptism especially by immersion.
BC/BCE	Before Christ Before Common Era	Period of history before the birth of Jesus Christ.
Benediction		Blessing at end of worship; also late afternoon service including the blessing of the congregation with the consecrated host (in Roman Catholic context).

Catholic		'Universal' - the catholic faith, seen as the universal church throughout the world.
Charismatic		A modern movement within the church, emphasising spiritual gifts, such as healing or speaking with tongues.
Chrismation		The act of anointing with consecrated oil.
Church		A community of Christians, or the building in which Christians worship.
Consubstantiation		Lutheran view of the nature of the Eucharist.
Contrition	Penance Confession	One of seven sacraments (as observed by Roman Catholics).
Creed		Summary statement of religious beliefs, often recited in worship.
Crucifixion		Roman method of executing criminals and traitors by fastening them to a cross till they died of exposure; used in the case of Jesus Christ and of many who opposed Rome.
Easter		Central Christian festival in memory of 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		New Testament letter, e.g. by Paul or John.
Eucharist		'Thanksgiving' – liturgical service where elements of bread and wine focus attention on the sacrificial death of Jesus Christ.
Evangelical		Group or church placing particular emphasis on the gospel and the scriptures as the path to salvation.
Evangelist		A writer of a gospel; a preacher of the gospel.
Font		Receptacle, often eight-sided, to hold water used in baptism of infants.

Free Churches	Non-conformist denominations, free from state control.
Gospel	'Good news' - of salvation in Jesus Christ; also early accounts of his life and work.
Grace	Love in action, freely giving of itself to serve and to save.
Holy Communion	Central liturgical act of the church (cf. Eucharist, Mass).
Holy Spirit	The third person of the Holy Trinity, active as divine energy in church and world.
Holy Week	The week before Easter, when Christians recall the last week of Jesus Christ's life on earth.
Icon/Ikon	Orthodox painting or mosaic of Jesus Christ or of a saint used as an aid to devotion.
Iconostasis	Screen used in Byzantine churches to separate the sanctuary from the nave.
Incarnation	The doctrine that God took human form in Jesus Christ.
Jesus Christ	The central figure of Christian history and devotion.
Justification by Faith	Protestant doctrine of God's gift to individual Christians of unmerited forgiveness.
Kerygma	Early church preaching (as distinct from exegetical teaching).
Lectern	Stand supporting the Bible, often in the shape of an eagle.
Lectionary	List of scriptural passages for systematic reading throughout the year.
Liturgy	Divine service according to a prescribed ritual such as Evensong or Eucharist.
Logos	Pre-existent Word of God, incarnate as Jesus Christ.

Lord's Supper		Term used by St Paul when referring to the Eucharist.
Mass		Roman Catholic term for the Eucharist.
Messiah	Christ	'The anointed one' - an early Christian title affirming the status of Jesus Christ.
Missal		Book containing words and ceremonial directions for saying Mass.
New Testament		Collection of 27 books forming the central section of the canon of Christian scriptures.
Non-conformist		Protestant denominations rejecting the doctrine and discipline of the Church of England.
Old Testament		Collection of 39 books of Jewish scriptures included in the canon of Christian scriptures.
Orthodox		Eastern Church, comprising five major patriarchates.
Paraclete	Comforter	Term used for the Holy Spirit.
Parousia		'Presence' - the Second Coming or Return of Jesus Christ seen as an eschatological event.
Passion		The sufferings of Jesus Christ.
Patriarch		Ecclesiastical title for principal Eastern Orthodox bishops. Also used for early Israelite leaders such as Abraham, Isaac, Jacob.
Pentecost	Whitsun	The day when early Christians received the gift of the Holy Spirit.
Protestant		Major division of the church protesting against Roman Catholic belief and practice as distinct from Orthodox and Roman Catholic churches.
Pulpit		An elevated stand from which sermons are preached.
Purgatory		An intermediate state after death.

Redemption	Reconciliation (by purchase and liberation) of slaves to their masters - and so metaphorically of salvation through the death of Jesus Christ.
Reformation	A sixteenth century reform movement which led to the formation of Protestant churches.
Resurrection	The rising from the dead of Jesus Christ on the third (second) day after the crucifixion; also the rising from the dead of believers at the Last Day.
Roman Catholic	Major division of the church owing loyalty to Rome, as distinct from Orthodox and Protestant churches.
Sacrament	An outward sign of an inward blessing, as in Baptism or the Eucharist.
Sin	Act of rebellion or disobedience to the known will of God; the human condition assessed as disordered and in need of transformation.
Synoptic	A common viewpoint, as of the 'first' three evangelists' view of Jesus Christ.
Tabernacle	A receptacle for the vessels containing the Blessed Sacrament.
Transfiguration	The visionary transformation in glory of Jesus Christ in the presence of three disciples.
Transubstantiation	Roman Catholic view of the nature of the Eucharist.
Trinity	Three persons in one God – doctrine of the triune nature of Father, Son and Holy Spirit.
Unction	The anointing with oil of a sick or dying person.
Vatican	The residence of the Pope in Rome and the administrative centre of the Roman Catholic church.

Viaticum

Holy Communion given to a person near the point of death.

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. The more commonly used versions of terms appear in bold type below.

Sanskrit	Pali	Definition
Abhidhamma	Abhidharma	'Further or Higher Teaching'. The philosophy and psychology of Buddhism in the abstract.
Abhidhamma Pitaka	Abhidharma Pitaka	Of the three principal sections of the canon of basic scripture, this is the third which is a systematic philosophical and psychological treatment of the teachings given in the first two sections, the Sutta and Vinaya Pitakas.
Amitabha/ Amitayus		Amida in Japanese. Buddha having unlimited life and light.
Anusmrti	Anapanasati	Mindfulness of the breath. Its use is most usually associated with the development of concentration and calm, but is also used in the training of insight.
Anatman	Anatta	'No self' or 'no soul'. Denial of permanent personal self.
Anitya	Annica	Impermanence, transience, instability of all things, including the self.
Arhat	Arahat, Arahant	'Enlightened disciple'. The fourth and highest stage of Realisation recognised by the Theravada tradition. One whose mind is free from all greed, hatred and delusion.
Ashoka		Emperor of India in third century BCE.
Atman	Atta	'Self' or 'soul'.
Bhikshu	Bhikkhu	Buddhist monk.
Bhikshuni	Bhikkhuni	Buddhist nun.

Bodhisattva		A being destined for enlightenment because of his or her utter commitment to selfless religious training. Their task is devoted to the task of realising Buddhahood in order to help all living things (Mayahana).
	Bodhisatta	A Wisdom Being, one intent on becoming, destined to be a Buddha. Gotama before his Enlightenment (Theravada).
Brahma Viharis		The four sublime stages: loving kindness, compassion, sympathetic joy and evenness of mind.
Buddha	Buddha	'Awakened One'.
Dalai Lama (Tibetan)		'Great Ocean'. Spiritual and temporal leader of Tibet.
Dana	Dana	'Generosity', 'giving'.
Dharma	Dhamma	Teachings of the Buddha. Also, 'Path', 'Truth', 'Right'.
	Dhammapada	Famous scripture of 423 verses.
Dhyana	Jhana	Ch'an (Chinese). Zen (Japanese). Meditation.
Duhkha	Dukkha	'Suffering', 'ill', 'unsatisfactoriness'. The nature of existence according to the first Noble Truth.
Gompa (Tibetan)		Monastery, place of meditation.
Guatama	Gotama	Family name of the Buddha.
Hinayana		'Small vehicle'.
Jataka		'Birth story'. Accounts of the previous lives of the Buddha.
Karma	Kamma	'Action'. Intentional actions which affect one's circumstances in this and future lives. The Buddha's insistence that the effect depends on volition marks the Buddhist treatment of karma as different from the Hindu.

