

Dudley Agreed Syllabus 2023-2028

Dudley Metropolitan Borough Council

RE



Dudley
Agreed Syllabus
for Religious Education



Front cover images

Top row, left to right: "Aum" or "Om" the main Hindu symbol; images depicting Rama, Sita and Krishna; pupils attending a Hindu exhibition; the Hindu god Shiva as "Shiva Nataraja" or "Shiva - Lord of the Dance"; the "Happy Human" the international symbol of humanism; Alice Roberts biologist, TV presenter and president of Humanists UK 2019-2022; a statue of Siddhartha Gautama attaining enlightenment; the interior of Fa Yue Buddhist monastery, Brierley Hill; the "Dharma Chakra" or "Wheel of Dharma" widely used as a symbol of Buddhism.

Second row, left to right: St James Church, Wollaston; a wooden cross a popular symbol of Christianity; St Francis Parish Church, Halesowen; an RE school corridor wall display; pupils that have raised money for the BBC Children in Need appeal; pupils attending a Judaism exhibition; the Star of David or "Magen David" a widely used symbol of Judaism.

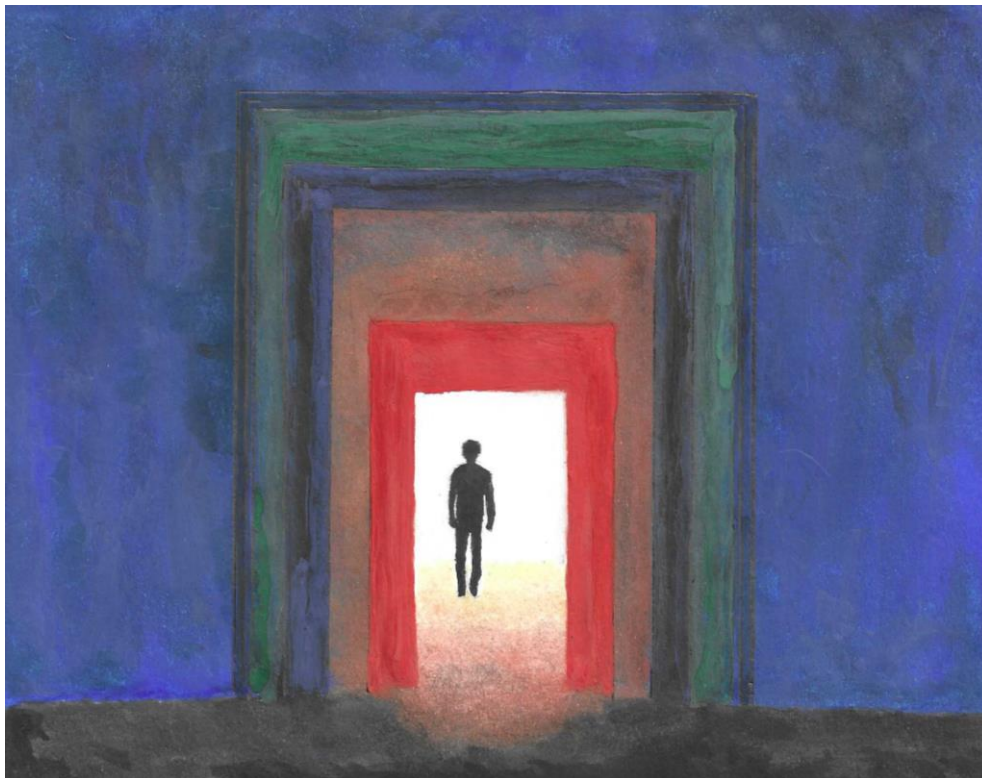
Third row, left to right: pupils visiting the Gurdwara in Wellington Road, Dudley; the "Khanda" the main symbol of Sikhism; an image depicting Guru Nanak the founder of Sikhism; exterior of the Gurdwara in Wellington Road; a Qur'an on a wooden stand; a Crescent Moon and Star the main symbol of Islam; pupils attending an Islam exhibition; Birmingham Central Mosque on Belgrave Middleway; an image depicting a Muslim undertaking Islamic obligatory worship.

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*Do you ever question your life?
Do you ever wonder why?*

**Castles in the Sky (Song) Ian Van Dahl
Martine Theeuwes (Marsha) 2001**

Foreword

Religious Education (RE) in this country is distinctive in being locally agreed within each Local Authority. In an increasingly diverse community such as Dudley, Religious Education needs to be relevant to the lives of young people of all faiths and none and this syllabus draws on the experience of the local faith communities within the Borough of Dudley.

Now, more so than ever, it is vital that young people are able to understand themselves within the context of a diverse society so that they are equipped to be active citizens with the confidence to participate with peers whose background can often be different to their own.

Spiritual, moral, social, and cultural development are important parts of the path to adulthood and young people should be encouraged to develop their:

- ability to be reflective about their own beliefs (religious or otherwise) and their perspective on life knowledge of, and respect for, different people's faiths, feelings, and values
- ability to understand and appreciate the viewpoints of others acceptance of and engagement with the fundamental British values including mutual respect for those with different faiths and beliefs
- understanding and appreciation of the range of cultural influences in the school and further afield as an essential element of their preparation for life in modern Britain
- understanding and appreciation of the wide range of cultural influences that have shaped their own heritage, that of others and the locality we live in
- ability to recognise, and value, the things we share in common across cultural, religious, ethnic and socio-economic communities
- understand, accept, respect, and celebrate diversity in local, national and global communities

Religious Education is a key facilitator in achieving these important aspirations. More than any other generation before them, the young people of Dudley who study this Agreed Syllabus for Religious Education will be citizens of the world. Many of them will continue to live in the Black Country into the 22nd Century, living, working, raising families, and contributing to their wider communities. The spiritual, moral, social, and cultural values they develop in schools will influence the diverse community we are rightly proud of now, in the years to come and far on into the future.

Provision for the cultural development of pupils includes developing their interest in exploring, improving understanding of and showing respect for different faiths and cultural diversity...

Ofsted School Inspection Handbook

July 2022 para. 303, p.62

The Aim and Purpose of RE

The purpose of RE

Religious Education has a fundamental part to play in the education of every young person. Religion and belief have been and continues to be highly visible in public life. Without some knowledge of religion an understanding of the contemporary world is less than adequate. Religious and non-religious worldviews have always been at the heart of trying to address fundamental questions to do with human existence and what gives it value and purpose. Education needs to play its part in helping young people to consider such questions and by doing so help them to develop and reflect on their values and beliefs and their own personal worldview¹.

The aims of RE

Religious Education has two principal aims

RE aims to:

- (a) provide an objective and critical study of the phenomena of religious and non-religious worldviews
- (b) help pupils to develop and reflect on their values and beliefs and their own personal worldview

The spiritual development of pupils includes developing their ability to be reflective about their own beliefs (religious or otherwise) and perspective on life.

Ofsted School Inspection Handbook

July 2022 para 300, p.61

¹ The word 'worldview' is used in this document to refer to a person's view of the world which is their way of understanding and responding to the world. It can be described as a philosophy of life or an approach to life. A worldview includes how a person understands the nature of reality, their own existence and their place in the world.

The word 'worldview' may also be used to refer to organised religious worldviews which include: Buddhism, Christianity, Hinduism, Islam, Judaism, Sikhism, Jainism, Zoroastrianism, Baha'i Faith, Rastafari, Shintoism, Taoism, Wicca, Neopaganism, New Age Movement and many other organised religions. The word may also be used to refer a religious worldview which is not organised but may be a religious view of the world which is private and personal to an individual. The word 'worldview' also includes non-religious worldviews like Humanism, Transhumanism and Confucianism. Finally, the word may also be used to refer to non-religious views of the world which may not have any formal name but which are private and personal to an individual.

Legal Requirements

RE is a legal entitlement

- All registered pupils, including those in the sixth form, that attend a maintained state-funded school or academy in England must be taught RE, unless withdrawn by their parents or if they are aged 18 or over in which case they may withdraw themselves
- Children below compulsory school age do not have to be taught RE although it is recommended that they should. There are many instances of good practice where RE is taught to pupils in nursery classes.
- Special schools should teach every pupil RE in accordance with the local agreed syllabus 'as far as is practicable'

RE and the locally agreed syllabus

- A local agreed syllabus is a legal document which sets out the statutory requirements for teaching RE in schools in a local authority. An Agreed Syllabus Conference must produce and recommend to the LA an agreed syllabus for RE for the LA to approve and adopt
- In all maintained schools without a religious character RE must be taught in accordance with the locally agreed syllabus
- In all foundation schools and voluntary controlled schools with a religious character RE must be taught in accordance with the locally agreed syllabus
- In all voluntary-aided schools with a religious character RE must be taught in accordance with the provisions of the school's trust deed or, where there is no provision in the trust deed, with the religion or denomination mentioned in the order designating the school as having a religious character
- Where parents of children that attend a voluntary-aided school prefer their children to receive RE in accordance with the locally agreed syllabus, and they cannot reasonably or conveniently send their children to a school where the syllabus is in use, then the governing body must make arrangements for RE to be provided to the children within the school in accordance with the locally agreed syllabus unless they are satisfied that there are special circumstances would make it unreasonable to do so.

RE in academies and free schools

- In academies and free schools which have or do not have a religious character RE must be taught to all pupils, as set out in their funding agreements. Academies may use their locally agreed syllabus, or with the permission of the SACRE concerned they may use a different locally agreed syllabus, or devise their own RE syllabus which must be in line with the legislation that underpins locally agreed syllabuses.

RE must be pluralistic

- It is a legal requirement that an 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."

It is important that students bring a certain ragmuffin, barefoot irreverence to their studies; they are not here to worship what is known, but to question it.

Jacob Bronowski (1908-1974)
Polish-British mathematician and philosopher

Religious Education and Human Rights Legislation

The European Convention on Human Rights (ECHR) was incorporated into UK law in 1998. This means that if a UK citizen believes that they have not been accorded their human rights their case can be heard in a UK court rather than take their case to Strasbourg. There are two pieces of Human Rights legislation which are relevant to RE and to religion in a school. The first is in Section 1 Article 9 and the second is in Section 2 The First Protocol Article 2 of the ECHR.

Human Rights Legislation

- **Section 1 Article 9** ensures everyone has the right to freedom of thought, conscience and religion. The right includes freedom to change one's religion or belief.
- **Section 1 Article 9** ensures the freedom, whether one is alone or in community with others and whether one is in public or private, to manifest one's religion or belief, in worship, teaching, practice and observance
- **Section 2 The First Protocol Article 2** ensures no person can be denied the right to education
- **Section 2 The First Protocol Article 2** requires that the State will respect the right of parents to ensure that education and teaching is in conformity with their own religious and philosophical convictions

Objective, critical and pluralistic

The ECHR have heard cases involving the Religious Education provided in Norway and Turkey and from these some case law has been established which indicates how human rights legislation might be applied when considering cases in the future. In these cases, parents objected to the RE being provided on the grounds that it did not conform to their religious or philosophical convictions. The Court found in favour of the parents and upheld their right to withdraw their child. Central to one of the cases was that a parent's right to withdraw was upheld because the RE being provided in content, that is how the subject was described in documentation, and also in delivery was not 'objective, critical.. and pluralistic'. If a school was failing to provide RE that was 'objective, critical and pluralistic' the court ruled that the parents had the right to withdraw their child.

A Broad and Balanced Curriculum

The requirement to provide a "balanced and broadly based curriculum" has been a requirement in law since the Education Act (2002). Probably in reaction to the "Trojan Horse" affair¹ Ofsted published.. in July 2014 an updated School Inspection Handbook that made it a requirement that inspectors should consider how well leadership and management ensured that the curriculum was, "broad and balanced." The Handbook also required inspectors to consider how well the curriculum, "provides a wide range of subjects, preparing pupils for the opportunities, responsibilities and experiences of later life in modern Britain."²

The most recent version of the School Inspection Handbook similarly expresses the importance of developing pupil's "interest in exploring, improving understanding of and showing respect for different faiths and cultural diversity".³ The same document also encourages the development in pupils of their "understanding and appreciation of the range of different cultures in the school and further afield as an essential element of their preparation for life in modern Britain".⁴

¹ The "Trojan Horse" affair refers to a claim made in 2013 that there was an organised attempt to narrow the curriculum in several schools in Birmingham so that "Islamist" views could be promoted.

² School inspection handbook p.42, para 152 (Ofsted) July 2014 Ref No. 120101

³ School inspection handbook p.62 para 303 (Ofsted) July 2022 Ref No. 150066

⁴ School inspection handbook p.62 para 303 (Ofsted) July 2022 Ref No. 150066

Right of withdrawal

Parents have the right to withdraw their child from all or part of Religious Education and from Collective Worship. This was affirmed in the 1944 Education Act and has been reaffirmed in later Educational Legislation (HMSO, 1988; 1996) and in the guidance document “*Religious education in English schools: Non-statutory guidance 2010*” (DCSF 2010).

<https://www.gov.uk/government/publications/religious-education-guidance-in-english-schools-non-statutory-guidance-2010>

The use of the right of withdrawal should be at the instigation of parents or of students themselves if they are aged 18 or over and should be in writing. It should be made clear whether withdrawal is from the whole of the subject or specific parts of it. Where pupils are withdrawn from RE schools have a duty to supervise them though not to provide additional teaching or to incur extra cost Pupils will usually remain on school premises.

Schools should ensure that parents who want to withdraw their children from RE are aware of the RE syllabus and that it is relevant to all pupils and respects their own personal beliefs. They should be made aware of the aims of RE and what is covered in the RE curriculum and should be given the opportunity to discuss this, if they wish. The school may also wish to review such a request each year, in discussion with the parents.

The right of withdrawal does not include other areas of the curriculum when, as may happen on occasion, spontaneous questions on religious matters are raised by pupils or there are issues related to religion that arise in other subjects such as history, citizenship or English.

Time for Religious Education

As is true of other subject RE may be taught using different curriculum models. Some schools might teach RE so that all pupils receive at least one 60 minute RE lesson every week. Some schools might set aside regular RE weeks or combine RE lessons with a number of enrichment days during which all pupils in the school focus for a whole day on a particular religious theme, or a single religion or worldview. Some primary teachers find pupils learn better and think more deeply if they teach RE several times in a week but in small doses so that pupils have a day or two of serious thinking time. Other schools organise the curriculum so that RE regularly contributes to cross-curricular topics. It often helps to reinforce learning if topics that are being explored in RE are at the same time also discussed and explored during collective worship or assemblies. However, assembly time used in this way should not become a substitute for reducing the timetabled time specifically set aside for teaching RE.

*What a piece of work is a man!
How noble in reason. How infinite in faculty.
In form and movement how express and admirable.
In action how like an angel.
In apprehension how like a God.*

Hamlet Act 2 Scene 2 William Shakespeare (1564 –1616)

Legal responsibility to teach RE

All schools and academies have a legal responsibility to provide Religious Education to all pupils and **schools must ensure that sufficient time is given in order to enable pupils to meet the expectations set out in this agreed syllabus.** The Dearing Review *“The National Curriculum and its Assessment: Final Report”* (1994) recommended a school should provide 24/25 taught hours per week and that RE in key stage 4 should be 5% of total curriculum time. For key stage 3 the recommendation was 45 hours per year for teaching RE. For key stage 2 the recommendation was 45 hours per year and for key stage 1 the recommendation was 36 hours per year.¹ *Table 1* below sets out the time needed for teaching RE to meet the expectations set out in this agreed syllabus.

Foundation stage 4-5 yrs	36 hours of RE approximately or approximately 50 mins a week . Schools may choose to familiarise children with material in the key stage 1 RE core curriculum (pages 24-47)	
Key Stage 1 5-7 yrs 36 hours per year	Key Stage 1 Core RE curriculum	Key Stage 1 Generic RE curriculum
	7 hours of curriculum time per year teaching Christianity and one other religion or worldview (Islam is advised) to teach all of the content specified in the key stage 1 core curriculum (pages 24-27)	29 hours of curriculum time per year teaching Christianity and at least one other religion or worldview using content selected from the key stage 1 generic RE (pages 21-22) and/or the key stage 1 core curriculum (pages 24-47)
Key Stage 2 Lower and upper KS2 7-11 yrs 45 hours per year	Key Stage 2 Core RE curriculum	Key Stage 2 Generic RE curriculum
	9 hours of curriculum time per year teaching Christianity and one other religion or worldview to teach the content specified in lower and upper key stage 2 core RE curriculum (pages 61-81)	36 hours of curriculum time per year teaching Christianity and at least two other religions or a worldview using content selected from lower key KS2 generic RE (pages 58-60) and upper KS2 generic RE (pages 97-100) and/or the upper KS2 core curriculum (pages 101-122)
Key Stage 3 11-14 yrs 44-45 hours per year	Key Stage 3 Core RE curriculum	Key Stage 3 generic RE curriculum
	8-9 hours of curriculum time per year. Schools and academies must teach three topics selected from the twenty topics listed on page 172 in order to meet the requirement to teach a key stage 3 core RE programme of study.	36 hours of curriculum time per year. In addition to teaching 3 topics to provide a KS3 core RE PofS, a school may teach 1 or up to 17 additional topics selected from the 20 KS3 topics listed on page 172. Alternatively, a school may teach content which is in line with the “KS3: generic RE curriculum” advice and guidance statement (pages 167-168).
Key Stage 4 14-16 yrs 45 hours in Y10. 20-25 hours in Y11	5% of curriculum time dedicated to teaching RE or approx. 45 hours in Year 10 (three terms) and approx. 20-25 hours in Year 11 . The 12 topics described on pages 181-186 provides material schools may use to provide an RE programme of study for KS4 students not being prepared for an accredited course in Religious Studies which leads to a qualification approved under Section 96 of the Learning and Skills Act 2000.	
Key Stage 5 16-19 yrs	The list of 12 topics (pp.181-186) provides material which schools may choose to teach to provide an RE programme of study for students in KS5 that are not being prepared for an A Level GCE Religious Studies examination.	

Table 1

¹“The National Curriculum and its Assessment: Final Report” (1994) p.33, p.35 and p.41
<http://www.educationengland.org.uk/documents/dearing1994/dearing1994.html>

Additional points to note:

- **RE is not the same as collective worship** Although collective worship and assembly can be used to complement and reinforce RE, collective worship and assembly should not be seen as an alternative way of providing RE and so lead to a reduction in the amount of curriculum time for teaching RE below the levels stated in *Table 1* (page 10) and as recommended in the Dearing Report (1994).
- **RE is a legal entitlement for all pupils** Religious Education is a legal entitlement for all registered pupils in Foundation Stage, in primary and in secondary education. Schools that offer GCSE short or full course in Religious Studies in Y9 and Y10 still need to ensure they have provision for RE in Y11.
- **RE should be identifiable** Beliefs, ideas and knowledge that may be explored in RE may also not be out of place in other subjects like citizenship, PSHE and English. However, the times set out in *table 1* (page 10) refer to when Religious Education is clearly identified in the timetable as part of the curriculum. When curriculum planning is undertaken using methods like cross-curricula teaching or enrichment days how RE is being delivered on such occasions must be clearly identifiable. When deciding on any particular model of curriculum delivery, it is important to make RE provision clearly visible so that parents who wish to exercise their right to withdraw their child are not prevented from doing so.
- **RE is more than the core** The core RE curriculum referred to in *Table 1* (page 10) and highlighted in green must be taught. It is prescriptive and its content is specifically identified. To be taught effectively approximately 20% of the total time available for teaching RE should be allocated to teaching core RE. However, the **RE that must be taught is not just the RE core curriculum**. A school that taught only the core RE curriculum would not be providing RE which was “broad and balanced” and would not be meeting the requirements of the agreed syllabus.
- **RE must include content selected from the generic RE curriculum** The generic RE curriculum referred to in *Table 1* (page 10) and highlighted in pale blue must be taught. To be taught effectively approximately 80% of the total time available for teaching RE should be allocated to teaching the generic RE curriculum. The generic RE curriculum is prescriptive meaning that the generic RE curriculum must be taught but the content to be taught is not prescribed in specific detail. This gives schools choice and flexibility to select from the generic RE curriculum so that each school can provide RE that best meets the needs of pupils in the school.
- **RE is more than the core and more than the generic RE curriculum** A good teacher of RE responds to contemporary issues reported in the local or national news which may not be planned for or identified in this document. Also, issues arise in schools and pupils raise questions in RE lessons which they clearly want to discuss and, if possible, find a satisfactory answer. Issues of this kind cannot be easily anticipated and so are not specified in the agreed syllabus. Nevertheless, exploring and discussing ‘hot’ issues from sources like this are a vital part of good RE and should be tackled when RE is taught.

What religions should be taught?

- To ensure that the legal requirements are met this agreed syllabus requires that all registered pupils learn about Christianity in each key stage.
- All pupils must also learn about the principal religions represented in Great Britain which for the purposes of this agreed syllabus are Buddhism, Hinduism, Islam, Judaism and Sikhism. All pupils should also learn about at least one non-religious worldview, for example humanism.
- When teaching about different religions and non-religious worldviews teaching should be undertaken in a way which accords equal respect to different religious convictions and to non-religious beliefs. RE should not be undertaken in a way which entitles discrimination between religions and non-worldviews on a qualitative basis.¹
- The requirement not to discriminate between religions and non-worldviews on a qualitative basis does not mean however that RE must be planned in a way to require equal air-time to be given to all shades of belief or conviction.²
- According equal respect to different religious convictions and to non-religious beliefs does not mean that religious and non-religious worldviews are inviolate to questioning and critical enquiry. Critical engagement with what religious and other worldviews claim about the world accords proper respect to worldviews as it accepts them in their own terms as making claims about what the world really is.

Publishing Online RE curriculum

- **All schools must publish their RE curriculum for each academic year online**

The legal requirement of this agreed syllabus is that all schools and academies must publish online their scheme of work for RE as it is provided for each year group. On the 22 July 2020 in a written reply to a question asked by a member of parliament Nick Gibb, the Secretary of State for Schools Standards, said that, "...we, would expect an academy to have a plan or scheme of work which demonstrates how provision across the year groups is structured to ensure that all pupils receive RE which matches the legal requirement for an agreed syllabus.." He went on to say, "Where key stage 4 pupils do not take a religious studies qualification the requirement to teach religious education still applies."

It is also a legal requirement of this agreed syllabus that all schools and academies must publish online information about the RE scheme of work that is being provided for pupils in key stage 4. In the case of pupils being prepared for a Religious Education or a Religious Studies national qualification schools and academies must make available online the name of the examination board or organization that administers the national qualification and information regarding which specific examination paper or papers pupils or assessment method for which pupils will be prepared.

Good religious educations, while contributing worth to the pupils' own religious commitments, must encourage pupils to be critical of them by setting before them alternative perspectives, both religious and secular.

Michael Grimmitt
RE Adviser and author

¹ *Judicial Review Royal Courts of Justice* Mr Justice Warby 25 Nov 2015 p. 13 para 39

² *Judicial Review Royal Courts of Justice* Mr Justice Warby 25 Nov 2015 p. 25 para 74

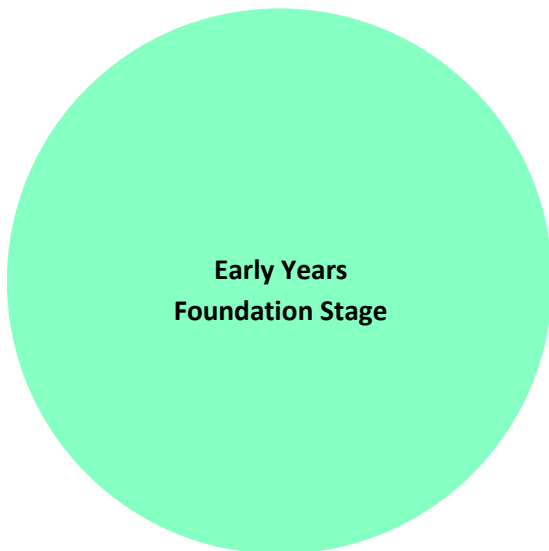
Early Years Foundation Stage (EYFS)



The seven areas of learning and development in early years settings

*Life is a journey to be experienced.
not a problem to be solved.*
Winnie the Pooh
created by A. A. Milne (1882-1956)

The Foundation Stage and Key Stage 1 Programme of Study



**Early Years
Foundation Stage**

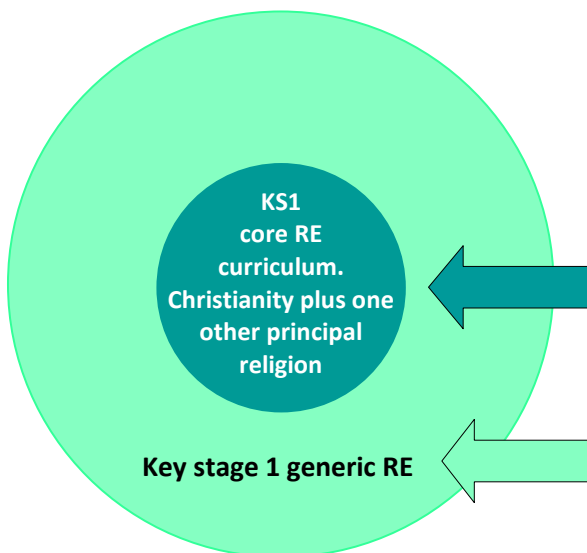


All schools should teach RE by selecting content from the EYFS programme of study described on pages 15-17.

During the EYFS schools may also if they wish teach material selected from the key stage 1 core RE curriculum (pages 24- 47).

The Early Years Foundation Stage (EYFS)

Key Stage 1: Programme of Study



**KS1
core RE
curriculum.
Christianity plus one
other principal
religion**

Key stage 1 generic RE

Schools must teach all of the Christianity key stage 1 core RE curriculum (pages 24-27) and all of the KS1 core RE curriculum for one other principal religion. The recommendation is that the Islam KS1 core RE curriculum (pages 28-31)

Schools must teach about Christianity and at least one other principal religion selecting content from the key stage 1 generic RE curriculum (pages 21-22).

Key Stage 1: Programme of Study

Schools that follow the recommendation to teach the Islam key stage 1 core curriculum (pages 28-31) may teach additional information about Islam by selecting from the key stage 1 generic RE curriculum (pages 21-22). Schools may if they wish explore other principal religions by selecting from the key stage 1 core RE curriculum and from the key stage 1 generic RE curriculum.

A child can ask questions a wise man cannot answer.
Anonymous

Early Years Foundation Stage (EYFS)

The Early Years Foundation Stage (EYFS) describes the phase of a child's education from birth to the end of reception at the age of five. Religious Education is statutory for all children of compulsory school age, which is the term following their fifth birthday or in other words all pupils registered on the school roll. It is not a statutory requirement for pupils attending nursery classes in maintained schools although there are many examples of good practice where it is taught to these pupils.

The recommendation of this agreed syllabus is that all children attending school should have an opportunity to experience RE.

Religious education in the Foundation Stage should be planned noting in particular what the EYFS Handbook says about the characteristics of effective learning which are described below.

- playing and exploring – this is concerned with children having hands-on experiences, showing curiosity, initiating activities, demonstrating a willingness to 'have a go' and a 'can do' attitude
- active learning – pupils demonstrate motivation, they are involved and are engaged in following a line of interest, they keep on trying, they are persistent when faced with a challenge or difficulty
- creating and thinking critically – pupils are inventive, they have their own ideas they are able to identify meaning and intentions in the actions of others, they make links between ideas, they understand cause and effect

Religious education during the Foundation Stage should also be planned using where possible the three prime areas and the four specific areas of learning and development identified in the EYFS.

The three prime areas:

- Communication and language
- Physical development
- Personal, social and emotional development

The four specific areas of learning

- Literacy
- Mathematics
- Understanding the world
- Expressive arts and design

Religious Education can make a valuable contribution to many of these areas particularly, personal, social and emotional development, communication and language, literacy, understanding the world and expressive arts and design.

*Tell me and I forget, teach me
and I may remember,
involve me and I learn.*

Benjamin Franklin (1706 – 1790)
A founding Father of the United States

RE in the EYFS Programme of Study

During the EYFS children should be made aware that in Dudley, the UK and around the world there are many religions and many people that hold religious beliefs. The children should begin to appreciate not all of these people identify themselves with a particular religion but many do. They should have opportunities to hear and become acquainted with the names of some principal religions like Buddhism, Christianity, Hinduism, Islam, Judaism and Sikhism. Children should also be made aware that there are many people that are not religious but they also have beliefs which help give meaning to their lives. Children should have opportunities to hear, act out or dramatise and talk about stories associated with different religions. Children should be acquainted with and have opportunities to see, touch, handle, hear and taste things which are important to people that have a religious or a non-religious worldview like food, music, books, objects, clothing, words, places, buildings, people, art, festivals, events and special occasions. They should be introduced to subject specific words like, God, prayer, church, Jesus, Bible, soul, spirit, heaven, belief, faith, Islam, mosque, Muhammad, Qur'an, temple, etc. Children should be encouraged to speak about their own religious or non-religious beliefs which are important to them. They should be encouraged to ask questions including challenging questions and hear or talk about how they might be answered. They should be encouraged to reflect on the natural world around them, on their own values and beliefs and what really matters to them.

During the Foundation Stage children should have opportunities to:

Personal, social and emotional development

- have experiences which help them to develop a positive sense of themselves and of others
- develop social skills and to acquire a positive attitude to others and to learning
- stimulate their thinking and awareness about what is right and wrong and what justification reasons there are for deciding what is right or wrong
- develop a sense of their own value and an understanding of the need for sensitivity to significant events in their own and other people's lives
- think about the ways in which people show love, kindness and concern for others and how humans help each other

Communication and Language

- begin to develop an awareness of how story or words may be used to express important ideas including religious ideas in a vivid and memorable way
- extend their language skill so they are introduced to basic subject-specific vocabulary
- know and begin to apply some of the rules associated with polite discourse like listening attentively, not interrupting and letting other people respond
- practice and develop the ability to ask "how", "when", "who", "what" and "why" questions about religious and non-religious beliefs and practices
- begin to think about and suggest reasons to explain or support an action, belief or point of view

*"What is your religion?" said Dorothea.
"I mean - not what you know about religion,
but the belief that helps you most?"*

George Elliot (1819 – 1990)
English novelist and translator

RE in the EYFS: Programme of Study

During the Foundation Stage children should have opportunities to:

Literacy

- access a wide range of materials such as books, poems and other written materials that are associated with religious and non-religious worldviews for them to reflect on and respond to
- read and understand simple sentences
- begin to attempt to write single words and simple sentences which can be read by themselves and others
- spell words correctly while others are phonetically plausible

Understanding the World

- learn about concrete examples of religious life in the world and in their own immediate environment, for example, learn about places like churches, mosques, temples and objects like holy books, religious symbols and special food
- begin to know about similarities and difference between themselves and others, and among families, communities and religions
- they begin to talk about their own beliefs and values and the beliefs of other people

Expressive Arts and Design

- to begin to express their own ideas, thoughts and feelings using art, song, music, dance and play
- be encouraged to use their imagination when learning about religion and worldviews by inventing stories, role-play, dance and designs of their own

Mathematics

- improve their skills in counting, using numbers, engaging in simple addition and subtraction problems; and describing shapes and spaces when engaged in learning about religion and worldviews



Dudley Central Mosque

During the Foundation Stage children should have opportunities to learn about concrete examples of religious life in the world and in their immediate environment like churches, mosques, temples, holy books, religious symbols and special foods.

It is wiser to find out than to suppose.

Mark Twain (1835-1910)
American writer and humorist

Early Years Programme of Study

Example 1

Exploring Christianity: What do Christians believe?

The story of the lost sheep

The children are introduced to the story of the lost sheep (Luke 15: 4-7). The teacher uses a familiar hand puppet to tell the story. All the children are invited to sit together on the 'story mat'. The children are told they are going to hear a story that was first told by a very famous man called Jesus. To introduce the story the children are asked questions like, 'Who has heard of Jesus before?' and 'What do they know about Jesus?' The knowledge the children have about Jesus is shared. The children are encouraged to explore the idea of Jesus being a very special person by inviting them to raise questions like – 'Why is Jesus a very special person?' 'Who was he?' 'Is he very special to everyone?' The teacher might also ask questions to see if the pupils understand that there is a connection between believing in Jesus and being a Christian. To do this the teacher might ask questions like – 'In what building might you see paintings and statues of Jesus?' 'Why are there often paintings and statues of Jesus in a church?' 'A person who goes to church and who is a follower of Jesus is likely to believe in what religion?' To introduce the children to subject specific language and support generally the development of the children's literacy the teacher uses flash cards on which are printed the words 'Jesus', 'church' and 'Christianity'.

The children are invited to listen to the story and to think of a really good question they would like to ask when they have heard the story. The teacher switches on the story light which is a multi-coloured LED lamp which marks the beginning of the story and the entry into story time. Using the hand puppet the story is told. The story might be told using images which are shown on an interactive whiteboard. As the story is told the teacher frequently pauses and asks questions – 'What do you think the shepherd will do?' 'Do you think the shepherd will give up?'

When the story comes to an end the pupils are invited to ask any questions they have about the story. The teacher might ask questions like – 'Did you like the story?' 'What did you like most about the story?' The teacher should encourage the children to talk freely about the story and to respond to questions like – 'Why did Jesus tell this story?' 'Does the story have a message?' 'What message might the story have?'

The story is widely thought to have a message which describes how God responds if a person sins or it might be said, 'goes off the rails'. The lost sheep represents a lost person – a sinner. The shepherd represents Jesus but also God. When the shepherd realises that one of his sheep is missing, he doesn't ignore the problem. Instead, the shepherd goes out and searches for his lost sheep. In other words the shepherd cares about his lost sheep and he puts himself out to try and find the poor creature. The message of the story for many is that God is a kind and forgiving God who cares about humans. God goes out of his way to look after each and every human and tries to help them if they make a mistake and go off the rails.

Much of this message is likely to be too difficult for children in the EYFS to understand. However, it is quite likely that at this stage they will see in the story that by going out to search for one lost sheep the shepherd was acting in a kindly way. Very young children might well see in the story the message that we should not just please ourselves, but that we should make an effort and be of help to others if they are in need.

Not for ourselves alone are we born

Cicero (106 - 43BC)

Roman statesman and philosopher

Key Stage 1: Programme of Study



Learning about significant beliefs

In key stage 1 pupils who are taught the core programme of study for Sikhism should be able to identify significant beliefs that Sikhs hold about God including that there is only one God and that God had no beginning and has no end.

*The Primal One, the Pure Light,
without beginning,
without end.*

**Guru Nanak (1469-1539)
The Guru Granth Sahib, page 6, line 17**

Key Stage 1: Programme of Study

All pupils in key stage 1 must be taught the core RE curriculum which requires schools to teach about Christianity and at least one other principal religion. For more information about the key stage 1 core RE curriculum see pages 23-54.

As well as teaching the core RE curriculum all schools in key stage 1 must teach additional material about Christianity and at least one other principal religion by selecting content from the key stage 1 generic RE curriculum specified below on pages 21-22.¹ This part of the programme of study is described in generic language so that schools have a good deal of discretion when choosing content enabling schools to match what is taught to the needs of the school.

When selecting content from the key stage 1 generic RE curriculum schools are advised to choose Islam as the other principal religion that should be taught alongside Christianity, but this is not a requirement. Schools may if they wish choose another principal religion other than Islam that may be taught alongside Christianity. Schools may if they wish explore a third or fourth principal religion. If they do the content of the third or fourth principal religion taught may be selected from the key stage 1 core RE curriculum or from the generic key stage 1 RE curriculum or from both.

The expectation is that approximately 29 hours per year are required to teach the generic key stage 1 RE curriculum and that to teach the key stage 1 core RE curriculum approximately 7 hours per year are required meaning that in total approximately 36 hours per year are required to teach the key stage 1 RE programme of study.

Teaching the Key Stage 1 Core RE curriculum

- schools must teach all of the key stage 1 Core RE curriculum about Christianity (pages 24-26)
- schools must teach all of the key stage 1 Core RE curriculum for one other principal religion It is advised that schools should choose to teach the material about Islam. (pages 28-30)
- if a school believes they have good reasons for doing so a school may choose to teach about a principal religion other than Islam. If a school chooses to teach about another principal religion other than Islam they must teach all of the key stage 1 core RE content specified for the principal religion they have chosen.
- the expectation is that approximately 7 hours a year is needed to teach the key stage 1 core RE curriculum

Teaching the Key Stage 1 Generic RE curriculum

- schools must also teach additional content about Christianity by selecting from the key stage 1 generic RE curriculum. (pages 21-22)
- in addition to teaching about Christianity schools must also teach content about at least one other principal religion by selecting from the key stage 1 generic RE curriculum
- schools that have already taught about Islam by teaching the Islam content specified in the key stage 1 core RE curriculum may wish to teach additional content about Islam by selecting material from the key stage 1 generic RE curriculum. (pages 21-22)

¹ The statement 'Christianity and at least one other principal religion' refers to the requirement that pupils in key stage 1 should learn a clearly identified body of knowledge about Christianity and at least one other principal religion. However, this does not exclude the expectation that in key stage 1 pupils should at least be made aware that there are many other religious and non-religious worldviews. Pupils' knowledge of these other worldviews is likely to be limited to knowing little more than that other religions do exist and that they can name a third religion and identify the symbol associated with that religion. Pupils should also know that humanism is a non-religious worldview and be able to identify the "Happy Human" as a symbol that has been adopted by many humanists. (See also the statement on page 21 under the heading 'Religious and non-worldviews')

Key Stage 1: Generic RE curriculum

Schools may choose from the generic subject content provided below to form an RE programme of study that best meets the needs of the pupils in the school

Pupils should be taught to:

Religious and non-worldviews

- name and identify three principal religions including Christianity and at least two other principal religions
- name and identify the main symbol associated with Christianity (the “cross”) and the main symbol associated with the other two other principal religions that pupils able to name and identify. For the purposes of this agreed syllabus there are six principal religions: Buddhism, Christianity, Hinduism, Islam, Judaism and Sikhism.
- name the worldview humanism and know that it is a non-religious worldview
- name and identify the “Happy Human” as the main symbol that many humanists have adopted as their symbol
- understand that in addition to Christianity and two other principal religions and the non-religious worldview known as humanism there are many more religious and non-religious worldviews

Beliefs about God

- name and identify significant beliefs held about God including the belief that God is: loving and forgiving and that God is the creator of the universe¹
- know that the belief in God or gods is not shared by all and that some people believe in one God, some believe in many gods, some believe in no God or gods, and some people are uncertain about whether there is a God
- reflect on what they believe about God, raise questions and have opportunities to talk and share their views with others

Significant Beliefs

- explore significant beliefs about the founder or founders of a religion or worldview
- explore significant beliefs about the origin of a sacred book, or significant beliefs about how people should treat other people
- explore significant beliefs which have to do with salvation, or that there is life beyond this life, or that God has a plan which involves humankind
- reflect on the significant beliefs they have learnt about and significant beliefs that are important to them, raise questions and have opportunities to talk and share their views with others

*Worship is not about the posture of your body;
worship is about the posture of your heart.*

Rodney Burton
Christian Minister and Author

¹ The use of the word “God” in this context draws mainly upon the monotheistic tradition and the beliefs associated with Christianity, Islam and Judaism.