Karuna	Karuna	'Compassion'.
Kashaya		Kesa (Japanese). The robe of a Buddhist monk, nun or priest.
Klesa	Kilesa	Emotional defilement or 'fire', such as greed, hatred and delusion.
Koan (Japanese)		A technical term used in Zen Buddhism referring to enigmatic or paradoxical questions used to develop intuition.
Kshanti		'Patience', 'forbearance'.
Lama (Tibetan)		Teacher or one who is revered.
Mahayana		'Great Way or Vehicle'. Teachings which spread from India into Tibet and the Far East, characterised by the Bodhisattva Ideal and the prominence given to the development of both compassion and wisdom.
Maitri	Metta	'Loving kindness'. A pure love in which there is neither grasping nor attachment.
Maitreya	Metteya	One who has the nature of loving kindness. Name of the future Buddha.
Mala		Juzu (Japanese). String of 108 beads used in Buddhist practice.
Marga	Magga	'Path', leading to cessation of suffering. The fourth Noble Truth.
Mudita	Mudita	'Sympathetic joy'. Welcoming the good fortune of others.
Mudra		Ritual gesture, as with the hands of Buddha images.
	Nirodha	'Cessation' (of suffering). The third Noble Truth.
Nirvana	Nibbana	'Blowing out' of the fires of greed, hatred and delusion; and the state of perfect peace which follows.
Paramita		'Perfection', cultivated on the path.

Parinirvana	Parinibbana	Final and complete nibbana at the passing away of a Buddha.
	Pitaka	'Basket', collection of scriptures.
Prajna	Panna	'Insight', 'Wisdom'.
Pratimoksha	Patimokkha	The rules of training of a monk or nun, 227 in the case of a Theravada monk.
Rupa	Rupa	'Form', used of an image of the Buddha; also first of the five skandhas.
Samadhi	Samadhi	Meditative absorption.
Samatha	Samatha	'Calm abiding' meditation.
Samjna	Sanna	'Perception', third of the five skandhas.
Samsara	Samsara	Everyday life. The continual round of births and deaths which can be transcended by following the Eightfold Path.
Samskara	Sankhara	Mental/karmic formation. Fourth of the five skandhas.
	Samudaya	Second Noble Truth, the arising or origin (or suffering).
Sangha	Sangha	'Assembly', often used for the order of bhikkhus and bhikkunis in Theravadin countries. In the Mahayana countries, the sangha includes lay devotees; in Japan, it also includes priests.
Satori (Japanese)		'Awakening', a term used in Zen Buddhism.
Shakyamuni		'Sage of the Shakyas', (the tribe of the Buddha). Title of the historical Buddha.
Siddhartha	Siddhatta	'Wish-fulfilled', the personal name of the historical Buddha.
Sila		'Discipline', 'Morality'.
Skandha	Khandha	'Heap' or 'Aggregate'. The five skandhas together make up the 'person'.

Sthaviravada	Theravada	'Way of the Elders'. School of Buddhism established in SE Asia.
Stupa	Thupa/Cetiya	Burial mound or mound containing relics.
Sutra	Sutta	Text, the word of the Buddha.
	Sutta Pitaka	The second of the three collections – principally of teachings – that comprise the canon of basic scripture.
Tathagata	Tathagata	Another name for the Buddha.
Tripitaka	Tipitaka	'Three baskets', threefold collection of texts.
Triratna	Trisharana	'Three jewels', threefold refuge of the Buddha, the Dharma and the Sangha.
Trishna	Tanha	'Thirst', 'Craving', 'Attachment', 'Desire', the cause of suffering.
Tulka (Tibetan)		Reincarnated Lama.
Upaya		'Skilful means'. Different ways the Buddha uses to teach.
Upeksa	Uppekha	'Equanimity', 'Evenness of mind'.
Vaisakha	Vesakha	' Wesak ', or 'Vesak' (Sinhalese). Buddha Day. Name of a festival and a month. On the full moon of Wesak (in May), the birth, Enlightenment and passing away of the Buddha took place, although some schools celebrate only the birth at this time (e.g. Zen).
Vajrayana		'Thunderbolt' or 'Diamond Way'. Teachings promulgated later, mainly in India and Tibet. Equivalent or Tantric of Tibetan Buddhism.
	Vedana	'Feeling'. Second of the five skandhas.
Vihara		'Dwelling place', 'monastery'.
Vijnana	Vinnana	'Consciousness', the fifth of the five skandhas.
	Vinaya	The rules of discipline of the monastic life.

	Vinaya Pitaka	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.
Vipashyana	Vipassana	'Insight', meditation.
Virya		'Energy', 'Exertion'.
Zazan (Japanese)		Sitting meditation as in Zen Buddhism.
Zen (Japanese)		Possibly derived from the Sanskrit 'dhyana', meditation. A school of Mahayana Buddhism which developed in China and Japan.

HINDUISM – GLOSSARY

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

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

Preferred Form	Main Variants	Explanation
Acharya	Acarya	Literally 'one who teaches by example'. Usually refers to a prominent or exemplary spiritual teacher.
Ahimsa	Ahinsa	Not killing, non-violence, respect for life.
Artha		Economic development. The second aim of human life.
Arti	Arati	Welcoming ceremony in which auspicious articles such as incense and lamps are offered to the deity or to saintly people.
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		Literally 'self' and can refer to body, mind or soul, depending on context. Ultimately it refers to the real self, the soul.
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.
Bhagavad Gita		'The Song of the Lord', spoken by Lord Krishna, is for most Hindus their most important scripture. Tradition dates it back to 3,000 years BCE, though most scholars attribute it to the first millennium BCE.
Bhajan	Bhajana	Devotional hymn or song.

Bhakti-yoga		The path of loving devotion, aimed at developing pure love of God.
Bhakti		Devotion or love, devotional form of Hinduism.
Brahma		A Hindu deity, considered one of the Trimurti and in charge of creative power; not to be confused with brahman or brahmin (see also brahman and brahmin).
Brahmacharya	Brahmacarya Brahma ch(c)ari Brahma ch(c)arin	The first ashrama, or stage of life.
Brahmachari	Brahmacari Brahmacharin Brahmcarin	One in the first stage of life, a celibate student of Vedic knowledge.
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	First of the four varnas, principle social groupings from which priests are drawn (see also brahman and Brahma). Some writers, rather confusingly, use the spelling 'Brahman' and the meaning only becomes clear in the context of a few sentences.
Chamar		Member of a 'scheduled class' (untouchable or outcaste) whose traditional occupation is connected with tanning leather.
Chandala	Candala	General term for an untouchable or outcaste.
Chela		Disciple of a guru.
Chuhra		An outcaste or untouchable who works as a sweeper.
Dharma		A difficult word to translate into English. It is usually translated as 'religion' or 'religious duty' but literally it means 'the intrinsic quality of the self' or 'that which sustains one's existence'.