Key stage 1: Generic RE Curriculum

Worship

- explore prayer as a form of worship and that prayer may take different forms including: praising prayer (*adoratory prayer*) and asking prayer (*petitionary prayer*)
- understand that prayer may be undertaken in different ways including private prayer and prayer undertaken in company with others (*corporate prayer*)
- explore different places of worship and how a place of worship might have features that help a person when they pray
- consider and reflect on the significance or value prayer has for people which helps to explain why people give time to prayer
- reflect on what they believe about prayer, what purpose or value it may have, raise questions and have opportunities to talk and share their views with others

Stories

- know and recall a range of stories which are significant for people with a religious or a non-religious worldview
- reflect on the stories they have learnt about, raise questions and have opportunities to consider and talk about what meaning or message a story may be expressing
- develop skills to improve the interpretation and understanding of stories including: whether the interpretation is consistent with other teaching and clues in the story which indicate its interpretation

Festivals

- know and develop their understand of festivals associated with a religious or a non-religious worldview
- know the event or story which is often linked to why a festival is celebrated
- explore how a festival is celebrated often by participating in games, dressing up, eating special food, giving gifts, music, song, dance, participating in special ceremonies sending cards, meeting with friends and relatives
- explore and raise questions about the festival and what significant beliefs the festivals may be expressing

People of Faith

- explore the lives of significant individuals both in the past and alive today who have contributed to the happiness and welfare of others or have campaigned for justice or whose actions have been influenced or inspired by their religious faith, for example: Rosa Parks, Mary Seacole, Harriet Tubman, Florence Nightingale, Thomas Barnardo, Desmond Tutu, Eboo Patel, Malala Yousafzai, Mother Teresa, Martin Luther King

Subject-specific vocabulary

- know and use basic subject-specific vocabulary making use of words like: God, church prayer, belief, Jesus, Christianity, Islam, Muslim, mosque, Muhammad, Qur'an, religion, faith, symbol, Hinduism. etc.

*Prayer and the Bible became a part of my everyday thoughts and beliefs.
I learned to put my trust in God and
to seek Him as my strength.*

Rosa Parks (1913 -2005)
American activist in the civil rights movement

Key Stage 1: Core RE curriculum

All pupils in key stage 1 must be taught the core RE curriculum. The core curriculum is prescriptive and is intended to help schools to be very clear about what they should teach and what outcomes they should be aiming to achieve. Having a core curriculum enables schools to share good practice and resources which help them to teach the core. The expectation is that by having a clearly prescribed core this will make it possible for schools to more accurately assess children's progress and to provide better feedback to children and parents that is very clear and unambiguous. Schools may also wish to work in a cluster with other neighbouring schools so that they may assess attainment in RE and compare it with other neighbouring schools. By doing so schools should be able to gain a more objective indication of how effective their RE provision is compared with other schools and schools may learn from each other how improvements might be made.

The core RE curriculum is only a fraction of the total RE programme of study that schools are required to teach. The RE core is expected to take up approximately a fifth of all the time dedicated to RE. Pupils in key stage 1 should be taught religious education for at least 36 hours in Year 1 and 36 hours in Year 2, making a total time of 72 hours. Schools may of course wish to dedicate more time to teaching RE. Approximately 14 hours, that is 7 hours in Year 1 and 7 hours in Year 2 should be dedicated to teaching the core key stage 1 RE curriculum.

In addition to the core RE curriculum schools must also select material to be taught from the key stage 1 generic RE curriculum (pages 21-22). This part of the programme of study permits schools to have more discretion. It ensures there is flexibility of choice so that schools may select from this part of the programme of study to suit each school's particular needs and requirements.

Key Stage 1: Core RE curriculum (statutory requirement)

1. All pupils in key stage 1 must be taught the Christianity core material (see pages 24-27).
2. Schools are required to teach a good deal more about Christianity in key stage 1 than is specified in the Christianity core material but the Christianity core material is a statutory requirement. To make up the rest of the RE programme of study for key stage 1 schools must select content from the key stage 1 generic RE curriculum (pages 21-23).
3. In addition to the Christianity core material all pupils in key stage 1 must be taught the core material specified for at least one other principal religion. This means that a school must teach the core material that is specified for Buddhism (pages 32-35), or Hinduism (pages 36-39), or Islam (pages 28-31), or Judaism (pages 40-43), or Sikhism (pages 44-47).
4. It is not mandatory but it is strongly recommended that all pupils in key stage 1 should be taught the Islam core material (pages 28-31). A school may teach the core material for a principal religion other than Islam if they felt they had good reasons for doing so.

*Since someone will forever be surprising
a hunger in himself to be more serious*

Philip Larkin (1922-1985)
English poet, novelist and librarian



The Christianity core material is set out below on pages 24-27. This content is a statutory requirement which all Dudley LA maintained primary schools are required to teach as part of their key stage 1 RE programme of study.

The core curriculum: Statutory requirements

Pupils should be taught to:

- identify Christianity as a religion and Christians as believers in Christianity
- identify Jesus as the founder of Christianity
- identify and name a variety of objects associated with Christianity including a church, the Bible, the cross, an image of Jesus
- identify a church as a Christian place of worship, the Bible as the Christian holy book and the cross as a symbol of Christianity
- raise questions about Christianity and recall answers and share their thoughts and views response to what they learn about Christianity attempting to give a reason or reasons to support their view
- share what they believe in or value most including beliefs and values which may reflect religious or a non-religious view attempting to give a reason or reasons to support their view

Notes and guidance (non-statutory)

Pupils should be introduced to the words 'Christianity' and 'Christians'. They should have opportunities to talk about and share with other pupils what they know about Christianity, and handle objects associated with Christianity including the Bible, a cross, images or statues of Jesus, photographs of local churches and churches in Britain and around the world and photographs of Christians, for example, Christians engaged in prayer or ritual worship or providing help or work of a voluntary nature in the local community. All pupils in key stage 1 should have an opportunity to visit a local church and/or meet a Christian visitor to the school.

Pupils should have opportunities to raise questions about Christianity and recall answers. They should be encouraged to share their thoughts and views in response to what they learn about Christianity. Pupils should be encouraged to share what they believe in or value most including beliefs and values which may reflect a religious or a non-religious worldview. Pupils when expressing their views should be encouraged to not settle for single word answers or unsupported opinions but should be stretched by asking pupils to support their views using a reason or reasons.

Pupils who identify themselves as Christians should be encouraged to talk about their beliefs and using objects or photographs share with other pupils how they practice their faith or express what their faith means to them.

I'm not perfect. I'm never going to be. And that's the great thing about living the Christian life and trying to live by faith, is you're trying to get better every day.

You're trying to improve.

Tim Tebow (1987-)
American football player



The core curriculum: Statutory requirements

Pupils should be taught to:

- identify and name Christmas as a festival associated with Christianity
- identify that Christmas celebrates the birth of Jesus
- know that most Christians believe that Jesus is the “Son of God” and that Jesus was God and human
- raise questions about Christianity and Christmas and recall answers
- share their thoughts and views in response to what they learn about Christianity and Christmas and be encouraged to give a reason or reasons to support their view

Notes and guidance (non-statutory)

Pupils might learn about practices associated with Christmas, for example, decorating the home, singing Christmas carols, going to a Christmas service, eating special food, having a Christmas tree and giving presents. Pupils might talk about what makes a good Christmas card, make mince pies, or role-play stories for example, the nativity story or stories about forgiveness or acts of kindness which reflect values and beliefs associated with Christmas and with Christianity more broadly. Pupils that have first-hand knowledge of celebrating Christmas might be encouraged to talk about their experience of the festival with other pupils and talk about what Christmas means to them. Pupils should learn about events associated with the Christmas story including: Jesus’ parents finding there was no room at the inn; the birth of Jesus in a stable; and the visit of the three wise men.

Pupils might discuss the belief that many Christians affirm which is that Jesus was not an ordinary child but that he was God and also a human. Pupils should know that most Christians identify Jesus as the “Son of God”. They might be encouraged to consider the words from the Christmas carol, “He came down to earth from heaven, who is God and Lord of all...” and be asked to explain what these words are attempting to express. Pupils might also consider nativity scenes which show artists attempting to represent Jesus as both God and human.

Pupils should have opportunities to raise questions about Christmas. They should be encouraged to share their thoughts in response to what they learn about Christmas. Pupils should be stretched by asking them to explain or justify their view giving reasons to support their view. Pupils should learn that all reasons are not equally good and they might be asked to consider a reason that might be better.

Pupils’ questions and views in response to what they learn about Christmas might be audio recorded. Their words might be displayed in the classroom, or around the school, or put onto the school website.

*To save us all from Satan’s power
When we were gone astray
Oh tidings of comfort and joy*
Traditional English Christmas Carol



The core curriculum: Statutory requirements

Pupils should be taught to:

- identify and name Easter as a festival associated with Christianity and that Easter is a time when many Christians recall the death and resurrection of Jesus
- identify and describe some of the main events associated with “The story of Easter” which most Christians believe including: (1) Jesus was arrested; (2) he was put on trial; (3) on the day known as “Good Friday” he was crucified on a cross; (4) on the day known as “Easter Sunday” Jesus rose from the dead”.
- identify that many Christians believe that Jesus’ death and resurrection supports and strengthens their belief in “eternal life”
- understand that many Christians believe life in the hereafter is not the same as life on earth. In the life to come many Christians believe life is much better as we are changed and made much better, we are glorified and we live a “new life”
- raise questions about Christianity and Easter and the story of Jesus’ resurrection and recall answers
- share their thoughts and views in response to what they learn about Christianity and Easter and be encouraged to give a reason or reasons to support their view

Notes and guidance (non-statutory)

Pupils might learn about food and taste food associated with Easter including hot cross buns and Easter eggs. Pupils might see and handle symbols associated with “new life” and Easter including eggs, chicks, bulbs and flowers. Pupils might be helped to understand Christian beliefs about “new.. life” using an analogy for example, a daffodil bulb is a living thing which looks dull and unremarkable and yet a daffodil bulb in the right conditions is transformed into a form of “new life” that is much more glorious as a daffodil flower. Pupils might be invited to reflect on this and express their thoughts on the belief that for humans there is a glorified, better life to come Pupils should have opportunities to see and talk about verses in the Bible which support the view that there is an ‘eternal life’ for example, John 3:16, John 5:24, 2 Cor 5:17, Romans 6:4.

Pupils should have opportunities to raise questions about the story of Jesus’ death and resurrection and recall answers. They should be encouraged to share their thoughts and views in response to what they learn about Easter. Pupils might be videoed or audio recorded so that their views can be transcribed and displayed in the classroom or around the school or on the school website. Pupils should be stretched by asking them to support their views using a reason or reasons. Pupils should learn that all reasons are not equally good and they might be asked to think of or consider a better reason.

If anyone is in Christ, he is a new creation, the old has passed away, behold the new has come.

St Paul 2 Corinthians 5:17



The core curriculum: Statutory requirements

Pupils should be taught to:

- identify and correctly sequence the main events in “*The parable of the Good Samaritan*” including: (1) a man is beaten up and left on the roadside half-dead; (2) people walk by but do not stop to help; (3) a Samaritan stops and helps
- identify a likely meaning or message that “*The parable of the Good Samaritan*” might be expressing including that Jesus taught that people have a responsibility to be kind to others and that this view is consistent with words attributed to Jesus in particular, “treat others as you would want to be treated” (Luke 6:31)
- identify and name some significant beliefs that most Christians hold about God including that there is only one God and that God created the universe¹
- share their thoughts and views about the meaning or message Jesus was expressing when he told the parable of the Good Samaritan and be encouraged to give a reason or reasons to support their view

Notes and guidance (non-statutory)

Pupils should be able to identify and correctly sequence the main events in “The parable of the Good Samaritan” by sequencing pictures, or by telling the story to another pupil or pupils. They should know that the story was told by Jesus and that the original story is in the Bible (Luke’s Gospel 10:25 -37). Pupils should understand that the view of many is that the main message of the story is Jesus was teaching his followers that they should be kind to other people. Although young children may see in the story the message that people should not steal, hit or rob, the story does not dwell on what people should *not* do but on what they *should* do. Pupils should also understand the message to be kind to others is consistent with Jesus’ words, ‘treat people as they would want to be treated’ (Luke 6:31). Pupils may also learn that these words are widely known as “The Golden Rule” and that it is taught by other religions and by non-religious worldviews.

Note: It is not desirable to stress that the two men that did not stop were Jews but rather they were... two men who did not show kindness and did not stop to help. Pupils should not form the view from the story that Jewish people are prone to being unhelpful or unkind

The stranger who sojourns with you shall be to you as the native among you, and you shall love him as yourself; for you were strangers in the land of Egypt

Leviticus 19:33-34

¹ There are people who describe themselves as “Christian atheists”. Their views vary but a Christian atheist may say they do not believe in God but they do believe Jesus is an example of how a Christian should act and behave. They do not see Jesus as being God, or as the Son of God but they may regard him as being a very important moral teacher whose moral ideas they approve of and attempt to follow.



The Islam core material for key stage 1 is set out below on pages 28-31. Along with the Christianity core material on pages 24-27 schools are strongly recommended to teach the Islam core material as part of their key stage 1 RE programme of study. Schools may choose Christianity and another religion if they felt they had good reasons for doing so but the recommendation is they should teach the Christianity and the Islam core material.

The core curriculum: Statutory requirements

Pupils should be taught to:

- identify Islam as a religion and Muslims as believers in Islam
- identify and name a variety of objects associated with Islam including, a mosque, the Qur'an and the crescent moon and star
- identify a mosque as a Muslim place of worship, the Qur'an as the Muslim holy book and the crescent moon and star as a symbol of Islam
- raise questions about Islam and recall answers and to share their thoughts and views in response to what they learn about Islam attempting to give a reason or reasons to support their view
- share what they believe in or value most including beliefs and values which may reflect a religious or a non-religious view attempting to give a reason or reasons to support their view

Notes and guidance (non-statutory)

Pupils should be introduced to the words "Islam" and "Muslims". They should have opportunities to talk about and share with other pupils what they know about Islam. They should also have opportunities to see and handle objects associated with Islam including a Qur'an; a symbol or object showing the Islamic crescent moon and star; photographs of local mosques and mosques in Britain and around the world. They should also have opportunities to see Muslims or photographs or images of Muslims engaged in prayer or ritual worship. All pupils in key stage 1 should have an opportunity to visit a local mosque and/or meet a Muslim visitor to the school.

Pupils should have opportunities to raise questions about Islam and recall answers. They should be encouraged to share their thoughts and views in response to what they learn about Islam. Pupils should be encouraged to share what they believe in or value most including beliefs and values which may reflect a religious or a non-religious worldview. Pupils when expressing their views should be encouraged to not settle for single word answers or unsupported opinions but should be stretched by asking pupils to support their views using a reason or reasons.

Pupils who identify themselves as Muslims should be encouraged to talk about their beliefs and using objects or photographs share with other pupils how they practice their faith, or express what their faith means to them.

If you straighten out some trouble between two people, that is sadaqah. If you help a man to mount his animal or load his belongings onto it, that is sadaqah. A good word is sadaqah.

Hadith - The words of the Prophet Muhammad



The core curriculum: Statutory requirements

Pupils should be taught to:

- identify significant beliefs most Muslim hold about God including that there is one God, that God created the universe and that Muhammad is a prophet of God
- know that Muslims believe God revealed His guidance to people who are called “Messengers of God” or “Prophets of God” and God commanded them to teach God’s guidance to others
- identify Abraham, Moses, Jesus and Muhammad as individuals that are believed by Muslims to be “Prophets of God”
- identify that many Muslims prefer to use the Arabic word “Allah” to refer to God rather than the word “God”
- raise questions and share their thoughts and views in response to what they have learnt about Islam with respect to significant beliefs about God. Pupils should be encouraged to give a reason or reasons to support their view.

Notes and guidance (non-statutory)

Pupils should be encouraged to consider, are there ways in which Muslim beliefs about God are similar to or perhaps different from Christian beliefs about God? Pupils should be taught that Muslims believe the God they believe in is the same God Abraham, Moses, Jesus and Muhammad believed in. Pupils should know Muslims do not believe there are two different Gods, one called “Allah” who is worshipped by Muslims and another God called “God” who is worshipped by Christians or Jews.

Note: Many Islamic scholars identify two groups of people, “Prophets of God” (nabi) and “Messengers of God” (rasul). Both are believed to have received God’s message. The terms “Prophets of God” and “Messengers of God” are often used interchangeably. However, “Prophets of God” (nabi) are associated with receiving a written revelation whereas “Messengers of God” (rasul) are not. It is not a requirement that pupils in key stage 1 should know about the distinction between “nabi” and “rasul”. Pupils should be helped to understand that most Muslims believe that all Prophets of God received the same basic message. Pupils should know that Muslims believe that Muhammad’s message was not new but was the same message that had been revealed many times before but humans had forgotten, neglected or distorted God’s true message. There are Many passages in the Qur’an that support this view. e.g. (Qur’an 2:136 and Qur’an 2:13).

Pupils should be introduced to the way in which Muslims understand the words “revealed” and “revelation” (wahy). Pupils should understand that that most Muslims believe the words in the Qur’an are literally the words of of God and are not words that were written by a human author.

It is no new tale of fiction, but a confirmation of previous scriptures, and an explanation of all things, and a guidance and mercy to those who believe.

The Qur’an Surah 12:111



The core curriculum: Statutory requirements

Pupils should be taught to:

- know that Muslims often call Muhammad “the Prophet of God” or “the Prophet”
- understand that Muslims believe that what was revealed to Muhammad was God’s message and so Muhammad is often also called, “The Messenger of God”
- understand that Muslims believe that the message from God revealed to Muhammad was the same message revealed to Prophets of God that lived before Muhammad including Abraham, Moses and Jesus
- know that Muslims believe Muhammad was a human being and was not God, nor was Muhammad half God and half human, and nor was he an angel
- know that Muhammad was being born about 550 years after Jesus had died
- raise questions about the significant beliefs about Muhammad they have learnt about and share their thoughts and views. Pupils should be encouraged to give a reason or reasons to support their view

Notes and guidance (non-statutory)

Pupils should be helped to understand approximately when Muhammad lived. Pupils might make a class timeline which shows when Muhammad lived in relation to other events, for example the building of the pyramids, the birth of Jesus, Muhammad’s emigration to Medina, the battle of Hastings, the invention of the telescope, the first successful airplane flight, etc.

Pupils might also be helped to understand what a religious revelation means by encountering analogous examples, e.g. experiencing the sudden awareness of a message which becomes clear when a curtain covering a message is drawn back, or when a light is turned on so a message can be seen, or when a parcel is opened in which a message is contained.

Pupils might be encouraged to compare and contrast Muslim beliefs about Muhammad with Christian beliefs about Jesus. Pupils might be helped to understand the Muslim belief that Muhammad is a human and he is not God or related to God. Pupils might compare this with mainstream Christian beliefs about Jesus. Pupils might be invited to ask questions and to offer answers to why

Muslims avoid making images of Muhammad but that it is common for Christians to make images of Jesus.

We believe in Allah and what was revealed to Abraham, Ishmael, Isaac and Jacob, and what was given to Moses and Jesus and all the prophets by their Lord. We make no distinction between any of them.

The Qur’an Surah 2:136



The core curriculum: Statutory requirements

Pupils should be taught to:

- Know and describe *“The story of Muhammad’s first revelation”* including:
(1) Muhammad was alone on a mountain; (2) the angel Gabriel (Jibril) appeared to him; (3) words appeared to Muhammad; (4) Muhammad understood and memorised the words revealed to him exactly; (5) Muhammad preached the words revealed to him exactly
- identify that Muslims believe that Muhammad received many revelations and the Qur’an contains all the words that were revealed to him
- identify that the first revelation Muhammad received is believed by most Muslims to have taken place on a special night that is often called the Night of Power and that this is reported in the Qur’an. (Qur’an 97:1-5)
- raise questions about Muslim beliefs about the origin of the Qur’an and share their thoughts and views in response to what they have learnt about the origin of the Qur’an and Muhammad’s first revelation. Pupils should be encouraged to give a reason or reasons to support their view

Notes and guidance (non-statutory)

Pupils should be taught about *“The story of Muhammad’s first revelation”* which most Muslims believe took place on Mount Hira about two miles outside of Makkah. Following his first revelation Muhammad told a few friends and members of his family members about the revelation but not anyone else.

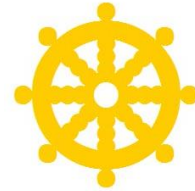
Pupils might also be introduced to the Muslim belief that after the first revelation for a period of about five or six months, or perhaps even longer, Muhammad received no revelations¹. However, eventually a second revelation came to Muhammad and then revelations came to him regularly. After the second revelation Muhammad began telling people what had been revealed to him. Muhammad went on to receive many revelations until he died some 22 years later. People who heard Muhammad preach wrote down what he said had been revealed to him. After the death of Muhammad all of the revelations Muhammad had received were collected together and made into a book and this book is called the Qur’an.

Pupils should understand that most Muslims believe that Muhammad did not write the Qur’an but that the Qur’an is an exact record of what was revealed to Muhammad. Pupils might raise and answer questions about what Muslims believe about how exactly the Qur’an came to be written. Pupils might also have an opportunity to see and talk about passages from the Qur’an which are believed to provide information about some of the earliest revelations, e.g. Qur’an 96:1-5 is generally believed to be the first revelation and Qur’an 74:1-7 is believed to refer to the second revelation that Muhammad received.

¹ The period of time between the first revelation which Muhammad received and the second revelation is known as the “fatra”. Pupils in key stage 1 are not required to know the word “fatra”.

Key Stage 1 core RE curriculum

Buddhism - introduction



The Buddhism core material for key stage 1 is set out below on pages 32-35. Along with the Christianity core material on pages 26-29 schools may choose to teach the Buddhism core material as part of their key stage 1 RE programme of study. Schools are strongly recommended to teach the Christianity and the Islam core material in key stage 1 but they could choose Christianity and Buddhism if they felt they had a good reasons for doing so.

The core curriculum: Statutory requirements

Pupils should be taught to:

- identify Buddhism as a religion and Buddhists as believers in Buddhism
- identify and name objects associated with Buddhism including an image depicting the Buddha's enlightenment, a Buddhist "Wheel of Dharma" and a Buddhist temple or vihara
- identify and name Siddhartha Gautama as the Buddha and as the founder of Buddhism
- raise questions about Buddhism and recall answers and share their thoughts and views in response to what they learn about Buddhism attempting to give a reason or reasons to support their view
- share what they believe in or value most including beliefs and values which may reflect a religious or a non-religious worldview attempting to give a reason or reasons to support their view

Notes and guidance (non-statutory)

Pupils should be introduced to the words, "Buddhism" and "Buddhists". They should have opportunities to talk about and share with other pupils what they know about Buddhism. They should also have opportunities to see and handle objects associated with Buddhism including objects which depict the enlightenment of the Buddha; a symbol or object showing the Buddhist "Wheel of Dharma"; photographs of local Buddhist temples or viharas and Buddhist temples in Britain and around the world. They should also have opportunities to see photographs or images showing Buddhist rituals like offering homage or respect to the Buddha using images that depict the Buddha, or Buddhists engaged in work of a voluntary nature in the local community. All pupils in key stage 1 should have an opportunity to visit a local Buddhist temple or a vihara or meet a Buddhist visitor to the school.

Pupils should have opportunities to raise questions about Buddhism and recall answers. They should be encouraged to share their thoughts and views in response to what they learn about Buddhism. Pupils should be encouraged to share what they believe in or value most including beliefs and values which may reflect a religious or a non-religious worldview. When expressing their views pupils should be encouraged to not settle for single word answers or unsupported opinions but should be stretched by asking them to support their views using a reason or reasons.

Pupils who identify as Buddhists should be encouraged to talk about their beliefs and using objects or photographs share with other pupils how they practice their faith or express what their faith means to them.

*We are what we think. With our thoughts
we make our world.*

The Dhammapada verse 1

Key Stage 1 core RE curriculum

Buddhism - Enlightenment and craving



The core curriculum: Statutory requirements

Pupils should be taught to:

- know that attaining Nirvana for many Buddhists is the ultimate goal a human should seek to achieve
- know that many Buddhists believe that those who achieve enlightenment have achieved perfection
- identify that many Buddhists believe overcoming craving (*tanha*), the desire to want more and more is an important step on the way to achieving enlightenment
- raise questions about Buddhist's beliefs about enlightenment and craving and recall answers
- share their thoughts and views in response to what they have learnt about Buddhist beliefs about enlightenment and craving and be encouraged to give a reason or reasons to support their view

Notes and guidance (non-statutory)

Pupils should be taught about the story of Siddhartha Gautama's early life of wealth and luxury and yet despite being wealthy he felt discontent with life and that life was shallow and flat and without purpose.

The idea of being discontent with life is an important concept in Buddhism – it is known as “*dukkha*”. *Dukkha* expresses the sense that there is something not right about life, that we are not fulfilled, that life is never perfect and we are constantly craving (*tanha*) for something that will fulfil us and give our lives meaning. The feeling of discontent makes it very difficult for us to be truly happy. Writers about Buddhism often translate the word “*dukkha*” as “suffering” but many Buddhists do not think “suffering” captures the true meaning of “*dukkha*”. The word “suffering” is often used to refer to physical pain rather than spiritual discontent that *dukkha* suggests. Schools are not required to introduce pupils in key stage 1 to the words “*dukkha*” or “*tanha*”.

Pupils might explore the idea that wealth doesn't guarantee happiness. For example, pupils might role-play the happiness a person might at first feel when given a gift or if they win a lottery. However, that feeling often doesn't last and it may soon be followed by boredom with the gift and the realisation that having a lot of money may bring unforeseen problems.

Pupils might act out stories, for example, a person who is very wealthy but who is never happy and thinks a new car, or a bigger swimming pool will make them happy. Pupils might be invited to share their views about feeling happy because they have something new, like a new toy, or having their bedroom redecorated.

Pupils might be invited to consider a person may be happy for reasons which are deeper or more permanent for example; a person may feel happy because they are respected by others, or they are content with having things that cost very little or are free.

*When asked about wealth the Buddha said,
“Wealth destroys the foolish but
not those who seek beyond.”*

The Dhammapada (Ch 24 v 355)

Key Stage 1 core RE curriculum

Buddhism - the Buddha's enlightenment



The core curriculum: Statutory requirements

Pupils should be taught to:

- know that although others may have attained enlightenment before him Buddhists believe Siddhartha Gautama was the first person to achieve enlightenment and who then went on to teach others how enlightenment may be attained
- identify and describe "The story of Siddhartha Gautama's Enlightenment" including: (1) he was born into a life of wealth and luxury; (2) he gave up wealth and luxury to seek the truth about life; (3) for six years he lived a religious life of poverty and self-denial; (4) when aged about 35 he sat under a tree and meditated until what Buddhists believe was the truth about life came to him and (5) he achieved enlightenment
- know that many Buddhists believe that Gautama's example shows that achieving enlightenment does not depend on believing in God or gods, or following God's guidance but on one's own effort to overcome craving
- raise questions about the Buddha's willingness to give up wealth and luxury to find enlightenment and recall answers
- share their thoughts and views in response to what they have learnt about Buddhist teaching about wealth and possessions and be encouraged to give a reason or reasons to support their view

Notes and guidance (non-statutory)

Pupils might be helped to become familiar with the main events in the life of Siddhartha Gautama before his enlightenment by sequencing images correctly in chronological order and being able to talk or write about these events.

Pupils should be helped to understand that many Buddhists believe that Gautama was the first person to achieve enlightenment and that by following his way, or his teaching, many people can and have achieved enlightenment.

Pupils might be encouraged to ask questions and express their views about the part God plays, or does not play, in helping a person to achieve enlightenment. Pupils might be encouraged to express their views about what many Buddhists believe about God and whether these are similar to or different from what most Christians believe about God.

*When asked about the faults of others the Buddha said,
"Think not of the faults of others, of what they have
done or not done. Think rather of your own sins,
of the things you have done or not done."*

The Dhammapada (Ch 4 v 50)

Key Stage 1 core RE curriculum

Buddhism - beliefs about the Buddha and God



The core curriculum: Statutory requirements

Pupils should be taught to:

- know that the phrase “the Buddha” is not a name but is a respectful phrase that Buddhists use about Siddhartha Gautama. Identify that the phrase, “the Buddha” means “the Enlightened One”
- identify that many Buddhists show their respect for or give homage to the Buddha using a lighted candle or by offering flowers
- identify that the view of many Buddhists is that believing in God, or not believing in God, is not an issue that need concern them as many Buddhists do not believe God helps a person to achieve enlightenment
- identify and name Gautama the Buddha as living about 500 years before Jesus
- raise questions about the Buddha’s views about God and recall answers
- share their thoughts and views in response to what they have learnt about Buddhist views about God and be encouraged to give a reason or reasons to support their view

Notes and guidance (non-statutory)

Pupils should be helped to understand why Siddhartha Gautama is often called “Gautama the Buddha”. The words “the Buddha” mean “the Enlightened One”. These words express the Buddhist belief that Gautama discovered the way to achieving enlightenment. Using the words “Gautama. The Buddha” is like giving Gautama a respectful nickname or title as a reminder of what Buddhists believe about Gautama namely that he discovered the way to achieving enlightenment. Respectful nicknames or titles are given to people because of what they were like or for what they achieved in life. Other examples of respectful nicknames or titles that might be shared with pupils include: Alexander the Great, Suleiman the Magnificent, William the Conqueror, Elizabeth the Glorious and Solomon the Wise.

Pupils should be helped to understand approximately when the Buddha lived. Pupils might make timeline on which events in the past are placed like the building of the pyramids in Egypt, the building of the Parthenon in ancient Athens, when Jesus was born, when Muhammad was in Medina, the battle of Hastings, the invention of the telescope, the first BBC TV broadcast, etc.

Pupils might learn how and why many Buddhists show their respect or give homage to the Buddha. Some Buddhists simply bow their head in front of an image of the Buddha, some may put their hands together and bow. Other Buddhists may light a candle and say the words, “I pay homage to the Blessed one. The One Perfectly Enlightened by himself.” Some may pay homage by leaving flowers by an image of the Buddha. Some Buddhists give homage to the Buddha because they believe by achieving enlightenment the Buddha showed the way for others to follow. no other person had

*When asked if he could sum up his message the Buddha replied,
“Do not what is evil. Do what is good. Keep your mind pure.”*

*When asked, “Is that all?” the Buddha replied, “Every child of
five knows this but few men of eighty can practise it.”*

The Dhammapada Ch 14 v 183



The Hinduism core material for key stage 1 is set out below on pages 36-39. Along with the Christianity core material on pages 24-27 schools may choose to teach the Hinduism core material as part of their key stage 1 RE programme of study. Schools are strongly recommended to teach the Christianity and the Islam core material in key stage 1 but they could choose Christianity and Hinduism if they felt they had good reasons for doing so.

The core curriculum: Statutory requirements

Pupils should be taught to:

- identify Hinduism as a religion and Hindus as believers in Hinduism
- identify and name a variety of objects associated with Hinduism including a mandir mandir or Hindu temple, the Aum symbol, a murti or an image or statue of Krishna
- identify a mandir as a Hindu place of worship, the Aum symbol as a symbol of Hinduism and an image of Krishna as an image of a popular Hindu god
- raise questions about Hinduism and recall answers and to share their thoughts and views in response to what they learn about Hinduism attempting to give a reason or reasons to support their view
- share what they believe in or value most including beliefs and values which may reflect a religious or a non-religious view attempting to give a reason or reasons to support their view

Notes and guidance (non-statutory)

Pupils should be introduced to the words “Hinduism” and “Hindus”. They should have opportunities to talk about and share with other pupils what they know about Hinduism. They should have opportunities to see and handle objects associated with Hinduism including photographs of a local mandir and mandirs in Britain and around the world. Pupils should have opportunities to see photographs or images of Hindus offering worship, or using a murti or an image of a god or goddess, for example an image of Krishna or Vishnu. Pupils might also be shown images of Hindus engaged in work of a voluntary nature in the local community. All pupils in key stage 1 should have an opportunity to visit a local mandir and/or meet a Hindu visitor to the school.

Pupils should have opportunities to raise questions about Hinduism and recall answers. They should be encouraged to share their thoughts and views in response to what they learn about Hinduism. Pupils should be encouraged to share what they believe in or value most including beliefs and values which may reflect a religious or a non-religious view.

Pupils who identify themselves as Hindus should be encouraged to talk about their beliefs and using objects or photographs share with other pupils how they practice their faith or express what their faith means to them.

Pupils when expressing their views should be encouraged to not settle for single word answers or unsupported opinions but should be stretched by asking pupils to support their views using a reason or reasons.

Hinduism insists on the brotherhood of not only all mankind but of all that lives.

Mohandas Gandhi (1869-1948)

An Indian lawyer who promoted non-violence



The core curriculum: Statutory requirements

Pupils should be taught to:

- identify significant beliefs that many but not all Hindus hold including: (1) the belief in a Supreme God who is called Brahman; (2) Brahman is the creator of the universe and of everything in the universe; (3) Brahman is eternal; (4) Brahman has no beginning and no end
- know that many Hindus believe in many gods and goddesses and that all of these gods and goddesses are aspects of Brahman, the one Supreme God
- identify and name some gods and goddesses that many Hindus believe in including Shiva, Vishnu and avatars of Vishnu including Rama and Krishna
- raise questions about Hinduism and Hindu beliefs in Brahman and in many gods and goddesses and share their thoughts and views in response to what they have learnt attempting to give a reason or reasons to support their view.
- share what they believe in or value most including beliefs and views which may reflect a religious or a non-religious view attempting to give a reason or reasons to support their view

Notes and guidance (non-statutory)

Teachers are advised to help pupils understand that amongst Hindus, religious views vary a great deal and that having a different view of Hinduism is thought to be acceptable. For example, many Hindus believe in many different gods and goddesses, while other Hindus believe in one Supreme (Brahman). Some Hindus believe in many gods and goddesses but believe that all of the gods and goddesses are different ways of representing Brahman. Many Hindu families show devotion to a particular family god. This is known “*Kuladevata*” (Kula means clan or family and Devata means god or deity). Many Hindu families will have in their house a small shrine dedicated to the family god at which members of the family will worship and show their devotion.

Note: Some Hindus believe it is not appropriate to call Brahman the “Supreme God” as they think it suggests that the views and beliefs they have about Brahman are the same as Christian, Muslim and Jewish views and beliefs about God. To avoid this some Hindus prefer to refer to Brahman as the “Ultimate Reality”, or the “World Soul”, or the “Supreme Being”.

Note: The belief in “avatars” is a belief widely held by many Hindus. The belief is particularly associated with the god Vishnu. It is based on the idea that Vishnu may take any form and may appear on earth as a giant tortoise, or as half-man and half-lion, or as a human being. Many Hindus believe Vishnu appears as an avatar when the world is in danger. He enters into the world to overcome evil and bring what is good back into the world. Both Rama and Krishna are believed by many Hindus to be avatars of Vishnu. Other Hindu gods and goddesses are also believed to have appeared as avatars.

As a man leaves an old garment and puts on one that is new, the Spirit leaves his mortal body and wanders on to one that is new.

The Bhagavad Gita 2.22



The core curriculum: Statutory requirements

Pupils should be taught to:

- know that most Hindus believe in reincarnation and identify some significant Hindu beliefs associated with reincarnation including:
(1) the belief that everything alive has an Atman (a soul); (2) the Atman is what we truly are not the body; (3) the Atman is eternal; (4) when something dies the Atman leaves the body; (5) after a while the Atman returns in a newly born body
- know that many Hindus believe that reincarnation repeats itself so all living things have lived, died and returned to live another life in a different body many times
- understand that many Hindus believe that reincarnation will happen again and again and it will only stop when the Atman achieves perfection and then is able to leave this world forever and become united with Brahman (the one Supreme God)
- know that achieving perfection and escaping from being reincarnated is called “moksha”
- raise questions about the Hindu belief in reincarnation and recall answers
- share their thoughts and views in response to what they learn about Hinduism, and reincarnation and be encouraged to give a reason or reasons to support their view

Notes and guidance (non-statutory)

Reincarnation is an important belief which most Hindus accept and it is also a feature of other eastern religions, like Sikhism and Jainism. As Buddhists do not believe in the “self” or the “soul” Buddhist beliefs about dying and returning in a new body are usually referred to as “rebirth” and the word “reincarnation” is often avoided. Reincarnation is also a feature in Kabbalah Jewish thinking and in new religious movements like Theosophy, modern Astrology and neo-pagan religions like Wicca. The Sanskrit word for reincarnation is “samsara”. Reincarnation in Hindu thought is closely associated with good and bad karma. Good karma takes an individual closer to perfection and bad karma takes them further away. Pupils in key stage 1 are not required to know the words “samsara” or “karma” but they should know the words “soul”, “reincarnation”, “Atman” and “moksha”.

To understand reincarnation pupils should know that many Hindus believe that our true self is not our physical body. They believe our true self is our Atman. The Atman is believed to be not part of the physical world. It has no size or shape. It cannot be detected using any physical means so it cannot be seen, heard, smelt, tasted or touched. The Atman is part of the spiritual world. Pupils might be invited to play and think about the Indian board game “Snakes and Ladders”. The game illustrates the concept of good karma (climbing a ladder) and bad karma (sliding down a snake). The game also suggests the idea of Moksha which involves reaching the final square and so the game ends in victory, or in the case of human life, the atman at last escapes from the endless round of being reincarnated.



The core curriculum: Statutory requirements

Pupils should be taught to:

- identify and name Janmashtami as an annual festival associated with Hinduism
- know that Janmashtami celebrates the birth of Krishna
- know that most Hindus believe that Krishna is an avatar of the god Vishnu and is also a representation of the Supreme God (*Brahman*)
- explain that many Hindus believe that God sometimes comes into the world as an avatar to overcome evil and protect the good
- raise questions about Hinduism and Janmashtami and recall answers
- share their thoughts and views in response to what they learn about Hinduism and the idea of God coming into the world to overcome evil and restore the good and be encouraged to give a reason or reasons to support their view

Notes and guidance (non-statutory).

Pupils should be familiar with the word “Janmashtami” and “Krishna Janmashtami” as it is otherwise known and be able to identify it as a festival celebrated by many Hindus. They should have opportunities to learn about practices associated with the Janmashtami including, decorating the home with garlands and balloons, recalling the story of Krishna’s birth and how he narrowly escaped death and children dressing up as Krishna and Radha.

Pupils that have first-hand knowledge of celebrating Janmashtami should be encouraged to talk about their experience of celebrating the festival with other pupils and talk about what the festival means to them.

Pupils should have opportunities to raise questions about Janmashtami and recall answers. They should be encouraged to share their thoughts and views in response to what they learn about Janmashtami. Pupils’ questions, answers and views in response to what they learn about Janmashtami might be videoed or audio recorded so that the thoughts of individual children might be transcribed and displayed in the classroom, or around the school, or on the school’s website.

Pupils should be stretched by asking them to explain or justify their views using a reason or reasons to support their view.

Pupils should learn that all reasons are not equally good and they might be asked to think of or consider a better reason.

No one who does good work will ever come to a bad end, either here or in the world to come.

The Bhagavad Gita 6:40

Key Stage 1 core RE curriculum

Judaism - introduction



The Judaism core material for key stage 1 is set out below on pages 40-43. Along with the Christianity core material on pages 24-27 schools may choose to teach the Judaism core material as part of their key stage 1 RE programme of study. Schools are strongly recommended to teach the Christianity and the Islam core material in key stage 1 but they could choose Christianity and Judaism if they had good reasons for doing so.

The core curriculum: Statutory requirements

Pupils should be taught to:

- identify Judaism as a religion and Jews as believers in Judaism
- identify that the word “Jewish” is often used to refer to Judaism or the Jews
- identify and name a variety of objects associated with Judaism including a synagogue, the Hebrew Bible, a Torah scroll and a Star of David
- identify a synagogue as a Jewish place of worship, the Hebrew Bible, including the Torah as the Jewish holy book and the Star of David as a symbol of Judaism
- raise questions about Judaism and recall answers and to share their thoughts and views in response to what they learn about Judaism attempting to give a reason or reasons to support their view
- share what they believe in or value most including beliefs and values which may reflect a religious or a non-religious view attempting to give a reason or reasons to support their view

Notes and guidance (non-statutory)

Pupils should be introduced to the words, “Judaism”, “Jews” and “Jewish”. They should have opportunities to talk about and share with other pupils what they know about Judaism and see and handle objects associated with Judaism including , a genuine or a replica Torah Scroll, a Star of David, photographs of a local synagogue and/or synagogues in Britain and around the world, photographs of Jews engaged in prayer, ritual worship, or Jews engaged in providing help or work of a voluntary nature in the local community or Jews engaged in celebrating the Jewish festival of Passover (Pesach). All pupils in key stage 1 should have an opportunity to visit a local synagogue and/or meet a Jewish visitor to the school.

Pupils should have opportunities to raise questions about Judaism and recall answers. They should be encouraged to share their thoughts and views in response to what they learn about Judaism. Pupils should be encouraged to share what they believe in or value most including beliefs and values which may reflect a religious or a non-religious worldview. Pupils who identify themselves as Jews should be encouraged to talk about their beliefs and using objects or photographs share with pupils how they practice their faith or express their faith or express what their faith means to them.

Even if people are still very young they shouldn't be prevented from saying what they think.

Anne Frank (1929-1945)

German born Jewish girl who kept a diary while hiding from Nazi persecution

Key Stage 1 core RE curriculum

Judaism - God and Abraham



The core curriculum: Statutory requirements

Pupils should be taught to:

- identify that many Jews regard Abraham as the first Jew and that Abraham was the first of many prophets of Judaism
- identify that many Jews believe a prophet is a person who God has contacted and instructed to pass on messages or teachings God has given to them
- identify that many Jews believe Abraham lived approximately 3,800 years ago
- identify that many Jews believe that Abraham taught that there was one God and that people should not make or worship idols or images of God
- identify that many Jews believe God made a promise to Abraham of a special relationship between God and the Jewish people
- raise questions about what they have learnt about Abraham and recall answers
- share their thoughts and views in response to what they have learnt about Abraham and Judaism and be encouraged to give a reason or reasons to support their view

Notes and guidance (non-statutory)

Little is known about Abraham and there are scholars who question whether he was a real individual. Nevertheless, most Jews regard Abraham as the founding father of the 'Covenant' or the special relationship between the Jewish people and God. This special relationship is referred to several times in the Torah with reference to Abraham notably in Genesis 12:1-3, Genesis 15:1 and Genesis 22:15-18. Today Abraham is often identified as the common father (patriarch) of three Abrahamic religions – Christianity, Islam and Judaism. These religions teach that there is one God, and that God is just and kind. All three religions have as a core belief the claim that God cares about what goes on in the world and that God chooses sometimes to do things and so make a difference to what happens in the world. This is why in Jewish scripture God is often described as “the living God” (Jeremiah 10: 10)

Pupils might be invited to think about the difference between the just and kind God that from the early beginnings the Jewish people believed in and how this was in marked contrast to the... religious views that the early Greeks and many other people had at the time. The early Greeks... and many other people believed that there were many gods. These many gods, it was believed, often argued and disagreed amongst themselves. They were often immature, angry, jealous and fickle in the way they treated humans on earth.

*“The Lord is the true God; he is the living God
and the everlasting King.”*

The Tanakh Jeremiah 10:10



The core curriculum: Statutory requirements

Pupils should be taught to:

- identify that many Jews believe Moses lived approximately 3,400 years ago who was a prophet of God
- identify that Moses is deeply admired and held in high esteem in Judaism and in other religions particularly Christianity and Islam
- know and recall the story of “*Moses and the Burning Bush*” (Exodus 3:1ff.) including: (1) God appears to Moses in a burning bush; (2) God tells Moses he knows His people are suffering as slaves in Egypt; (3) God instructs Moses to go back to Egypt; (4) God instructs Moses that when he has returned to Egypt he is to free the slaves
- know and recall “*The story of Moses and the giving of God’s law*” on Mt Sinai (Exodus 20:1ff, Exodus 24:12-18, Exodus 34:1-35) including: (1) God tells Moses to climb Mount Sinai; (2) Moses is given the law on two tablets of stone; (3) Moses is given the Ten Commandments; (4) the covenant or special relationship between God and the Hebrew people is confirmed
- raise questions about the Jewish idea of God including the exploring the belief that God cares when people suffer or are badly treated and that God may act to change things
- share their thoughts and views in response to what they have learnt about Moses and the idea of God in Judaism. When sharing their thoughts or views pupils should be encouraged to give a reason or reasons to support their view.

Notes and guidance (non-statutory)

Although many Jews believe Moses to have been a real individual there are scholars who believe Moses to be a legendary figure. Perhaps due to the third of the “Ten Commandments” (“You shall not take his name in vain”) and to the sense that the word “God” is so sacred it should not be uttered out loud there is a reluctance among many Jews to speak or write the word “God”. Instead many Jews refer to God as “the Almighty”, or as “the One Above”, or as “Hashem” (“the Name”). When writing the word ‘God’ some Jews, and non-Jews, choose to omit the vowel “o” and write “G-d” instead.

Pupils might be invited to think about how laws are believed to help ensure greater fairness and justice. Having a law makes it a requirement that everybody is expected to obey the same rule and that the penalties for breaking the rules are consistent. Having a law makes it more likely that being treated fairly doesn’t depend on how strong a person is, or how many friends a person has to back them up. Having a law makes it possible that the rule of law is obeyed and not the rule of the bully or tyrant.

Pupils might be invited to think about why making an image of God was rejected in early Jewish thinking or about the influence of Abraham and Moses who taught that God could take any form or shape and so was beyond having any physical form. For that reason to draw or make a statue of God was believed to be wrong as it diminished and disrespected God.

You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath...

The Tanakh Exodus 20: 4-5

Key Stage 1 core RE curriculum

Judaism - the Festival of the Passover

The core curriculum: Statutory requirements

Pupils should be taught to:

- identify and name the Passover (“Pesach”) as a festival celebrated by Jews
- know that Passover celebrates the story of the slaves in Egypt gaining their freedom
- know and recall some of the main events associated with the story of the slaves gaining their freedom including: (1) Moses requests Pharaoh to free the slaves; (2) God sends ten plagues; (3) Pharaoh frees the slaves; (4) the slaves cross the Red Sea and (5) the Hebrew slaves gain their freedom.
- identify that many Jews believe that the meaning of the story of the Hebrew slaves gaining their freedom is that it shows that God is keeping to the promise made with Abraham to have a special relationship with the Jewish people and that God has a plan and the Jews are part of that plan
- raise questions about Judaism and the story of the slaves gaining their freedom and what might be learnt from this story about the Jewish idea of God
- share their thoughts and views in response to what they learn about Judaism and the Jewish idea of God and be encouraged to give a reason or reasons to support their view

Notes and guidance (non-statutory)

Pupils should be familiar with the word “Passover”. Pupils might also be told that the Hebrew name for the festival is “Pesach” but in the UK the festival is better known as the “Passover”. Pupils should learn that the highlight of the Passover is a special meal known as the “Seder” when family and friends gather together. During the Seder various well-established rituals are undertaken many of which are designed to grab the interest of children so that they learn about events which are of enormous significance within the Jewish tradition and which many Jews believe should be passed on to their children. Role-playing parts of the Seder meal, for example, inviting pupils to search the classroom for hidden “*chametz*” (leaven food), asking “Why is this night different from all other nights?”, discovering what the items on the Seder plate symbolise, eating “*matza*” (unleavened bread) and “*charoset*” (a mixture of apples, nuts, wine and cinnamon) all provide memorable opportunities to familiarise pupils with the festival.

As well as gaining their freedom the significance of the Passover for many Jews is that it reinforces their belief that there is a special promise (a covenant) between God and the Jews. It is because of this promise that God is acting to make sure that the Jews do not die out and that the belief in one God does not become extinct. God has chosen the Jews to serve not because they are better than other people. Rather, God has a plan and the Jews are part of that plan.

*Teach your children the history
of freedom if you want them
never to lose it.*

Rabbi Jonathan Sacks (1948-2020)
An English Orthodox rabbi



The Sikhism core material for key stage 1 is set out below (pages 44-47). Along with the Christianity core material (pages 24-27) schools may choose to teach the Sikhism core material as part of their key stage 1 RE programme of study. Schools are strongly recommended to teach the Islam core material in key stage 1 but they could choose Christianity and Sikhism if they felt they had good reasons for doing so.

The core curriculum: Statutory requirements

Pupils should be taught to:

- identify Sikhism as a religion and Sikhs as believers in Sikhism
- identify and name a variety of objects associated with Sikhism including: a gurdwara, a painting or portrait of Guru Nanak, a khanda and a kara
- identify a gurdwara as a Sikh place of worship, Guru Nanak as the founder and the first guru of Sikhism, the khanda as a symbol of Sikhism and the kara as a steel band worn on the wrist as a symbol and reminder of the one God who has no beginning and no end
- raise questions about Sikhism and recall answers and to share their thoughts and views in response to what they learn about Sikhism attempting to give a reason or reasons to support their view
- share what they believe in or value most including beliefs and values which may reflect a religious or a non-religious view attempting to give a reason or reasons to support their view

Notes and guidance (non-statutory)

Pupils should be introduced to the words “Sikhs” and “Sikhism”. They should have opportunities to talk about and share with other pupils what they know about Sikhism. They should also have opportunities to see and handle objects associated with Sikhism, e.g. a kara, a khanda, a Nishan Sahib, images of Guru Nanak and of other Sikh gurus, photographs of a local gurdwara and gurdwaras in Britain and around the world and photographs of Sikhs attending a gurdwara service, or at work, or providing help or work of a voluntary nature in the local community or at leisure. All pupils in key stage 1 should have an opportunity to visit a local gurdwara and/or meet a Sikh visitor to the school.

Pupils should have opportunities to raise questions about Sikhism and recall answers. They should be encouraged to share their thoughts in response to what they learn about Sikhism. Pupils should be encouraged to share what they believe in or value most including beliefs and values which may reflect a religious or a non-religious view. When expressing their views pupils should be encouraged to not settle for single word answers or unsupported opinions but should be stretched by asking pupils to support their views using a reason or reasons.

Pupils who identify themselves as Sikhs should be encouraged to talk about their beliefs and using objects or photographs share with other pupils how they practice their faith and what their faith means to them.

Recognise the Lord's Light within all, and do not consider social class or status; there are no classes or castes in the world hereafter.

Guru Nanak (1469-1539)

The Guru Granth Sahib, p.349, line 13



The core curriculum: Statutory requirements

Pupils should be taught to:

- identify significant beliefs most Sikhs hold about God including that there is only one God, God had no beginning and has no end and God created the universe
- identify Guru Nanak as the founder Sikhism. Know that a Guru is believed to be a teacher and a wise guide in matters to do with religion
- identify that Sikhs believe in ten Gurus, that the first Guru was Guru Nanak, that Guru Nanak lived approximately 500 years ago and that Sikhs believe that the ten Gurus are humans who were chosen by God to teach what is true about God
- identify and describe the main events associated with the story of Nanak's disappearance in the river including: (1) Nanak disappears in the river; he is taken into the court of God; (2) he is given a cup of amrit (nectar) to drink; (3) he is told to return and to teach others what he has learnt about God; (4) Nanak returns and from then on his followers call him Guru Nanak
- raise questions about Sikhs and Sikhism and recall answers
- share their thoughts and views in response to what they learn about Sikhism and be encouraged to give a reason or reasons to support their view

Notes and guidance (non-statutory)

Note: Although Sikhism originated in Northern India and it shares with other Indian religions concepts like karma and reincarnation it is widely regarded as a monotheistic religion. The Sikh scripture begins with Ik Onkar (ੴ), which refers to the "Formless One", which is a direct reference to views which are central to monotheism.

Pupils should explore the Sikh belief in ten Gurus and that the line of ten Gurus begins with Guru Nanak. They should know the main events associated with the story of Nanak's disappearance in the river. Pupils should know that Nanak believed God had instructed him to be a Guru and that he had been chosen by God to teach others so that they would know what God is really like. Pupils might learn that "gu" means ignorance or darkness and "ru" means enlightenment, so a Guru is a person appointed by God to lead others from darkness into the light of truth.

Pupils might be given an opportunity to explore the idea of a religious experience, for example, the experience of hearing words which seem to come to an individual which tell them what they have to do; or having the sensation that everything is going to be alright and there is no need to worry; or having a strong sense of comfort and reassurance that someone is watching over you. Pupils might be asked if they have had similar experiences and if, so they may be invited to talk about their experience.

*You have thousands of forms and yet
you do not have even one.*

Guru Nanak (1469-1539)
The Guru Granth Sahib, p.13, line 3



The core curriculum: Statutory requirements

Pupils should be taught to:

- identify that Sikhism teaches the belief in reincarnation
- identify some of the significant Sikh beliefs associated with reincarnation including:
(1) everything alive has a soul; (2) the soul is what we truly are not the body;
(3) the soul is eternal; (4) when something dies the soul leaves the body;
(5) after a while the soul returns in a newly born body
- identify that many Sikhs believe that reincarnation repeats itself so all living things have a life, they die, they return to live another life in a different body and this happens many times
- identify that Sikhism teaches that a person only escapes from being reincarnated when they live a good life and not a selfish life
- identify in Sikhism the idea of escaping from reincarnation is called “mukti”
- raise questions about the Sikh belief in reincarnation and recall answers
- share their thoughts and views in response to what they learn about Sikhism and reincarnation and be encouraged to give a reason or reasons to support their view

Notes and guidance (non-statutory)

Sikhism teaches the belief in reincarnation and what Sikhs believe about reincarnation is similar to what Hindus believe but they are not identical. Although similarities about reincarnation may be pointed out it is advisable to avoid suggesting that the two religions are exactly the same as this could leave pupils with a false impression which may be difficult to correct later. The main features of the Sikh belief is that when we die our body dies but the essence of who we are is our spirit or our soul (*jiva*) and our soul does not die. With death we leave our old body behind but sometime later we return born again in a new body to live a new life with little or no memory of our previous life. We find ourselves therefore in a cycle of birth, life and rebirth. The quality of each new life we have depends on the Law of Karma. For Sikhs and Hindus our purpose in life is to escape from this cycle of birth and rebirth and return to God. On all these points Sikhs and Hindus are in agreement. However, Sikhism puts particular emphasis on teaching that a person should live an honest and a good life that helps others. A person who lives a good life is more likely to escape from being reincarnated, however ultimately escape from reincarnation depends on the grace of God. Pupils might discuss what a person who lives a good life does in contrast to a person who does not. Is it always easy to know what the good thing to do is?

Pupils should have opportunities to raise questions about Sikhism. They should be encouraged to share their views in response to what they learn about Sikhism. Pupils should be encouraged to give more than just their opinions. They should be asked to support their views using a reason or reasons.

*Good actions may gain a better existence,
but liberation comes only
from His Grace.*

**Guru Nanak (1469-1539)
The Guru Granth Sahib, page 1, line 5**



The core curriculum: Statutory requirements

Pupils should be taught to:

- identify that many Sikhs believe that people should be treated equally
- identify and correctly sequence the main events in the story of “*The Emperor and the Guru’s kitchen*” including: (1) the Emperor arrives but there is no special welcome; (2) the Emperor is expected to sit on the floor like everyone else; (3) the Emperor is given the same food as everyone else; (4) the Emperor understands why he is not being treated in a special way; (5) the Emperor admires the Guru’s teaching; (6) the Emperor gives a gift of land to the Guru’s daughter
- identify a likely meaning or message that the story of “*The Emperor and the Guru’s kitchen*” might be expressing for example, Sikhs believe that as we are all made by the one God we are equally important. Because of this many Sikhs believe that no one should be treated as more important than anyone else. An Emperor is not superior to a carpenter, or a tailor or to a person who plants crops, or milks the cows, or who does the cooking or the cleaning.
- identify the likely meaning or message expressed in the words written by Guru Nanak in the Guru Granth Sahib, “The one potter has made all the pots, God’s light shines in all creation” for example, the message expressed in the words might be: because we are all made by God we are all valued by God. For this reason, everyone is important and no one should be treated unfairly as if they are less important than anyone else
- share their thoughts and views in response to what they learn about Sikh beliefs about equality and how people should be treated. Pupils should be encouraged to give a reason or reasons to support their view

Notes and guidance (non-statutory)

Note: Guru Amar Das was the 3rd of the ten Sikh Gurus. He became a Guru in 1552 about 13 years after Guru Nanak had died. Like Guru Nanak and Guru Angad (the 2nd Sikh Guru) Guru Amar Das encouraged the providing of a daily meal in a gurdwara which was always free and which everyone could attend. Regardless of their colour, wealth, caste, social status, age, gender, religious or non-religious views everyone was welcomed to enjoy this free meal. This practice is known as the “langar”, or “free kitchen”. The langar is not only seen as a charitable act of kindness it is also intended. to break down the barriers that separate people that cause some to think it is acceptable to treat particular people unequally and unfairly.

Pupils might be helped to be able to identify and correctly sequence the main events in the story of “*The Emperor and the Guru’s kitchen*” by sequencing pictures, or by inviting pupils to role-play the story, or by inviting pupils to tell the story to another pupil or pupils.

Pupils might be invited to think about examples in the past and today of people being treated unfairly and not equally. Pupils might be asked to role-play a situation involving being treated unfairly, e.g. play musical chairs when pupils born in Oct, Jan and June are permitted to sit only on two chairs while other pupils have a choice of five chairs.

*The one potter has made all the pots,
God’s light shines in all creation.*

Guru Nanak (1469-1539)
The Guru Granth Sahib, page 62, line 26



Key Stage 1: Subject-specific vocabulary, phrases and stories

Schools are required to teach the Christianity core curriculum material and are recommended to teach the Islam core curriculum material. However, it is not a requirement to teach about Islam in the key stage 1 core curriculum. Schools may opt instead to explore humanism or one of the four other principal religions or as part of their key stage 1 core curriculum if they believe they have good reasons for doing so.

Pupils may learn some of the subject specific vocabulary, phrases and stories listed below associated with other religions as part of the statutory requirement to provide a key stage 1 generic RE curriculum.

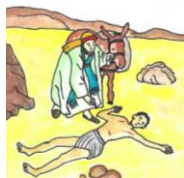
All pupils by the end of key stage 1 should know and be familiar with the following words, phrases and stories associated with Christianity.

Bible	The Bible is the Christian Holy Book.
Christ	Christ is a title and a name for Jesus, it expresses the belief that Jesus is both man and God.
Christmas	Christmas is the Christian festival which celebrates the birth of Jesus.
Christian	A Christian is a believer in Christianity.
Christianity	Christianity is the religion based on the life and teachings of Jesus.
church	A church is the place of worship used by many Christians.
cross	A cross is the main symbol of Christianity.
Easter	Easter is the Christian festival during which the death and resurrection of Jesus is recalled.
Easter Sunday	Easter Sunday is the day on which Christians celebrate the resurrection of Jesus.
eternal life	The phrase eternal life refers to the Christian belief that there is life after death which is eternal and never ends.
Golden Rule, the	The Golden Rule is often expressed in the words, "Treat others as you would want to be treated"
Good Friday	Good Friday is the day on which many Christians recall the death of Jesus on a cross.
Good Samaritan, the	The Good Samaritan is the name given to a story Jesus told about being kind to a stranger.
Jesus	Jesus is the founder of Christianity. Jesus is often called Jesus of Nazareth or Jesus Christ.
new life	New life is the belief that after death there is a new life that is eternal and that it is better and is different to the life we have on earth.
Son of God, the	The phrase Son of God is in the Bible and it is often used by Christians to refer to Jesus.

Stories

"The story of Jesus' arrest, death and resurrection"

"The Good Samaritan" Luke 10:25-37



"But a Samaritan, as he journeyed, came to where he was; and when he saw him he had compassion..."

Luke's Gospel 10:33

Key Stage 1 core RE curriculum

Buddhism: Key stage 1 Subject-specific vocabulary, phrases and stories



Specific vocabulary and phrases associated with Buddhism that all pupils should know by the end of key stage 1 if a school has chosen to teach about Buddhism in the core curriculum.

Buddha, the	The Buddha is a title given to Siddhartha Gautama after he achieved enlightenment.
Buddhism	<i>Buddhism</i> is the religion based on the life and teachings of the Buddha.
Buddhist	A Buddhist is a person who believes in Buddhism.
Enlightened One, the	The title the Enlightened One is given to Siddhartha Gautama after he achieved enlightenment.
Enlightenment	Enlightenment is the ultimate goal Buddhists believe a human should try to achieve.
Meditation	<i>Meditation</i> is a method of training one's attention often as part of the path to enlightenment.
Siddhartha Gautama	Siddhartha Gautama is the name by which the Buddha was known before he achieved enlightenment.
craving (tanha)	Craving means always wanting things which maybe possessions or outcomes. The constant craving for things is believed by Buddhists to be a major obstacle to achieving enlightenment. The Pali word for craving is "tanha."

Stories

"The story of Prince Siddhartha Gautama's early life of wealth and luxury"

"The story of Siddhartha Gautama achieving enlightenment"



*Never speak harsh words, for once spoken
they may return to you.*

**attributed to The Buddha
The Dhammapada Ch 10 v 133**



Specific vocabulary and phrases associated with Hinduism that all pupils should know by the end of key stage 1 if a school has chosen to teach about Hinduism in the core curriculum.

Aum (or Om)	Aum or Om is one of the most important symbols of Hinduism.
atman	The atman is the inner self or soul. The atman is what we truly are, not the body.
avatar	An avatar is the appearance of a god as a human or animal in a bodily form that can be seen
Brahman	Brahman is the one Supreme God and is the ultimate cause of everything in the universe.
Hinduism	Hinduism is one of the world’s oldest religions and the main religion of people living in India.
Hindu	A Hindu is a person who believes in and practices Hinduism.
Janmashtami	Janmashtami is a Hindu festival that celebrates the birth of Krishna
Krishna	Krishna is a very popular Hindu god believed by many to be an avatar of the god Vishnu.
mandir	A mandir is a Hindu temple and is a place of worship used by Hindus
moksha	Moksha means obtaining release from reincarnation and attaining the ultimate goal of salvation
Rama	Rama is a very popular god worshipped by Hindus. Rama is widely believed to an avatar of Vishnu.
reincarnation	Reincarnation is the belief that a dead person’s spirit or soul (Atman) returns to life in another body
Shiva	Shiva is one of the most important gods in Hinduism. Shiva is often represented as dancing.
Vishnu	Vishnu is one of the most important gods in Hinduism. Vishnu is often known as the ‘preserver’

Stories

“The birth of Krishna”
“The escape of Krishna”



When meditation is mastered, the mind is unwavering like the flame of a lamp in a windless place.
The Bhagavad Gita 6:18

Krishna

Krishna is a popular Hindu god believed by many to be an avatar of the god Vishnu.



It is recommended that schools should teach about Christianity and Islam as its core curriculum provision. If a school does adopt this recommendation all pupils by the end of key stage 1 should be familiar with the following words, phrases and stories associated with Islam.

Abraham	Abraham is believed by Muslims to be a true Muslim and a prophet of God
Allah	Allah is the Arabic word for God and is widely used by Muslims
angel	An angel is a spiritual being created by God. Angels serve as messengers of God.
angel Gabriel (Jibril)	Gabriel is believed by Muslims to be the angel God sent to Muhammad with revelations of the Qur'an. The Arabic word for Gabriel is <i>Jibril</i> .
crescent moon and star	The crescent moon and star is the main symbol of Islam
Islam	Islam is the religion believed in by Muslims
Jesus	Most Muslims believe Jesus was a prophet sent by God before Muhammad. Muslims do not believe Jesus was the Son of God.
Makkah	Makkah is the holiest city in the religion of Islam. (The preferred spelling is "Makkah" but an alternative spelling is "Mecca").
Messengers of God	A messenger of God is a person who has been given revelations from God to pass onto others
Moses	Most Muslims believe Moses was a prophet sent by God before Muhammad
mosque	A mosque is a place of worship used by Muslims
Muhammad	Most Muslims believe Muhammad is the last and final Prophet sent by God
Muslim	A Muslim is a person who believes in and practices Islam
Night of Power	The Night of Power is the night when the Qur'an was first revealed to Muhammad.
Prophets of God	Prophets of God are people who have been given revelations from God to pass on to others
Qur'an	The Qur'an is the holy book that Muslims believe was revealed to Muhammad. "Qur'an" is preferred but the alternative spelling is "Mecca".
revealed	The word revealed is the word for the way in which Muslims believe God gives guidance to humankind
revelation (wahy)	Revelation is the Muslim belief that revelations are the words or a message from God.
wahy	Wahy is the Arabic word for revelation which means receiving words or a message from God

Stories

"Muhammad before the first revelation"

"Muhammad's first revelation of the Qur'an"



The Qur'an

For Muslims the Qur'an is the most important of all holy books.

Key Stage 1 core RE curriculum

Judaism: Key Stage 1 Subject-specific vocabulary, phrases and stories



Specific vocabulary and phrases associated with Judaism that all pupils should know by the end of key stage 1 if a school has chosen to teach about Judaism in the core curriculum.

Abraham	Abraham is believed by many Jews to be the father of Judaism and the first Jew. Abraham is also revered by Muslims as a prophet of God.
covenant	The word covenant refers to the promise many Jews believe God first made of having a special relationship with Abraham and his descendants.
Hebrew Bible	The Hebrew Bible the holy book of Judaism which is written in the Hebrew language.
Jew	A Jew is a person who believes in and practices Judaism.
Jewish	Jewish is the word used to describe something that is associated with Jews or Judaism.
Jewish people, the	The Jewish people are the descendants of Abraham.
Jewish Bible, the	The Jewish Bible is the Jewish Holy Scriptures, of which the Torah is the first of five books.
Judaism	Judaism is the religion of the Jewish people.
Moses	Moses is a prophet of major importance in the development of Judaism
Passover (Pesach)	Passover a Jewish festival that celebrates the gaining of freedom of the Hebrew slaves.
Pesach	Pesach is the Hebrew name for the Passover festival. Pesach means "Passover"
prophet	A prophet is a person who inspired by God teaches about the will of God.
slavery in Egypt	The slavery in Egypt was a time when the Jewish people were slaves and their faith in God was nearly forgotten.
special relationship	The phrase special relationship refers to the belief that the Jewish people had a special relationship with God.
Star of David	The Star of David is an important and widely used symbol of Judaism.
synagogue	A synagogue is a place of worship used by Jewish people.
Ten Commandments	The Ten Commandments are ten of the 613 commandments God gave to the Jewish people and are considered to be of particular importance.
ten plagues	The ten plagues refers to the plagues that the Egyptians suffered that led to the Hebrew slaves gaining their freedom.
Torah scroll	The Torah scroll is a hand written scroll of which several copies are usually kept in a synagogue. A Torah scroll contains the first five books of the Jewish Bible.



Moses leads the slaves out of Egypt

Stories

"How the slaves left Egypt and gained their freedom"

"The giving of the law to Moses on Mount Sinai"



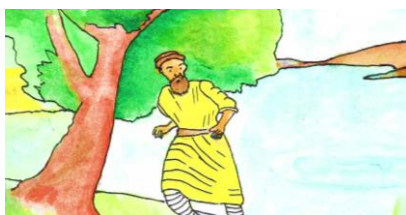
Specific vocabulary and phrases associated with Sikhism that all pupils should know by the end of key stage1 if a school has chosen to teach the Sikhism core curriculum material

Guru	A Guru is a teacher and a wise guide particularly with regard to one’s religion or worldview.
gurdwara	A gurdwara is a place of worship used by Sikhs. The word gurdwara literally means “ <i>the door to the Guru</i> ”.
Guru Amar Das	Guru Amar Das was the third of the ten gurus. He is well known particularly for developing the practice of a langar.
Guru Granth Sahib	The Guru Granth Sahib is the holy book of Sikhism.
Guru Nanak	Guru Nanak was the founder of Sikhism.
langar	The langar is the kitchen in a gurdwara where a free meal is served to all visitors.
kara	A kara is a steel band worn on the right wrist. It is one of the five K’s.
khanda	The khanda is the main symbol of Sikhism.
Nishan Sahib	A Nishan Sahib is a triangle shaped flag. It is often seen on flagpoles outside of gurdwaras.
reincarnation	Reincarnation is the belief that a dead person’s spirit or soul returns to life in another body and that this happens many times.
Sikh	A Sikh is a person who believes in and practices Sikhism. The word Sikh literally means “ <i>seeker</i> ” or “ <i>learner</i> ”.
Sikhism	Sikhism is a religion founded in India in the 15 th century by Guru Nanak.
ten gurus	The phrase ten gurus refers to the ten human teachers that established Sikhism over a period of 200 years.

Stories

“Nanak’s disappearance in the river”

“The Emperor and the Guru’s kitchen”



Mardana frantically searched for Nanak who had disappeared

Nanak’s disappearance in the river

When he was about 30 years old Nanak went with his friend Mardana to bathe in the local river. While in the water Nanak disappeared. Mardana frantically searched for him but he found nothing. Mardana returned home with the dreadful news that Nanak had drowned. Three days later Nanak stepped out of the river. Nanak said God had spoken to him and had called on him to be His minstrel. The event shaped the rest of Nanak’s life.

I was a minstrel, out of work, when the Lord took me into His service.

Guru Nanak (1469-1539)

The Guru Granth Sahib, p.150, line 16

Key Stage 1 Generic vocabulary:

In addition to vocabulary associated with particular religions pupils by the end of key stage 1 must know, use and spell correctly the words listed below. These words are not specific to any one religion but are used in discussions and conversations about religion and belief.

- BCE** BCE means Before the Common Era. The BCE date is the same the same date as BC but it avoids assuming a belief in Christ.
- CE** CE means Common Era. The CE date is the same date as AD but it avoids assuming a belief in Christ.
- belief** The word belief means to accept that something exists or is true perhaps on trust or without clear proof.
- believe** The word believe means to accept something is true perhaps on trust or without clear proof.
- faith** The word faith means to have trust or confidence or belief in something or someone.
- festival** A festival is a day or perhaps several days during which celebrations often for religious reasons take place.
- founder** A founder is a person who starts or creates something new like a business, or a club or a religion.
- God** The word God is often used to refer to a supreme being that is perfect in wisdom and goodness. God is also believed by many to be the creator of the universe.
- gods** The word gods is often used when referring to the belief in many powerful immortal beings and not just one God.
- holy** Something that is holy is considered to be very special because it is connected to God or a god
- pray** To pray often involve speaking words to God or a god. The words spoken may ask for something, or give thanks or praise to God.
- prayer** A prayer is the words a person uses when they speak to God or a god as when a person prays.
- religion** A religion is a set of beliefs and practices often to do with the nature and purpose of life or the universe.
- worship** Worship is usually undertaken to show respect or admiration often for God or a god

Good and evil cannot be equal. Repel evil with what is better and your enemy will become as close as an old and valued friend.

The Qur'an 41v34
translation by M. A. S. Abdel Haleem

Lower Key Stage 2: Programme of Study

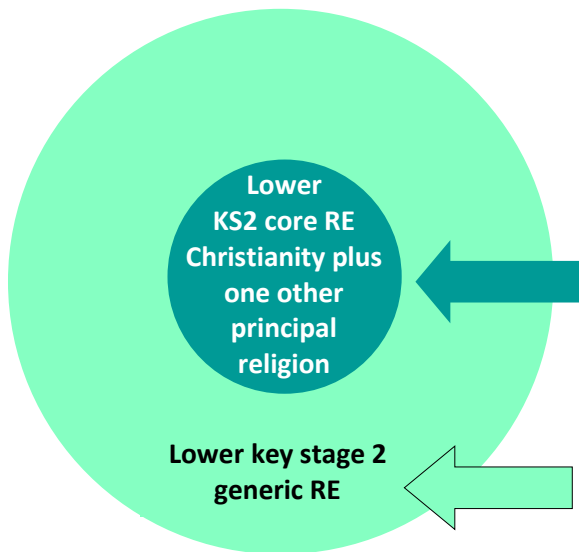


The Fa Yue Buddhist Monastery
Brierley Hill, Venture Way

*Nirvana is reached by those who wisely,
and heroically, train themselves.*

attributed to The Buddha
The Dhammapada Ch 23 v 323

Lower Key stage 2: Programme of Study



Schools must teach all of the Christianity lower key stage 2 core RE curriculum (pages 61-63). Schools must also teach all of the lower key stage 2 core RE curriculum specified for one other principal religion or worldview. The advice is that the Islam lower key stage 2 core RE curriculum (pages 64-66) should be taught.

Schools must teach more about Christianity than just the lower key stage 2 core RE curriculum. Schools must select additional content to be taught about Christianity by selecting from the lower key stage 2 generic RE curriculum (pages 57-59). Over the course of the four years of key stage 2 schools may select from the key stage 2 core RE and/or from the key stage 2 generic RE curriculum to ensure that pupils have had some engagement with the other four principal religions and at least one non-religious worldview.



Minature Torah Scrolls

The Torah is regarded by most Jews as the most important part of the Tanakh, the holy book of Judaism. Every synagogue has at least one genuine Torah scroll which is much larger than the one shown in the photo above. The Torah is the first five books of the Hebrew Bible. It is also known as the “Five Books of Moses” and as the “Written Torah”. The belief of many Jews is that the Torah was given by God to Moses.

For more info see page 78.

Schools that follow the advice to teach the Islam key stage 2 core curriculum (pages 64-66) may teach additional information about Islam and other principal religions and worldviews by teaching material selected from the key stage 2 generic RE curriculum (pages 57-58)

There is a deep satisfaction which comes from doing things that are difficult.

Mary Myatt (2016) High Challenge, Low Threat

Lower key stage 2: Programme of Study

All pupils in lower KS2 must be taught the core RE curriculum which requires schools to teach about Christianity and at least one other principal religion.

As well as teaching the core RE curriculum all schools in lower KS2 must teach additional material about Christianity and at least one other principal religion or worldview by selecting content from the lower key stage 2 generic RE curriculum (pages 58-60).¹ This part of the programme of study is described in generic language so that schools have a good deal of discretion enabling each school to choose content to meet the needs of the pupils in their school.

When selecting content from the lower KS2 generic RE curriculum schools are recommended to choose Islam as the other principal religion or worldview that should be taught alongside Christianity, but this is not a requirement. Schools may if they wish choose another principal religion or worldview other than Islam that may be taught alongside Christianity. Schools may if they wish explore a third or fourth principal religion or worldview. If they do the content of the third or fourth principal religion or worldview taught may be selected from the lower KS2 core RE curriculum or from the generic lower KS2 RE curriculum or from both.

The expectation is that approximately 36 hours per year are required to teach the generic lower key stage 2 RE curriculum and to teach the lower key stage 2 core RE curriculum approximately 9 hours per year are required meaning in total approximately 45 hours per year are required to teach the entire lower key stage 2 RE Programme of Study.

Teaching the lower key stage 2 core RE curriculum

- Schools must teach all of the lower KS2 core RE curriculum about Christianity (pages 62-64)
- Schools must teach all of the lower key stage 2 core RE curriculum for one other principal religion or worldview. It is recommended that schools should choose to teach the material about Islam. (pages 65-67)
- If a school believes they have good reasons for doing so a school may choose to teach about a principal religion or worldview other than Islam. If a school chooses to teach about another principal religion or worldview other than Islam they must teach all of the lower key stage 2 core RE content specified for the religion or worldview they have chosen
- Approximately 9 hours a year is needed to teach the lower key stage 2 core RE curriculum

Teaching the lower KS2 generic RE curriculum

- Schools must also teach additional content about Christianity by selecting from the lower KS2 generic RE curriculum. (pages 58-60)
- As well as teaching about Christianity schools must also teach content about at least one other principal religion or worldview by selecting from the lower KS2 generic RE curriculum
- Schools that have already taught about Islam by teaching the Islam content specified in the lower KS2 core RE curriculum may wish to teach additional content about Islam by selecting material from the lower KS2 generic RE curriculum. (pages 58-60)

¹ The statement 'Christianity and at least one other principal religion' refers to the requirement that pupils in lower KS2 should learn a clearly identified body of knowledge about Christianity and at least one other principal religion or worldview. However, this does not exclude the expectation that in lower KS2 pupils should be aware that there are many other religious and non-religious worldviews. Pupils' knowledge of these other worldviews is likely to be limited but what knowledge they do have should be accurate and secure. Pupils' knowledge should also extend beyond mere factual recall. Their knowledge should demonstrate understanding so they are able, for example, to explain why a ritual, festival or a ceremony is undertaken or expand upon what a particular belief means or why it may be thought to be important. They should also be able to share their own views in response to the material they learn about giving a simple reason or reasons to support their view.