Dhoti		A cotton garment, worn by males and which covers the lower body and legs.
Dhyana		Meditation
Divali	Diwali Dipavali Deepavali	'Row of lights' – a festival at the end of the year and beginning of the new year according to one Hindu calendar.
Diwali	(Diwali) (Deepavali) (Deepawali)	The festival of lights. The most widely celebrated festival in India which, for many, marks the New Year.
Dussehra	Dussera Dassara Dashara (Other variants are also found)	'Ten days'. Also called Vijaya Dashami. Celebrates the victory of Lord Rama over Ravana on the tenth day of the moon. (As is often the case with Hindu festivals, some may interpret the festival differently, e.g. in connection with Durga).
Dwarka	(Dvarka) (Dvaraka) (Dwaraka)	Pilgrimage site on the west coast of India.
Gandhi	(The variant Ghandi is a misspelling!)	Twentieth century spiritual and political leader.
Ganesha	Ganesh, Ganupati, Ganapati	A Hindu deity portrayed with an elephant's head.
Ganga		The Ganges, most famous of all sacred rivers of India.
Gotra		Exogamous group within Jati (see below).
Grihastha	'Gristhi' Grhastha	The second stage of Hindu life; one who belongs to that stage, i.e. the Householder.
Guna		Literally rope or quality. Specifically refers to the three qualities of goodness, passion and ignorance which permeate and control matter.
Guru		Spiritual teacher, preceptor or enlightener.

Harijan	Term coined by Gandhi to describe untouchables or outcastes; now often resented as patronising. It is best avoided. Untouchable is probably the most useful word, if distasteful. 'Scheduled class' is the phrase used in the Indian Constitution. Dalith (Dalit) meaning oppressed is sometimes used by members of the group to describe themselves.
Hanuman	The monkey-warrior who faithfully served Rama and Sita.
Havan	Fire ritual at weddings and on other ceremonial occasions; the ceremony or act of worship in which offerings are made in fire.
Havan kund	The container, usually square, in which the havan fire is burned.
Holi	The festival of colours celebrated in Spring.
Homa	Term often used interchangeably with havan.
ISKCON	The International Society for Krishna Consciousness, a religious group of the Vaishnava tradition.
Jati	Occupational kinship group, often translated as caste.
Jenoi	Sacred thread worn by men of the 'twice-born' castes.
Jnana	Knowledge
Jnana-yoga	The path of knowledge, which aims at liberation.
Kali Yuga	The fourth of the ages; the iron age or the age of quarrel and hypocrisy.
Kama	The third of the four aims of life-regulated sense enjoyment.
Karma-yoga	The path of pious work aimed at enjoying this world, in this life and the next.

Karma		Literally 'action'. Also used of work and also refers to the law of cause and effect.
Kirtan		'Glorification'; usually performed with musical instruments.
Krishna		Perhaps the most popular of all Hindu deities in contemporary Britain.
Kshatriya	Khetri Khatri	Second of the four varnas of traditional Hindu society, the ruling or warrior caste.
Laksmi		The goddess of fortune
Mahabharata		The Hindu epic that relates the story of the five Pandava princes. It includes the <i>Bhagavad-gita</i> .
Mala		Circle of stringed beads of wood or wool used in meditation.
Mandala	Mandal	A circle, area or community/group.
Mandir		Temple
Mantra		Literally 'that which delivers the mind'. Refers to a short sacred text or prayer, often recited repetitiously.
Mathura		Holy place connected with Krishna.
Maya		Literally 'not this'. Usually it refers to illusion, particularly where the permanent soul identifies itself with temporary matter (e.g. the body, etc.). It can also mean power.
Moksha	Moksa	Ultimate liberation from the process of transmigration, the continuous cycle of birth and death.
Murti		'Form' – the image used as a focus of worship. 'Idol' should definitely not be used and 'statue' may also cause offence.
Mundar		The head-shaving ceremony.
Navaratri	Navaratra	Nine night festival preceding Dussehra.
Nirvana		The cessation of material existence.

Om	Aum	The sacred symbol and sound representing the ultimate: the most sacred of Hindu words.
Panchatantra		Part of the supplementary Vedic scriptures, composed of animal stories with a moral.
Prahlada		A great devotee of Lord Vishnu connected with the festival of Holi.
Pravachan		A lecture or talk, usually based on the scriptures.
Puja		'Worship' – general term referring to a variety of practices in the home or temple.
Purana		'Ancient', part of the smrti scriptures. Contains many of the well-known myths of Hinduism.
Rig Veda	Rg, Rc, Veda	Royal Veda – the first and most sacred scripture of Hinduism.
Rajas		Passion or creative potency, one of the three <i>gunas</i> (qualities of material nature).
Rakhi		A bracelet usually made out of silk.
Raksha Bandhan		The festival when women tie a decorative bracelet on their brothers' wrists.
Rama		The green-hued incarnation of the Lord and hero of the <i>Ramayana</i> (avoid using the variant 'Ram' for obvious reasons).
Ramayana		The Hindu epic that relates the story of Rama and Sita.
Rishi	Rsi, risi	A spiritual wise person. More specifically, one of the seven seers to whom the Vedas were given by the Gods.
Sadhana		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 sacrificial worship.

Samsara	Sangsara		'Going through' or transmigration, the soul's passage through a series of lives in different species.
Samskar	Sanskar		Rite or purifactory process initiating a new stage of life. There are a total of 20 such rites of passage (though many schools of thought do not practise them all).
Sanatan Dharma			The eternal or imperishable religion. Adherents often prefer this term to Hinduism since it characterises their belief in the revealed and universal nature of religion.
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.
Sattva	(Sattwa)		Goodness or the potency to sustain and nourish; one of the three gunas.
Satyagraha			'Truth-force', a technique adopted by Gandhi to effect social and political change.
Satya Sai Baba			A contemporary religious leader, believed to be an incarnation of Shiva and his consort, Shakti.
Seva	(Sewa)		Service, either to the divine or to humanity.
Shaivism	Saivism variants, Shiva	for cf.	The religion of Hindus who are devotees of the god Shiva.
Shakti	Sakti		Energy or power: especially of a Hindu deity.
Shiva	Siva, variants, Civa has found	many even been	A Hindu god. The name means 'kindly' or 'auspicious'.
Shivaratri	(Sivaratri)		The annual festival in honour of Shiva. Also called Mahashivarti.
Shraddha	Sraddha		Ceremony in which sanctified food is offered to departed ancestors.