Lower Key Stage 2: Generic RE curriculum

Schools may choose from the generic subject content provided below to form an RE programme of study that best meets the needs of the pupils in the school

Religious and non-religious worldviews

Pupils should be taught to:

- name and identify Christianity and at least three other principal religions
- name and identify the main symbol associated with Christianity (the “cross”) and the main symbols associated with three principal religions which they have been taught about. For the purposes of this agreed syllabus the six principal religions are: Buddhism, Christianity, Hinduism, Islam, Judaism and Sikhism
- know and identify humanism as a non-religious worldview
- know that most humanists do not believe in God or are skeptical that there is a God
- know that most humanists believe what is right or wrong can be decided based on the effect an action has on the happiness, suffering or rights of other people or animals
- know that humanists do not believe what is morally right or wrong depends on rules or laws which have come from God or gods
- know that as well as Christianity and three other principal religions and humanism, which is a non-religious worldview, there are many more religious and non-religious worldviews including Jainism, the Baha’i faith and Zoroastrianism

Significant Beliefs

Pupils should be taught to:

- know significant beliefs and differences associated with founders or leaders of a religion including beliefs associated with being a prophet in contrast to beliefs associated with being an incarnation of God
- know, discuss and reflect on different beliefs and views associated with miracles within different religions and worldviews
- know, discuss and reflect on different beliefs and views associated with life after death within different religions and worldviews
- know, discuss and reflect on different beliefs and views associated with salvation within different religions and worldviews

Beliefs about God

Pupils should be taught to identify significant beliefs often associated with God particularly as understood within the Abrahamic religious tradition including the belief that:

- God is all-powerful (omnipotent) and is loving and forgiving (benevolent)
- God is a spiritual being and does not have a fixed shape or form and so cannot be seen with the human eye but may appear in a vision, or a dream, or may appear in any form God may choose or may be heard as a voice. Appearances of God in this way are known as “revelation”
- God may pass on a message to people using spiritual beings known as “angels”
- what is right or wrong depends on rules or laws which come as revelations from God
- pupils should know that many people do not believe in God (atheism), or believe that the existence of God is unlikely, or that the evidence is not clear and in their mind the issue remains undecided (agnostic)

Lower Key Stage 2: Generic RE curriculum

Beliefs about God (continued)

- pupils should have opportunities to raise their own questions about God, to talk about, discuss and share their views with others and be encouraged to explain or give reasons to support their views. Pupils should be taught to listen carefully to the views of others and to discuss matters using courteous language

Worship

Pupils should be taught to:

- know, discuss, analyse and reflect on specific prayers including, “The Lord’s Prayer” (Mt 6v9-13, Lk 11v2-4) noting it contains seven petitions including, “Give us this day our daily bread”, “Thy kingdom come” and “Forgive us our sins”. Pupils should be encouraged to consider and discuss what these petitions mean
- know, discuss and reflect on at least one other well-known prayer associated with another religion, for example, “The Opening” (“Al-Fatihah” The Qur’an Ch1v1-7), “Aastoma Sadgamaya” (Brihadaranyaka Upanishad 1.3.28) and “The Shema” (Deuteronomy 6:5-9)
- enquire into the question, “Are some prayers better than other prayers?” Know, discuss and reflect on “The Parable of the Pharisee and the Tax Collector” (Lk 18:9-14). Explore questions like, “Is a boastful prayer ever appropriate?”, “Is vindictive prayer a proper way to pray?”, “If you pray but don’t get what you want, what does that prove?”
- pupils should have opportunities discuss prayer and share their views with others and be encouraged to explain or give reasons to support their views

Stories

Pupils should be taught to:

- know and recall a range of stories which are significant for people with a religious or a non-religious worldview
- reflect on the stories they have learnt about, raise questions and have opportunities to consider and talk about what meaning or message a story may be expressing
- revisit stories they first learnt about in key stage1 and consider how they might be understood at greater depth
- develop their skills to improve how they interpret or understand the meaning or message a story may be expressing by: gaining knowledge about the circumstances in which the story was originally told; whether the interpretation is consistent with other teaching expressed within the same religion or worldview; clues in the story which indicate its true interpretation; awareness that translation may alter or lead to a mistaken interpretation

*A strong person is not the person who throws his
adversaries to the ground. A strong person
is the person who contains himself
when he is angry.*

**Imam Malik (711 -795 CE))
Al-Muwatta Hadith 12 (1)**

Lower Key Stage 2: Generic RE curriculum

Festivals

Pupils should be taught to:

- know and develop their understanding of festivals associated with religious or non-religious worldviews
- know the event or story that is often linked to a festival. Understand the significance or message of the story and how it may help explain why the festival is celebrated
- explore how a festival is celebrated often by participating in games, dressing up, eating special food, giving gifts, music, song, dance, participating in special ceremonies, sending cards, meeting with friends and relatives.
- discuss, reflect and raise questions about the festivals explored and what significant beliefs the festivals may be expressing

People of Faith

Pupils should be taught to:

- explore the life and work of individuals in the local community or individuals who are known nationally or globally who contribute or in the past have contributed to the happiness and welfare of others and whose work and actions have been influenced or inspired by their religious faith or worldview. Identify clear links between the work and actions of the individuals whose lives are explored and the religion or worldview they identify with.
- pupils should have opportunities to raise questions and discuss the life and work of individuals whose work has contributed to the happiness and welfare of others and to reflect on the impact religious faith or a worldview may have on a person's life

Subject-specific vocabulary

Pupils should be taught to:

- deepen and extend their knowledge and use basic subject-specific vocabulary making use of words and phrases like: Christ, Messiah, crucifixion, resurrection, sacrifice, agape, Christian love, eternal life, Son of God, shahada, monotheism, benevolent, revelation, humanism, atheist, atheism, agnostic, agnosticism, worldview, non-religious worldview



The Revd. Herbert McKenzie speaking from the pulpit in the Pentecostal New Testament Church of God, Woodside, Dudley (see photo right)



*The mind is not a vessel to be filled,
it is a fire to be kindled.*

**Plutarch (46 -119 CE)
Greek philosopher and historian**

Lower Key Stage 2: Core RE curriculum

All pupils in lower key stage 2 must be taught the core RE curriculum. The core curriculum is prescriptive and is intended to help schools to be very clear about what they should teach and what outcomes they should be aiming to achieve.

The core RE curriculum is only a fraction of the total RE programme of study that schools are required to teach. The RE core is expected to take up approximately a fifth of all the time dedicated to RE. For pupils in lower key stage 2 the recommendation is that a school should provide 45 hours in year 3 and 45 hours in year 4 for teaching RE¹, making a total of 90 hours dedicated to teaching RE over the two years. Schools may of course dedicate more time to teaching RE if they wish. It is recommended that approximately 18 hours, or 9 hours in Year 3 and 9 hours in Year 4, should be dedicated to teaching the lower key stage 2 core RE curriculum.

In addition to the core RE curriculum schools must also select material to be taught from the key stage 2 generic RE curriculum described below on pages 57 to 60. This part of the programme of study permits school to have more discretion. It ensures there is flexibility of choice so that schools may select from this part of the programme of study to suit each school's particular needs and requirements.

Core lower Key Stage 2 RE curriculum (statutory requirement)

1. All pupils in lower key stage 2 must be taught the Christianity core material (pages 61-63).
2. Schools are required to teach a good deal more about Christianity in lower key stage 2 than is specified in the Christianity core material but the Christianity core material is a statutory requirement. To make up the rest of the RE programme of study for lower key stage 2 schools must select content to be taught from the lower key stage 2 generic RE curriculum which is described below on (pages 58-59).
3. In addition to the Christianity core material all pupils in lower key stage 2 must be taught the core material specified for at least one other principal religion or worldview. This means that a school may choose to teach the core material that is specified for Buddhism (pages 68-70), or for Hinduism (pages 71-73), or for humanism (pages 74-76), or for Islam (pages 65-67), or Judaism (pages 77-79) or for Sikhism (pages 80-82).
4. It is not mandatory but it is strongly recommended that all pupils in lower key stage 2 should be taught the Islam core material (pages 64-66). A school may teach the core material for a principal religion or worldview other than Islam if they felt they had good reasons for doing so.

*Bring ideas and entertain them royally,
for one of them may be the King.*

Mark Van Doren (1894 -1972)
American poet and writer

¹"The National Curriculum and its Assessment: Final Report" (1994) p.33, p.35 and p.41
<http://www.educationengland.org.uk/documents/dearing1994/dearing1994.html>



The Christianity core material for lower key stage 2 is set out below (pages 62-64). This content is a statutory requirement which all Dudley LA maintained primary schools are required to teach as part of their lower key stage 2 RE programme of study.

The core curriculum: Statutory requirements

Pupils should be taught to:

- know that Jesus was born around 4 BCE and died around 30 CE about 2,000 years ago
- know that Jesus was born into a Jewish family in the country of Judea which was under Roman occupation
- know the word “*Messiah*” and some significant beliefs many Jews had 2,000 years ago and still have today about the “*Messiah*” including: (i) God would send the *Messiah*, (ii) the *Messiah* was not God, and (iii) the *Messiah* would bring in an age of peace and happiness
- know the word “*Christ*” and know some significant beliefs many Christians have about the “*Christ*” including: (i) Jesus was *Christ*, (ii) Jesus was truly God and truly man, and (iii) Jesus is often identified as the “*Son of God*”
- identify stories in the Bible that many Christians believe indicate that Jesus was *Christ* including: (i) the story of Jesus’ baptism (Matt 3:17, Mk 1:11, Lk 3:22) and (ii) the story of Peter’s confession (Matt 16:16)
- share their own view in response to the question, “Who was Jesus?” giving reasons to support their view

Notes and guidance (non-statutory)

Pupils should be encouraged to think about, “Who was Jesus?” When Jesus was alive many people believed he was obviously a man and a teacher. In the Gospels Jesus is often called “teacher” or “rabbi” (Matt 12:38, Luke 10:25, Mark 5:35, John 3:26). However, some people thought Jesus was the “*Messiah*”. They believed the *Messiah* would be a great leader like Moses or King David and he would free them from the Romans and would bring in an age of peace and happiness

After Jesus had died his closest followers also believed he had risen from the dead. They must have wondered, “What sort of *Messiah* had Jesus been?” The Romans were still in power, an age of peace and happiness hadn’t come about, so how could Jesus have been the *Messiah*? The idea of being the *Messiah* began to change and took on a new meaning. When his followers wrote about Jesus they wrote in Greek and the Greek word they used for *Messiah* was the word “*Christ*”. Saying that Jesus was the “*Christ*” began to mean a lot more than what had been meant when the word “*Messiah*” had been used. The view developed that Jesus hadn’t merely been sent by God but that Jesus *was* God. This was a remarkable change. Equally remarkable was the view that Jesus was not only God but he *was* also human.¹ To express these ideas the early Christians spoke and wrote about Jesus as the “*Christ*” and as “the *Son of God*” (Rom 1:4). They taught that with the birth of Jesus *Christ*, God had come into the world and had lived a human life among us.

¹ In the Calcedonian Creed of 451CE Jesus Christ is described as, “truly God and truly man”



The core curriculum: Statutory requirements

Pupils should be taught to:

- know that the word “crucifixion” is used to refer to Jesus’ death on the cross and know that the word “resurrection” refers to the belief that Jesus rose from the dead
- know that the belief held by many Christians is that Jesus’ death was a sacrifice
- understand that the word “sacrifice” means to do something that involves hardship or suffering usually so that something good or better can be achieved
- understand that many Christians believe that before Jesus lived on earth something had gone wrong with human life and this prevented humans from having “eternal life”
- understand that a belief held by many Christians is that because Jesus died on the cross human kind had been saved from what had gone wrong, evil had been defeated and “eternal life” for those who had faith was now possible
- understand that a belief held by many Christians is that “eternal life” never ends and it is a transformed new kind of life that is better than life on earth
- know that when Jesus died on the cross he was not bitter or angry with those who put him to death and this is reflected in the prayer he spoke when he was on the cross, in which he said, “Father, forgive them for they know not what they do.” (Luke 23:34)
- share their own views about what they believe about Jesus death giving reasons to support their view

Notes and guidance (non-statutory)

Pupils should be taught that many Christians believe Jesus’ death wasn’t a terrible disaster but that both the crucifixion and the resurrection were victories. The idea that the resurrection was a victory isn’t difficult to understand but how could Jesus’ death on the cross be a victory? To answer that question pupils should know that central to the faith of many Christians is the belief that something terrible had gone wrong between God and humankind. Humans had fallen into evil ways. God had intended that humans would go to heaven and have eternal life but because humankind had gone astray this was not possible. Many Christians believe that when Jesus died on the cross this was a sacrifice which saved all of humankind - evil was defeated, death had been overcome and eternal life for humankind was now again possible (2 Tim 1:10, 1 Cor 15:54-55) Jesus’ sacrifice on the cross had overcome what had gone wrong between God and humankind and Jesus’ sacrifice made it possible for those who have faith in him to now enter into heaven and have eternal life (Jn 3:16). This is why many Christians call Jesus “the Saviour”. This was the good news that the disciples and followers of Jesus preached soon after Jesus had died

Pupils should be taught that for many Christians eternal life isn’t the same as ordinary life. It is a transformed, new kind of life (2 Cor 5:17, 2 Peter 2:4-5) that is different and much better. Some compare eternal life to the way a caterpillar is transformed into a butterfly and so the life of the caterpillar ends but it is given a new, better and more glorious life as a butterfly.



The core curriculum: Statutory requirements

Pupils should be taught to:

- identify and sequence the main events in *“The story of Jesus and Zacchaeus”* (Luke 19:1-10) including: (1) Zacchaeus was dishonest and a cheat and people were not friendly towards him; (2) Zacchaeus climbed a tree to see Jesus; (3) Jesus told Zacchaeus he would stay at his house; (4) people disapproved of Jesus being friendly with Zacchaeus; (5) Zacchaeus gave half of his wealth to the poor and repaid those he had cheated 4 times what he had taken.
- know that in the Bible Jesus is described as delivering a, *“Sermon on the Mount”* (Mt Ch 5, 6 and 7) at which he told his followers to, *“Love your enemies”* (Mt 5:44). Pupils should be able to identify, *“If you love those who love you what reward have you? Do not even the tax collectors do the same”* (Mt 5:46) as words recorded in the Bible as words spoken by Jesus. Pupils should be able to identify what these mean and that they indicate Jesus taught his followers being kind to people who were kind to them was not enough and his followers should be kind even to those who were not kind in return.
- identify a likely meaning or message that the story of Jesus and Zacchaeus may be expressing including: Jesus’ followers should be kind and loving towards all people including people like Zacchaeus who had not been kind but had been dishonest and a cheat .
- understand that Jesus taught his followers to live by standards higher than many in the world would expect. His followers should show love to all people and not be influenced by influenced by how others treat them. Pupils should know love of this kind is often called *“Christian love”* or *“agape”*.
- share their thoughts and views in response to what they have learnt about Jesus’ teaching about being kind and loving to all people including those who are not kind in return

Notes and guidance (non-statutory)

Pupils might be encouraged to consider if Jesus’ teaching about loving kindness is the same as the kindness described in fables like Aesop’s, *“The lion and the mouse”* and *“Androcles and the lion”* The message expressed in these stories appears to be, *“Be kind to others as often kindness will be returned”*. Is kindness in these stories conditional? Does Androcles help the lion because he is thinking, *“I’ll help this lion as one day this lion might help me”*? If Androcles motive is that he might get something back in return his attitude could be described as a *“tit for tat”* or *“I scrub your back and you scrub my back”* view. Or is Androcles helping the lion with no thought or expectation the lion will ever help him in return? If that is the case Androcles’ attitude might be called, *“unconditional kindness”* or *“unconditional love”*. Pupils should understand Jesus’ teaching about kindness appears to be more demanding. Jesus taught being kind to people, on condition that they are kind in return is not good enough. Most Christians believe Jesus’ taught *“unconditional love”* which required his followers to be kind to everyone including those who were not kind in return This view of how we should live with other people is often called, *“Christian love”* or *“agape”*.



The Islam core material for lower key stage 2 is set out below on pages 65-67. Along with the Christianity core material (pages 62-64) schools are strongly advised to teach the Islam core material as part of their lower key stage 2 RE programme of study. Schools may choose Christianity and another religion if they felt they had good reasons for doing so but the advice is they teach the Islam core material.

The core curriculum: Statutory requirements

Pupils should be taught to:

- know that Muhammad was born in the city of Makkah, in the country of Arabia, about 1,450 years ago and that at the time most people in Arabia worshipped many gods and goddesses in the form of idols. Identify correctly when Muhammad lived on a time chart.
- know that when Muhammad was alive there were Christians and Jews living in Arabia who believed in one God (*monotheism*). Know and be able to use the word, “monotheism”.
- identify and know the Shahadah, “There is no god but God and Muhammad is the Prophet of God” and that the Shahadah expresses two significant beliefs that all Muslims affirm which are: (1) there is only one God, and (2) Muhammad is the Prophet of God
- know that Muslims, Jews and Christians have in common certain beliefs about God including: (1) God created the universe; (2) God is loving and forgiving (*benevolent*); (3) God is all-powerful (*omnipotent*); and (4) God is a spiritual being and has no fixed physical shape or form
- know that making an image or idol to represent God, for example, by drawing, painting or carving a statue of God, or using an image or idol when engaged in worship, is believed by Muslims to be a dangerous slippery slope that leads to worshipping the image and not God
- know that in the Qur’an there are references to signs (*ayat*) in the natural world that there is one God
- raise questions and share their own views about the existence and nature of God. Pupils should be encouraged to give reasons to support their view

Notes and guidance (non-statutory)

Pupils might explore why Muslims, Jews and Christians believe there is only one God. Many Muslims believe there are clear “signs” (*ayats*) in the unity and orderly appearance of the natural world which provides a convincing reason for believing there is only one God. In the Qur’an there are many verses that refer to “signs” that there is one God (see: 2:164, 30:19-20, 31:29, 35:13). Pupils might reflect on these ideas and talk about whether there are signs of God in the natural world. The Qur’an also provides a reason for not believing in many gods which is, if there had been many gods the universe would be a ruin (21:22). The suggestion is if many gods had tried to make the world they would have argued amongst themselves and failed to agree and the universe would not have the unity and order that many Muslims believe is evident. Pupils may also wish to discuss this idea and ask other questions about God, for example, “If there is a God why has no one seen Him?”, “If God doesn’t do bad things, why did God make animals and viruses that are dangerous?”, “Why does God stay in heaven and not come down to earth to visit?” or “Are there two Gods – a Muslim God called Allah and a Christian God called God?”



The core curriculum: Statutory requirements

Pupils should be taught to:

- know that Muslims believe that the first prophet was Adam, who Muslims believe was the first human God created
- know that the Qur'an names 25 prophets beginning with Adam and ending with Muhammad
- identify that in addition to Adam and Muhammad other prophets named in the Qur'an include Abraham, Moses and Jesus
- know that Muhammad is known as the "*Seal of the Prophets*" which means Muhammad is the last prophet and God will never send another prophet (Qur'an 33:48)
- know that Muslims believe that all of the prophets taught Islam and all taught the same core message, including; (1) there is only one God, (2) live life in accordance with God's law and guidance, (3) there will be a Day of Judgement; (4) there is life after death
- know that the Qur'an describes Muhammad as an "excellent model" (Qur'an 33:21) and that he was given both the Qur'an and Wisdom (*al-Hikmah*) (Qur'an 4:113)
- know that Muslims believe the "*Hadith*" is a record of Muhammad's words and actions which, after the Qur'an, provides the next most trusted source of information for understanding God's laws and guidance for being a good Muslim
- raise questions and share their own views about prophets and the core message of Islam Pupils should be encouraged to give reasons to support their view

Notes and guidance (non-statutory)

Pupils might explore that for many Muslims it is not strictly speaking true to say that Islam started in 7th century Arabia. For many Muslims Islam is the oldest religion as it dates back to when humans first appeared on earth. Islam teaches that ever since humans have existed God has made it clear to humankind that there is only one God and that all humans should follow God's guidance. For those who follow God's guidance they will be rewarded but for those who don't they will face punishment. Islam teaches that over the centuries God has appointed thousands of people to serve as messengers and prophets to remind humankind of this message. In the Qur'an twenty-five of these prophets are named but the Quran also says God has, "sent a messenger to every community" (Qur'an 16:36) and Muhammad is reported to have said that before he was called to be a prophet God had sent 124,000 prophets all of whom preached the same core message of Islam.

Pupils might also explore that as well as the Qur'an, Muhammad was also given Wisdom (*al-Hikmah*) so that Muhammad would truly understand the Qur'an and this would be reflected in what Muhammad said and did. For this reason, knowing what Muhammad said and did is very important to Muslims as many Muslims believe Muhammad provides the best example of how to follow God's guidance. The sayings and actions of Muhammad are recorded in the writings known as the Hadith. When it comes to understanding God's guidance Muslims believe the Qur'an is the most important source of information but the second most important source is the Hadith.



The core curriculum: Statutory requirements

Pupils should be taught to:

- know that most Muslims believe the Qur'an consists of words which literally come from God and Muhammad played no part in writing the Qur'an
- know that most Muslims believe the Qur'an was made known by revelation (*wahy*) and that God revealed all of the Qur'an, word-for-word, to Muhammad via the angel Gabriel (*Jibril*)
- know that revelation (*wahy*) refers to the Muslim belief that Muhammad and other prophets before him literally received words from God. Identify significant ways in which "revelation" is different from "inspiration" (*ilham*), including the idea that inspiration refers to the experience of poets and artists that have a good idea which arises in their human mind and the idea was not given to them by God or that God was involved in any way
- know that most Muslims believe the Qur'an was revealed in a series of revelations that started in 610 CE when Muhammad was aged about 40 years and which ended shortly before Muhammad's death in 632 CE when he was aged about 62 years
- know that most Muslims believe that the Qur'an was revealed to Muhammad in the same way Abraham, Moses and Jesus also had a holy book revealed to them and that the message they received was the same message that Muhammad received (Qur'an 4:163-165 and 2:136)
- know that most Muslims believe the Qur'an has no errors or mistakes and is "infallible"
- raise questions and share their own views about revelation as literally receiving words from God. Pupils should be encouraged to give reasons to support their view

Notes and guidance (non-statutory)

Pupils should be helped to understand the concept of "*wahy*" as it is widely understood by most Muslims. Muhammad is believed to have had the entire Qur'an revealed to him so that every word in the Qur'an is believed to be literally the words of God. Most Muslims believe that none of the words in the Qur'an were written by Muhammad or by any human. Also, most Muslims believe that as the Qur'an comes from God it is not influenced by human culture or human thought.

Pupils should be helped to understand that "*wahy*" is a verbal dictation theory of revelation. In the case of the Qur'an God tells the angel Gabriel (*Jibril*) exactly what words are to be given to Muhammad. Gabriel without changing them in any way shows or speaks those words exactly to Muhammad. Muhammad in turn repeats those words verbatim to his friends and followers and to anybody prepared to listen. Given this process most Muslims believe it is wrong to describe Muhammad as the author of the Qur'an or that God inspired (*ilham*) Muhammad to write the Qur'an by placing ideas into his mind and then allowing him to express those ideas in his own words. Most Muslims believe the Qur'an was not written in any sense by a human. For many Muslims the Qur'an entirely contains the "words of God" (2:75) and is infallible and without error. Pupils might be asked to play a dictation game with a partner or partners to understand the difference between an exact message and a paraphrased message that is not exact.

Lower Key Stage 2 core RE curriculum

Buddhism - the Four Noble Truths, Suffering and Craving



The Buddhism core material for lower key stage 2 is set out below (pages 68-70). Along with the Christianity core material (pages 62-64) schools may choose to teach the Buddhism core material as part of their lower key stage 2 RE programme of study. Schools are strongly advised to teach the Christianity and the Islam core material in lower key stage 2 but they could choose Christianity and Buddhism if they felt they had good reasons for doing so.

The core curriculum: Statutory requirements

Pupils should be taught to:

- know the country in which the Buddha (*Siddhartha Gautama*) was born was Nepal close to the north east border with India
- know that that the Buddha was born around 566 BCE and he died around 486 BCE at the age of 80 (opinions do differ regarding these dates)
- identify the “Four Noble Truths” that the Buddha taught including: (1) The Noble Truth of Suffering; (2) The Noble Truth that the cause of Suffering is Craving; (3) The Noble Truth that Suffering ends with the extinguishing of Craving; and (4) The Noble Truth of how to put and end to Suffering and attain Enlightenment (*Nirvana*)
- know the word “suffering” (*dukkha*) when used to discuss Buddhist beliefs expresses the feeling of being unfulfilled and discontented with life
- know the word “craving” (*tanha*) when used to discuss Buddhist beliefs expresses Buddhist teaching that craving for things is the cause of feeling unfulfilled and discontented with life
- raise questions of their own in response to what they have learnt about Buddhism and share their thoughts and views about the Buddhist teaching that craving for things is the cause of feeling unfulfilled and discontented with life

Notes and guidance (non-statutory)

Pupils should be helped to understand that the translation of the Buddhist concept “*dukkha*” using the word “suffering” can be misleading. Pupils might be invited to think of situations in which the word “suffering” would be used. Pupils might learn that often the word “suffering” is used to describe the uncomfortable physical pain we experience when we are hit, cut or burnt. Often the word “suffering” is also used to describe the experience we have when we are deprived of something physically important to us like food, water or air or when we are very hot or very cold. Also, “suffering” is used to describe what we experience when we are sick or ill.

However, the word “*dukkha*” in the context of Buddhism in most cases is not about physical suffering. In the context of Buddhism “*dukkha*” is usually about suffering in a spiritual sense. Pupils might be made aware of the idea of “spiritual suffering” or “spiritual discontent” as it is fundamental to the concept of religion and why people have a worldview. *Dukkha* has to do with the feeling that life is pointless if it is little more than wake, eat, sleep and repeat. There are of course exceptions who don’t feel this, but many humans feel there must be some ultimate reason why they and why all humans are alive. They sense, or are convinced, humans are part of an epic plan and being part of that plan is what really gives our lives meaning and purpose. For many if there is no plan or purpose life loses its zing and everything we do seems pointless and empty.



The core curriculum: Statutory requirements

Pupils should be taught to:

- know the third Noble Truth teaches that escape from “suffering” (*dukkha*) is possible by extinguishing “craving” (*tanha*) from one’s life
- identify things people might desire but which Buddhism teaches craving for these things prevents them from ever being fulfilled, happy and content with life. Pupils might identify things like: wealth, fame, power, celebrity and possessions
- know that the fourth Noble Truth is known as the “Eightfold Path” and that most Buddhists believe by following the “Eightfold Path” an individual will attain Enlightenment
- know that to follow the “Eightfold Path” requires an individual to adopt eight principles three of which are: Right Speech, Right Action and Right Livelihood
- identify examples of Right Speech, including: not lying; not using words that insult or offend; speaking with courtesy. Know the story of, “The Buddha and the Angry Man” and how it illustrates the Buddha’s teaching about Right Speech
- identify examples of Right Action, including: not causing pain or injury to humans or any animal; being patient; being compassionate. Know the story of, “Siddhartha and the Wounded Swan” and how it illustrates the Buddha’s teaching about Right Action
- identify examples of Right Livelihood including: work that doesn’t cause suffering to others; work that doesn’t cause harm to animals; work that doesn’t require a person to be dishonest
- consider and express their view as to whether one of the following: wealth; fame; power; celebrity; possessions; is necessary or a hindrance to a person who wishes to have a fulfilled, happy and contented life

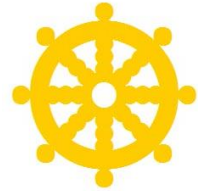
Notes and guidance (non-statutory)

Pupils might explore the Buddhist teaching that “craving” (*tanha*), the desire to have things is a major barrier to finding fulfilment and contentment in life. “Craving” is often associated with the view that having an expensive super car, or a bigger house, or winning the National Lottery, their life would be dramatically different and better. In the case of children the craving might be for the latest video game, bedroom makeover, or classy smartphone. By fulfilling their dream to have this or that many believe their craving would be satisfied and they would be permanently happy and content.

Pupils might be helped to understand Buddhist teaching that having that car, house, promotion, or whatever it might be, far from providing lasting contentment the novelty of getting what they crave for soon wears off and the human mind once again becomes discontented and craves for something else. The solution is not to attempt to satisfy craving by trying to gain this or that Buddhism teaches the solution is to extinguish craving. Extinguishing craving is central to the third Noble Truth. Pupils should know that Buddhist teaching about how to put out the fire of “craving” is called the fourth Noble Truth. The fourth Noble Truth is also often called the Eightfold Path.

Lower Key Stage 2 core RE curriculum

Buddhism - rebirth, karma and Nirvana



The core curriculum: Statutory requirements

Pupils should be taught to:

- know Buddhist teaching about “rebirth” including: the belief that when we die our actions in this life give rise to a new existence. Know that Buddhists call this the “cycle of rebirth”
- know Buddhist teaching about “karma” including the belief that: all intentional actions that are good or bad give rise to consequences in the next life; “karma” is a naturally occurring process; “karma” is not a judgement made by God
- know that most Buddhists believe that rebirth only ends when a person extinguishes within themselves craving and achieve the spiritual goal of Buddhism which is “Nirvana”
- know that some Buddhists believe “Nirvana” is a real place gained by those who achieve enlightenment, while some Buddhists take the view Nirvana is a state of mind and is not a physical place
- know that most Buddhists believe Nirvana is flawless, without strife, a place or state of mind where there is the highest possible experience of calmness, serenity, happiness, contentment and fulfilment

Notes and guidance (non-statutory)

Pupils should know that most Buddhists would not use the word “reincarnation” to describe what happens when a person dies. Many Buddhists would say “reincarnation” is associated with the Hindu belief which is that when a person dies our true self, our soul or “atman” leaves its old dead body and enters into a new body. In this way our true self lives on in a new body. Buddhism teaches that we do not have a soul or an atman and so it is a mistake to think that there is some eternal thing inside of us which can leave a body and enter into a new one. Although Buddhism teaches that we do not have a soul the view of many Buddhists is that what we do in this life does lead to a new existence. Many Buddhists recognise that it is difficult to explain what exactly happens, or what it is that passes from life to the next life if we do not have a soul to pass on. A metaphor often used by Buddhist to explain “rebirth” is to liken it to using the flame of an old candle to light a new candle. The old flame dies out but it has led to the existence of a new flame

Pupils should also learn about “karma”. Buddhism teaches that all intentional actions a person commits in this life gives rise to consequences in the next life. The more good actions a person is responsible for the more merit is gained and the more favourable will be their rebirth. However, the more bad actions a person commits the less merit they gain and the more unfavourable will be their rebirth. Karma however is not rigid or mechanical. The karmic effect is not decided only by the deed, but also by nature of the person and the circumstances in which the deed took place.

“Karma is not a system of rewards and punishments meted out by God but a kind of natural law akin to the law of gravity. Individuals are thus the sole authors of their good and bad fortune.”

Damien Keown (2000 -)

A very short introduction to Buddhism



The Hinduism core material for lower key stage 2 is set out below (pages 71-73). Along with the Christianity core material (pages 61-63) schools may choose to teach the Hinduism core material as part of their lower key stage 2 RE programme of study. Schools are strongly advised to teach the Christianity and the Islam core material in lower key stage 2 but they could choose Christianity and Hinduism if they felt they had good reasons for doing so.

The core curriculum: Statutory requirements

Pupils should be taught to:

- know that Hinduism is the third largest religion in the world and about 15 out of every 100 people identify their religion as being Hinduism
- know that Hinduism is thought to be one of the world's oldest religions and dates back to around 3½ thousand years ago (1,500 BCE)
- identify significant beliefs about Brahman that many, but not all, Hindus hold including: (1) Brahman is the ultimate cause of everything; (2) Brahman permeates, or *is* the whole universe; (3) Brahman is "transcendent"
- know the word "transcendent" is used to describe something that is above and beyond what can be seen, heard, smelt, tasted or touched. A being, person or thing that is "transcendent" is superior, better and is completely outside our normal experience of life
- know the word "permeate" and that it means something that is spread throughout something else. A thing that "permeates" penetrates and fills every part of something
- know the story of "*Svetaketu, the Water and the Salt*" (Chandogya Upanishad 6.13.1-3) Identify Hindu beliefs about Brahman that the story expresses including: (1) Brahman is believed to permeate every part of the universe; (2) Brahman is believed to be above and beyond human senses and so cannot be seen or touched
- raise questions and share their own views arising from what they have learnt about Hindu beliefs about Brahman, for example, pupils may raise a question like, "Why believe in a God no one has seen?"

Notes and guidance (non-statutory)

Pupils might be taught that there is no central organisation or institution that has the authority to tell a Hindu what they should believe or how they should practice their faith. A Hindu may believe in one God, many gods, or no god and still be a Hindu. The Hindu view is very flexible and tolerant. Hinduism has traditionally accepted that there may be many different spiritual paths and that people may have different beliefs and practices and yet may still identify with the Hindu faith.

Pupils should be taught that although there is a good deal of diversity the worldview of most Hindus involves beliefs about the "Ultimate Reality" in the universe, Brahman. Pupils might also be taught that ideas and beliefs about Brahman are frequently referred to in Hindu sacred texts. For example, the belief that Brahman is the Supreme God and is the "God of gods" is in the Upanishads and is also in the Bhagavad Gita (11.37). The belief that Brahman permeates, or *is* the whole universe, is expressed in the Chandogya Upanishad (3.14.1) and in the Mandukya Upanishad (1.2) The belief that Brahman is the ultimate cause of everything is expressed in the Chandogya (7.4.2) and in the Mundaka Upanishad (2.1.1-10). The immortality of Brahman is affirmed in the Chandogya (4.15.1).



The core curriculum: Statutory requirements

Pupils should be taught to:

- know significant beliefs held by many Hindus about the Atman including: (1) the Atman is the eternal self (or soul); (2) every living thing has an Atman; (3) the Atman is eternal; (4) the Atman is what we truly are; (5) the Atman is Brahman
- identify the connection between the Hindu greeting (the “*Namaste*”) and Hindu beliefs about the relationship between the Atman and Brahman
- know that “*ahimsa*” means avoiding doing harm to any human or other living creature
- identify the connection between the belief in “*ahimsa*” and the Hindu belief that all living creatures have an Atman
- raise questions and share their own views arising from their study of Hindu beliefs about “*ahimsa*”, for example, pupils may raise questions like, “Is it cruel to keep wild animals caged in a zoo?”, or “Is it wrong to experiment on animals if it helps doctors to find medicine that can cure people of sickness and disease?”

Notes and guidance (non-statutory)

Pupils might be taught that the Sanskrit word “Atman” is often translated as “soul” or “spirit”. However, many Hindus do not believe it is a good translation. There are similarities between what many Hindus believe about the Atman and what many Christians, Muslims and Jews believe about the soul. For example, many Hindus would say the Atman is immortal and many Christians, Muslims and Jews would agree this is what they also believe about the soul. Many Hindus believe the Atman cannot be seen inside the body in the way the heart, lungs and liver can be seen. The reason why the Atman cannot be seen is not because it is too small. It cannot be seen because it is not a physical thing. The Atman is non-corporeal. Many Christians, Muslims and Jews also believe the soul is non-corporeal. Pupils might be introduced to the words “corporeal” and “non-corporeal” so that they have the vocabulary to express these ideas.

There are however significant beliefs about the soul that many Hindus do not believe are true about the Atman. For example, many Christians, Muslims and Jews would say it is possible for the human soul to be spiritually close to God but many do not believe their soul will ever merge and be one with God. However, many Hindus would not agree. The Non-dualist (advaita) school of Hindu philosophy teaches that there is no spiritual difference between the Atman and Brahman. The Non-dualist school teaches that ultimately after many reincarnations the Atman can achieve such a high spiritual state that it can leave this earthly world and become one with Brahman. Like a river that eventually merges and becomes one with the ocean so the Atman will merge and become one with Brahman. (Chandogya Upanishad 6.10.1)



The core curriculum: Statutory requirements

Pupils should be taught to:

- know significant beliefs held by many Hindus about reincarnation including: (1) all living beings have a non-physical (or non-corporeal) eternal self-known as the Atman; (2) the Atman leaves the body when the body dies; (3) after a period of time the Atman returns to live a new life in a human body, or an animal body, or in a plant body; (4) the Atman usually has little or no memory of its previous life or any previous lives.
- know significant beliefs held by many Hindus about karma including: (1) all actions have consequences; (2) good actions produces good karma, bad actions produces bad karma; (3) good karma will cause an Atman to be reincarnated into a better quality of life and takes an Atman closer to perfection; (4) bad karma will cause an Atman to be reincarnated into a poorer quality of life and takes an Atman further away from perfection; (5) whether an Atman is reincarnated as a human, animal or as some other form of life will depend on the good or bad actions an individual committed in their previous life, or in other earlier lives.
- know significant beliefs held by many Hindus about the purpose of life including: (1) the ultimate purpose of life is for the Atman to achieve perfection and escape from reincarnation; (2) know that this is known as “*moksha*”; (3) know that by achieving perfection the Atman no longer has any bad karma and attains everlasting joy and becomes one with Brahman.
- know the analogy in Hindu scripture (Chandogya Upanishad 6.10.1) that similar to the way many rivers merge into the ocean so the Atman will eventually merge and become one with Brahman.
- discuss and share their own views arising from their study of Hindu beliefs about reincarnation and karma.

Notes and guidance (non-statutory)

Pupils might be taught that many Hindus believe all life is sacred including animals, plants and humans. Many Hindus respect or indeed venerate animals like the tiger, the elephant, the monkey and the cow. Images often represent Hindu gods and goddesses with animals e.g. Krishna is often shown with a cow. Hindu gods are often represented as animals, for example, Hanuman is represented as a monkey and Ganesha has an elephant’s head. These images relate to the Hindu belief that Brahman is everywhere in the universe including in all animals and in the many gods and goddesses that Hindus venerate. Many Hindus believe all living things are in unity. Animals and plants may not be so far along the path but they are on the same spiritual path as humans as all living things are seeking perfection and unity with Brahman.

Pupils might also be taught that for many Hindus respect for life includes plant life as well. Just as Brahman is believed to be present in all humans and animals so also Brahman is present in trees and plants. This attitude of respecting trees was part of the thinking of many protesters involved in the Chipko movement in the 1970's. In Himalayan villages women protesters in particular surrounded trees to protect them from wood cutters that were cutting the trees down. The trees were saved and the campaign was called off in 1980 when cutting down trees in the territory was banned.



The Humanism core material for lower key stage 2 is set out below (pages 74-76). Along with the Christianity core material (pages 62-64) schools may choose to teach the humanism core material as part of their lower key stage 2 RE programme of study. Schools are strongly advised to teach the Christianity and the Islam core material in lower key stage 2 but they could choose Christianity and humanism if they felt they had good reasons for doing so.

The core curriculum: Statutory requirements

Pupils should be taught to:

- know that people who believe in humanism are called “humanists”
- identify and name the “Happy Human” as symbol of humanism
- know that most humanists identify humanism as a non-religious worldview
- know that opinion polls suggest 2 out of 10 people in Britain hold humanist beliefs and so might be identified as humanists
- know that most humanists believe what is right or wrong mainly depends on whether an action brings benefits or pleasure or causes suffering or pain to people or animals. What is right or wrong does not depend on rules that are believed to come from God.
- know that most humanists believe that even if a person does not believe in God or religion it is still possible for them to be happy and feel their life has purpose and meaning
- raise questions and share their own views arising from what they have learnt about humanism

Notes and guidance (non-statutory)

Pupils should be taught that a worldview can be a religious worldview and that Buddhism, Christianity, Hinduism, Islam, Jainism, Judaism, Sikhism, the Baha’i faith and Zoroastrianism are religious worldviews. Pupils should also be taught that a worldview can be a non-religious worldview and that humanism is an important example of a non-religious worldview.

Often young people are introduced to humanism by teaching them what most humanists do not believe. For example, pupils are often taught that humanists do not believe in God or in life after death. These are important views which are held by most humanists and they should not be ignored. However, identifying only what humanists do not believe can give the impression that humanism is simply the rejection of religious beliefs. There are positive beliefs which most humanists have which pupils should be aware of. For example, pupils should be taught that most humanists believe that a decision about what is right or wrong can be decided in many cases, by looking at whether an action is likely to benefit humans or life in general, or whether it is likely to cause more suffering or pain. Also, many humanists have a positive view believing that the desire to live a happy life that has purpose and meaningful doesn’t require a belief in God. Many humanists believe happiness, purpose and meaning can be found in the relationships a person has with other people, or with friends and family, or perhaps in the work they do, or how they believe they can improve life or make the world a better place.

Lower Key Stage 2 core RE curriculum
Humanism - Atheism and Agnosticism



The core curriculum: Statutory requirements

Pupils should be taught to:

- know the words “*atheism*” and “*atheist*”. Know that atheism rejects the belief that there is a God and an atheist is a person who believes in atheism
- know that many humanists are atheists and they reject the belief there is a God
- know that many humanists reject the belief in the soul, or in life after death
- know the word “*agnostic*” and that an agnostic is a person who doubts there is a God know that some humanists identify themselves as being agnostic
- know that the views of humanists who identify themselves as agnostic vary a great deal including: (1) some agnostics have very little doubt and are virtually certain there is not a God; (2) some agnostics have a high level of doubt and are undecided whether there is or is not a God
- know that most humanists do not believe in angels or demons or in supernatural events like miracles or revelations
- raise questions and share their own views arising from what they have learnt about humanism, for example, pupils may raise, reflect on and discuss questions like, “If there isn’t a God who made the world?”, “If God made the world who made God?”, “In heaven will I be with my dog again?”, “If there is no God why are we here?”, “Why does God let bad things happen?”

Notes and guidance (non-statutory)

Exploring a non-religious worldview like humanism can provide a good opportunity for pupils to express their views in response to significant religious questions like, “Is there a God?”, “Is there life after death?”, “Do you believe in angels?” These are questions that are sometimes not properly addressed as they may be thought to be too controversial or challenging. However, discussing controversial questions can be the basis of some of the best and most rewarding RE undertaken.

The views of thirty or more pupils can be accessed in different ways that enables all pupils to retain their anonymity. One strategy that teachers may wish to use is “the human bar chart”. Pupils are invited to express their view by identifying a number 1 to 5 which best reflects their view regarding a religious question. Each pupil anonymously writes the number that best reflects their view onto a paper which is then put into a container and shuffled. All pupils in the class are then asked to remove a paper from the container so each pupil has a number which represents the view of a pupil in the class but it does not necessarily represent their view. Pupils are then asked to form a line with pupils with the same number they withdrew from the container. By doing so a human bar chart is formed which graphically indicates the size and diversity of views in a class but the views of every individual remains confidential.



The core curriculum: Statutory requirements

Pupils should be taught to:

- know that many humanists believe that science and reason provide the best ways to understand the universe and that religion and what is written in holy books do not provide an accurate account of what the universe is really like or how it came to exist
- know that many people who are religious believe science and religion are compatible and many religious people value science as a way of helping us to understand many things about the universe
- know that many humanists have a positive attitude towards religion and believe religion is often the source of good in the world
- know that some humanists have a negative view of religion and believe religion is often the cause of unnecessary fear, conflict and division in the world
- raise questions and share their own views arising from what they have learnt about humanism, for example, “Were Adam and Eve cavemen?”, “Were there dinosaurs in the Garden of Eden?”, “Did God set off the Big Bang?”, “How did Adam and Eve’s children have children?”

Notes and guidance (non-statutory)

Pupils should be taught that the attitude of humanists to religion varies a great deal. Pupils might be taught that some humanists have a negative view of religion and believe not only that God doesn't exist, they also think someone who believes God exists is being foolish. On the other hand, pupils might be taught that some humanists have a positive view of religion. For example, pupils might be taught that some humanists greatly admire passages in holy books like the Bible, or in Buddhist or Hindu holy books. Pupils might be taught that some humanists admire religious rituals and ceremonies so they may think that setting aside a day every year when people give gifts to their friends and family and enjoy a meal together as many Christians do at Christmas is an excellent idea as it encourages fellowship and generosity. Or some humanists might think it is a good idea to regularly meet with a large number of humanists and listen to talks provided by humanist speakers and sing songs together that express humanist beliefs and values.

Opinion polls suggest that around 2 out of 10 people in Britain have humanist beliefs and values. Pupils may be asked to conduct a survey of their own to find out to what extent humanist beliefs and values are held by pupils in the school or amongst their friends and family. Pupils should be encouraged to think about how an opinion poll should be conducted to ensure the information gathered is as accurate as possible. For example, what questions should be asked? Should people be able to respond to the questions anonymously? How could that be arranged? Would it be helpful to gather additional information like the age or gender of those who respond?

Lower Key Stage 2 core RE curriculum

Judaism - the Covenant Promise and the “Chosen People”



The Judaism core material for lower key stage 2 is set out below (pages 77-79). Along with the Christianity core material (pages 62-64) schools may choose to teach the Judaism core material as part of their lower key stage 2 RE programme of study. Schools are strongly advised to teach the Christianity and the Islam core material in lower key stage 2 but they could choose Christianity and Judaism if they felt they had good reasons for doing so.

The core curriculum: Statutory requirements

Pupils should be taught to:

- know the story of “God’s promise to Abraham” (Genesis 12:1-7, Genesis 15:1-21) and identify at least two things God promised Abraham including: (1) Abraham would have many descendants; and (2) Abraham’s descendants would be given a land (Genesis 15:18-21)
- know the story of “God’s promise to Moses” (Exodus 19:1-25, Exodus 20:1-20) and identify two significant aspects of the story including: (1) the Jewish people will become a “kingdom of priests”; and (2) a “holy nation” on condition that they obey God’s commandments (the 613 mitzvot)
- know that the promise made to Abraham is often known as the “Abrahamic covenant” and the and the promise made to Moses is often known as the “Mosaic covenant” and the land promised to Abraham’s descendants is often called the “promised land”
- identify the phrase the “*chosen people*” is often used to refer to the Jewish people. Know that the phrase “chosen people” does not mean Jewish people are “superior” but that they have been chosen in the sense that they have been given a special role to serve God and play their part to achieve God’s plan which is for all humankind to be in a relationship with God

Notes and guidance (non-statutory)

The two stories of God making a promise with Abraham and Moses along with other passages in the Torah, notably Deuteronomy 7:6-11, have played a major part in establishing the Jewish belief that they are God’s “chosen people”. The concept of the “chosen people” is often misunderstood. For some it implies the Jewish people are “better” or “superior”. However, this is quite wrong and it is not how it is understood by most Jews. Pupils may be taught that in Jewish scripture there are many stories of people who are chosen by God but often they are not very worthy, in fact they are often quite the opposite. For example, God chose Moses although Moses admits he is not a good speaker (Ex 4:10). God also chose Jacob although Jacob deceived his father and his brother (Gen 27:1-29). God also chose David although he was far from perfect as the story of David putting Bathsheba’s husband in serious danger clearly shows (2 Sam 11:1-27). Pupils should be taught that choosing the Jewish people is usually associated with the belief they were given a special mission to undertake for God. For many Jews the special mission given to them has to do with living a holy life as a “holy nation” and bearing witness to the belief in one God. This mission is believed to be one that is full of challenge and hardship. It is a mission many Jewish people believe will ultimately bring all humankind into a relationship with God.

There is no assertion in the Bible that the Israelites are inherently better or moral than others. Their vocation represents not a privilege but a responsibility.

Rabbi Jonathan Sacks (1948-2020)
To Heal a Fractured World p.65



The core curriculum: Statutory requirements

Pupils should be taught to:

- know that the main holy book of Judaism is the “Tanakh” and that the Tanakh is often called the “Hebrew Bible”
- know that the Tanakh is very similar to, but it is not identical with, the “Old Testament”
- know that the Tanakh is considered by most Jews to consist of three main parts which are (1) the “Law” otherwise known as “The Torah”, (2) “The Prophets” and (3) “The Writings”.
- know that “The Torah” (“the Law”) is the first five books of the Tanakh and is known by other names including: “The Five Books of Moses”; “The Written Law” and “The Law of Moses”. Identify a Torah scroll and know that every synagogue has a Torah scroll
- know that many Jews believe Moses received from God the entire Torah on Mount Sinai (Exodus 24:12-18) and traditional Jewish teaching is that Moses wrote the Torah (Exodus 24:4), (Deuteronomy 24:24-26)
- know that many Jews believe that Moses at Mount Sinai was given 613 laws and these include the “Ten Commandments”. Know that the 613 laws are often called the “613 mitzvot”. Know that the word “mitzvot” (*plural*) means “laws” or “commandments” and that “mitzvah” (*singular*) means a “law” or “commandment”
- raise questions and share their own views arising from what they have learnt about Judaism and be encouraged to give reasons to support their views

Notes and guidance (non-statutory)

Teachers should note that when teaching about Judaism it is not appropriate to call the Tanakh the “Old Testament” as it suggests it is outdated and has been replaced with a “New Testament”. The tendency in the past has been to represent Judaism as requiring a nit-picking obedience to an impossibly large number of laws. People who are not Jews have claimed obeying the mitzvah laws results in a joyless and restrictive intrusion into one’s day to day life. However, pupils may learn that the experience of many Jews who keep the mitzvah is that life can be and often is joyful and fulfilling. The famous 12th century thinker Moses Maimonides wrote, “The joy that a person takes in performing a mitzvah and in loving God who commanded it is itself a great service.” Pupils may learn about the mitzvah requirement to “Keep the Sabbath Day Holy” and that for many Jews it is not a day of restrictions. Nor is it a boring day sitting around doing nothing. It is a precious day that is eagerly awaited when one can forget about chores and work. For many Jews the Sabbath is a free day and as free people they are reminded every Sabbath that they do not have to labour as they once had to as slaves in Egypt. The Sabbath day frees them to do what they wish and that this weekly opportunity enriches them as human beings.

“On the sabbath, man is fully man, with no task other than to be human.”

Erich Fromm (1900-1980)
philosopher and writer



The core curriculum: Statutory requirements

Pupils should be taught to:

- know that Judaism teaches that the Torah contains 613 laws (613 mitzvot) and that some of these laws are about how Jews should treat people
- identify three of the 613 Torah laws which are about how Jews should treat people including: (1) do not mistreat a stranger (Ex 22:21); (2) to leave a corner of a field uncut for the poor (Lev 19:10) and (3) to give tzedakah (Ex 15:11)
- know that “tzedakah” is a mitzvah and is an obligatory act undertaken by most Jews usually by giving a portion of what they earn to a charity or by giving money to a person who is in need
- know that “chesed” is not a mitzvah but is a spontaneous voluntary act of loving kindness given to any person and not expecting anything back in return
- identify and sequence the main events in I. L. Peretz’s (1851-1915) story “*If Not Higher*” including: (1) in a small town the people claimed on Friday morning their Rabbi was taken up into heaven; (2) a young man who was a visitor to the town spied on the Rabbi to find out the truth; (3) early one Friday morning the young man followed the Rabbi into a wood and saw him cut down a small dead tree into logs for firewood; (4) the Rabbi carried the logs to the home of an old woman who was sick and gave her the firewood so she could stay warm; (5) when people in the town said, “Our Rabbi goes up to heaven” the young man would quietly say, “If not higher”
- identify a likely meaning or message that the story “*If Not Higher*” might be expressing including that Judaism values most highly giving anonymously to a person that the giver does not know.

Notes and guidance (non-statutory)

Being concerned about the welfare of others and acting in a way that is kind is fundamental to Judaism. Kindness in Judaism takes two main forms. One form is where it is not voluntary but is something a Jew is obligated to do because it is one of the 613 mitzvah and that is the requirement to give “tzedakah”. Moses Maimonides wrote about “tzedakah” and suggested an eight-level scale of which at the lowest end was “giving but inadequately”. At the higher end of the scale was “giving publicly to a person that one doesn’t know” and higher still was “giving anonymously to a person that one doesn’t know”. Pupils might look at some of the different examples of giving that Maimonides lists and consider if they agree with him or not. Another form of giving is not a mitzvah but is voluntary and in Judaism giving of this kind is called “chesed” or it is sometimes spelt “hesed”. “Chesed” is based on the idea that a person should go beyond what is strictly required of them. “Chesed” may also be an act of loving kindness given to a person who isn’t particularly in need but may in fact be better off than oneself. Nevertheless, kindness given to a person who enjoys a comfortable life may be all the more welcome because it was unexpected.

Lower Key Stage 2 core RE curriculum

Sikhism: When did Sikhism begin?



The Sikhism core material for lower key stage 2 is set out below (pages 80-82). Along with the Christianity core material (pages 61-63) schools may choose to teach the Sikhism core material as part of their lower key stage 2 RE programme of study. Schools are strongly advised to teach the Christianity and the Islam core material in lower key stage 2 but they could choose Christianity and Sikhism if they felt they had good reasons for doing so

The core curriculum: Statutory requirements

Pupils should be taught to:

- know that Guru Nanak was born in 1469 CE and died in 1539 CE and that he lived at the time when Henry VIII was King of England
- know that Nanak was later known to his followers as Guru Nanak. Pupils should know Nanak was born into a Hindu family in the Punjab which at the time was part of north east India.
- know that when Guru Nanak began teaching Sikhism around 1500 CE there were two main religions in the region which were Hinduism and Islam
- understand that Sikhism in some respects is similar to Hinduism and Islam but it is a distinct and different religion

Notes and guidance (non-statutory)

Pupils should be helped to understand approximately when Guru Nanak lived (1469 -1539) and when Sikhism was first taught. Pupils might make a class timeline on which events in the past are recorded, for example, when Jesus was teaching in Galilee, when Muhammad had his first revelation, the Battle of Hastings, Christopher Columbus' discovery of the New World, the reign of Henry VIII, etc. On this timeline pupils should be able to place when Guru Nanak lived.

Pupils may note that Sikhism resembles Hinduism as in both religions' reincarnation is an important belief. However, what Sikhs and Hindus believe about reincarnation are not exactly the same. Many Hindus believe escape from the bondage of reincarnation is largely in the hands of each individual. When an individual achieves perfection they are released from the cycle of reincarnation. However, most Sikhs believe escape from reincarnation is ultimately in the hands of God and only comes when an individual receives the grace of God ("**Nadar**").

Sikhism also resembles Islam as both religions teach that there is one God. In Sikh scripture God is described in words that mean the same as words Muslims, Christians and Jews would use, for example, God is called the "one God", the "creator" and the "Formless One". However, Sikh scripture also uses words for God like nām (name) and sabad (word). These terms are unique to Sikhism. They suggest the Sikh idea of God is distinct and different and reflects Guru Nanak's experience of God.

There is one God. Truth and eternal is the name, the creator, all-pervading spirit

Guru Nanak (1469-1539)

The Guru Granth Sahib, page 1, line 1



The core curriculum: Statutory requirements.

Pupils should be taught to:

- know that Sikhism teaches that the purpose of life is to live in way that enables the soul (“*jiva*”) to escape from being reincarnated. When that has been achieved the soul (“*jiva*”) is free to live in bliss in the presence of God
- know that Sikhism teaches that the way to escape from reincarnation is by living a God conscious life or a life that is known as “*gurmukh*”
- identify four ways in which according to Sikh teaching a person could be God-conscious or gurmukh including: (1) earning your own way in life by honest work; (2) marrying and bringing up a family; (3) being generous and regularly giving money that can spared to help others; (4) not living a solitary life but a life that cares about other people or problems in the wider world
- know that Sikhism teaches that the opposite of gurmukh is “*manmukh*”. Pupils should be able to identify five characteristics of a manmukh person including: (1) being self-centred and selfish; (2) being greedy and corrupt; (3) being attached to worldly things like wealth and possessions; (4) being a taker and not a giver; (5) only concerned about themselves and not others
- share what they believe in or value most in response to what they have learnt about Sikhism Pupils should be encouraged to explain their views and give a reason or reasons to support what they think

Notes and guidance (non-statutory)

Pupils might explore and express their own views in response to the Sikh belief that one should live a spiritual life not by living alone but by living in the world. Guru Nanak taught that to live a spiritual life it wasn't good for a person to separate from the rest of the world and live a solitary life like a monk or a hermit. He taught his followers to work, earn a living and be a householder (a “*grihastha*”) and live a spiritual life by living in the world. He criticised those who lived a solitary life and who renounced the world (a “*sannyasin*”). He said a person who was a sannyasin didn't earn their food by working for it but were given food by householders. Guru Nanak told the sannyasin that they relied on the kindness of householders for food but they looked down on householder's and disrespected their way of life. Guru Nanak said one could easily become greedy and corrupted by the world but he taught his followers to be honest, pure and holy and to not allow the world to corrupt them. Guru Nanak used the example of the lotus flower to explain what he meant. He taught his followers that as householders they should live in the world in the way a lotus flower lived in a muddy pond but it remained clean and pure and was not polluted by the dirty water.

The lotus flower is with the scum and the water, but it remains untouched by any pollution.

Guru Nanak (1469-1539)

The Guru Granth Sahib, p.990, line 1



The core curriculum: Statutory requirements

Pupils should be taught to:

- identify and sequence significant events in, *“The Story of Malik Bhago and Lalo”* including: (1) Guru Nanak stays at the home of a poor carpenter called Lao; (2) Malik Bhago was very wealthy and he thought he should have the honour of having Guru Nanak stay at his house; (3) Guru Nanak turned down Malik Bhago’s invitations and stayed at Lao’s home; (4) Malik Bhago held a feast and insisted Guru Nanak should attend; (5) at the feast Guru Nanak squeezed Lao’s plain bread and from it came milk and from Malik Bhago’s luxury food came blood; (6) Malik Bhago understood the message and was silent
- identify a likely meaning or message that, *“The Story of Malik Bhago and Lalo”* might be expressing could be: the milk from Lao’s bread symbolises that Lao earned his living by honest labour and that Lalo lived an honourable gurmukh life. The blood from Malik Bhago’s food symbolises that Malik Bhago earned his living in a way that caused suffering, exploitation and pain to others and so Malik Bhago was living a dishonourable manmukh life.
- identify and sequence significant events in the story, *“When Lehna first met Guru Nanak”* including: (1) Lehna heard words composed by Guru Nanak and decided he must meet him; (2) with some friends Lehna rode to the village where Guru Nanak lived and outside the village Lehna met an old man dressed as a farm labourer; (3) Lehna asked him the way to the temple where Guru Nanak taught and the old man told him to follow him as he was going that way himself; (4) the old man ran in front and Lehna and his friends followed riding their horses and when they arrived they washed and sat down in the temple; (5) the service began and Guru Nanak entered and Lehna realised the old man who had guided him to the temple had been Guru Nanak all along; (6) Lehna became a devoted follower of Guru Nanak and when Nanak died 6 or 7 years later Lehna became Guru Angad, the 2nd Sikh Guru
- identify three things that the story of Lehna’s first meeting with Guru Nanak might indicate what Guru Nanak was like including: (1) Guru Nanak was dressed as a farm labourer which indicates he followed his own teaching and earned his living by doing labouring work even when elderly; (2) not telling Lehna who he was shows Guru Nanak was not quick to boast about who he was but was modest; (3) by running in front to show the way to the temple indicates that Guru Nanak did not think being of service to others was beneath him

Notes and guidance (non-statutory)

As well as being familiar with the story of *“Malik Bhago and Lalo”* and the story of *“When Lehna first met Guru Nanak”* pupils should also have an understanding of what these two stories indicate about Guru Nanak. Pupils should be supported and given time so that rather than simply being told what these stories indicate about Guru Nanak they think through and work out an answer for themselves.



Schools are required to teach the Christianity core curriculum material and are advised to teach the Islam core curriculum material. However, it is not a requirement to teach about Islam in the lower key stage 2 core curriculum. Schools may opt instead to explore humanism or one of the other four principal religions as part of their lower key stage 2 core curriculum if they believe they have good reasons for doing so.

Pupils may learn some of the specific vocabulary, phrases and stories listed below associated with other religions as part of the statutory requirement to provide a lower key stage 2 generic RE curriculum.

Below is listed specific vocabulary, phrases and stories associated with Christianity which, in addition to the words, phrases and stories associated with Christianity that they learnt in key stage 1 all pupils should know by the end of lower key stage 2.

agape	Agape is the Greek word used in the New Testament for “unconditional love” that is showing kindness to another person but not requiring kindness in return. Agape is not the same as romantic love which in Greek was called “eros”.
Christian love	Christian love is also known as “unconditional love” or “agape”. The phrase Christian love refers to kindness shown to another person or persons given freely and not requiring anything in return. Christian love may involve time, effort and inconvenience but it may also involve danger, hardship or even sacrifice on behalf of the giver.
crucifixion	Crucifixion was the way in which Jesus was executed. The process involved a slow and painful death. It was extensively used by the Romans.
“Father forgive them...”	“Father forgive them...” are the words that are reported Jesus spoke when he was on the cross being slowly crucified. The full quotation is, “Father forgive them for they know not what they do” (Lk 23:34). The words are often quoted as evidence that Jesus died without anger or bitterness towards those responsible for his death and that Jesus acted in a way that was consistent with his words which were to “Love your enemies”.
“If you love those who love you...”	The words “If you love those who love you...” are reported in Matthew’s Gospel (Mt 5:46) and in Luke’s Gospel (Lk 6:32). The full Matthew’s Gospel version of the statement is, “If you love those who love you, what reward have you?” The usual interpretation of the passage is that Jesus required more of his followers than that they should be kind and helpful to those who were kind and helpful in return. Jesus required “unconditional love” meaning his followers should be kind to those who were not kind, or even nice in return.
Jesus’ baptism	Jesus’ baptism provides the basis for how baptism is undertaken in Christianity today. The ritual of baptism involves emersion in water. It is associated with a new beginning or a change in the direction of a person’s life. Jesus’ baptism is believed by many Christians to be an occasion when Jesus’ identity as the Son of God was confirmed.

Judea	Judea was the name that was then given to the country in the Middle East in which Jesus was born in 4 BCE.
“Love your enemies”	“Love your enemies” are believed to be words which Jesus spoke (Mt 5:44, Lk 6-27). Often these words are interpreted as meaning that Jesus taught his followers to give aid and support not just to those who were grateful but to those who were difficult and even those who were hostile to them.
Messiah	The word Messiah is the Hebrew word for a saviour or king like figure. In the time of Jesus many Jews hoped God would send into the world a Messiah who would free them from Roman rule and would bring in an age of peace and happiness.
Peter	Peter is also known as Simon Peter, Simon, or Saint Peter. He was one of the leading disciples of Jesus. After the death of Jesus, Peter became the leader of the early church.
Peter’s confession	Peter’s confession was the occasion when Peter declares his conviction that Jesus is not just a good man or a wise teacher but that he is, “the Christ, the Son of the living God.”
resurrection	The resurrection refers to the belief that after his crucifixion God raised Jesus from the dead. For many Christians the specific resurrection of Jesus is the basis of their faith that there will be a “general resurrection”. The “general resurrection” is the belief that it will not only be Jesus that will be resurrected but there is another life to come for all.
Roman occupation	The Roman occupation refers to the fact that during Jesus’ lifetime all of Judea was under Roman military occupation and many Jews longed for a saviour to free them from this occupation.
sacrifice	The word sacrifice means giving up something, maybe even life, to achieve something that is greater or more important. Early followers of Jesus came to the view that Jesus’ death was not a disaster but a victory. He had given his life as a sacrifice and by doing so something greater had been achieved.
Sermon on the Mount	The Sermon on the Mount is a significant collection of sayings of Jesus, found in Matthew’s Gospel. The sermon emphasises Jesus’ moral teachings particularly the avoidance of violence and living a life of loving kindness.
Truly God and truly man	“Truly God and truly man” is a phrase which Church leaders agreed on in the 5 th century CE. The phrase expresses the belief that Jesus was human and divine. To put that in other words the belief that Church leaders agreed was that, Jesus was fully and truly a man and was also fully and truly God.
Unconditional love	Unconditional love is a phrase associated with “Christian love” or “agape” which refers to providing kindness or help with no prior expectations placed on the receiver of that kindness. Kindness or help was to be given freely with no requirement that anything would be given back in return.
Zacchaeus	Zacchaeus was a corrupt tax collector in Jericho. Jesus befriended him and Zacchaeus changed and became honest and fair in the way he treated other people.

Stories

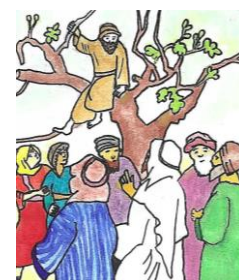
“Jesus’ baptism” (Matt3:17, Mk 1:11, Lk 3:32)

“Peter’s confession” (Matt 16:16)

“Jesus and Zacchaeus” (Lk 19:1-10)

Jesus and Zacchaeus

“Zacchaeus, make haste and come down; for I must stay at your house today.” (Luke 19:5-6)



Lower Key Stage 2 core RE curriculum

Buddhism: Specific vocabulary, phrases and stories



Specific vocabulary, phrases and stories associated with Buddhism which, in addition to the words, phrases and stories they learnt in key stage 1, all pupils should know by end of lower key stage 2 if a school has chosen to include Buddhism in their core curriculum.

Dukkha (see “tanha” below)	The word dukkha is often translated as “suffering” or “discontent”. It is the first of the Four Noble Truths. Dukkha refers to the sense of unhappiness or discontent that things never measure up to our expectations or hopes. We always find ourselves craving something more, better or different.
Eightfold Path, the	The Eightfold Path refers to a set of eight practices which Buddhism teaches provides a path to liberation from rebirth and the attainment of nirvana.
Four Noble Truths, the	The <i>Four Noble Truths</i> are four significant Buddhist beliefs. They are about discontent (“ <i>dukkha</i> ”), what is the cause of discontent, how discontent may be extinguished and how enlightenment may be achieved.
karma	Karma is believed by most Buddhists to be a natural process. It is not based on the will of a God or gods. The good or bad karma we create in life is believed to have good or bad consequences in a person’s next life.
Nepal	Nepal is the country in which Siddhartha Gautama (the “ <i>Buddha</i> ”) was born. Nepal is on the north east border of India.
Nirvana	Nirvana is believed by some to be a physical place and by others to be a “state of mind”. Nirvana is the goal of the Eightfold Path and is attained only when one is released from the cycle of rebirths.
Right Action	Right Action is the third of the Eightfold Path. It has to do with taking action which does not cause pain or suffering to another living creature. The taking of life is particularly forbidden as is stealing and sexual misconduct.
Right Livelihood	Right Livelihood is the fourth of the Eightfold Path. It has to do with not earning one’s living in a way that could harm other people or animals, for example, by producing or selling weapons, meat, alcohol or poison. Work which involves cheating or being deceitful should also be avoided.
Right Speech	Right Speech is the second of the Eightfold Path. Right Speech has to do with always being truthful and not being abusive or engaging in harmful gossip.
samsara	Samsara is the Pali and Sanskrit word for reincarnation or what most Buddhist prefer to call rebirth. Samsara is thought to be a source of discontent or suffering (“ <i>dukkha</i> ”) and so the aim is to gain release from samsara.
tanha	Tanha is a Pali word which is usually translated as “craving”. Tanha refers to craving for something new or different. However, Buddhism teaches that even if we get what we crave for, in the long run it always disappoints and never meets our expectations and so we are still left discontented. In the 2 nd of the Four Noble Truths tanha is identified as a principal cause of discontent.

Stories

“The Buddha and the Angry Man”

“Siddhartha and the Wounded Swan”

Siddhartha and the Wounded Swan





Specific vocabulary, phrases and stories associated with Hinduism which, in addition to the words, phrases and stories they learnt in key stage 1 all pupils should know by the end of lower key stage 2 if a school has chosen to teach about Hinduism in their core curriculum.

ahimsa	Ahimsa is an ancient Indian belief practiced by Hindus, Buddhists and Jains that taking the life, or causing suffering or pain to another living creature, is wrong and should be avoided. It is based mainly on the belief that all living things have within them the divine spark, the atman and so should be respected and honoured.
karma	Karma is widely thought to be a natural process not based on the will of 'God or the gods which results in good actions giving rise to good karma and bad actions giving rise to bad karma. This has consequences, which can be good or bad, in a person's next reincarnated life.
namaste	Namaste is a respectful greeting widely used by Hindus. It reflects the belief that the Atman and Brahman are the same and so this form of greeting could be said to express the idea that, "the sacred in me recognizes the sacred in you".
One with Brahman	The phrase, one with Brahman refers to the spiritual goal which many Hindus ultimately hope to attain. Hindu scripture describes the state of spiritual perfection and of oneness with Brahman that comes with spiritual perfection as one of supreme bliss (<i>ananda</i>).
permeate	The word permeate is often used to express the views many Hindus have about Brahman and the rest of the universe. The distinction between the creator and creation which is important in monotheistic religions like Islam, Judaism and Christianity is not shared by many Hindus. Many Hindus view Brahman as permeating the universe in a way similar to the way salt dissolves and permeates all the water in a glass.
Thou art that	"Thou art that" is a phrase that appears in the story of "Svetaketu, the Water and the Salt". The phrase is believed by many Hindus to express the belief that there is absolute equality between the Atman and Brahman. Other Hindus believe that in essence the Atman and Brahman are the same. However, given the wide diversity of views that exist in Hinduism it is also true to say that some Hindus believe the Atman is not the same as Brahman but is a "servant of the Supreme".
transcendent	The word transcendent refers to the idea that there is another non-material world which is above or beyond the world that we normally know and live in. Hinduism like other religions claims this transcendent world not only exists but is far superior to the material world we know.

Stories

"Svetaketu, the Water and the Salt" (Chandogya Upanishad 6.13.1-3)



Specific vocabulary and phrases associated with humanism which all pupils should know by the end of lower key stage 2 if a school has chosen to teach about humanism in their core curriculum.

atheism	Atheism is the view that there isn't a God or gods.
atheist	An atheist is a person who rejects the belief that there is a God or gods.
agnostic	A agnostic is person who thinks it is unlikely there is a God, or who does not know if God exists, or believes there is not enough evidence to decide on the matter one way or the other.
happy human	The happy human symbol has been widely adopted by humanists. The symbol shows the stylised outline of a human standing with arms raised.
humanism	Humanism is a non-religious worldview that rejects the belief in God, or that revelation from God takes place, or that there is a life after death. Most humanists believe it is possible to make moral decisions and most believe they should be based on reason and a concern for human and animal welfare.
humanist	A humanist is a person who has a non-religious worldview. Humanists reject the idea that there is a God, or that revelation from God takes place, or that there is a life after death. Most humanists believe the best way to make sense of the world is by observation, scientific enquiry, experience and reason. Humanists also believe moral decisions are not decided by the will of God but can be based on reason and a concern for human and animal welfare.
non-religious worldview	A non-religious worldview is a view of the world which holds that answers to moral questions and questions about whether human life has any purpose or not can be satisfactorily answered in a way that does not depend on a belief in God or gods or on the belief there is a transcendent other world which is superior to the material world we know.
reason	Using reason is believed by most humanists to be the proper basis for affirming a point of view or a belief. Often a reason may take the form of a motive, a cause, an explanation or a justification. Reason is often associated with appealing to a widely held principle, a common source of authority, or a likely consequence. Reason is also associated with the clear use of language so that the meaning of words remain consistent and statements that contradict each other are avoided.
science	Science is a method used to gain increased knowledge and understanding based on observation and ideally experiments which are repeatable. Science is conducted with a sceptical attitude so everything is questioned and nothing is assumed to be certain and true forever but may be refined, modified or abandoned in the light of new evidence.
worldview	A worldview is a person's way of understanding and responding to the world. A worldview can be described as a philosophy of life which may enable a person to address moral questions about how they should live. A worldview may also enable a person to understand why they exist, or how their life has meaning, or how they may continue to live in a world empty of meaning.



Specific vocabulary and phrases and associated with Islam which, in addition to the words, phrases and stories they learnt in key stage 1 all pupils should know by the end of lower key stage 2 if a school has chosen to include Islam in the core curriculum.

Adam	Adam was the first man created by God and was the first of many prophets to receive God’s guidance according to Islamic teaching.
al-Hikmah	Al-Hikmah is often translated as Wisdom. The word refers to the belief that the Qur’an was not only revealed to Muhammad but that he was also given the wisdom to understand and correctly interpret the Qur’an.
Arabia	Arabia is the country in which Muhammad was born in 570 CE.
ayats	Ayats is the Qur’anic word meaning “signs”. <i>Ayats</i> are associated with the Muslim belief that in the natural world there are clear “signs” that there is one God, for example, the regular change from day into night is seen as a sign of an organising force in the world and that organising force is God.
idol	An idol is a painting, carving or statue of God or a god that is often used as an object of worship. Islam teaches that to make use of an idol is forbidden as it is regarded as a dangerous slippery slope that leads to worshipping the idol and not worshipping God.
image	An image is an imitation of the outer form of something as in a painting or statue. Images of any kind are avoided by Muslims. They are regarded as a dangerous slippery slope that leads to worshipping an image and not God.
infallible	Infallible means never in error. Islam teaches that the Qur’an is infallible and contains no errors. The Qur’an is not Muhammad’s attempt to record his personal understanding of God. If it were it could have in it human errors. Instead, the Qur’an is believed to be the words of God given to Muhammad and so is free of all human influence or error.
inspiration	Inspiration or <i>ilham</i> is a thought or idea that usually comes to a person from their own human mind. ¹ Revelation or <i>wahy</i> on the other hand are the words a prophet receives that comes entirely from God. A prophet has the duty to preach the words they receive. Revelation (<i>wahy</i>) is 100% from God and none of it comes from a prophet’s own mind. Revelation is always a public message which a prophet must spread as far and wide as possible.
monotheism	Monotheism is the belief that there is only one God
Seal of the Prophets	The phrase Seal of the Prophets refers to the Muslim belief that Muhammad is the last and final prophet. When Muhammad died his role as God’s prophet came to an end and God will send no more prophets.
Shahadah	Shahadah is the first of the Five Pillars of Islam. The Shahadah affirms two beliefs: (1) there is only one God and (2) Muhammad is the Prophet of God.

¹ Many Muslims believe that inspiration (*ilham*) can come from God. For example, the idea that came to Moses’ mother to put her baby son into a basket and float the basket down the Nile is believed by many Muslims to be an inspired (*ilham*) idea from God. It wasn’t a revelation (*wahy*) because *wahy* is always a message to be made known to everyone. Moses’ mother received *ilham* because God inspired the idea but it was a private idea which only she needed to receive.

Lower Key Stage 2 core RE curriculum

Judaism: Specific vocabulary, phrases and stories



Specific vocabulary, phrases and stories associated with Judaism which, in addition to the words, phrases and stories they learnt in key stage 1 all pupils should know by the end of lower key stage 2 if a school has chosen to include Judaism in their core curriculum.

Abrahamic covenant	Abrahamic covenant refers to a significant Jewish belief that God promised Abraham he would have many descendants and that God would give to his descendants a land of their own.
chesed	Chesed is the name for a spontaneous voluntary act of loving kindness given to any person, often anonymously, with no expectation of getting anything back in return.
chosen people	Chosen people is a phrase often used with reference to the Jewish people. It does not imply Jewish people are superior but that they have been chosen in the sense that they have been given a special role to serve God.
Five Books of Moses, the	The Five Books of Moses are the first five books of the Hebrew Bible or Tanakh. They are regarded by many Jews as the most sacred books in Jewish scripture. They are known by a number of other names including, "The Torah", "The Five Books of Moses" and "The Law of Moses".
holy nation	The words holy nation is an ambiguous phrase that appears as part of the covenant promise God made with Moses. It suggests the Jewish people will live by a high standard of faith commitment and they will have a special relationship with God.
kingdom of priests	The phrase kingdom of priests like "holy nation" is an ambiguous statement. It appears in the Tanakh (the Hebrew Bible) as part the covenant promise God made with Moses. For many Jews the phrase suggests that the Jewish people will serve God in a special way.
Law of Moses, the	The words Law of Moses is an alternative name for "The Torah", the first five books of the Hebrew Bible.
Sinai, Mount	Mount Sina is the holy mountain on which, according to Jewish scripture, Moses was told by God to return to Egypt and free the Hebrew slaves and on which later Moses received the Torah including the Ten Commandments and the 613 mitzvot.
mitzvah	Mitzvah is the Hebrew word which means "law" or "commandment". It is used to refer to one of the 613 laws in the Torah. The plural of "mitzvah" is "mitzvot".
mitzvot	Mitzvot is a Hebrew word which means "laws" or "commandments". It is used to refer to the 613 laws in the Torah. The singular of "mitzvot" is "mitzvah".
Mosaic covenant	The Mosaic covenant is a significant Jewish belief that a covenant, which is like a contract made by God with Moses after the Jewish people after they gained freedom from slavery. The promise was that on condition they obeyed God's 613 mitzvot the Jewish people will become a "kingdom of priests" and a "holy nation". (Exodus 19:5-6)

oral law	The oral law is believed by many Jews to be the oral interpretation God gave to Moses in order to properly understand the Written Law (the “ <i>Torah</i> ”) that was also given to Moses. It is believed Moses faithfully passed on the oral law and in turn it was passed from one generation to the next until it was compiled together to form the Gemara and the Talmud.
Promised land	The promised land is the land God promised to Abraham that his descendants would be given. Many Jews believe this to be the land of Israel.
Tanakh	The Tanakh is the holy book of Judaism. It consists of three main parts which are: the Torah (the Law), the Prophets and the Writings. It is often called the Hebrew Bible.
Torah	The Torah is regarded by most Jews as the most important part of the Tanakh. The Torah has in it the 613 mitzvot. It is studied in detail by rabbis and Jewish scholars.
tzedakah	Tzedakah is the name for the requirement that a Jew must give part of what they earn to a charity or give money directly to a person who is in need. Giving tzedakah is one of the 613 mitzvah or laws that a Jew is required to obey.
Written law	The Written law is the law that is recorded in the Torah which was given to Moses. Many Jews believe Moses wrote down the Torah and all of the “Written Law” was contained within it. In addition to the “Written Law” also passed on was the “oral law” which many believe came from Moses and was passed by word of mouth for many centuries. Today both the “Written Law” and the “Oral Law” are studied.

Stories

“God’s promise to Abraham” (Gen 12:1-7, Gen 15:1-21)

“God’s promise to Moses” (Ex 19:1-6, Ex 20:1-20)

“If Not Higher” by I. L. Peretz’s

God’s promise to Moses

*“Now therefore, if you will obey my voice and keep my covenant,
you shall be my own possession among all peoples;
for all the earth is mine, and you shall be to me
a kingdom of priests and a holy nation.”*

Exodus 19:5-6



Specific vocabulary, phrases and stories associated with Sikhism which, in addition to the words, phrases and stories they learnt in key stage 1 all pupils should know by the end of lower key stage 2 if a school has chosen to include Sikhism in their core curriculum.