Shri	Sri	'Fortune', used as a title of respect, e.g. shri Laksmi, shri Rajiv Gandhi, but shrimati is the feminine form, e.g. Shrimati Indira Gandhi.
Shudra	Sudra	The fourth <i>varna</i> of Hindu society, traditionally consisting of artisans. A member of that <i>varna</i> who is of higher status than the outcastes and untouchables.
Sita	(Seeta)	The divine consort of Rama.
Smrti	Smirti Smiriti	'That which is remembered' – applicable to Hindu scriptures other than the Vedas and Upanishads.
Srti	Sruti Shruti	'That which is heard' – a term specifically applied to the four Vedas and the Upanishads. Some Hindus believe that Smrti is subservient to Srti, but other Hindus consider them to have equal importance.
Sutra	Sutta	Short saying or verses relating to various rituals or encapsulating profound philosophical meaning.
Swami	Svami	Literally 'controller' or sometimes, more specifically, 'Goswami', one who can control his/her senses. An honorific title applied to a religious teacher or holy man, particularly the sannyasis.
Swastika	Svastika	From the Sanskrit for 'well being', a mark of good fortune.
Tamas		Ignorance or destructive potency; the lowest of the three <i>gunas</i> .
Trimurti		'The three deities' – refers to Brahma, Vishnu and Shiva who personify and control the three <i>gunas</i> . 'Trinity' should be avoided. Brahma, Vishnu and Shiva are not necessarily the main deities.
Upanayam		Ceremony when the sacred thread is tied.

Upanishad	Upanisad	'To sit down near' – sacred text based on the teaching of a guru to a disciple. With the four Vedas the Upanishads form the Srti.
Vaishnavism	Vainavism	The religion of Hindus who are devotees of the god Vishnu.
Vaishya	Vaisya	Third of the four varnas of Hindu society composed of merchants and farmers.
Varanasi	Banares Benares Kashi Kasi	City on the river Ganges sacred to Shiva. 'Banares' is the form used at the railway station, 'Varanasi' at the airport. The latter seems to be increasing in use and 'Benares' dropping out of favour.
Varna		'Colour' – the four principal divisions of Hindu society. NB The word caste refers to sub-divisions within each <i>varna</i> and not to <i>varnas</i> themselves.
Varnashrama dharma	Varnasrama dharma	The system whereby society is divided into four divisions (varnas) and life into four stages (ashramas).
Veda		Literally 'knowledge'. Specifically refers to the four Vedas, though any teaching which is consistent with the conclusions of these scriptures, is also accepted as Vedic.
Vishnu	Visnu	A Hindu god. With Brahma and Shiva forms the Trimurti.
Vrat		Vow
Vrindavan	(Brindavan) (Vrindavana)	The sacred village connected with Krishna's pastimes as a youth.
Yajur Veda		The sacrificial Veda, composed of texts from the Rig Veda with supplementary instructions and arranged for use in sacrificial worship.
Yamuna	(Jamuna) (Jumna)	Tributary of the Ganges considered by many Hindus to be the most sacred of all holy rivers.
Yatra	(Jarta)	Pilgrimage, usually to important sacred places in India.

Yoga

Literally 'communion', or 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 of terms used in SCAA’s model ‘agreed syllabus’ materials

ﷺ - This Arabic ‘logo-type’ is composed of the words ‘salla-llahu alaihi wa alihi wa sallam’ – peace and blessing of Allah upon him and his family. They are used after the Prophet Muhammad ﷺ is mentioned.

The transliteration used in this ‘school level’ general introduction to Islamic terminology is a simplification of the standard Arabic transliteration used by contemporary scholars. Some changes have been made to enable Islamic terms to be easily accessible and usable to British teachers and pupils who may not have previously encountered them.

Term	Definition
Abd	Slave or servant of Allah – as in Abdullah.
Abu Bakr	The first Khalifah that is successor to the leadership of the Muslim community after the death of the Prophet Muhammad ﷺ.
Adam	The first man and first prophet of Allah.
Adhan	Call to prayer. From the same root – Mu’adhin – one who makes the call to prayer.
Aishah	The name of one of the wives of the Prophet Muhammad ﷺ. Daughter of Abu Bakr (Radi Allahu anhum – may Allah be pleased with them).
Akhirah	Everlasting life after death – the ‘Hereafter’.
Akhlaq	Behaviour, attitudes and ethics.
Al-Amin	The Trustworthy – name used to describe the Prophet Muhammad ﷺ.
Al-Aqsa	Al-Masjid al-Aqsa – ‘The Farthest Mosque’ (in Jerusalem).
Al-Fatihah	‘The Opener’ – Surah 1 of the Qur’an. Recited at least 17 times daily during the five times of salat. Also known as ‘The Essence’ of the Qur’an.
Al-hamdu li-Llah	Literally Praise belongs to Allah. Frequently used as an expression of thanks to Allah
Al-Kafi	Literally Enough or Sufficient. It is the title of the books of Hadith compiled by Muhammad ibn-Yaqub Koleini, a Shi’ah scholar.

Al-Khulafa ur-Rashidun	Literally The ‘Rightly-Guided’ Khalifahs. The first four successors to the leadership role of the Prophet Muhammad ﷺ. They were Abu Bakr, Umar, Uthman and Ali (Radi Allahu Anhum – may Allah be pleased with them all).
Al-Madinah	Short form of Madinatu’n-Nabiyy – The City of the Prophet – name given to Yathrib after the Prophet Muhammad ﷺ migrated there in 622 CE and founded the first Islamic state.
Al Mahdi	Literally The guided one. Who will appear towards the end of time to restore righteousness. The expected and promised Messiah.
Ali	Cousin and son-in-law of the Prophet Muhammad ﷺ. Husband of Fatimah Zahrah, father of Hassan, Hussein, and Zainab – fourth ‘Al-Khulafa ur-Rashidun’ according to Sunnis and the first successor accepted by Shi’ah Islam. (Radi Allahu anhum – may Allah be pleased with them all).
Allah	The Islamic name for the One True God in the Arabic language. Used in preference to the word God, the Arabic term has no singular, plural or gender.
Allahu Akbar	Allah is most great.
Ansar	Literally ‘Supporters’. The Muslims of al-Madinah who welcomed and supported those Muslims who came from Makkah.
Arafat	Plain, a few kilometres from Makkah where pilgrims gather to worship, pray and ask for forgiveness on the ninth day of the Islamic month of Dhul-Hijjah.
Asr (salat ul Asr)	Mid-afternoon salat – which may be prayed from late afternoon until half an hour before sunset.
As-Salamu alaykum	Literally Peace be upon you – Islamic greeting.
Ayah (sing.)	Literally sign. A unit within a Surah of the Qur’an.
Barakah	Blessings.
Bilal	First Mu’adhin of Islam (see Adhan) formerly an Abyssinian slave.
Bismillah	In the name of Allah.
Bismillah ir Rahman ir Rahim	In the name of Allah, most Gracious, most Merciful, the preface to all Surahs of the Qur’an except the ninth.