- grihastra** The word ***grihastra*** means a householder. A significant Sikh belief is that a person should live in the world as a “*grihastra*” or householder. Living as a “*grihastra*” means that it is religiously desirable that a person should work, earn their own living, choose and marry a partner in life, raise a family and they should be generous and of service to other people. They should live a spiritual life in the rough and tumble of the real world.
- gurmukh** The word ***gurmukh*** is often translated as God-conscious. Sikhism teaches that the mark of a God-conscious “*gurmukh*” person was not how frequently or enthusiastically they undertook religious rituals. What was more important was living a life of service and right conduct in the world as a householder (*grihastha*) and not renounce the world and live as a “*sannyasin*”.
- Guru Angad** ***Guru Angad*** succeeded Guru Nanak as the 2nd Guru. Before becoming the 2nd Sikh Guru he was called Lehna. He was deeply impressed by Guru Nanak’s teaching and on meeting him he quickly became a devoted follower.
- Hinduism** ***Hinduism*** and Sikhism share similar but not identical beliefs regarding reincarnation. However, Sikhism is a distinct and different religion from Hinduism.
- India** Nanak was born in a village which at the time was in north east ***India*** in a region known as the Punjab.
- jiva** Often translated as soul the ***jiva*** is that part of the self which is immortal Sikhism teaches when the body dies the “*jiva*” is reincarnated into a new body. Sikhism also teaches that although living a life of service in the world is helpful ultimately escape from reincarnation depends on receiving the grace of God.
- Lehna** ***Lehna*** was the name of the 2nd Sikh Guru before he was given the name Guru Angad.
- manmurkh** ***Manmurkh*** means the opposite of being God-conscious (*gurmukh*) Manmurkh means being worldly-minded, being attached to worldly things like wealth and possessions, and concerned only about themselves and not others.
- Punjab** Sikhism began in the ***Punjab*** which was a region in north east India. Today the Punjab is an area of land part of which is in Pakistan and part is in India
- sannyasin** ***Sannyasin*** means renouncer. When Sikhism began many people believed that the way to become more spiritual was by renouncing the world and by living alone like a sannyasin or a religious hermit. Sikhism rejected this idea and taught that true spiritual progress was achieved by living in the world as a “*grihastra*” or householder and being generous and of service to other people.

Stories

“Malik Bhago and Lalo”

“When Lehna first met Guru Nanak”

The story of Malik Bhago and Lalo



In addition to the key stage 1 generic vocabulary associated with religion and worldviews on page 54 pupils by the end of lower key stage 2 should know, use and spell correctly the words below. These words are not specific to any one religion but they are used when religion and belief is talked about.

benevolent The word *benevolent* is used to describe something that is good, kind and forgiving. Often the word is used with reference to a God or a god that is believed to be good, kind and forgiving

corporeal *Corporeal* means something that has a physical body or is made of matter so that it can be seen or touched or in some way detected. The word is often used to distinguish between corporeal things like humans that have a body and things that are thought not to be corporeal and which don't have a body. For example, many would think of a soul as not being corporeal hence in film and literature a soul may pass through a wall or furniture because it has no physical body to prevent it from doing so

literally *Literally* means understanding a word or words in their usual or main sense. The words "literal" and "literally" are used to describe how words, including words in scripture, might be interpreted. For example, the words "blind" and "see" in their usual or literal sense mean in the case of "blind", not being able to observe physical objects using one's eyes and in the case of "see" being able to observe physical objects using one's eyes

metaphor The word *metaphor* is used to refer to a word or a series of words when they are being used in a non-literal sense. For example, the word "blind" is usual used to refer to a person who cannot but when used metaphorically the word blind may be used to express the inability to mentally understand or comprehend. Similarly, the word "see" may also be used as a metaphor to mean being able to understand or comprehend. The phrase, "I was blind but now I see" may be a literal statement but in other circumstances it may be the case that the words are being used metaphorically.

monotheism *Monotheism* is the name given to the belief that there is only one God. The word breaks down into two parts "mono" meaning "one" and "theism" meaning "God".

non-corporeal The word *non-corporeal* is used to describe something or someone that is not physical or does not have a physical body and so it is the opposite of the word corporeal. Non-corporeal is used to describe something or someone that is not made of matter so that typically it cannot be touched. In film and literature souls, ghosts, poltergeist and other transcendent beings are represented as non-corporeal.

non-religious worldview, a A *non-religious worldview* usually attempts to provide serious answers to questions which relate to why we exist and to the ultimate purpose of life. A non-religious worldview also often attempts to give answers to questions which have to do with how morally we should live. A non-religious worldview does not rely on a belief in God, or a supreme being or a belief in anything that goes beyond or transcends what can be perceived by the senses.

omnipotent	Omnipotent means “all-powerful” or of “infinite power”. Something that is not limited in any sense but is able to do everything. Unlimited power is often ascribed to God. This is particularly true in monotheistic religions where God is not rivalled or limited by other gods or powers.
other world	The phrase “ other world ” refers to the belief that as well as the physical or material world we are aware of a belief held by many is that there is another world which is a transcendent, spiritual world. Life in the “other world” is often thought to be much more desirable. The transcendent “other world” is believed by many to be a world without flaws in which a perfect and contented life may be lived.
physical	Physical things are those things which are known to us through the senses like smell, touch, taste, seeing and hearing. Something that is non-physical cannot be smelt, touched, tasted, seen or heard. The word is often used to describe things which are not transcendent, spiritual, non-material or non-corporeal.
sacred	Something that is sacred is highly valued, or is precious because of its religious association or significance. Something that is sacred maybe an object but it could be a building, a location, a book, a person or an idea. Something that is sacred is often specially safeguarded, housed, preserved, handled, treated carefully or decorated as a mark of respect and also to ensure it is not damaged or violated.
scripture	The word scripture is used for writing or a holy book that has sacred status because it is believed what is written derives in total or in part from God or a divine source.
soul	The word soul is used for what is believed to be the immortal part of every human being. Beliefs about the soul vary with some believing the soul is unique to humans while others believe the soul is the source of life and is the same in all living things. Other people deny that humans or animals have souls but instead believe the evidence suggest that consciousness, ideas and thoughts come about due to electro chemical processes that take place in the brain.
symbol	A symbol is something that represents, stands for or recalls something. A thing can be a symbol if there is general consent that it should stand for something. There is general consent that two lines crossing to form this shape “+” should be a symbol for addition. A thing can also be a symbol if it has some resemblance to a past event which recalls that past event. This shape “✝” recalls the story of Jesus dying on a cross and so it has become the main symbol of Christianity. There is also general consent that the cross shape should be the symbol of Christianity.
theist	A theist is a person who believes in God or a god that they believe is supernaturally revealed.
transcendent	Transcendent is a word used to refer to something that is higher and greater and is not subject to the limitations of the material world we live in.
worldview	A person’s worldview is their way of understanding and responding to the world. A worldview can be described as a philosophy of life which enables a person to address moral questions and also questions about whether or not life has any meaning, or how a person may continue to live in a world empty of meaning.
holy	Something that is holy is associated with, linked or in a sense comes from God. Because of the special connection with God a holy building, area, object, thing or person is often set apart and is treated with particular reverence or respect.

Upper Key Stage 2: Programme of Study

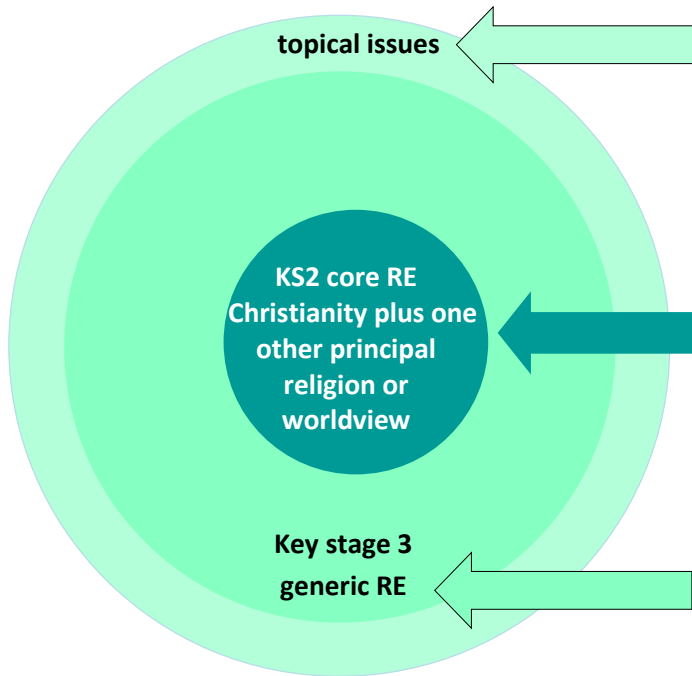


St. Mark's Church of England
Vicarage Lane, Pensnett
Known locally as the "Cathedral of the Black Country"

The immortality of the soul is a matter that touches us so profoundly that we must have lost all feeling to be indifferent about it.

Blaise Pascal (1623-1662)
French mathematician, physicist
and philosopher

Upper Key Stage 2: Programme of Study



When teaching RE teachers should be alert to issues in the news that are relevant to religion or belief or which are morally important. When judged to be appropriate teachers should improvise their programme of study to ensure that such issues are explored and discussed.

Schools must teach all of the Christianity upper KS2 core RE curriculum (pages 102-104). Schools must also teach all of the upper KS2 core RE curriculum for one other principal religion or worldview. The recommendation is that the Islam upper KS2 core RE curriculum (pages 105-107) should be taught.

Schools must teach more about Christianity than just the upper key stage 2 core RE curriculum. Schools must select additional content to be taught about Christianity by selecting from the upper key stage 2 generic RE curriculum (pages 97-100). Over the course of the four years of key stage 2 schools may select from the key stage 2 core RE and/or from the key stage 2 generic RE curriculum to ensure that pupils have had some engagement with the other four principal religions and at least one non-religious worldview

The strength of our belief in something should be commiserate with the reliability of the source.

John Locke (1632-1704)
English philosopher

Schools that follow the advice to teach the Islam upper KS2 core curriculum (pages 105-107) may teach additional information about Islam and other principal religions and worldviews by teaching material selected from the KS2 generic RE curriculum (pages 97-100).

Upper Key Stage 2: Programme of Study

All pupils in upper key stage 2 must be taught the core RE curriculum which requires schools to teach about Christianity and at least one other principal religion. As well as teaching the core RE curriculum all schools in upper key stage 2 must teach additional material about Christianity and at least one other principal religion or worldview by selecting content from the upper key stage 2 generic RE curriculum (pages 97-100). This part of the programme of study is described in generic language so that schools have a good deal of discretion enabling each school to choose content to meet the needs of the pupils in their school.

When selecting content from the upper key stage 2 generic RE curriculum schools are recommended to choose Islam as the other principal religion or worldview that should be taught alongside Christianity, but this is not a requirement. Schools may if they wish choose another principal religion or worldview other than Islam that may be taught alongside Christianity. Schools may if they wish explore a third or fourth principal religion or worldview. If they do the content of the third or fourth principal religion or worldview taught may be selected from the upper key stage 2 core RE curriculum or from the generic upper key stage 2 RE curriculum or from both.

The expectation is that approximately 36 hours per year are required to teach the generic upper key stage 2 RE curriculum and to teach the upper key stage 2 core RE curriculum approximately 9 hours per year are required meaning in total approximately 45 hours per year are required to teach the entire upper key stage 2 RE programme of study.

Teaching the upper Key Stage 2 core RE curriculum

- Schools must teach all of the upper key stage 2 core RE curriculum about Christianity (pages 102-104)
- Schools must teach all of the upper key stage 2 core RE curriculum for one other principal religion or worldview. It is recommended that schools should choose to teach the material about Islam. (pages 105-107)
- If a school believes they have good reasons for doing so a school may choose to teach about a principal religion or worldview other than Islam. If a school chooses to teach about another principal religion or worldview other than Islam, they must teach all of the upper key stage 2 core RE content specified for the principal religion or worldview they have chosen.
- Approximately 9 hours a year is needed to teach the upper key stage 2 core RE curriculum

Teaching the upper Key Stage 2 generic RE curriculum

- Schools must also teach additional content about Christianity by selecting from the upper key stage 2 generic RE curriculum. (pages 97-100)
- In addition to teaching about Christianity schools must also teach content about at least one other principal religion or worldview by selecting from the upper key stage 2 generic RE curriculum.
- Schools that have already taught about Islam by teaching the Islam content specified in the upper key stage 2 core RE curriculum may wish to teach additional content about Islam by selecting material from the upper key stage 2 generic RE curriculum. (pages 97-100).

Upper Key Stage 2: Generic RE curriculum

Schools may choose from the generic subject content provided below to form an RE programme of study that best meets the needs of the pupils in the school. During upper key stage 2 pupils should extend and deepen their knowledge and understanding of religions and worldviews building on what they have learnt in the EYFS, in key stage 1 and in lower key stage 2. They should learn about the impact of religion and worldviews in their particular local area but also nationally and to a degree in the world generally. Pupils should also have opportunities to explore and discuss topical news issues which are relevant to religion or belief or which may be of particular moral relevance. Pupils should be able to see similarities and also diversity between different religions and how religions may also resemble a non-religious worldview or in what way they may be distinct and different.

Pupils should consider the ways in which religion and worldviews express themselves, for example, by spending time with people who share their worldview, through rituals and ceremonies, through prayer and worship and by celebrating past events that are important to them. Religions and worldviews also give expression to their beliefs and values through talks, lectures and discussion groups and also through books, essays, poetry, plays, film, music, food, dress, art and architecture.

Pupils should have opportunities to consider beliefs, teachings and practices central to religion and worldviews. They should learn about sacred texts, stories and other sources and consider their meanings and in what way, if at all, such stories and text may inform their lives. They should be encouraged to be curious and ask challenging questions about religion, belief, values and human life including questions about the truth and worth of religion and of having a religious or a non-religious worldview. Pupils should extend their range and use of specialist vocabulary.

Pupils should recognise circumstances in which it is challenging to know what is morally right or wrong. They should learn about significant moral values that religious and non-religious worldviews affirm and the basis on which those values are grounded. Pupils should learn about moral values which have their source in a religious or a non-religious worldview and how these values have influenced the lives of individuals drawing upon examples from history and also contemporary examples including individuals living in the local area who may be involved in voluntary work or paid employment helping the poor, the sick or the vulnerable. Pupils should be encouraged to communicate their own ideas and views. They should participate in discussions building on their own and others' ideas and understand how such discussions may be undertaken courteously. They should learn to express their own ideas and views in response to the material they engage with, identifying relevant information and be able to give a reasoned justification for their views.

Pupils should be taught to:

- know and understand Christianity and at least one other principal religion in depth¹
- identify and be acquainted with six principal religions, two of which at least are known in depth and four other principal religions which pupils will have some acquaintance with²
- know that in as well as the “six principal religions” and humanism there are many additional religious and worldviews e.g. Confucianism, Zoroastrianism, Jainism and the Baha’i faith.

¹It is recommended that as well as Christianity the other principal religion pupils should know about in depth should be Islam, however this is not a requirement. Schools may, if they believe they have a good reason for doing so, choose a principal religion other than Islam if they wish to do so. Schools may if believe they can do so effectively teach Christianity and two other principal religions in depth.

²For the purposes of this agreed syllabus the six principal religions are: Buddhism, Christianity, Hinduism, Islam, Judaism and Sikhism.

Upper Key Stage 2: Generic RE curriculum

Non-religious worldviews

Pupils should be taught to:

- know and identify humanism as a non-religious worldview and consider whether atheism, agnosticism, vegetarianism and veganism are worldviews
- identify “The Golden Rule” as a principle many humanists use as a basis for making or justifying a moral decision
- know that most humanists believe that moral decisions should be based on reason and a concern for human beings and all animals that appear to experience pain and have feelings
- know that humanists do not believe in life after death
- know that most humanists believe that even though they do not believe in a religion or that humans are immortal it is nevertheless possible to find in friends and family, in the pursuit of knowledge, or art, or doing things that makes the lives of others more comfortable or less painful it is possible to enjoy a meaningful existence

Significant Beliefs

Pupils should be taught to:

- know beliefs and practices about wealth, money and giving money to help others associated with different religions and worldviews
- reflect and discuss their own view regarding what different religions and worldviews teach about wealth and giving money to help others identifying relevant information and giving a reasoned justification for their views
- know beliefs about anger and the use of force associated with different religions and worldviews
- reflect and discuss their own view regarding what different religions teach about anger and the use of force associated with different religions by giving a reasoned justification for their views
- know beliefs about what happens to people, or their souls, in an afterlife associated with different religions and at least one worldview
- reflect and discuss their own view regarding what different religions and what a non-religious worldview teaches about what happens, if anything, to people, or their souls, in an afterlife supporting their view by giving a reasoned justification

For the love of money is the root of all evils

1 Timothy 6:10

Upper Key Stage 2: Generic RE curriculum

Worship

Pupils should be taught to:

- identify and distinguish between “petitionary prayer” and “devotional prayer” and are able to explain the difference between the two
- reflect and discuss their own views in response to challenging questions associated with “petitionary prayer” including questions like, “Are there some things that one should never ask God for?”; “Why don’t we always get what we pray for?”; “If God knows everything why do we have to ask God for anything as God must already know what we want?” “Is there a difference between a good and a bad “petitionary prayer” – if there is what’s the difference?” Pupils should support their views by giving a reasoned justification.
- reflect and discuss their own views in response to challenging questions associated with “devotional prayer” including questions like, “Why should we worship God - He already knows how great He is without us having to tell Him?”; “Can you be religious but not pray?”; “Can a person show devotion to God in how they live and not in what they say in prayer?”; “Can a person be truly religious but never go to a church, a mosque or a temple?” Pupils should support their views by giving a reasoned justification

Stories

Pupils should be taught to:

- know and recall a range of stories which are significant for people with a religious or a non-religious worldview
- reflect on the stories they have learnt about, raise questions and have opportunities to consider and talk about what meaning or message a story may be expressing
- revisit stories they first learnt about in key stage 1, or in lower key stage 2 and consider how they might be understood at greater depth
- develop their skills to improve how they interpret or understand the meaning or message a story may be expressing by: gaining knowledge about the circumstances in which the story was originally told; whether the interpretation is consistent with other teaching expressed within the same religion or worldview, clues in the story which indicate its true interpretation; awareness that translation may alter or lead to a mistaken interpretation; indicators that suggest the story may be metaphorical rather than literal, or whether the story has characteristics associated with analogy, parable, myth or legend

The function of prayer is not to influence God, but rather to change the nature of the one who prays.

Soren Kierkegaard (1813-1855)
Danish theologian and philosopher

Upper Key Stage 2: Generic RE curriculum

Fasts and Festivals

Pupils should be taught to:

- know and develop their understanding of fasts and festivals associated with religious or non-religious worldviews
- know the event or story that is often linked to a fast or festival. Understand the particular religious or spiritual significance of celebrating the festival or participating in a particular fast. Understand any particular story associated with a fast or festival which may help explain why the festival is celebrated or why the fast is undertaken¹.
- explore how a festival is celebrated often by participating in games, dressing up, eating special food, giving gifts, music, song, dance, participating in special ceremonies, recalling events which are of particular religious significance, sending cards, meeting with friends and relatives
- reflect, discuss and raise questions about the fasts or festivals explored and what significant beliefs the fast or festival may be expressing or in what way the fast or festival may be of religious or spiritual benefit to an individual participant.

People of Faith

Pupils should be taught to:

- explore the life and work of individuals in the local community or individuals who are known nationally or globally who contribute, or in the past have contributed, to the happiness and welfare of others and whose work and actions have been influenced or inspired by their religious faith or worldview. Identify clear links between the work and actions of the individuals whose lives are explored and religion or worldview they identify with
- pupils should have opportunities to raise questions and discuss the life and work of individuals whose work has contributed to the happiness and welfare of others and to reflect on the impact religious faith or a worldview may have on a person's life

Subject-specific vocabulary

Pupils should be taught to:

- deepen and extend their knowledge and use basic subject-specific vocabulary making use of words and phrases like: atonement, redemption, myth, metaphor, parable, incarnation, Trinity, literal, Holy Spirit, divine, spiritual, hadith, Sharia, Mother of the Book, zakat, ijihad, Sunni, Shi'a, hijab, hajj, avatar, samsara, dharma, ahimsa, Middle Way, Bodhisattva.

¹Over time a festival may lose its religious or spiritual significance but for a substantial number of people a festival may continue to be celebrated and enjoyed because socially or culturally it remains very appealing. If pupils are asked about the "significance" or "importance" of a festival or "Why is the festival celebrated?" it should be made clear to them whether their answer should relate to the festival's religious or spiritual significance or whether an answer that demonstrates knowledge of its social or cultural significance is required.

Upper Key Stage 2: Core RE curriculum

All pupils in upper key stage 2 must be taught the core RE curriculum. The core curriculum is prescriptive and is intended to help schools to be very clear about what they should teach and what outcomes they should be aiming to achieve.

The core RE curriculum is only a fraction of the total RE programme of study that schools are required to teach. The RE core is expected to take up approximately a fifth of all the time dedicated to RE. For pupils in upper key stage 2 the recommendation is that a school should provide 45 hours in year 5 and 45 hours in year 6 for teaching RE¹, making a total of 90 hours dedicated to teaching RE over the two years. Schools may of course dedicate more time to teaching RE if they wish. It is recommended that approximately 18 hours, or 9 hours in Year 5 and 9 hours in Year 6, should be dedicated to teaching the upper key stage 2 core RE curriculum.

In addition to the core RE curriculum schools must also select material to be taught from the upper key stage 2 generic RE curriculum (pages 96-99). This part of the programme of study permits school to have more discretion. It ensures there is flexibility of choice so that schools may select from this part of the programme of study to suit each school's particular needs and requirements.

Upper Key Stage 2 Core RE curriculum (statutory requirement)

1. All pupils in upper key stage 2 must be taught the Christianity core material (pages 102-104).
2. Schools are required to teach a good deal more about Christianity in upper key stage 2 than is specified in the Christianity core material but the Christianity core material is a statutory requirement. To make up the rest of the RE programme of study for upper key stage 2 schools must select content to be taught from the upper key stage 2 generic RE curriculum (pages 96-99).
3. In addition to the Christianity core material all pupils in upper key stage 2 must be taught the core material specified for at least one other principal religion or worldview. This means that a school may choose to teach the core material that is specified for Buddhism (pages 108-110), or for Hinduism (pages 111-113), or for humanism (pages 115-117), or for Islam (pages 105-107), or Judaism (pages 118-120) or for Sikhism (pages 121-123)
4. It is not mandatory but it is strongly recommended that all pupils in upper key stage 2 should be taught the Islam core material (pages 105-107). A school may teach the core material for a principal religion or worldview other than Islam if they felt they had good reasons for doing so

God sees everything you do. He created the heavens and earth for a true purpose; He formed you and made yours forms good: you will all return to Him.

**The Qur'an Surah 64: 2-3
translation by M. A. S. Abdel Haleem**



The Christianity core material is set out below (pages 102-104). This content is a statutory requirement which all Dudley LA maintained primary schools are required to teach as part of their upper key stage 2 RE programme of study

The core curriculum: Statutory requirements

Pupils should be taught to:

- identify and correctly sequence significant events in “*The story of “Adam and Eve”*” (Genesis 2:15-17 and Genesis 3) including: (1) God made Adam and Eve, the first man and woman; (2) Adam and Eve are put in a beautiful paradise called the Garden of Eden; (3) In the Garden of Eden there was a special tree called, “The Tree of the Knowledge of Good and Evil” and God told Adam and Eve they must not eat the fruit from this tree; (4) Tricked by a serpent Eve and then Adam ate the fruit that they were told not to eat; (5) God ordered Adam and Eve out of the Garden of Eden; (6) Adam and Eve had to live in the imperfect harsh world outside the Garden of Eden.
- identify what they think the meaning or message of “*The story of Adam and Eve*” might be giving reasons to support their view
- know that the story of Adam and Eve is often called “the Fall” and the traditional Christian interpretation of the story includes the following ideas: (1) all humankind were created by God perfect and without sin (Genesis 5:1-2); (2) because Adam and Eve ate the forbidden fruit all humankind have fallen and no human is perfect; (3) all humans are now imperfect and are born in sin. This sin is called, “original sin”
- know that many Christians believe that without fixing what Adam and Eve had done wrong humankind cannot be in a close relationship with God and no human can enter heaven

Notes and guidance (non-statutory)

Before teaching pupils how Christians have traditionally interpreted the story of Adam and Eve it is desirable that pupils should be encouraged to try thinking for themselves what the message of the story might be. Pupils might be encouraged to think about the story for several days, or longer, and discuss it with their friends and family. The traditional belief of many Christians is that the story describes a disaster that befell humankind. Many Christians call the story “the Fall”, as they believe the story is about when humans fell from being perfect into being flawed. It is when sin came into the world marring our relationship with God and barring humankind from entering heaven. For centuries most Christians have believed the story of Adam and Eve was literally true. However, today many Christians do not believe this. Today many Christians view the story not as an account of what literally happened in the past but interpret the story in a more liberal way. Many interpret the story as a myth which expresses a deep insight into our experience of being human. The message of the story for many Christians today is that all humans are flawed and we always fall short of what we should be. We are never the best that we are able to be. Another insight that the story might be expressing is our experience that we are never quite at home or fulfilled in this world. The cause of this is that this world is not our true home as we were created to live in a much better place. Our true home is a perfect, heavenly paradise.



The core curriculum: Statutory requirements

Pupils should be taught to:

- know and understand the word “atonement” means to say or act in a way that makes “amends” for something that has gone wrong.
- know that the view of many Christians is that Jesus’ death on the cross was an act of atonement which made amends for what Adam and Eve did wrong in the Garden of Eden
- know and understand the word “reconciliation” describes what happens when people become friendly again after something had gone wrong between them
- know significant beliefs associated with the traditional Christian Salvation story including: (1) the relationship between humankind and God had gone wrong; (2) humans are not able to make “amends” for what had gone wrong; (3) God came into the world as Jesus Christ and gave his life as a sacrifice; (4) Jesus’ death on the cross is a victory over the sins of humankind; (5) Jesus’ death on the cross atoned for what had gone wrong and it resulted in a reconciliation between God and humankind; (6) as the relationship between God and humans has been restored humankind has been saved and humans can enter into heaven
- know that many liberal Christians do not believe in the traditional Christian Salvation story, or in “original sin”, or that Jesus’s death saved humankind from sin inherited from Adam and Eve
- know that there are many liberal Christians who do not believe Jesus’ death on the cross was a sacrifice which repaired a broken relationship with God. Instead many liberal Christians believe Jesus’ life and the way in which he died provides an example which inspires humans not to give in to violence or anger but live life guided by love and kindness

Notes and guidance (non-statutory)

To help pupils understand some of the beliefs associated with the traditional Christian Salvation story pupils might study in literacy/RE lessons the C S Lewis story, “The Lion, the Witch and the Wardrobe.” The story is not exact, but it mirrors ideas associated with the Christian Salvation story. Narnia for example, is trapped in winter suggesting something has gone wrong with the world in a way which impacts on all of us. Edmund succumbs to temptation and is fallen in a way that is similar to the story of Adam and Eve. When Edmund is told he has to die to make amends Aslan, like Jesus, takes his place and allows himself to be sacrificed. Like Jesus, Aslan is beaten, humiliated and put to death but he is resurrected and a victory is achieved over evil. Pupils should know that today there are liberal Christians who do not accept the idea that Jesus’ death made amends or that there was a broken relationship between humankind and God that had to be restored. They reject the idea of “original sin” or that humans had fallen. Many liberal Christians like Hastings Rashdall, John Hick and John Shelby Spong, believe Jesus’ death was not a sacrifice that atoned for the sins of humankind. Instead, they see it as an example that can inspire us to be more deeply and fully human. In the way Jesus died they believe it is shown that humans do not have to give in to violence or anger but in terrible circumstances humans can be loving, kind and forgiving. Pupils should have opportunities to discuss these ideas and express their own views.



The core curriculum: Statutory requirements

Pupils should be taught to:

- know that in the parable of *“The Good Samaritan”* (Luke 10:25-37) the Samaritan and the man he helped would normally consider the other to be an enemy
- know that by stopping and helping the man left by the roadside the Samaritan (a) put his own life in danger; and (b) the Samaritan had no expectations, or reasonable hope, that the man would ever be kind or might help him in the future
- the phrase “unconditional love” means kindness or help that is “freely given” to another person or people “no matter what” and that the phrase “conditional love”, means kindness or help that is given only if certain conditions are met (e.g. *if the person being helped is a friend, or relative, or lives nearby, or if the person promises to pay for the cost of any help*)
- know that the ancient Greek word “agape” is often used in the New Testament and that it is often translated as “love”. However, agape does not mean “romantic love” but rather love that is not concerned with the self but with the good of another person or persons
- identify two statements in the Bible (1) “This is my command that you love one another as I have loved you” (John 15:12) and (2) “You shall love your neighbour as yourself” (Mark 31, Matt 22:22-40) which are the basis for why many Christians believe love (*agape*) was a significant part of Jesus’ teaching
- know and be able to recall stories including, *“The woman found guilty of adultery”* (John 8: 1-11) and *“The man with the withered hand”* (Mark 3:1-6) and that many Christians believe Jesus demonstrated his “commandment to love” in his own actions
- discuss and share their thoughts and views about “agape” and Jesus’ “commandment to love” as a basis for deciding what is right or wrong and justify their ideas and views using reasons

Notes and guidance (non-statutory)

Pupils should know that within Christianity there are many different views about what is right or wrong. Many Christians believe the “Ten Commandments” (Ex 20:2-17, Deut 5:6-17) have great moral authority and that a good Christian must always obey them. However, there are also many Christians that believe Jesus’ words, “treat others as you would want to be treated” (Luke 6:31) is their best guide to living a good Christian life. Throughout the world there are also many Christians who believe their conscience is the voice of God reminding and urging them to do what is right. Also, there are many Christians who believe that Jesus’ teaching about “love” or “agape” is crucial to living a Christian life. They believe what Jesus said and how he acted and died, forgiving his enemies, provides the example of what it means to live a life guided by “Christian love”. Pupils might discuss the idea that Jesus taught his followers that in all situations they should let love and kindness guide their actions rather than rules, laws or commandments. Or perhaps pupils might discuss the idea that faced with a difficult moral problem a Christian should ask themselves, “What would Jesus do?”



The Islam core material for upper key stage 2 is set out below on pages 105-107. Along with the Christianity core material (pages 102-104) schools are strongly recommended to teach the Islam core material as part of their upper key stage 2 RE programme of study. Schools may choose Christianity and another religion if they felt they had good reasons for doing so but the recommendation is they teach the Islam core material.

The core curriculum: Statutory requirements

Pupils should be taught to:

- know the word “polytheism” is the belief that there are many gods and know “polytheist” is a word used to identify a person who believes in many gods and know the word “convert” is used to refer to a person who changes their religion or worldview
- know and identify significant events in Makkah associated with the growth of Islam including: (1) Muhammad began preaching about Islam in public; (2) some people who heard Muhammad preaching stopped believing in polytheism and converted to Islam; (3) wealthy merchants in Makkah opposed Muhammad and tried to make him stop preaching; (4) some converts to Islam were tortured to try and force them to give up their belief
- know and be able to recall the story, “*The Saving of Bilal*”¹ including: (1) Bilal was a black slave living in Makkah; (2) Bilal heard about Islam and became a Muslim; (3) Bilal’s owner Umayyah tortured him to try and force him to give up Islam; (4) to save Bilal from further suffering Abu Bakr made a deal with Umayyah and became Bilal’s new owner; (5) Abu Bakr gave Bilal his freedom
- know and be able to recall the story, “*Muhammad and Utba’s Offer*”² including: (1) the wealthy merchants in Makkah sent Utba to speak to Muhammad to tell him to stop preaching about Islam; (2) in return they would give him money, fame, or power; (3) Muhammad refused the offer; (3) Utba told the wealthy merchants Muhammad had refused their offer and he advised them to leave Muhammad alone
- raise questions, discuss and share their own thoughts in response to the story “*The Saving of Bilal*” and the story “*Muhammad and Utba’s Offer*” and support their views with reasons

Notes and guidance (non-statutory)

Pupils should be given time to think about questions in response to the stories, “*The Saving of Bilal*” and “*Muhammad and Utba’s Offer*”. Pupils might raise questions like, “Why did the Makkan merchants dislike Islam?” or “Why didn’t Bilal lie to Umayya and tell him he did believe in many gods?” Pupils might share their views in response to their questions in “Circle Time”. They should be given time to try and answer the questions they raise and so become familiar with the strategy which requires pupils to finding out answers rather than relying on being told the answer by the teacher. Pupils should be asked questions to help prompt their thinking. For example, pupils might be asked, “If Bilal had lied about his belief in one God and had said there wasn’t just one God what might have been the consequences?” Pupils might be given additional information as clues to inform their thinking. For example, in groups pupils might be asked to discuss the question, “Why did the wealthy merchants dislike Islam?” To inform their discussion pupils might be given a “Think card” on which they are told, “Religious pilgrims went to Makkah and they would buy food and pay for a place to sleep”. This information may be enough to alert pupils to the idea that the merchants made money out of pilgrims and they feared a loss of income if pilgrims stopped coming to Makkah.

¹ For the earliest known source for this story see, “*Sirat Rasul Allah*” by Ibn Ishaq. Trans. A. Guillaume (pub. OUP 1970) p.143-144

² For the earliest known source for this story see, “*Sirat Rasul Allah*” by Ibn Ishaq. Trans. A. Guillaume (pub. OUP 1970) p.132-133. See also the Qur’an 17:45-52.



The core curriculum: Statutory requirements

Pupils should be taught to:

- know and be able to recall significant events associated with “*The Emigration from Makkah to Madinah*” (the “Hijrah”) including: (1) 12 years after Muhammad’s first revelation the wealthy merchants in Makkah continued to persecute the Muslims; (2) leaders from the city of Madinah invited Muhammad and his followers to leave Makkah and to live instead in Madinah; (3) leaders from Madinah believed Muhammad would be able stop the violence that frequently broke out between two clans in Madinah; (4) Muhammad accepted the invitation and in secret groups of Muslims left Makkah and travelled to Madinah; (5) with his friend Abu Bakr, Muhammad travelled to Madinah and arrived safely
- know that Muhammad raided the camel trains of the wealthy Makkan merchants who were transporting goods into and out of Arabia
- know that Muhammad and his Muslim followers fought three battles against the wealthy Makkan merchants¹
- identify why most Muslims believe Muhammad was right to use force against the Makkan merchants including: (1) Muhammad had received a revelation from God that gave Muslims permission to fight (The Qur’an Surah 2:216)²; (2) the Muslims that went to live in Madinah had left behind their homes, possessions and their livelihoods and in Madinah they found it difficult to support themselves; (3) the Qur’an permits Muslims to fight if they have been wronged (The Qur’an Surah 22:39); (4) the Qur’an permits Muslims to fight to defend themselves if they have been attacked (The Qur’an Surah 2:190)
- raise questions, discuss and share their own thoughts and views in response to what they have learnt about Muhammad and the growth of Islam in Makkah and Madinah

Notes and guidance (non-statutory)

In response to learning about Muhammad and the growth of Islam pupils may raise a variety of questions that they wish to explore and discuss. For example, pupils may wish to discuss the question, “Muhammad led raids on the Makkan merchants who were transporting goods into and out of Arabia – was it right for him to do this?” Or pupils may wish to discuss the question, “Why did leaders from the city of Madinah invite Muhammad and his followers to leave Makkah and to live instead in Madinah?” To respond to this question pupils should appreciate that many of the people of Madinah wanted Muhammad to live in their city. Many of the people in Madinah believed Muhammad was honest, fair and was a natural leader and they believed he would be accepted by the two clans that frequently quarreled as an independent arbitrator and the two clans would accept his decisions. Muhammad in the main largely succeeded in bringing peace between the two quarreling clans. Instead of the people of Madinah thinking of themselves as members of separate clans in constant bitter rivalry with other clans he encouraged them to think of themselves as one community working together in unity. Muhammad encouraged them to think of themselves as brothers and sisters, all members of the one community, the community of Islam (the “Ummah”)

¹ The three main battles were the Battle of Badr 624CE, the Battle of Uhud 625CE and the Battle of the Trench 627CE.

² “Fighting has been ordained for you, though it is hard for you. You may dislike something although it is good for you, or like something although it is bad for you. God knows and you do not.” (The Qur’an Surah 2:216).



The core curriculum: Statutory requirements

Pupils should be taught to:

- know and be able to recall significant events in the story, “*Sa’d ibn Ubadah and the taking of Makkah*”¹ including: (1) for many years the wealthy merchants that ruled Makkah opposed Islam; (2) Muhammad formed an army with the intention of taking control of Makkah and stopping the opposition of the Makkan merchants once and for all; (3) with his army camped close to Makkah Muhammad promised the merchants and the people of Makkah that if they stayed in their homes they would not be harmed; (4) the soldiers in the Muslim army were told to avoid violence; (5) Muhammad ordered one of his commanders to be replaced because Muhammad was not sure he would obey his order to avoid violence; (6) although some people did die Muhammad’s army took control of the city and there was almost no bloodshed.
- know and be able to recall significant events in the story, “*Muhammad and the story of Wahshi*”² including: (1) Wahshi was a slave known for his skill at throwing a spear; (2) Wahshi’s owner Jubayr told him to kill Muhammad’s uncle Hamza in a battle that would soon take place and, if successful, he would be given his freedom; (3) during the battle Wahshi killed Hamza and Jubayr gave Wahshi his freedom; (4) fearing Muhammad would have him executed Wahshi left Makkah to live in a small village where he hoped Muhammad would not find him; (5) Wahshi’s friends told him that Muhammad was not a vengeful man and he would not punish Wahshi; (6) Wahshi went to see Muhammad and told him what had happened and Muhammad did not have him arrested, punished or executed
- discuss and share their own thoughts and views in response to what these two stories might indicate about Muhammad’s attitude to force, violence and forgiveness and what their own views are about the appropriateness, or otherwise, of the use of force or forgiveness in their lives. Pupils should explain and give reasons to support their views.

Notes and guidance (non-statutory)

Muhammad did lead his followers into battle and as he was a religious leader this may come as a surprise to some pupils. However, it might be helpful for pupils to know that Muhammad was not the only religious leader to lead an army in battle. Pupils might learn that Moses, Guru Hargobind and Guru Gobind Singh also led their followers in battle. Krishna in the Bhagavad Gita didn’t lead the battle but he is described as fighting in a battle and making a case for why fighting was justified. Pupils should learn that Muslim views about what their attitude should be to fighting and warfare vary. Pupils might be acquainted with the views of moderate Muslims that believe Muhammad set an example to Muslims that they should avoid force and violence. Most moderate Muslims believe that force should only be used when all other means to secure peace have failed. There are several verses in the Qur’an that urge Muslims to live in peace when possible (see: 4:90, 8:61, 17:33) and there are also verses that urge Muslims to be forgiving (see: 3:134, 7:199, 42:43). There are also individuals that identify themselves as Muslims (some may call them “purist” Muslims) who claim that Islam has been, and still is, oppressed and under attack from anti-Islamic governments and powers. Purist Muslims who believe this to be true may argue that violence, including random attacks against civilian populations, are justified. Through discussion and debate, pupils might consider whether the “moderate” or “purist” view more truly represents Islam.