Dar ul Islam	Literally 'House of Abode of Islam'. Sometimes used to refer to lands under Islamic rule.
Dawah	Inviting people to Islam whether by literal invitation and preaching or by the example of good actions.
Dawud	A prophet of Allah to whom the Zabur (psalms) were revealed.
Dhikr	Literally 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 'salat', which may be prayed from dawn until just before sunrise.
Fardh	Obligatory duty according to Divine Law, e.g. the five daily times of salat.
Fatihah	See al-Fatihah.
Fatimah Zahrah	Daughter of the Prophet Muhammadﷺ, wife of Ali, mother of Hassan, Hussein and Zainab. (Radi Allahu anhum – may Allah be pleased with them all).
Fatwa	A legal opinion in Islamic jurisprudence.
Fiqh	Islamic jurisprudence.
Ghusl	Greater ablution – formal washing of the whole body prior to worship. See wudu.
Hadith	Speech, report, account – the sayings and deeds of the Prophet Muhammadﷺ as recounted by his household, progeny and companions: a major source of Islamic law.
Hafiz	Someone who knows the whole Qur'an by heart.
Hajar	Wife of Prophet Ibrahim (Peace be upon him) and mother of Prophet Isma'il (Peace be upon him).

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.
Haji	A Muslim male who has completed Hajj.
Hajiah	A Muslim female who has completed Hajj.
Halal	Any action which is permitted or lawful. When used to refer to meat, it is that which is slaughtered according to Islamic requirements.
Haram	Anything unlawful or forbidden.
Hijab	Literally 'curtain' or 'veil'. Often used to describe the headscarf of modest dress for women, which required covering everything except the face and hands in front of anyone other than immediate family.
Hijrah	Literally Departure, Exit; Emigration. The emigration of the Prophet Muhammad ﷺ from Makkah to Madinah in 622 CE.
Hira	The name of a mountain near Makkah where the Prophet Muhammad ﷺ used to go for solitude and to 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. From the verb Abada – to serve, and Abd – a slave. See above.
Iblis	The Angel who defied Allah by refusing to bow to Adam, 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 revealed.
Id	Literally recurring happiness. A religious holiday, festival, feast for thanking Allah and celebrating a happy occasion.
Id mubarak	'Happy Id!'; greeting on Islamic festivals.
Id ul-Adha	Festival of the Sacrifice – commemorating the Prophet Ibrahim's willingness to do Allah's will by sacrificing his son Isma'il. Also known as Id ul kabir – the 'Greater Id' and Qurban Bayram (Turkish) – Feast of sacrifice.
Id ul-fitr	The day after Ramadan ends which is also the first day of Shawal, the tenth Islamic month. Also known as Id al asaghar ' the 'Lesser Id' and Sheker Bayram (Turkish) - 'Sugar' feast.

Ihram	The 'state or condition' entered into to perform either Hajj or Umrah. Also the name of the plain white 'garments' worn by male pilgrims to indicate the brotherhood, equality and purity of the pilgrim.
Ijma	General consensus expressed or tacit on matters of law and practice.
Imam	Literally Leader. A person who leads the communal prayer.
Imamah	Religious authority in Shi'ah Islam as successor to the Prophet Muhammad ﷺ as leader of the Muslim community.
Iman	Faith
Injil	Gospel
Iqamah	Call to stand up for salat.
Isa	Jesus (Peace be upon him). A prophet of Allah who had a miraculous virgin birth and to whom the Injil (Gospel) was revealed.
Isha (salat ul Isha)	Evening salat which may be prayed from a little more than an hour after sunset until midnight.
Islam	A literal definition is 'Peace through willing obedience to Allah's divine guidance'. An Arabic word based on the letters S-L-M in which are also the root of the word Salaam meaning peace.
Isma'il	A prophet of Allah. Son of Prophet Ibrahim (Peace be upon him) and Hajar.
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 and in defence of the Muslim community.
Ka'bah	A cube shaped structure in the centre of the grand mosque in Makkah. The first house built for the worship of Allah, the One True God.
Khadijah	First wife of the Prophet Muhammad ﷺ and mother of Fatimah Zahrah (Radi Allahu anhum – may Allah be pleased with them).

Khalifah	Successor, inheritor, custodian or vice regent.
Khums	Additional contribution to zakat of one fifth of surplus annual income paid by the Shi'ah Muslims according to Surah 8:41.
Khutbah	Speech; talk delivered on special occasions such as the Jum'ah and Id prayers.
Laylat al-qadr	The Night of Power – when the first revelation of Qur'an was made to the Prophet Muhammad ﷺ during the last ten days of Ramadan. See Qadr.
Madinah	See Al-Madinah
Maghrib (salat ul-Maghrib)	Sunset salat which is prayed after sunset until daylight ends.
Makkah	City where Prophet Muhammad ﷺ was born and where the Ka'abah is located.
Maryam	The virgin mother of the Prophet Isa (Peace be upon them both).
Masjid	Literally Place of prostration. Mosque.
Mihrab	Niche or alcove in a mosque wall indicating the 'Qiblah' – the direction of Makkah, towards which all Muslims turn in prayer.
Mina	Place near Makkah where pilgrims stay on the 10 th , 11 th and 12 th of Dhul-Hijjah and perform some of the activities of the Hajj including stoning three pillars.
Minbar	Rostrum; platform, dais; the stand from which the Imam delivers the khutbah or speech in the mosque or praying ground.
Miqat	Literally A 'place appointed' at which the pilgrims enter into the state of ihram. See above.
Mu'adhdhin	Caller to prayer. See Adhan. Known in English as muezzin.
Muhammad ﷺ	Literally 'praised' – Name of the final Prophet ﷺ.
Muharram	First month in the Islamic calendar which is calculated from the time the Prophet ﷺ migrated to Yathrib – Madinah.
Musa	Moses (Peace be upon him). A prophet of Allah to whom the Taurat (Torah) was revealed.

Mumin	One 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.
Muzdalifah	Place where pilgrims camp for the night after standing at Arafat during hajj.
Nabi	Prophet of Allah.
Niyah	Intention – a legally necessary statement of intent made prior to all acts of devotion such as salat, hajj or sawm.
Qadr	Allah's complete and final control over the outcome of events or destiny. See Laylat al-qadr.
Qiblah	Direction to which Muslims turn in praying (towards the Ka'bah). See Mihrab.
Qur'an	That which is read or recited; the divine book revealed to Prophet Muhammad ﷺ. Allah's final revelation to mankind.
Rak'ah	A unit in salat, made up of recitation, standing, bowing and two prostrations.
Ramadan	Ninth month of the Islamic calendar – during which daylight fasting occurs as ordered by Allah in the Qur'an.
Rasul	Messenger of Allah.
Sa'y	Walking and hastening between Safa and Marwah, (see below) as part of the Hajj, in remembrance of Hajar's search for water for her son Isma'il (Peace be upon him).
Sadaqah	Voluntary payment or good action for charitable purposes.
Safa and Marwah	Two hills in Makkah, near the Ka'bah – now adjacent to the grand mosque. See Sa'y.
Sahih Bukhari	The title of the books of Hadith compiled by Muhammad ibn Ismail as 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'.