¹ For the earliest known source for this story see, “*Sirat Rasul Allah*” by Ibn Ishaq. Trans. A. Guillaume (pub. OUP 1970) p.540-552

² For the earliest known source for this story see, “*Sirat Rasul Allah*” by Ibn Ishaq. Trans. A. Guillaume (pub. OUP 1970) p.373-374

Upper Key Stage 2 core RE curriculum

Buddhism: Theravada Buddhism – enlightenment by one's own effort



The Buddhism core material for upper key stage 2 is set out below (pages 108-110). Along with the Christianity core material (pages 102-104) schools may choose to teach the Buddhism core material as part of their upper key stage 2 RE programme of study. Schools are strongly recommended to teach the Christianity and the Islam core material in upper key stage 2 but they could choose Christianity and Buddhism if they felt they had good reasons for doing so.

The core curriculum: Statutory requirements

Pupils should be taught to:

- know two main branches of Buddhism including: Theravada Buddhism and Mahayana Buddhism
- know and that Theravada Buddhism is the oldest branch of Buddhism and that Mahayana Buddhism emerged in the 1st century AD, some 300 or 400 years after Theravada Buddhism
- know that many Theravada Buddhists believe that their branch of Buddhism is closer to the original teachings of the Buddha (*Siddhartha Gautama*) than Mahayana Buddhism
- identify significant ways in which Theravada is different from Mahayana Buddhism, including: most Theravada Buddhists believe that: (1) emphasis should be on each individual seeking their own enlightenment by one's own effort alone; (2) no one can save another by making a person enlightened, we can only save ourselves; (3) The Buddha, God, the gods, or any other spiritual being can only point the way but they cannot make another person enlightened.
- know significant aspects of "*The Story of the Poisoned Arrow*" including: (1) when asked a difficult question about God or the universe the Buddha would often remain silent; (2) one of the Buddha's disciple asked the Buddha a difficult question about the universe and the Buddha replied saying one day a man was hit by a poisoned arrow; (3) a doctor said the arrow had to be taken out immediately; (4) the wounded man said he would not have the arrow removed until he knew who had fired the arrow, whether the arrow had come from a long bow or a crossbow, and until he knew from what type of bird the feather fletch on the arrow had come from; (5) the man died not knowing the answers to his questions.
- consider and discuss, "*The Story of the Poisoned Arrow*" and suggest what the meaning or message of the story might be giving reasons or evidence to support their view.

Notes and guidance (non-statutory)

Many Theravada Buddhists believe, "*The Story of the Poisoned Arrow*" expresses the Buddha's skepticism that there is a God who can save us. Many Theravada Buddhists believe the Buddha was using the story to tell his followers that wondering about questions like, "Is there, or isn't there a God?" is to ask the wrong question as even if there is a God there is nothing God can do to make a person enlightened. God cannot give a person enlightenment as if it were a gift or directly help a person attain enlightenment. Enlightenment can only be attained by one's own effort. In a way that is similar, the wounded man's wish to know whether the arrow with which he was shot had come from a long bow or crossbow is asking the wrong question. The answer will not help save him. The only thing that will save the wounded man is for him to act and agree to have the arrow taken out. Many Theravada Buddhists liken the Buddha to a doctor who tells a patient what the cure is. However, for the cure to work the patient has to act and follow the doctor's advice. The idea that a person cannot be saved by God, or by another person, as to attain enlightenment a person has to train themselves is expressed in early Buddhist scripture, e.g. "Nirvana is reached by that man who wisely, heroically, trains himself." (The Dhammapada Ch23:323).



The core curriculum: Statutory requirements

Pupils should be taught to:

- know that the ultimate spiritual goal in Buddhism is to attain Nirvana
- know significant beliefs about Nirvana held by many Buddhists including: Nirvana is believed to be a spiritual state or place (1) in which a person experiences perfect bliss and happiness; (2) Nirvana is a state or place in which a person no longer experiences craving (*tanha*), discontent (*dukkha*), or rebirth; (3) Nirvana cannot be explained or described adequately as it is beyond what human words can express
- identify significant beliefs held by many Mahayana Buddhists including that a bodhisattva is a person who: (1) has attained enlightenment; (2) could enter Nirvana if they wished; (3) chooses not to enter Nirvana but delays so that they can continue to help others attain enlightenment and Nirvana; (4) a bodhisattva is motivated by love (*metta*) and compassion (*karuna*) as they put the needs of others before their own
- discuss and share their own views in response to what they have learnt about Mahayana beliefs about the bodhisattva giving reasons to support their views

Notes and guidance (non-statutory)

Pupils might learn that for many Buddhists the word “Nirvana” is associated with two different events. A person might be describe as having attained “Nirvana” if they achieve” enlightenment in their life. An example of this would be when Siddhartha Gautama is believed to have attained enlightenment under the Bodhi tree. A second use of the word “Nirvana” is that it describes a person who earlier in life attained enlightenment but who is believed to enter into “Nirvana” when they die. With death a person who has attained enlightenment is not reborn as they have no bad karma which requires them to be reborn. Free from the cycle of rebirth a person may enter the blissful spiritual state or place known as Nirvana.

Pupils might learn that for many Mahayana Buddhists a bodhisattva is believed to be able to help others attain Nirvana. Many Mahayana Buddhists believe that a bodhisattva has lived such a good life that they have built up a store of personal good karma which maybe more than they need to be free from being reborn. It is believed that a bodhisattva can transfer some of their store of good karma to another person so that person can more quickly and easily attain Nirvana. Pupils might learn that the idea of giving good karma to another person is known as “transfer of merit” (*pattidāna*). “Transferring of merit” is also practiced by Theravada Buddhists but usually it is associated with transferring merit to help deceased relatives. Many Theravada Buddhists believe transferring merit to help others who are alive in this world to attain Nirvana is not consistent with what the Buddha taught in “The Dhammapada”. The Dhammapada is probably the most widely read Buddhist holy book. In it the Buddha is reported to have said, “It is you who must make the effort, the great of the past only show the way.” (The Dhammapada Ch20:276, see also Ch12:160)



The core curriculum: Statutory requirements

Pupils should be taught to:

- know that as well as Right Speech, Right Action and Right Livelihood (see: Lower KS2 p.69) which are in the Eightfold Path, two more requirements of the Eightfold Path are: Right Effort and Right Mindfulness
- know that Right Effort means striving to be a person that does not have bad qualities like greed or anger but instead a person should strive to have good qualities like generosity, love (*metta*), kindness and compassion (*karuna*)
- know that Right Mindfulness has to do with: (1) living life in the present moment; (2) not worrying about what has happened in the past and so failing to enjoy life as it happens now; and (3) not dwelling on something that may, or may not, happen in the future as this is likely to lead to a person failing to enjoy life as it happens now
- know significant aspects of the Buddhist story, “*The parable of Me and Mine*” including: (1) two children on a beach each build their own sandcastle; (2) the two children argue, “My sandcastle is better than yours!”; (3) the argument turns into a fight, both children are hurt and they damage each other’s sandcastle; (4) the two children rebuild their own sandcastle and bicker saying, “Don’t touch my castle!”; (5) when evening comes the children go home, the tide comes in and both sandcastles are destroyed by the incoming water
- know significant aspects of, “*The story of Tanzan and Ekido*”, including: (1) two Buddhist monks Tanzan and Ekido are both enjoying a walk; (2) they see a young woman who is unable to cross a river. Tanzan wades across the river and carries the young woman safely across the river; (3) Tanzan and Ekido continue their journey but Ekido no longer enjoys the walk; (4) they arrive at a lodging temple and Ekido tells Tanzan he was wrong to help the young woman; (5) Tanzan replied he had left the young woman by the river bank and asked Ekido, “Are you still carrying her?”
- consider and discuss the story, “*The parable of Me and Mine*” and “*The story of Tanzan and Ekido*” and suggest what the meaning or message of these two stories might have giving reasons or evidence to support their view.

Notes and guidance (non-statutory)

Pupils should be given time to think about the story, “*The parable of Me and Mine*” and “*The story of Tanzan and Ekido*” over a period of days or perhaps even longer. Pupils are likely to gain a deeper understanding and a capacity to think independently, if they are given time to discuss stories of this kind outside of the classroom and to research the stories in an attempt to gain a more informed view. Pupils should not learn the lesson that, if they are asked what a story’s message might be there is no real need to volunteer an answer as the teacher will soon provide an answer thus relieving pupils of the task. Pupils should learn that interpretations of religious and philosophical stories can vary a good deal. However, it would be wrong to conclude that all interpretations of a story are equally true or valid. In the case of these two Buddhist stories pupils should consider that a good interpretation of these stories is likely to be consistent with what is in the Eightfold Path and in Buddhist scripture like “*The Dhammapada*” which contains sayings attributed to the Buddha.



The Hinduism core material for upper key stage 2 is set out below (pages 111-113). Along with the Christianity core material (pages 102-104) schools may choose to teach the Hinduism core material as part of their upper key stage 2 RE programme of study. Schools are strongly recommended to teach the Christianity and the Islam core material in upper key stage 2 but they could choose Christianity and Hinduism if they felt they had good reasons for doing so.

The core curriculum: Statutory requirements

Pupils should be taught to:

- know significant aspects of *“The story of Rama and Sita”*, including: (1) Prince Rama is unfairly banished for 14 years; (2) Sita and Lakshman go with Rama into the forest so that Rama does not suffer exile alone; (3) The demon-king Ravana kidnaps Sita; (4) The monkey-king Hanuman discovers where Sita is and in battle Rama defeats Ravana and rescues Sita; (5) Rama and Sita go back to Ayodhya and lighted lamps are placed by the roadside to guide them; (6) Sita’s innocence is questioned and Rama banishes her
- know that the annual festival of Diwali celebrates the story of Rama and Sita and that most Hindus believe Rama is an avatar of the god Vishnu (the preserver) and Sita is an avatar of the goddess Lakshmi (the goddess of wealth, prosperity and purity)
- understand that many Hindus believe Rama and Sita show how a man and a woman should ideally obey their “dharmic duty” and do what is right
- know why Rama is believed by many Hindus to be the example of an ideal man and that Sita is the example of an ideal woman, by identifying examples of what they do including: (1) Rama accepts banishment without complaint rather than bring disgrace on his father; (2) Sita goes with Rama into exile rather than wait at home until his banishment is over; (3) Rama searches for Sita and doesn’t give up; (4) Sita is loyal to Rama and does not give in to Ravana; (5) Sita accepts banishment so that Rama’s authority as king is not damaged because of false rumours
- suggest what the meaning or message of, *“The story of Rama and Sita”* might be by drawing upon an understanding of what many Hindus believe about “dharma” and what an “avatar” is

Notes and guidance (non-statutory)

It is often said that *“The story of Rama and Sita”* is about how good conquers evil. This is not a wrong... interpretation but it is a rudimentary one. Many Hindus believe the story has a deeper message. In the story Rama and Sita face difficult moral choices. In the choices they make many Hindus believe Rama and Sita provide the ideal example of how all men and woman should live Rama and Sita always follow their dharmic duty. Pupils might also be taught that many Hindus believe all things have a dharmic duty. The dharmic duty of a bee is to carry pollen from one flower to another, of a cow it is to give milk, of the sun it is to provide warmth and sunshine. For many Hindus dharmic duty means there is an interconnection between all things. Playing one’s part by obeying one’s dharmic duty helps hold everything together. If the sun, bee, cow, or human do not play their dharmic part then this puts all humans, animals, plants and even the planet earth in danger. In fact, ignoring one’s dharmic duty places the whole universe in danger.



The core curriculum: Statutory requirements

Pupils should be taught to:

- know that many Hindus are reluctant to use the word “God” to refer to Brahman. A significant reason for this is the concern that using the word “God” may mislead people into thinking that what many Christians believe about God is exactly the same as what many Hindu believe about Brahman
- know that instead of the word “God” many Hindus speak about Brahman using other words or phrases including: (1) Ultimate Reality; (2) World Soul; (3) and Supreme Being
- know that an image of a Hindu god or goddess that is typically made of stone, wood, metal, plaster or a ceramic material like pottery clay is called a “murti”
- recognise and name images or murtis of significant Hindu gods or goddesses or avatars of Hindu gods or goddess including: (1) Vishnu; (2) Lakshmi; (3) Rama and Sita; (4) Krishna; (5) Sarasvati and (6) Shiva Nataraja) (see p.114)
- know that murtis are kept in Hindu temples and in Hindu homes and are often used for private and congregational worship
- know that many Hindus believe a murti is an embodiment of the formless Brahman. Pupils should know that Hindus do not believe that Brahman is confined in the stone, wood, metal or clay that a murti is made of and Brahman is not confined by the shape of a murti
- identify significant Hindu beliefs associated with why murtis are used including: (1) a murti can help an individual when they worship as it can help them bring to mind and focus on the god or goddess they are worshipping; (2) most Hindus do not believe a murti is itself the god or goddess they are worshipping and most Hindus do not believe that the spirit of a god lives inside a murti; (3) for many Hindus a murti is more than just an aid to worship but in a Hindu temple or a Hindu home a murti is treated as a beloved guest; (4) some Hindus see an analogy which they find helpful which likens using a telephone to using a murti in the following way : one does not talk to the telephone but the telephone is a way to be with and express one’s relationship with another person. In a way that is similar a murti can help an individual to express and deepen their relationship with a god or a goddess and with Ultimate Reality (Brahman)

Notes and guidance (non-statutory)

A significant difference that is often thought to exist between what many Christians, Jews and Muslims believe about God and what many Hindus believe about Brahman is that they have different views about the universe and how it began. Many Christians, Jews and Muslims believe God is the creator of the universe and that at some point in the distant past God created the universe from nothing (ex nihilo). For that reason, their view is that God and the universe are two very different things. The view however of many Hindus is that everything comes from God (Brahman) and there isn’t anything that is not God (Brahman). To help pupils to understand this idea the analogy of the sun and sunshine might be used. We can see the sun in the sky but the sunshine we experience isn’t different from the sun. The sunshine we experience is an emanation from the sun. Similarly, for many Hindus, God (Brahman) is not different from the universe. All the universe is an emanation from God (Brahman).

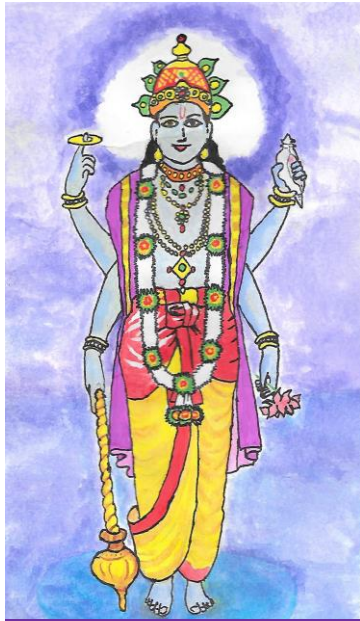


Pupils should be taught to:

- recognise and name the image of the god Shiva as a dancer. (see p.114) Pupils should know the image is widely known as “Shiva Nataraja”, which means “Shiva, the Lord of the Dance”
- know significant Hindu beliefs associated with the Shiva Nataraja including: (1) Shiva is performing the dance of creating and ending life as most Hindus believe that when a life ends reincarnation follows and a new life begins; (2) in his upper right hand Shiva holds a small drum which is thought to be a symbol of rhythm and time; (3) in his upper left hand Shiva holds fire which is a symbol of destruction and death which must exist for there to be creation and life; (4) Shiva dances in a ring of flames which symbolises the cycle of destruction and death, creation and birth; (5) under his right foot Shiva stands on the demon Apasmara who symbolises spiritual ignorance which prevents an individual from gaining release from reincarnation and attaining moksha
- identify and explain symbolic features often associated with particular murtis including: (1) Murtis of Vishnu often show the god holding a mace (a club) in his lower right hand and a discus in his upper right hand. These ancient weapons symbolise Vishnu’s strength and power as he is the preserver god who saves the universe when it is threatened with evil or chaos; (2) Murtis of Lakshmi often show the goddess with coins falling from her lower right hand as she is the goddess of good fortune and prosperity. She is also the goddess of beauty and this is symbolised by showing her as an image of beauty standing on a beautiful lotus flower (3) Saraswati is the goddess of knowledge, music, art and wisdom and this is often symbolised by show her holding a book in her lower, left hand and playing a stringed instrument
- consider and discuss the view that using a murti to worship is the same as worshipping an idol giving reasons or evidence to support their view

Notes and guidance (non-statutory)

Over the centuries many outsiders have visited India some seeking to trade, others who were set on invasion. Many of these visitors regarded the religious beliefs of the people of India as inferior to their own religious beliefs. Some of these visitors observed the people of India using murtis when they worshiped and believed what they saw was idol worship. This was particularly the view of those who came to the country who were monotheists, for example, Christians and Muslims. Idol worship was regarded by many outsiders as worshipping a false god and so the religious beliefs and practices of the people of India were often assumed by outsiders to be primitive and wrong. Were these outsiders right? Or were they simply critical of the religious beliefs and practices of other people and put little effort into understanding the varying religious views of the people of India? When Hindus worship in front of a murti of Lakshmi or of Krishna is that worship similar, or is it very different, from what Christians are doing when they worship in front of a statue of Mary, or an icon of a famous saint, or in front of a cross? Is it very different from what Muslims are doing who face in the direction of Makkah and worship in front of a mihrab? Pupils might be asked to consider these ideas and produce an extended piece of writing giving reasons for why they agree or disagree with the view that using a murti to worship is the same as using an idol. They might be encouraged to improve their work and re-draft it several times. Pupils should be invited to consider arguments that challenge their view and explain why they find certain arguments persuasive or unpersuasive.



Vishnu



Lakshmi



Rama and Sita



Krishna



Saraswati



Shiva Nataraja
The Lord of the Dance

Upper Key Stage 2 core RE curriculum

Humanism - Can humanists know what is right or wrong?



The humanism core material for upper key stage 2 is set out below (pages 115-117). Along with the Christianity core material (pages 102-104) schools may choose to teach the humanism core material as part of their upper key stage 2 RE programme of study. Schools are strongly recommended to teach the Christianity and the Islam core material in Upper Key Stage 2 but they could choose Christianity and humanism if they felt they had good reasons for doing so

The core curriculum: Statutory requirements

Pupils should be taught to:

- know the meaning of the words, “*moral*” and “*morality*” and how to spell and grammatically use these words correctly
- know the “Golden Rule” - “Treat other people as you would want other people to treat you”
- know that many humanists believe: (1) a person can know right from wrong but not believe in God or be religious; (2) the Golden Rule can be used to help a person decide what is the morally right or wrong way to act in certain circumstances
- identify the Golden Rule as a rule that most religions teach including Buddhism, Christianity, Hinduism, Islam, Judaism and Sikhism
- know Bernard Shaw’s views regarding the Golden Rule particularly his criticism of the rule as expressed in his statement, “Do not do to others as you would expect they should do to you. Their tastes may not be the same”
- know Cicero’s views regarding the Golden Rule particularly his criticism of the rule as expressed in his statement, “There are many things that we would never do for our own sake, but will do for the sake of friends”
- discuss and express their own views in response to the question “If humanism replaced religious faith would it make a difference morally? Would it be a good or bad thing?” Pupils should be able to give reasons to justify their views.

Notes and guidance (non-statutory)

A criticism that is made of humanism is that humans cannot know what is morally right or wrong. The view of some, perhaps of many Christians, Muslims, Jews and members of many other religions is that only God knows what is right or wrong and God has provided humankind with that knowledge in holy scripture. As humanists do not believe in God, or in holy scripture, the view of some is that humanists do not have a way of knowing what is right or wrong. Another criticism of humanism is that as humanists do not believe in heaven or hell they do not have a strong incentive to do what is good or avoid what is wrong. As Dostoevsky put it, “If there is no God, then all things are permitted.” A humanist might do good things however, the argument made by some is that humanists only do what is morally good because over centuries religion has ingrained in many that they should do what is good. Pupils might use a strategy like Community of Enquiry or formal debate to explore this issue. Will people do what they like if there is no punishment in an afterlife to worry about? Are we using up the “moral capital” established in the past when religion was more prominent and influential?



The core curriculum: Statutory requirements

Pupils should be taught to:

- know that in the 19th century: (1) the word “*humanism*” meaning a non-religious worldview was not widely known and was rarely used; (2) many who did not believe in God or in an afterlife were not known as “*humanists*” but were called “*freethinkers*”, “*radicals*” or “*atheists*”; (3) in the 19th century many freethinkers, atheists and agnostics were members of “*ethical societies*” or “*secular societies*”; (4) in the 20th century many ethical and secular societies changed their name and used “*humanism*” in their new name
- know significant events in “The story of Charles Bradlaugh – the boy who left home” including: (1) Charles was brought up as a Christian; (2) he left school aged 12 and worked as an errand boy and then as a clerk; (3) aged 15 Charles was invited to be a Sunday School teacher; (4) aged 16 Charles decided he should be a confirmed in the Church of England and to prepare himself he studied the Gospels and Church teaching; (5) in the Gospels he noticed inconsistencies which puzzled him; (6) he wrote to his church minister asking for advice; (7) the minister didn’t advise Charles but wrote to his father telling him he was suspending his son for 3 months as a Sunday School teacher and criticised Charles for lack of faith; (8) when his 3 month suspension ended Charles was told to change his opinions or lose his work as a Sunday School teacher and his job as a clerk; (9) Charles told his father he couldn’t uphold Christianity anymore and he couldn’t abandon his doubts about God and Christianity; (10) aged 16 Charles left home with no money and no job
- know that “moral integrity” is a characteristic of a person who thinks or acts according to what they honestly believe is right or true even though they may be worse off because of it
- pupils should discuss their view by responding to the following activity: “When aged 16 Charles Bradlaugh should have pretended that he believed in Christianity. He should have told his father and the church minister that his doubts had gone and he was fully committed to Christianity?” Do you agree or disagree that this is what Charles Bradlaugh should have done? Pupils should give reasons to justify their view. They should consider arguments that challenge their view and explain why they are, or are not, persuaded by such arguments

Notes and guidance (non-statutory)

Pupils should know that in the early and middle part of the 19th century there were people in the UK who did not believe in God but many kept their non-religious views to themselves. One reason for this was that life for an atheist could be difficult as many education and employment opportunities were closed to atheists. Charles Bradlaugh found out when he was only 16 years old that in Victorian England having sceptical religious views could have serious consequences. Pupils might explore different situations which challenge a person’s moral integrity. An example of such a situation might be: while shopping a with friend you find a wallet with £40 in it. Your friend slips the wallet into their pocket and walks out of the store. Away from the store your friend suggests splitting the money and takes £20 from the wallet and hands it to you. Do you take the money or do you tell your friend they should go back to the store and give the wallet to the store’s manager or the store’s security guards?



The core curriculum: Statutory requirements

Pupils should be taught to:

- know the meaning of the words “*sceptic*”, “*sceptical*”, “*secular*” and “*secularism*” and how to grammatically use these words correctly
- know significant events in “The story of Charles Bradlaugh – the Parliamentary Struggle” including: (1) Bradlaugh was always open about being an atheist; (2) in 1880 Bradlaugh was elected as the Member of Parliament (MP) for Northhampton; (3) before an MP could take their seat in parliament they had to “*swear an oath of loyalty*” to the king or queen; (4) Quakers and Jews were given permission not to swear a religious oath but instead they could “*affirm loyalty*” to the king or queen; (5) Bradlaugh asked permission to “*affirm loyalty*” rather than swear a religious oath; (6) parliament decided that Bradlaugh was not eligible to “*affirm loyalty*” but parliament also decided he could not “*swear an oath of loyalty*” which meant that Bradlaugh could not take his seat in parliament; (7) a by-election was held in Northhampton in 1881 and Bradlaugh won the election but he was again prevented from taking his seat in parliament; (8) between 1882 and 1885 three more elections were held to decide who should be the MP for Northhampton and Bradlaugh won all of them; (9) In 1886 Bradlaugh was permitted to swear the oath of loyalty and take his seat as an MP
- know significant information about the life of Charles Bradlaugh including: (1) Bradlaugh was one of the best public speakers in the country; (2) over a period of 35 years he travelled to many different parts of the country and delivered over a thousand speeches; (3) his speeches were often attended by large numbers of people many of whom paid very little to hear him speak and many listened for free
- discuss and consider the claim that for many humanists the purpose of life is to be happy and to help others to be happy. Pupils should be invited to consider whether they agree or disagree with this view and give reasons to justify their view. They should consider arguments that challenge their view and explain why they are, or are not, persuaded by such arguments.

Notes and guidance (non-statutory)

Most humanists do not believe there is a cosmic answer to questions like, “Why do we exist?” or “How can we be happy?” An issue that perhaps Charles Bradlaugh's life raises is that he didn't believe a person should live their life by taking the easy option as if this would more likely ensure a happy life. Bradlaugh put most of his time and effort into things that he would have regarded as much more important than being happy. Over a period of 35 years Bradlaugh travelled hundreds of miles and delivered over a thousand speeches in different parts of the country. Bradlaugh didn't do this for money or fame. Often any money he got for giving a speech didn't cover the cost of the long train journey he had to make. His efforts to become an MP resulted in him suffering many worries and setbacks and it nearly made him bankrupt. He could have taken the easy option which would have been to give up the idea of being an MP but Bradlaugh didn't do that. Bradlaugh's life wasn't motivated by a desire to make money or to be happy in the sense of always being jolly or cheerful. Pupils should be encouraged to share their thoughts and consider what it is they want to achieve in life. Should their personal happiness be their aim? Or should they not settle for a cosy life of happiness but rather use their life to strive to be a better and a more fulfilled human being? Instead of happiness is there something that is more noble and true in the claim that a person would find greater contentment and fulfilment which goes beyond mere happiness if they used their life to try to be the best human that they could be, or if they tried to make the world a better place – a world that was kinder, fairer, more healthy or wiser?

Upper Key Stage 2 core RE curriculum

Judaism - Is diversity good, bad or perhaps necessary?



The Judaism core material for upper key stage 2 is set out below (pages 118-120). Along with the Christianity core material (pages 102-104) schools may choose to teach the Judaism core material as part of their upper key stage 2 RE programme of study. Schools are strongly recommended to teach the Christianity and the Islam core material in upper key stage 2 but they could choose Christianity and Judaism if they felt they had good reasons for doing so.

The core curriculum: Statutory requirements

Pupils should be taught to:

- know three branches of Judaism including: Orthodox, Conservative and Reform Judaism and that in addition to these three there are other branches of Judaism
- know that the main division in Judaism is between Orthodox Judaism and Reform Judaism
- identify significant beliefs or practices associated with Orthodox Judaism including: (1) keeping strictly to the Jewish Law (“*Halakhah*”); (2) using the Hebrew language particularly during synagogue services; (3) believing that a human leader known as the Messiah will come and when this happens it will bring in an age of peace and goodness
- identify significant beliefs or practices associated with Reform Judaism including: (1) not being so strict about keeping to the Jewish law particularly the dietary laws and the Sabbath laws; (2) permit women to have a role more equal to men in synagogue services; (3) make less use of Hebrew during synagogue services and make more use of the indigenous language that most people attending a synagogue would speak and understand; (4) support the belief that a Messiah may not come but instead humans may work together and by doing so bring about the “Messianic Age” which would be a time of peace and goodness.
- know the phrase “secular Jew” and that it is used to refer to those individuals who identify as being a Jew but who have little or no belief in the religion of Judaism.

Notes and guidance (non-statutory)

Pupils should learn that there isn’t one version of Judaism. Teachers should take care to avoid giving this impression. Teachers are advised to avoid using statements like “this is what Jews wear when they worship” or “this is what Jews believe”. Qualifying words like “some” and “many” should be used. Pupils should learn that Judaism is very diverse and that diversity is a feature of religions that have survived over many years. Culture and historical events can give rise to diversity in a religion. For example, in Europe in the late 18th century Bible scholars, influenced by the enquiring culture of the European Enlightenment, identified inconsistencies in the “Five Books of Moses” (the “Tanakh”). A well-known inconsistency can be seen in the Flood story (Genesis 6:19) Noah is told to “bring two of every sort into the ark”. However, a few lines further on in Genesis 7:2 Noah is told to take, “seven pairs of all clean animals”. Bible scholars argued that to account for these two different statements it is likely that they were written by two different human authors. Many Jews however are not persuaded by this explanation and remain loyal to the Orthodox view that Genesis and the other books of the Torah were dictated to Moses by God. It is around this different view regarding the origin of the Torah that Reform Judaism emerged as separate from Orthodox Judaism. Pupils might be invited to consider whether it is desirable for a religion to be diverse. If a religion isn’t diverse, can it appeal to a large number of people that have different spiritual needs? It is often observed that diversity is important in nature. If a species is not diverse it would struggle to survive in different environments. For example, if all bears were the same as those in national parks in America, then there would be no bears in the arctic north, or in the bamboo forests in China, or in the Peruvian mountains. Pupils might be invited to consider, “Is it good for a religion to be diverse?”



The core curriculum: Statutory requirements

Pupils should be taught to:

- know significant ways in which in many Jews keep the Sabbath (“Shabbat”) on the Friday evening including: (1) the Sabbath begins on Friday at sunset and ends on Saturday at sunset; (2) before the Sabbath begins the house is tidied and food is prepared; (3) the Sabbath begins with the mother of the family lighting at least two candles and saying a blessing to welcome the Sabbath; (4) the father says a blessing while holding a cup of wine and a blessing over is said over the bread; (5) the family enjoys a large Friday evening meal; (6) the atmosphere of the Friday evening is, or should be, one of joy, the pleasure of good food, candlelight, songs, talk and the love of the family gathered together
- know significant ways in which many Jews keeping the Sabbath (“Shabbat”) on the Saturday including: (1) many Jews on the Saturday morning attend a synagogue service during which a passage from the Torah is read; (2) the Sabbath is a day of peace and rest when work is not undertaken; (3) the Sabbath is associated with the story of God creating the world in six days and on the 7th day God did not work but rested; (4) for many Jews the Sabbath is a reminder of the perfect peace and rest that all humankind will enjoy when the “Messianic Age” comes
- know that there are 39 activities which traditionally observant Jews are not permitted to do on the Sabbath including: (1) carrying (See: Exodus Ch16:29 and Jeremiah Ch17:21-22); (2) cooking; (3) washing; (4) building; (5) ploughing; (6) planting; (7) burning; (8) sewing; etc.
- know that for many Jews the requirement to not work on the Sabbath does not mean that the day is boring, restrictive or a hardship
- understand that for many Jews the Sabbath, like the Passover (“Pesach”) celebrates being free from slavery. The Sabbath is a reminder that they are free from being a slave to work and it gives them an opportunity to be fully human, with no other task other than to be human

Notes and guidance (non-statutory)

To help pupils learn how and why many Jewish families observe the Sabbath a strategy that might be used is to invite the pupils to simulate in the classroom how a Jewish family observes the Sabbath. Pupils may be invited to role play key individuals involved in the observance of the Sabbath. A child for example might take on the role of the Jewish mother. With proper precautions in place, the child might light the Shabbat candles and say part of the blessing that accompanies this ritual. Another pupil might take on the role of the Jewish father who says a blessing (“Kiddush”) while holding a cup of wine and also says a blessing over the Sabbath bread (“Challah”). With preparation pupils playing these roles could answer certain questions put to them by other pupils in the class. For example, a pupil might be primed to ask, “Why do you bless the wine and the bread?” A pupil in role as the Jewish mother or father might explain, “The wine and the bread are not blessed. The focus of the blessing is on God who gives the gift of wine, not on the wine itself. In the same way, the focus is on God who gives us the gift of bread, not on the bread itself. In Judaism the wine and the bread are not changed into something that is sacred or special.” Pupils might observe that this is very different from what many Christians believe about Holy Communion. Another pupil might be primed to ask, “Why is the cup of wine filled to the top?” A pupil in role as the Jewish father might explain, “The wine is a symbol of the joyful things God has given us. The cup is filled to the top as a symbol that God fills life with so many joyful things they spill over the brim.” If possible, another memorable strategy would be to invite a member of the Jewish community to visit the school and talk about how they celebrate the Sabbath and what it means to them.



The core curriculum: Statutory requirements

Pupils should be taught to:

- know that most Jews believe in a life after death
- know that many Jews believe little time should be spent speculating about what happens in the afterlife. A person's time is better spent living a life that is good
- know that many Jews believe in Heaven and use the phrase "**Gan Eden**" (Garden of Eden) to refer to Heaven
- know that many Jews believe: (1) a person gains a place in Gan Eden (Heaven) not because of what they believe but because of the good things they do; (2) it is not only Jews who gain a place in Gan Eden. Many non-Jews who have lived a good life are also permitted to enter.
- know that many Jews believe in Hell and many use the word "**Gehenna**" to refer to Hell
- understand that word "purge" means to get rid of something or someone that is unwanted, harmful or evil
- know that many Jews believe: (1) Gehenna (Hell) is not a place of torture and punishment; (2) Gehenna is a place where a person learns to regret the evil that they committed in life; (3) Gehenna is a place where evil is purged out of a person; (4) the time a person spends in Gehenna is usually no more than twelve months; (5) if a person cannot be purged of the evil they have in them and they are unwilling to repent for what they have done they may remain in Gehenna forever.
- consider, share and discuss their own views about whether there is an afterlife and what that afterlife might be like. Pupils should consider the question, "Is there a life after death?" and give reasons to justify their view. They should consider objections or arguments that challenge their view and explain why they are, or are not persuaded by these arguments or how they would respond to objections to their views that might be put to them.

Notes and guidance (non-statutory).

Exploring beliefs about death and the afterlife is a subject that many teachers find challenging, nevertheless it should not be avoided. That none of us are immortal lies at heart of many religions. It goes a long way to explaining why religion has been the dominant way in which questions about death have been thought about and that globally religion continues to dominate the thinking of many. It is highly questionable to claim pupils have gained a serious understanding of a religion if some engagement with what adherents have said about death and the afterlife is not undertaken.

Teachers are advised to be alert to the possibility that there may be a pupil or pupils in their classroom who perhaps due to their circumstances may be sensitive about any mention of death. If that should be the case the teacher should not necessarily abandon the plan to explore Jewish beliefs about death but they should seek advice about how they should best proceed.

Helping pupils understand the concept of purging evil should be carefully thought about. It may be the case that a metaphor can be used to illustrate the idea. For example, a pair of dirty socks may be put into hot soapy water and rigorously pummelled. This may look like a punishing process. However, it is in fact a beneficial cleansing process which removes what is undesirable so that the socks are made clean again. This analogy may help pupils to better understand that for many Jews Gehenna is not a place of torture and punishment but is a place where the willingness in a person to do what is wrong is corrected.



The Sikhism core material for upper key stage 2 is set out below (pages 121-123). Along with the Christianity core material (pages 102-104) schools may choose to teach the Sikhism core material as part of their upper key stage 2 RE programme of study. Schools are strongly recommended to teach the Christianity and the Islam core material in upper key stage 2 but they could choose Christianity and Sikhism if they felt they had good reasons for doing so.

The core curriculum: Statutory requirements

Pupils should be taught to:

- know that many Sikhs wear the “**Five Ks**” which are five items or symbols
- identify and name the Five Ks which are: (1) kesh - uncut long hair; (2) kangha - a small comb (3) kara - a steel bracelet; (4) kachera - a garment resembling shorts; (5) kirpan - a knife.
- know that wearing the Five Ks is important for many Sikhs because: (1) it shows that their religion is Sikhism and that they are proud to be a Sikh; (2) some of the Five Ks are a reminder of specific Sikh beliefs; (3) some Sikhs are members of the Khalsa and wearing the Five Ks is required of them as members.
- know that some of the Five Ks are associated with specific Sikh beliefs including: (1) kesh is associated with the belief that a Sikh should live naturally in the way God intended by not cutting one’s hair and letting it grow long; (2) as a kara is a circle of steel with no beginning or end that is visible it serves as a reminder that God is eternal and has no beginning or end; (3) a kirpan is associated with the belief that every Sikh has a duty to use words, persuasion and if necessary force to defend the vulnerable and stand up against injustice.
- know that to cover their uncut hair (kesh) many Sikhs wear a turban and that wearing a turban is also a statement that they are a Sikh and that they live in the presence of God (“...let the Lord's Presence be your religious tradition. Let your total awareness be the turban on your head” (Guru Granth Sahib p.1084, Line 9).
- identify how some of the Five Ks are associated with when Sikhism was threatened and Sikhs had to fight to defend themselves including: (1) kesh - having long hair provided a way of knowing who was a Sikh and who might be an enemy. An enemy of Sikhism could not infiltrate a Sikh community by quickly growing long hair and fake being a Sikh; (2) kachera - wearing a kachera gave a person a lot of freedom of movement compared with other garments and made it easier for a Sikh to fight, or run away to avoid capture or death, or get away by riding a horse; (3) a kirpan originally was often a sword that could be used as a weapon to defend oneself, or a fellow Sikh, or an innocent person that was in danger.

Notes and guidance (non-statutory).

Wearing the Five Ks was established by the 10th Guru, Guru Gobind Singh in 1699 some 160 years after the death of the Guru Nanak. The Five Ks were to be worn by those who wished to join the Khalsa. That remains true today but there are many Sikhs who are not formally members of the Khalsa but they nevertheless wear the Five Ks. There are also many Sikhs who do not wear the Five Ks or a turban and yet they remain fully committed Sikhs. Some Sikhs may only wear a steel kara on their wrist or wear a small kirpan brooch or a kirpan pendent and yet they fully identify themselves as a Sikh. Pupils should appreciate that there is a diverse range of views within Sikhism about wearing the Five Ks. Some Sikhs take the view it is not what you wear or whether you cut your hair that matters, it is what is in your heart and how you treat others. Pupils might consider, to be a Sikh is it inner intention or is it outer appearance that really matters?