Salat	Communication with and worship of Allah, performed under specific conditions of purity, in the manner taught by the Prophet Muhammad ﷺ and recited in the Arabic language. The five daily times of salat are fixed by Allah.
Salat ul-Jum'ah	The weekly congregational prayer and attendance for the khutbah (see above) performed at midday on Fridays.
Sawm	Fasting from just prior to dawn until sunset every day during the ninth month of the Islamic calendar. Requires abstinence from all food and drink (including water) as well as smoking and conjugal relations. See Ramadan.
Shahadah	Declaration of faith, which consists of the statement: 'There is no god except Allah, Muhammad ﷺ is the Messenger of Allah'.
Shari'ah	Islamic law based upon the Qur'an and Sunnah.
Shaytan	The 'accursed' – a name given to Iblis. See above.
Shi'ah	Muslims who believe in the successorship of Ali and eleven of the most pious knowledgeable descendants of his (Radi Allahu anhum – may Allah be pleased with them all) after the Prophet Muhammad ﷺ.
Shirk	Literally Association. Regarding anything as being equal or partner to Allah. Shirk is forbidden in Islam.
Shura	Consultation of the people in the management of daily and worldly affairs. A duty prescribed in the Qur'an on leaders at all levels from family to empire.
Sirah	Biographical writings about the conduct and example of the Prophet Muhammad ﷺ.
Subhah	String of beads used to count recitations in worship.
Sunnah	Model practice, customs and traditions of the Prophet Muhammad ﷺ. This is found in both Hadith and Sirah.
Sunni	Muslims who believe in the successorship of Abu Bakr, Umar, Uthman and Ali (Radi Allahu anhum – may Allah be pleased with them all) after the Prophet Muhammad ﷺ.
Surah	Division of the Qur'an (114 in all).
Takbir	Saying Allahu Akbar!. Recited during salat, Id and other celebratory occasions.

Tawaf	Making circuit seven times around the Ka'bah in worship of Allah. Also a part of Hajj and Umrah.
Tawhid	Oneness of Allah – absolute monotheism as practised in Islam.
Tawrah	The Torah, Allah's revelation to Prophet Musa (Moses) (Peace be upon him).
Ulema	Scholars of Islamic law and jurisprudence. (Singular – Alim)
Umar Ibn ul Khattab	Second Khalifah of Islam.
Ummah	Community; worldwide Muslim community.
Umrah	Lesser pilgrimage which can be performed at any time of the year.
Uthman	The third Khalifah of Islam.
Wudu	Ablution before salat.
Yathrib	Town to which the Prophet ﷺ migrated from Makkah, see al-Madinah.
Zabur	Allah's revelation to Prophet Dawud (David) (Peace be upon him).
Zakat	Annual welfare due paid as an act of worship.
Zakat ul-fitr	Welfare payment at end of Ramadan.
Zamzam	Water springing near the Ka'bah in Makkah in answer to Hajar's search and prayers. See Hajar and Sa'y.
Zuhr (salat ul-Zuhr)	Midday salat which can be prayed after midday until afternoon.

JUDAISM – GLOSSARY

Most of the terms included here are Hebrew in origin (with a sprinkling of Yiddish). Several have become anglicised to the point of having no acceptable translation. Much has been left out, especially in the field of people, places, festivals, etc. – since such terms are readily identifiable elsewhere. Variant spellings especially those substituting Ch for h, are not *incorrect* but merely indicate a personal preference or a cultural emphasis.

Preferred Form	Main Variants	Explanation
Afikomen (Greek)		‘Dessert’ – half of a matzah hidden for children to find during the Seder.
Aleynu		Closing prayer at each service
Amidah		‘Standing’ – prayer, said standing at all services.
Aron Hakodesh		‘Holy Ark’ containing Torah scrolls.
Ashkenazim		Jews originating from central and Eastern European countries.
Bar Mitzvah		‘Son of Commandment’ – ceremony of initiation for 13 year old boy.
Bat Mitzvah		‘Daughter of commandment’ – ceremony of initiation for 12 year old girl.
Beth ha Knesset		‘House of Assembly’ – synagogue.
Bimah		Desk or platform for reading Torah and leading services.
Brit Milah		‘Covenant of Cutting’ - circumcision
Chazan	Hazan Cantor	Leader of reading, singing and chanting in services of some synagogues.
Circumcision		Religious rite of Brit Milah, performed by a qualified mohel on all Jewish boys, usually on eighth day after birth.
Gemera	Gemarah	Commentary on Mishnah, included in the Talmud.
Genizah		Storage place for disused scrolls.

Haftarah		'Completion' – passages from prophets read in the synagogue (linked to weekly Torah readings and festival readings).
Hagadah	Haggadah	'Telling' – book used at Seder to recount the historic liberation of the Israelites from slavery (Part 1) and to look forward to universal liberation in the future (Part 1).
Hanukiah	Chanukiah	Eight-branched candelabrum used at the festival of Hanukah.
Hasidism	Chasidism	Mystic pious movement (18 th century onwards).
Havdalah		'Distinction' – home service to bid farewell to the Sabbath (also held in the synagogue).
Hebrew		Ancient Semitic language; language of the Bible; language used by Jews for prayer and study; also everyday language in Israel today.
Holocaust		Extermination by the Nazis of six million Jews between 1939 and 1945 CE.
Huppah	Chuppah	Four-posted canopy used for wedding ceremony.
Israel		One who struggles with God (new name for Jacob). Refers to worldwide community of Jews; the land of Israel; the modern state of Israel.
Kabbalah	Cabala	Mysticism, of various types.
Kaddish		To make 'holy' or to hallow; prayer of sanctification used particularly in mourning ceremonies and in the synagogue service.
Kasher	Kosher	'Fit, proper' (of food) – Jewish dietary laws.
Ketubah		Marriage document received by bride from her husband and signed by both.
Ketuvim		'Writings' – third section of the scriptures.
Kiddush		'Holy' – prayer of sanctification at the start of the Sabbath.

Kol Nidrei		'All vows' – prayer sung on the evening of Yom Kippur.
Kosher		'Fit, proper' - foods permitted by dietary laws.
Magen David		'Shield of David' (popularly called 'Star of David') – hexagram composed of two interwoven equilateral triangles; ancient symmetrical symbol of reciprocity, revived in modern times.
Matzah	(plural Matzot)	Unleavened bread
Menorah		Seven-branched candelabrum, originally used in the ancient temple.
Mezuzah		Small container on doorposts of Jewish homes, holding small sections of the Torah.
Midrash		Rabbinic commentary and interpretation of the scriptures.
Mikveh		Ritual bath for spiritual cleansing.
Minyan		Quorum of ten men needed for a service (progressive communities may include women but do not always require a minyan).
Mishnah		Authoritative collection of Oral law, part of the Talmud, dating from about 200 CE.
Mitzvah	(plural Mitzvot)	Commandment or duty.
Mohel		One who conducts circumcision.
Moses		Leader and lawgiver at time of Exodus.
Ner Tamid		Eternal light above the ark.
Nevi'im	Nebi'im	'Prophets' – second section of the scriptures.
Parev	Pareve	'Neutral' – foods, which are neither milk nor meat, e.g. plants, eggs, fish.
Pesach	Passover	Festival commemorating the deliverance of the Israelites from the Egyptians.

Program		Organised massacre, especially in 19 th and 20 th century Russia and Rumania.
Rabbi	Rebbe (Hasidic)	'My master' – authorised Jewish teacher.
Rosh Hashanah		'Head of the Year' – the new year autumn festival.
Seder		'Order' – Passover supper
Sefardim	Sephardin	Jews originating from western Mediterranean countries, especially Spain and North Africa.
Sefer Torah		Torah scroll.
Shabbat	Sabbath	Weekly day of holy rest at the end of the week, commencing at sunset on Friday.
Shema	Shemah	Deuteronomic recitation of the unity of the Lord, as used in Targums (and Mishnah).
Shiva	Shivah	Seven days 'sitting' observed by the bereaved in their homes.
Shofar		Ram's horn (usually), blown at the season of Rosh Hashanah and certain other festivals.
Siddur		'Order' – prayer book for daily, Sabbath and occasional use.
Sukkah	(plural Sukkot)	'Tabernacle' or 'Booth' – temporary shelter used for meals (and by some for sleeping) during the Feast of Tabernacles.
Synagogue	Shul Bet haknesset Bet hamidrash	Meeting place for Jewish life and worship.
Tallit	Tallith	Prayer shawl, usually white and blue or black and blue.
Talmud		Mishnah and Gemara – detail and discussion of the Oral Law.
Targum		Interpretative Aramaic translation of the Biblical text.

<u>Tenakh</u>		The Jewish Bible, comprising three sections: <u>T</u> orah, <u>N</u> evi'im and <u>K</u> etuvim.
Tephilin	T'filin Tefillin Phylacteries	Small boxes containing passages from the Torah, worn on the forehead and arm for morning prayer on weekdays.
Torah		'Law' or 'Teaching' – the Five Books of Moses.
Tractate		Section of the Mishnah.
Tzitzit		Fringes on corners of the Tallit and on the undergarment worn by Orthodox Jewish males.
Yad		Hand-shaped pointer used in Torah reading.
Yadrzeit (Yiddish)		'Year-time' – anniversary of a death.
Yamulkah	Capel, Kippah	Skull cap worn during prayers and Torah study, etc. Some Orthodox men wear it continually.
Yeshiva		College for study of Torah and Talmud.
Yiddish		Mixed mid-European dialect of German, Hebrew and Slavonic.
Yom Kippur		'Day of Atonement' – autumn festival, nine days after Rosh Hashanah, a day of fasting and praying for forgiveness.
Zionists		Those seeking to establish and support the existence of a Jewish state in 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 will all transliterations, there are problems which are difficult to resolve. This is particularly the case when trying to move from the Gurmukhi script which has an alphabet of 35 letters, to the Roman alphabet with only 26 letters.

Names of persons and places are only included in this list if variant forms are commonly used.

Preferred Form	Main Variants	Explanation
Adi Granth	See also Guru Granth Sahib	'Primal collection' or 'primal book' – the Sikh scripture compiled by Guru Arjan, 1604 CE. Also used interchangeably with the Guru Granth Sahib.
Akal Purakh		'The Eternal One' – a designation frequently used of God by Guru Nanak.
Akal Takht	Akal Takhat	'Throne of the Eternal' or '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 sanchar 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.
Bani	Vani	Speech, hymn, used to describe the compositions of the Gurus in the Guru Granth Sahib.

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. Should not be called a 'fly whisk'.
Dasam Granth		Collection of compositions of the tenth Sikh Guru compiled some years after his death.
Granthi		'Reader of the Guru Granth Sahib' who officiates at ceremonies.
Gurbani		Divine word revealed by the Gurus.
Gurdwara	Gurudwara	Guru's (equals God's) house; Sikh place of worship. Literally 'the doorway to the Guru'.
Gurmat		Living according to God's will taught by the Gurus.
Gurmukh		One who is enlightened by the Guru; a God-orientated person.
Gurmukhi		'From the Guru's mouth' – name given to the script in which the scriptures and the Punjabi language are written.
Gurpurb		A Guru's anniversary (birth or death), used for other anniversaries, e.g. of the installation of the Adi Granth, 1604 CE.
Guru Gobind Singh	Guru Govind Singh (Original name – Guru Gobind Rai)	Tenth Sikh Guru. NB With all the Guru's names, the title 'Guru' must be used. Sikhs usually use further terms of respect, e.g. Guru Gobind Singh Ji (or Guru Nanak Dev Ji).
Guru Granth Sahib	'Granth' by itself is to be avoided Sometimes the highly honorific 'Sri Guru Granth Sahib Ji' is found.	The Sikh scripture. The final version of the Adi Granth completed by Guru Gobind Singh.
Guru Har Gobind	Guru Hargobind Guru Hargovind	Sixth Sikh Guru.

Guru Har Krishan	Guru Harkrishan Guru Harkishan	Eighth Sikh Guru.
Haumai		Egoism; the major spiritual defect.
Hukam		God's will.
Hukam	Vak	Random reading taken for guidance from Guru Granth Sahib.
Janam Sakhi	Janamsakhi	'Birth stories' – hagiographic life stories of a Guru, especially Guru Nanak.
Jivan Mukht		Enlightened while in the material body, a spiritually enlightened person, freed from worldly bonds.
Kach or Kachhahira	Kachcha Kachh, Kachera	Specially designed underpants, one of the five Ks (cf. panj kakkar).
Kakkar	Kakka	See panj kakkar.
Kangha		Comb worn in the hair as one of the five Ks (cf. panj kakkar).
Kara		Steel band worn on the right wrist, one of the five Ks (cf. panj kakkar).
Karah parshad	Karah Prasad	Sanctified food distributed at Sikh ceremonies.
Kaur		'Princess', name given to all Sikh females by Guru Govind Singh (cf. Singh).
Kesh	Kes	Uncut hair, one of the five Ks (cf. panj kakkar).
Khalsa		The Sikh community – literally meaning 'the community of the pure'.
Khanda		Double-edged sword used in the initiation ceremony, also used as the emblem on the Sikh flag.
Kirpan		Sword, one of the five Ks. 'Dagger' should be avoided (cf. panj kakkar).

Kirtan		Devotional singing of the compositions found in the Guru Granth Sahib.
Langar	Guru ka langar	'Guru's Kitchen' – the gurdwara dining hall and the food served in it.
Manji		Small platform on which the scripture is placed.
Manmukh	Munmukh	Self-orientated (as opposed to gurmukh).
Mela		'Fair' – used of Sikh festivals which are not gurpurbs.
Mul Mantar	Mool mantra	'Basic teaching' or 'essential teaching', the basic statement of belief at the beginning of the Guru Granth Sahib.
Nam simran	Nam simaran	Meditation on the divine name, using passages of scripture.
Nishan sahib		Sikh flag flown at gurdwaras.
Nit nem		The recitation of specified daily prayers.
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.
Panj kakkar		Five Ks – the symbolic marks of an initiated Sikh.
Panth		Sikh community.
Patashas		Sugar bubbles or crystals used to prepare Amrit.
Punjab	Panjab	'Land of five rivers' – area of India in which Sikhism originated.
Rahit Maryada	Rehat Maryada	Sikh Code of Discipline.
Shabad	Sabad Shabd	'Word' – hymn from the Guru Granth Sahib; the divine word.
Sadhsangat	Sangat	Congregation or assembly of Sikhs.

Sewa	Seva	Service directed to the sangat and gurdwara, but also to humanity in general.
Sikh		Learner, disciple. A person who believes in his ten Gurus and Guru Granth Sahib and has no other religion.
Singh		'Lion' – name adopted by Sikh males (cf. kaur).
Vak		A random reading taken for guidance from the Guru Granth Sahib.
Waheguru	Vahiguru	'Wonderful Lord' – a Sikh name for God.
Vaisakhi	Baisakhi	Name of a month and a major Sikh festival celebrating the formation of the Khalsa 1699 CE.

GENERAL TERMS

Agnosticism	Open-mindedness or genuine doubt as to the truth of claims made for the reality or existence of God or any supernatural domain.
Animism	Belief that spirits are present in living creatures and in the natural environment.
Archetype	Primordial image or pattern that commonly recurs in both literature and dreams, e.g. heroic rescue, rivalry between brothers, seasonal decay and rebirth.
Asceticism	Personal zeal and strict discipline to gain what is seen as good in life or to concentrate on its spiritual aspects and eliminate its opposites.
Atheism	Belief or assertion that God or gods lack convincing evidence and arguments, denial of God.
BCE	Before the Common (sometimes Christian) Era – used by some to avoid assumptions about the significance of Jesus as the Christ.
Belief	Acceptance as true or real of what goes beyond intellectual proof. There are degrees of belief ranging from suspicion or surmise to sure conviction. Religious belief may entail: <ol style="list-style-type: none">1) belief in someone or something - a basic trust;2) belief that some statement is true – rational assent.
CE	Common Era, used by some to avoid AD (Anno Domini), which might involve the recognition of Jesus as Lord.
Cosmology	Comprehensive view of the world and its origins that finds structure and order (cosmos) in the universe.
Eschatology	Beliefs concerned with 'last things', both the end and purpose of existence, either of an individual or of all people.
Ethics	<ol style="list-style-type: none">1 The moral rules and principles that ought to govern human conduct; they may be formulated by particular religions, or independently.2 The study of the moral beliefs and practices of different peoples and cultures.
Evil	<ol style="list-style-type: none">1 Morally wrong, or wicked.2 Force or power that gives rise to wickedness or harm.

Faith	<ol style="list-style-type: none"> 1 Fundamental life stance, usually associated with belief in God. 2 Often used as synonymous for a religion. 3 The act of trust that holds a person in being, by relationship with God, gods or another person.
Fast	Voluntary abstinence from customary and normal activities such as food, drink, sleep, sex, work, play. Often related to a particular occasion or season.
Festival	Special day or season celebrating some historical or mythical event. Thus 'holidays' once were 'holy days'. Significant in the historical identify of the community.
Holy	Sense of 'other-ness' and overpowering greatness before which human beings may find themselves in 'awe'.
Humanism	A naturalistic life stance, which focuses on the capacity of human beings to understand, to sympathise and to feel responsible. Not accepting any supernatural Power or Creator, and not accepting an afterlife. Humanists look to human effort to solve the problems of this world. By contrast, religious humanism asserts that belief in God involves the value of humanity and human thought, work and life.
God	God is a word used to denote the Being or beings sensed in most religions as the source and purpose of the universe considered as both under girding all of life and yet always deeper, higher, greater than life itself. Different (many of them personal) words are used for God in different religious traditions, sometimes appearing to address the same source.
Immortality	Immunity from mortality (i.e. death and decay) and continuance into an afterlife.
Initiation	Procedure for inducting new members into an organisation or faith community or into adulthood; celebration of a new human individual, often in the form of a name ceremony.
Intercession	<ol style="list-style-type: none"> 1 Prayer on behalf of others. 2 Recourse to God or gods through an intermediary who, whether living or dead, is considered specially influential by virtue of his or her sanctity
Judgement	The occasion when each person is judged for all their thoughts and actions. They may be before or after they have died, for all they are or have been matters then as now.
Laitiy	Term used to denote the people generally in a religious tradition by contrast with official leaders and specialists in that community.

Life stance	The style and content of an individual's (or a community's) relationship with that which is most basic or ultimate in 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.
Meditation	Thinking about something deeply, often in the light of an ultimate reference point and thus prayerful reflection.
Monotheism	<ol style="list-style-type: none"> 1 Belief that there is one Divine Being. 2 More specifically, belief in Creator God – supreme and unique in worth.
Mysticism	Direct intuitive experience of God or gods, sense of 'oneness' or unity with the divine or transcendent realm; often the result of sustained spiritual quest.
Myth	A short story form representing one or more basic insights into life, death, and the universe. Not a fictitious tale.
Numinous	Sense of awe-inspiring mystery; its 'other-ness' or profundity evokes intense feelings of 'overpoweringness'.
Paradise	Condition beyond death where justice, truth and beauty come to final fruition for each and every one; variously expressed in myths.
Pilgrimage	<ol style="list-style-type: none"> 1 A journey, often involving hardship, to a special place or sacred site (sometimes used to secure religious benefits). 2 Sometimes used of life itself as a long search for proper destination, or for God.
Polytheism	Belief of many gods. Sometimes used pejoratively by monotheists or those who believe differently. Actually referring to different forms of divine being – supernatural powers, gods and demons who are worshipped or warded off.
Scripture	Revered texts formally recognised by a faith community as the authoritative basis of its faith. They vary in format, length, age and degree of sanctity. Often their origins are attributed to special illumination from God to humans.
Science	<ol style="list-style-type: none"> 1 The enterprise of creating and organising human knowledge about the cosmos, the natural world and mankind itself, so as to form rationally-based systems of thought. 2 The application of such systems to generate further knowledge and to benefit mankind.

Sect	A group of people sharing particular interests with a strong, binding community ethos within a wider religious tradition, and often in sharp distinction from society at large.
Secular	Can be used in two different ways: <ol style="list-style-type: none"> 1 Excluding and rejecting of religion. 2 Including all religions and alternative life stances on an equal footing (as with the Indian constitution).
Spiritual	<ol style="list-style-type: none"> 1 The highest expression and activity of the human person deriving from whatever source. 2 Sometimes used more selectively to refer only to what relates explicitly to God.
Symbol	That which represents or stands for something more than its immediate form, e.g. a national flag may conjure the associations and qualities that have shaped the nation's identity. See also 'archetype' above.
Theism	Belief, supported by appeal to rational experience, in God or gods.
Theology	<ol style="list-style-type: none"> 1 Systematic exposition of religious beliefs. A consistent and coherent attempt within a faith community to express its stance and at the same time to verify its claims not least in relation to common sense experiences of others. 2 The science of the study of religion or God.
Tradition	<ol style="list-style-type: none"> 1 Accumulation of customs, beliefs and practices that shape the views of particular societies and religions. 2 Sometimes serves as authoritative reference point for defining what is essential in a particular religion.
Ultimate questions	Highest or deepest, or most searching and far-reaching, questions of meaning in life and death.
Worship	<ol style="list-style-type: none"> 1 Recognition of the worth and value of goodness, truth and beauty, followed by appropriate love and attention for their foundation. 2 More specifically applied to response of faithful to God or gods in humble adoration and in appreciation of their own dependence on a transcendent source.

Appendix 3
The 2004-05 Religious
Education Conference