The core curriculum: Statutory requirements

Pupils should be taught to:

- identify the words, “There is no Hindu, there is no Muslim” as words spoken by Guru Nanak
- know and show awareness of significant ideas associated with what Guru Nanak meant when he said, “There is no Hindu, there is no Muslim” including: (1) when Guru Nanak said, “There is no Hindu, there is no Muslim” he was **not** saying that there are no Hindus and no Muslims as obviously there are Hindus and there are Muslims; (2) Guru Nanak’s message in those words was we should **not** think of other people first and foremost as being a Hindu or a Muslim, or as being a member of a religion or a group; (3) we should **not** first and foremost think of other people by using a religious label, or using other labels like colour, race, gender or age; (4) first and foremost we should think of other people as human beings; (5) Guru Nanak’s message in the words, “There is no Hindu, there is no Muslim” is that we should respect and treat all people well as we are all brothers and sisters because we are all children of the one God who created us.¹
- know that most Sikhs have a respectful attitude towards other religions and that most Sikhs believe it would be wrong to try to pester, bully or force a person into being a Sikh.
- know that Guru Nanak was on friendly terms with Hindus and Muslims. Pupils should also know: (1) Guru Nanak’s lifetime friend was a man called Mardana who was born and brought up as a Muslim; (2) Guru Nanak travelled widely preaching his message and Mardana travelled with him; (3) Many people were fascinated to hear Guru Nanak singing hymns that he had written; (4) Mardana accompanied Guru Nanak’s singing using a lute like instrument.
- refresh and deepen their understating of the langar by revisiting what they learnt about the langar in KS1 (page 47). Pupils should know that every gurdwara has a langar in which a free meal is provided daily for all who attend and no-one is turned away because of their religion, colour, gender, caste, social status, etc.
- consider the view, “Religions do not agree about what is true and so religions create barriers and divides people”. Or consider the view, “Religions encourage people to be kind and generous and contributes to making the world a better place”. Pupils should choose one of these views and make the case for either agreeing or disagreeing with it. Pupils should give a reason or reasons to support their view. Pupils should consider arguments that challenge their view and make a case for either accepting or rejecting arguments that challenge their view.

Notes and guidance (non-statutory).

When considering whether religion makes the world a better place or creates barriers and divides people, pupils should take into account what they have learnt about Sikhism. The ability to write a well-presented persuasive argument is a skill that needs to be practised and developed. Pupils are likely to benefit from formal instruction in how to write a persuasive argument. For example, pupils might be alerted to common pitfalls like assuming cause when evidence suggests only correlation, using anecdotal evidence and making sweeping generalisations both of which are questionable. Pupils are also likely to benefit if they are permitted to draft and re-draft their work.

¹ The belief that we are all children of the one God is stated in several verses in the Guru Granth Sahib, for example, “The One God is our father; we are the children of the One God.” (Guru Granth Sahib, page 611, Line 19). See also Guru Granth Sahib page168, Line3; SGGS page105, Line 3 and SGGS page 1081, Line 8



The core curriculum: Statutory requirement.

Pupils should be taught to:

- know that most Sikhs believe a person born human is fortunate. This belief is based on certain ideas or claims including: (1) after living thousands of earlier lives a person born human has achieved the highest state of animal life; (2) being born human is fortunate as only the soul (“*atma*”) of a human can gain release from reincarnation; (3) gaining release from reincarnation is known in Sikhism as “*mukti*”; (4). *Mukti* means “release”.
- know that most Sikhs believe in what has been called the “journey of life”¹ which means believing in certain ideas or claims including: (1) every person’s life began a long time ago when God created each person’s soul or *atma*; (2) each *atma* lives thousands of lives, in many different ways, for example, before living a life as a human an *atma* may have lived a life as a worm, and then as a fly, and then as a fish, and then as a horse; (4) after living in many different forms of life an *atma* may attain the gift of living a human life; (5) when a human life ends the *atma* of that human will either have failed and it will remain in the cycle of reincarnation; (6) or else that human’s *atma* will have succeed and it will be released from the cycle of reincarnation; (7) an *atma* that has succeeded in being released from reincarnation will return to the one God that created it long ago.
- know that most Sikhs believe an *atma* that has succeeded in being released from reincarnation has achieved certain things including: (1) it has achieved the goal of human life; (2) it has become eternal and will never die or perish; (3) it has become blissful, fulfilled and it has found peace.
- discuss and share their views about Sikh beliefs about the goal of human life in “buzz groups” and “circle time”. Do they find what Sikhs believe about the goal of human life to be unlikely credible, likely or highly likely? Pupils should be asked if they think there is a goal or purpose to human life and if there is what it might be. Pupils should give a reason or reasons to support their view. Pupils should consider arguments that challenge their view and make a case for either accepting or rejecting arguments that challenge their view.

Notes and guidance (non-statutory)

Pupils should be taught how to find evidence online of Sikh beliefs about the “journey of life” that Sikhs believe every soul (*atma*) undertakes and what it is claimed an *atma* experiences if it attains the ultimate goal of human life. Pupils should be made aware that a complete translation of the *Guru Granth Sahib* is available online (See: www.srigranth.org) and with a little support and guidance pupils can learn how to access directly the teaching of *Guru Nanak* and of the other Sikh gurus that contributed to the writing of Sikh scripture. Equipped with research skills pupils can read for themselves statements like those written by *Guru Arjan*, the 5th *Guru* which inform the reader, “In so many incarnations, you were a worm and an insect. After so very long, this human body was fashioned for you. Abandon falsehood and arrogance and you shall be welcomed in the Court of the Lord.” *SGGS* page 176, Line 10-15. Pupils should learn that Sikhs differ in their views about what awaits an *atma* that achieves release from the cycle of reincarnation. Some Sikhs believe the *atma* merges into God and that the analogy of a drop of water merging into an ocean provides a helpful way of understanding the final destiny of an *atma*. This is however denied by other Sikhs who claim this suggests a sort of extinction of an *atma* in terms of its personal individuality. The alternative analogy some Sikhs favour is the idea of the *atma* finding an eternal blissful existence in the Court of the Lord.¹

¹ “*The Sikhs: Their Religious Beliefs and Practices*” by W Owen Cole and Piara Singh Sambhi (Routledge & Kegan Paul) 1978, See also pages 85-89 for a discussion of “the path of liberation” in Sikhism.



Schools are required to teach the Christianity upper key stage 2 core curriculum material (pages 102-104) and are recommended to teach the Islam upper key stage 2 core curriculum material (pages 105-107). However, it is not a requirement to teach about Islam in the upper key stage 2 core curriculum. Schools may instead explore humanism or one of the four other principal religions as part of their upper key stage 2 core curriculum if they believe they have good reasons for doing so.

Pupils may learn some of the subject specific vocabulary, phrases and stories listed below associated with other religions as part of the statutory requirement to provide an upper key stage 2 generic RE curriculum.

Below is listed the subject-specific vocabulary, phrases and stories associated with Christianity which, in addition to the words, phrases and stories associated with Christianity that they learnt in key stage 1 and lower key stage 2, all pupils should know by the end of upper key stage 2.

- Adam** *Adam* is the name given in the Bible for the first human God created. The name Adam is often associated with Eve who in the Bible is the first woman God created. The traditional Christian view associates Adam and Eve with disobeying God which had disastrous consequences for all humankind.
- atonement** The word *atonement* is used to describe what a person may do if they have done something wrong and they want to give something, or do something, to make amends for the wrong they have caused. The view of many traditional Christians is that Jesus Christ's life and particularly his suffering and death on the cross was an act of atonement. The belief of many Christians is that particularly Jesus' suffering and death on the cross made amends for Adam and Eve's disobedience in the Garden of Eden.
- Eve** *Eve* is the name given in the Bible for the first woman God created. In the Bible story Eve was the companion and partner of Adam.
- Fall, the** *The Fall* is the name given to the widely held Christian belief that because Adam and Eve disobeyed God they were forced to leave the Garden of Eden. Because Adam and Eve were no longer allowed to live in the Garden of Eden they and all of their descendants, meaning all humankind, now had to live in the world that we live in today. The Garden of Eden was a paradise world of peace and comfort. However, the world that Adam and Eve were banished to and in which all humankind live, is one of unavoidable labour, hardship, pain, worry, suffering and ultimately death. The Fall also refers to the traditional Christian belief that as a consequence of Adam and Eve's disobedience all humankind have inherited a flaw in our nature. This flaw means we are incapable of acting in a way that is purely good. For an action to be purely good it must be one from which we gain no reward. However, if we do something that is good our flawed nature makes it impossible for us to avoid taking some reward as we cannot stop ourselves from feeling some pride, self-satisfaction or pleasure in what we have done. It is because of this flaw in our nature that causes all of our "good" actions to always fall short and so fail to be purely good.

Garden of Eden	The <i>Garden of Eden</i> is the name given in the Bible for where God first put Adam and Eve. The Garden of Eden is described as a beautiful paradise world in which everything that Adam and Eve want or need is provided.
Christians Liberal	<i>Liberal Christians</i> and liberal Christianity emerged at the end of the 18 th century with the growth of Bible scholarship. Most liberal Christians believe it that certain parts of the Bible should not be understood to be literally true. For example, many liberal Christians would not interpret the Adam and Eve story as being an account of what really took place in the early history of humankind. The views of liberal Christians vary but a liberal Christian interpretation of the story might be that it is not about humankind suffering a fall or that human beings long ago were banished from a garden which provided a paradise like world to live in. Nor is the story about inheriting from our ancestors a flaw that makes all humans sinners or vulnerable to sin. In the story of Adam and Eve after eating the forbidden fruit the reader is told, “the eyes of both are opened, and they knew that they were naked...” Genesis 3:7 For many liberal Christians this passage suggests that far from being about a catastrophic fall for all humankind the Adam and Eve story is about humanity taking a step towards gaining what other creatures do not have which is moral understanding. God’s ultimate intention for all humankind is that we should become creatures made “in the image of God” Genesis 1:27. A step towards achieving that goal is made in the Garden of Eden with humans eating the fruit of the tree of the knowledge of good and evil. By doing so they take a step towards becoming more like God in that they develop moral awareness. However, further progress towards humans achieving what we should be cannot be made in the tranquil world of the Garden of Eden. Humans must leave the Garden and live in the much more turbulent and morally challenging world and that, of course, is the world we find ourselves currently living in. For many liberal Christians their Christian faith is not founded on an act of atonement achieved by the sacrifice of an individual who is both God and man, or on a belief in Original Sin. Rather, for many liberal Christians their faith is based on the belief that as humans we are not yet fully made in the image of God. That part of God’s creative process is still on going. In Jesus’ life we have a vision of what we can be and should strive to be if we are to be fully made in the image of God and so “become partakers of the divine nature” (2 Peter 1:4).
literal interpretation	<i>Literal interpretation</i> refers to the idea that words should be understood according to their “plain meaning” as that was the author’s intention. A literal interpretation means that the words being used in a text are not being used in a figurative or metaphorical sense.
myth	A <i>myth</i> is a story usually set sometime in the ancient past that offers an explanation of why something exists or how something came about. Typically, myths are associated with religious ideas and beliefs. Myths often make use of figurative or metaphorical language and so are not necessarily literally or factually accurate. Myths also do not necessarily describe events that historically took place, or people that literally once actually lived. However, many believe on closer examination a myth may often contain a deep insight into the purpose of life, or significantly throw a light on the nature of human existence.

original sin *Original sin* is the traditional Christian belief that because of Adam and Eve's disobedience in the Garden of Eden every human has inherited from Adam and Eve an inclination to do what is wrong. The belief in "the Fall" for many Christians doesn't just mean that humans have to live in a world of suffering and pain. It means that our human nature has fallen and is corrupted. It means that we cannot do something that is purely good. Every good action we do is tainted or flawed in some way and so is not purely good.

reconciliation *Reconciliation* occurs when two people or a group of people restore friendly relations after they have fallen out or disagreed. In the view of many traditional Christians one of the things that Christ's death on the cross achieved was that it brought about a reconciliation between humankind and God. The apostle Paul expressed this idea in several of his letters, for example, in his letter to the Christian community living in Rome he wrote, "For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life." (Romans 5:10-11).

traditional Christianity There are different views about what *traditional Christianity* means but for many it refers to the mainstream Christian beliefs which were agreed by church leaders at the Church Councils that took place in the 3rd and 4th centuries after the death of Jesus. Particularly important for many traditional Christians is the Council of Nicaea (325 CE), the first Council of Constantinople (381 CE) and the Council of Chalcedon (451 CE). From these Church Councils the mainstream, traditional beliefs that were agreed were set out in three statements which are the original Nicene Creed (325 CE), the revised Nicene Creed (381 CE) and the Chalcedonian Creed (451 CE). These statements provide what many traditional Christians believe to be a summary of what all Christians should believe and they include beliefs like: the belief in one God, that God is the maker of all things, that Jesus Christ is the Son of God, the belief in the Holy Spirit, that Jesus came down from heaven for our Salvation, that Jesus was crucified and that he rose from the dead. These Church Council creeds express the traditional Christian view that Jesus was not just a good man and nor was he another prophet like Ezekiel, or Jeremiah or Isaiah. Instead, the traditional Christian view is that Jesus is unique as Jesus is believed to be the Son of God. However, this does not mean that Jesus was the Son of God in the same way that some people back in the 3rd and 4th centuries of the Common Era believed that Hercules was the son of the god. The Greek legend was that Hercules' father was the god Zeus and his mother was a human princess called Alcmena. This meant, according to the Greek legend. Hercules was a demi-god as he was ½ human and ½ god. However, the church authorities rejected this idea and insisted that Jesus Christ was "Perfect in Godhead" and "perfect in Manhood" and was "truly God and truly Man". In other words Jesus wasn't ½ human and ½ god but was fully human and fully God. ("The Chalcedonian Creed" 451CE <https://www.theopedia.com/chalcedonian-creed>)

Life is meaningless unless you bring meaning to it. It is up to us to create our own existence.

Alan Alda (1936-)
American actor, screenwriter and director

Tree of the knowledge of good and evil

God tells Adam that the *tree of knowledge of good and evil* is the tree that Adam must not eat the fruit from. If he does Adam is warned that on that day he will die. Eve however does eat the forbidden fruit and offers some of it to Adam who also eats the fruit. The consequence of this action results in Eve and Adam being banished from the Garden of Eden and being required to live in a land in which survival is much more difficult and demanding. In the view of many Christians the eating of the fruit of the tree of knowledge of good and evil was the original sin that Adam and Eve were guilty of and it led to the “fall of man”. As well as the hardship of living in the world they were banished to many Christians believe God had created humans so that they need not die. For some Christians the “fall” is linked to the idea that Adam and Eve, as long as they lived in the Garden of Eden, they had access to the life-giving fruit that the tree of life provided. However, having once eaten from the forbidden tree, they had to leave the paradise world that God had given them and in the world they had been banished to, life that would not only be much harder, it would also end in death. Saint Paul appears to confirm the view that prior to Adam and Eve’s disobedience death did not exist for humans. Paul in his letter to the Romans writes, “Therefore as sin came into the world through one man and death through sin, and so death spread to all men because all men sinned...” Romans 5:12. The idea that Jesus’ death on the cross had in some way abolished death and that immortality was also part of Christ’s victory appears to be expressed in the following verse, “...through the appearing of our Saviour Christ Jesus, who abolished death and brought life and immortality to light through the gospel.” (2 Timothy 1:10).

Stories

“The story of Adam and Eve” Genesis 2:4-25 and 3:1-24

“The parable of the Good Samaritan” Luke: 1-24

“The woman found guilty of adultery” John: 8:1-11

“The man with the withered hand” Mark: 3:1-6

Christus Rex (Christ the King)

A Christus Rex shows Christ on the cross dressed in kingly robes, wearing a crown. There is no attempt to portray suffering or agony. The image portrays the crucifixion but it is also an attempt to express the belief that Jesus’ death was a triumphant victory. For many Christians the crucifixion was not a tragedy followed by the victory which comes with the resurrection. For many Christians the crucifixion was the victory when evil was conquered and the resurrection was a consequence of that victory as it was the crucifixion that restored eternal life.





Subject-specific vocabulary, phrases and stories associated with Buddhism which, in addition to the words, phrases and stories they learnt in key stage 1 and lower key stage 2 all pupils should know by the end of upper key stage 2 if a school has chosen to include Buddhism in their core curriculum.

- arhat** In *Theravada Buddhism* an arhat is a person who has gained a true insight into life itself. An arhat has freed themselves from the endless cycle of rebirth and have achieved what most Theravada Buddhists believe is the ultimate goal which is Nirvana. The belief that is widely taught in Mahayana Buddhism is that becoming arhat and attaining Nirvana is not the ultimate goal. In Mahayana Buddhism devotees are urged to take the path of the bodhisattva. Being a bodhisattva means forgoing any opportunity they may have to personally attain Nirvana. Instead of entering into the realm of Nirvana (the fully awakened realm) a bodhisattva takes a vow to remain in the pre-Nirvana realm so that they may alleviate suffering and help all beings to be liberated from rebirth. Most Mahayana Buddhist believe that seeking to become a bodhisattva is a higher and more noble path to take than wishing to become an arhat.
- bodhisattva** A *bodhisattva* is person who is able to reach Nirvana but chooses to delay doing so. In an act which many Mahayana Buddhist in particular believe shows great compassion and altruism a bodhisattva remains in a pre-Nirvana realm in order that they can help relieve suffering and help others to attain Nirvana. In the Mahayana tradition bodhisattvas are widely venerated. They are believed to possess great spiritual powers and great magical power which they employ to help all living beings.
- Bodhi tree** The *Bodhi Tree* or “tree of awakening” is believed by Buddhists to be the tree that Siddhartha Gautama sat under and after a period of time which many Buddhists believe lasted 49 days he attained enlightenment or Buddhahood. A large sacred tree in Bodhi Gaya in Bihar in India is believed by many Buddhists to be the tree under which Gautama sat when he attained enlightenment. The tree is frequently visited by pilgrims and it is regarded as the most important of the four main Buddhist pilgrimage sites pilgrims visit the other three being, Lumbini in Nepal the birthplace of Prince Siddhartha Gautama, Sarnath in India where Gautama Buddha delivered his first sermon and Kusingara in India where Gautama Buddha died and attained Nirvana after death.
- Dhammapada** The *Dhammapada* is one of the best known and most widely read Buddhist scripture. It is a collection of 423 sayings all of which are attributed to the Buddha. It was compiled probably in the 3rd century BCE. The Dhammapada provides valuable information about what the Buddha taught but it is only a fraction of all the Buddhist scripture written in the Indian language of Pali. The entire Buddhist scripture written in Pali is about eleven times as long as the Bible. The Dhammapada is one of the most popular pieces of Theravada Buddhist scripture.

Mahayana Buddhism	<i>Mahayana Buddhism</i> is the largest branch of Buddhism. Surveys indicate that approximately 53% of Buddhists belong to the Mahayana tradition and approximately 36% belong to the Theravada tradition. One significant way in which Mahayana Buddhism is different from Theravada is that it emphasises the bodhisattva path. This path encourages the devotee to delay their entry into Nirvana so that they can relieve the suffering of others and help all beings to be liberated from rebirth. Mahayana Buddhists refer to their branch of Buddhism as being the “Greater Vehicle” as they believe it appeals to a broader group of people and also they believe it is a more accurate interpretation of Buddhism. It also means Theravada Buddhism is left with the less flattering title which is the “Lesser Vehicle”.
karuna	<i>Karuna</i> is usually translated as “compassion”. The concept of karuna is also used in the Theravada tradition but it is particularly associated with Mahayana Buddhism where it is thought to be the significant motive that drives the desire to remove harm and suffering that is experienced by others. The path to being an arhat and to free oneself from the endless cycle of rebirth requires karuna (compassion) as karuna is the desire to remove harm and suffering. If one wants to remove suffering out of pity then one’s motivation is partly selfish and hence one’s actions are tainted and are not purely motivated. The great 8 th CE century Buddhist teacher Kamalasila wrote, “Moved by compassion (karuna), Bodhisattvas take the vow to liberate all sentient beings.”
metta	<i>Metta</i> is usually translated as “loving-kindness” but it might also be translated as “benevolence”, “friendliness” and “having an active interest in others”. It is an important concept in Theravada and in Mahayana Buddhism. Feeling loving kindness is not regarded as something that one either has or has not got. It is a response towards others that one can actively cultivate in oneself through effort, self-discipline and through focussed meditation. It is also regarded as a prerequisite to attaining Buddhahood. Metta is also regarded as a more positive way of looking at life compared to karuna. This is because metta is not necessarily a response to person who is suffering or is in need of help. Metta is a permanent loving way of responding to other people regardless of their circumstances. It is about always giving out positive good vibes. It is not just a way of responding to other people when they are in need of help.
mindfulness	<i>Mindfulness</i> in Pali is known as “sati”. It is the Buddhist belief that a person should give their attention to the present-moment in which they exist. It is based on the idea that our experience of life is often shaped by our own minds. This view is expressed in early Buddhist scripture in the words, “Our life is the creation of our mind” (The Dhammapada Ch1:1). These words do not mean that the Buddha taught that the world didn’t exist and everything was a fantasy in our minds. The Buddha taught that the world was real but our experience of living in the world could often be distorted by our minds. We could make ourselves unhappy by dwelling on an event that had gone wrong in the past. Or we could make ourselves anxious by worrying about something that might, happen, or might not happen, in the future. Mindfulness is about a person taking control of their mind so that we do not dwell on the past or worry what might happen in the future. Central to mindfulness is the idea of finding joy or contentment in what is happening now.

Theravada Buddhism

Theravada is the second largest branch of Buddhism after Mahayana. Many Theravada Buddhists believe that this branch of Buddhism has remained closest to the original teachings of the Buddha. However, Theravada Buddhists tend not to over-emphasise this claim and most do not seek to undermine or suggest that there is no truth or value in other branches of Buddhism. An important feature of Theravada Buddhism is that emphasis is placed on the belief that each person has to make their own way to enlightenment without the help of others or the help of God or gods. This idea is expressed in two Dhammapada verses. The first of which is, "It is you who must make the effort. The Great of the past only show the way." Ch 20:266. The second is, "Nirvana is reached by that man who wisely, heroically, trains himself." Ch 23:323. Most Theravada Buddhists would not go so far as to claim that God or gods do not exist but many Theravada Buddhists would support the view that if there are spiritual beings they have only limited powers.

Transfer of merit

Transfer of merit or "pattidana" as it is known in the original Pali text is based on the Buddhist belief that through acts of kindness and goodness an individual can build up a store of merit and that having more good karma and this helps them to have a rebirth into a life that is better than it otherwise would be. Often the merit transferred is given to a relative that has died and this is seen as doing something that is more positive than mourning their death. The transfer of merit is an act that is undertaken mentally. The phrase "Transfer of Merit" is also used by Mahayana Buddhists many of whom believe that a bodhisattva can transfer some of the merit that they have stored up and can give it to one or perhaps many devotees. By receiving merit from a bodhisattva means a devotee can quickly gain a larger bank of good karma and so helps them attain Nirvana much more quickly than they would if they had to rely only on their own efforts. A bodhisattva that gifts some of the merit they have stored up to one or several devotees it is believed doesn't in fact end up reducing the amount of merit they have. This is because generously giving merit to another person doesn't reduce the store of merit a bodhisattva has. Generously giving merit generates good karma and so increases a bodhisattva's store of merit enough to replace the merit that they have gifted to another person.

Stories

"The story of the Poisoned Arrow" *"Introducing World Religions"* by Victoria Kennick Urubshurow, (Journal of Buddhist Ethics Online Books) 2009, p.336

"The parable of Me and Mine" *"Buddhist Texts through the Ages"* Yogacara Bhumi Sutra, translated & Edited by Edward Conze (pub. David Snellgrove & Arthur Waley)

"The story of Tanzan and Ekido" *"Zen Flesh, Zen Bones"* compiled by Paul Reps, (Penguin Books Ltd) 1975, p.28

The story of Tanzan and Ekido

The story is also known by Buddhists as "The Muddy Road"





Subject-specific vocabulary, phrases and stories associated with Hinduism which, in addition to the words, phrases and stories they learnt in key stage 1 and lower key stage 2 all pupils should know by the end of upper key stage 2 if a school has chosen to include Hinduism in their core curriculum.

Apasmara *Apasmara* is the small demon that in the Hindu tradition represents ignorance, particularly spiritual ignorance. In the image of Shiva as the Nataraja (“Lord of the Dance”, see p.112) Shiva is always shown with his right foot on Apasmara. This symbolises the god Shiva subduing but not killing ignorance. Ignorance can only be limited and reduced, it cannot be destroyed or removed forever.

Ayodhya *Ayodhya* is a city in the northeast of India. It is believed by many Hindus to be the birthplace of Rama. In the story of Rama and Sita, Rama is banished from the city for 14 years. When eventually he is able to return the people of the city welcome him and express their joy by placing lighted diva lamps along the roads leading to the city. Lighting diva lamps and putting up lights of any kind remains today a major part of celebrating the festival of Divali.



diva lamp A *diva lamp* is a small oil lamp usually made from clay. They are used not only by Hindus for religious rituals, ceremonies and festivals but diva lamps are also used by Buddhists, Sikhs and Jains. For many Hindus diva lamps are particularly associated with the festival of Divali. For many Hindus, as is true for members of other religions, light is a symbol of overcoming the dark and of good overcoming evil. Divali is also associated with Lakshmi the goddess of abundance and prosperity. Diva lamps are lit during Divali to welcome Lakshmi into one’s home and the hope that the goddess will bring prosperity to the household in the forthcoming year.

dharma *Dharma* is an important concept for many Hindus. It refers to the religious and moral duties that govern how an individual should act and behave. Most Hindus believe that there is a dharma that applies to everyone, for example, it is a dharmic duty for everyone to be truthful, to not cause harm or injury and to be generous. Most Hindus also believe there is a dharmic duty that must be followed and this dharma depends on an individual’s class, caste and status in life. Many Hindus believe that the idea of having a dharmic duty does not apply only to humans but that all things have a dharmic duty. For example, it might be said that the dharmic duty of sugar is to be sweet and that the dharmic duty of fire is to be hot. Because all things have a dharmic duty there is an interconnection between all things. The failure of something to not act in-line with its dharmic duty could result in the breakdown of the cosmic order and put the whole universe in danger.

Diwali	Diwali is a festival of light and is one of the most popular festivals of all Hindu festivals. It is usually celebrated for five days between mid-October and mid-November. The festival symbolises the spiritual victory of light over darkness and of good over evil. The festival is also associated with Rama's return to his kingdom in Ayodhya with his wife Sita and his brother Lakshman after spending 14 years in exile. The festival is also associated with Lakshmi, the goddess of prosperity. On the third day of Diwali Hindu families seek blessings from Lakshmi hoping that the goddesses will bless them with good fortune and prosperity.
emanation of Brahman	The phrase emanation of Brahman is used by some schools of Hinduism. The phrase is associated with the idea that what many Hindus believe about Brahman (the " <i>Supreme Being</i> ") is not the same as what Jews, Muslims, Christians and other monotheists believe about God. Many monotheists distinguish between God and what God created. They believe God is uncreated and has always existed whereas everything else in the universe once did not exist but was created by God. For that reason, many monotheists say that God and creation are completely different and should not be confused. Many Hindus however do not believe in a distinction between Brahman and everything else. The view of many Hindus is that everything comes from Brahman and that Brahman pervades everything. The final verse of the second chapter of the Mundak Upanishad ends with the statement, "The immortal Brahman is everywhere; in front and behind, to the north and the south, above and below. Brahman pervades everything. Brahman alone is this great universe." (Mundak Upanishad Ch2, Section 2:11). Based on scriptural statements of this kind many Hindus believe that everything in the universe comes from Brahman and that everything is an emanation from Brahman. To try and clarify what they mean when the phrase "emanation of Brahman" is used some Hindus suggest the idea is analogous to our awareness that we see the sun in the sky and also see the sunshine and feel the warmth of the sun. However, the sunshine and warmth that we see and feel emanates from the sun. The sunshine and warmth are not unrelated and completely different from the sun, they are in a sense one and the same. In a way that is similar, many Hindus believe everything in the universe is an emanation of Brahman. Brahman and the universe that we see and know are not completely different, they are in a sense one and the same. This view of the world and of the nature of God is probably best described not as being monotheism which suggests Hindu beliefs about God are more or less the same as Christian, Jewish and Muslim beliefs. Rather the view of many academics is that what many Hindus believe about Brahman is a view of the world that is known as monism.
Hanuman	Hanuman is a central character in the story of Rama and Sita. He is represented as a monkey god and as a loyal devotee and companion of Rama. Hanuman helps Rama in his quest to find Sita and to rescue her from the many-headed demon king Ravana. For many Hindus Hanuman symbolises many excellent qualities like service to a cause, self-control, faith, strength, heroism and loving devotion to a personal god. In many Hindu temples today images and statues of Hanuman are popular and increasingly available to be seen.

Lakshmi	<p>Lakshmi is one of the three principal goddesses that are revered by Hindus. The other two are Parvati and Saraswati. Lakshmi is the goddess of wealth, prosperity, beauty and fertility. She is the wife, or consort, of Vishnu and whenever Vishnu descends to earth as an avatar to save or preserve the world from evil Lakshmi always accompanies him to aid him in his task. When she descends to earth Lakshmi also take the form of an avatar, for example, when Vishnu came down to earth as Krishna his closest female companion was Radha. Radha is Lakshmi in the form of an avatar. Similarly, when Vishnu descended to earth as Rama his female companion this time was Sita. Again, Sita is Lakshmi in the form of an avatar. In Hindu religious art Lakshmi is usually depicted as an elegant and beautiful goddess standing on a lotus flower. In one of her four hands she is usually shown holding a lotus flower which symbolises fortune and spiritual liberation. Usually in her lower right hand gold coins can be seen falling from her hand as a symbol of showering prosperity on others.</p>
Lord of the Dance	<p>The Lord of the Dance or “Nataraja” as it is known in Sanskrit is the famous way in which the Hindu god Shiva is often represented (see p.114). The image shows Shiva vigorously dancing in a ring of flames. Shiva’s left leg is in the air while his right foot is on Apasmara who is a small demon that represents spiritual ignorance which Shiva is suppressing. The meaning of the image is understood by Hindus in different ways. However, for many it shows Shiva performing a cosmic dance which represents the god’s involvement in ending life but also in creating life. By moving continually the wheel of life so that there is life, then death and then to life again, the hope is devotees edge ever closer towards the ultimate goal of escaping from the trap of reincarnation that they find themselves in. When they do escape from that trap their true self is reunited with that from which they came which is Brahman and in doing so they are self-realised, fulfilled and live forever in eternal bliss. The figure of Shiva Nataraja is at the centre of this cosmic process. The image is perhaps the most famous, mysterious and intriguing of all the images that exist in Hindu art.</p>
murti	<p>A murti is an image or often a statue which represents a Hindu goddess or god or it can be an image or a statue that embodies the formless Supreme Being, Brahman. A murti is not itself a god or God and most Hindus do not believe that a spirit of a god or of Brahman lives inside a murti. Murtis are found in Hindu temples where they are used for congregational worship. Murtis are also kept in Hindu homes in shrines where they are used for private. and family worship. Many Hindus believe that a murti aids their worship as it helps them bring to mind and focus on the god or goddess they are worshipping.</p>
Ravana	<p>Ravana is the multi-headed demon king who is the villain in the story of Rama and Sita. In the story Ravana kidnaps Sita and tries to force her to be his wife Rama kills Ravana and rescues Sita and after spending 14 years in exile Rama and Sita return home to the city of Ayodhya.</p>
Sarasvati	<p>Sarasvati is one of the three principal goddesses that are revered by Hindus. (see p.114). The other two are Parvati and Lakshmi. Sarasvati is</p>

Sarasvati
(continued)

the goddess of art, music, speech, knowledge, learning and wisdom. She is the consort or wife of Brahma (not to be confused with Brahman, the Supreme God and from which everything emanates). Sarasvati is usually represented as an elegant young woman playing a stringed instrument known as a veena. In her lower left hand, she holds a book. Often, she is shown sitting on a white swan.

Shiva Nataraja See: Lord of the Dance (p.133)

Sita

Sita appears in Hindu scripture in the epic Sanskrit poem the Ramayana. In that poem Sita is the wife of prince Rama. When Rama is exiled for 14 years rather than sit in a palace in Ayodhya and wait for him to return Sita chooses to join Rama in exile so that he does not have to face the banishment alone. She is captured and taken away by the demon king Ravana who tries to force her into being his wife. However, she refuses to submit to his wishes. Eventually she is rescued by Rama and she and Rama return to Ayodhya and are rightly crowned king and queen. In some versions the story ends at this point but in other versions rumours persist about Sita's purity. In response to this Rama and Sita have to make a hard choice. The choice they make is what they believe dharmic duty requires of them which is to quash constant public rumours which undermines Rama's ability to serve as king. With this in mind Sita decides to part from Rama and goes to live in the forest. Sita is regarded as the embodiment of wifely devotion, self-sacrifice, purity and obedience to her husband and dharmic duty. She is worshipped as the incarnation of the goddess Lakshmi and as the consort or wife of the god Vishnu.

Supreme Being

The phrase **Supreme Being** is used by many Hindus to refer to Brahman. Many Hindus regard it as a phrase that is to be preferred to referring to Brahman as God. For many Hindus the phrase expresses the idea that although gods like Lakshmi, Vishnu, Shiva and Krishna are worshipped they acknowledge that there is one Supreme Being who is greater than all the other gods and that is Brahman. The idea that all the gods acknowledge and look up to Brahman as the Supreme Being is stated in the Bhagavad Gita, i.e. "The hosts of the gods come to thee and, joining palms in awe And wonder, they praise and adore." (Bhagavad Gita 11:21). Another view that is held is by many Hindus is that the many gods and goddesses because they are depicted in murtis they are made more tangible and accessible and so provide a helpful and personal way of representing the different aspects of the formless and impersonal supreme being that is Brahman.

Ultimate Reality

Like the phrase "Supreme Being" the phrase **Ultimate Reality** is used by many Hindus to refer to Brahman. Referring to Brahman as "Ultimate Reality" is regarded by many Hindus as being preferable to using the word "God". This is because many Hindus believe it is misleading to assume that the English word "God" is an accurate translation of the Sanskrit word "Brahman" as the word "God" inevitably implies the concept of God that is associated with Christianity. One often cited point of difference between the Christian concept of God and the Hindu concept of Brahman is that many Hindus regard Brahman as impersonal and this makes it difficult for most devotees to relate to Brahman. Whereas many Muslims, Jews and Christians regard God as being very personal and sense the personal presence of God in their daily life.

World Soul

The phrase **World Soul**, like “Supreme Being” and “*Ultimate Reality*”, is used by many Hindus to refer to Brahman. Views about why Brahman is described as the World Soul vary a lot within Hinduism and there is no one single view that dominates. Some Hindus link the idea to a famous verse found in the Chandoyya Upanishad 3. 14. 1 which says, “All this is Brahman Everything comes from Brahman, everything goes back to Brahman, and everything is sustained by Brahman.” What this verse means is contested However, for many Hindus it suggests that there is a connection between all things in the universe and that permeating everything there is one vital force which is Brahman. Similar ideas were developed in ancient Greece where the idea was known as “*anima mundi*”. It is claimed the Hindu idea of Brahman being the World Soul and that it is the one vital force permeating the universe had a strong influence on those involved in the production of the Star War films. It was because of that influence that the idea of “the force” was included in the films.

Stories

“The story of Rama and Sita”

“*Hindu Stories*” by Anita Gianeri. Illustrations by Carole Gray (Evans Brothers Ltd), 2004, p.11-15.



Pupils being taught about the story of Rama and Sita

The story of Rama and Sita is recoded in the Sanskrit epic, the Ramayana. Traditionally the story is thought to have been written by the Indian sage Maharishi Valmik in the 4th century BCE or perhaps as early as the 7th century BCE.

The story of Rama and Sita

For many Hindus the story of Rama and Sita is about the goal and purpose of human life. Its message is that a life well lived is not about each person seeking their own personal pleasure or happiness. Rather, the message of the story is that the true way to live, is to live a life of virtue or goodness.

In the story, Rama and Sita face many moral choices. Each time they do, they choose what is best and not what makes their life easy or comfortable. By acting in this way Rama and Sita are seen by many Hindus as being models of what a virtuous king and queen should do and also models of what every virtuous man and woman should do.



Subject-specific vocabulary, phrases and stories associated with humanism which, in addition to the words, phrases and stories they learnt in lower key stage 2 all pupils should know by the end of upper key stage 2 if a school has chosen to include humanism in their core curriculum.

- ethical** The word *ethical* can be used in at least three separate ways. First, it may be used in a general way to refer to whether a person behaves morally, meaning that their actions are right or wrong. Secondly, the word ethical is used to describe whether an employed person like a journalist, solicitor or doctor conducts themselves according to the professional standards or rules that is expected of them. Thirdly, the word ethical is also used to refer to the branch of knowledge that we have with regard to what is morally right or wrong. This means that a person, for example, an academic who lectures at a University may be very knowledgeable about ethical ideas and ethical theory but may not be very ethically in their own personal life.
- ethical societies** *Ethical societies* emerged in the late 18th and early 19th century. They were centres for individuals that questioned religious doctrines and supernatural beliefs but believed there was a rational basis for living an ethical life. Ethical societies also provided a place for individuals to meet that retained a belief in God or in life after death but questioned whether there was an eternal punishment in hell or whether God really did respond to prayer. The Ethical movement grew in the 19th and early 20th century. In 1920 the “*Union of Ethical Societies*” became the “*Ethical Union*” and in 1967 it became the “*British Humanist Association*”. In 2017 the “*British Humanist Association*” adopted the name “*Humanists UK*”.
- freethinker** A *freethinker* was the word commonly used in the 18th and 19th century to refer to a person who formed their own opinions and beliefs especially about religion and moral values and did not accept many of the religious views that were widely believed or taught at the time. Typically, a freethinker in the 18th or 19th century might doubt that Jesus’ miracles were true, or that God intervened to alter what was happening in the world, or that the doctrine of the Trinity was true. Relatively few freethinkers openly admitted that they did not believe in God and that they were an atheist. Partly this may have been due to a genuine uncertainty about the issue but it may also have been due to an awareness that a person who declared themselves to be an atheist would likely find many education and employment opportunities were closed to them.
- immoral** *Immoral actions* are actions that are unfair, dishonest, cruel, hurtful or unkind or which pay no regard to the feelings and welfare of other humans and other living creatures.
- moral** The word *moral* is used to describe how a person behaves with regard to whether their actions are good or bad. Moral actions are associated with good actions that are fair, honest, generous or kind and which take into account the feelings, welfare and needs of humans and other living creatures.

moral capital	The phrase moral capital is used to refer to the belief that over many centuries religion has fostered in many the view that they should live a morally good life. However, the claim is made that the stored-up “moral capital” that religion established will decline as it appears to be the case that the belief in organised religion declines in the UK and other Western European countries. Ultimately it is argued that as we use up the “moral capital” that religious faith established we will see, or perhaps are already seeing, a decline in moral standards.
moral integrity	Moral integrity is ascribed to a person who is firm in their commitment to moral principles even in situations where it is not to their advantage. For example, moral integrity may be seen when a person remains committed to doing what is right even though a person may suffer and pay a heavy price because of that commitment. Moral integrity may also be seen when a person is offered a highly desirable inducement yet they still do not give up doing what is morally right.
radicals	In the 18 th and 19 th century the word radicals was an alternative name for freethinkers whose opinions and beliefs especially about religion, politics and moral values were very different from many of the religious, political and moral views that were widely believed or taught at the time. Today the word “radical” is used more broadly to refer to an individual, or group of people, or a movement that wishes to see a dramatic change in existing practice, institutions or social systems.
sceptic	A sceptic is a person who is inclined to question or doubt accepted opinions. For example, in the context of religion the word “sceptic” is particularly used to refer to a person that questions or doubts accepted religious beliefs like the belief that there is a God that created the universe, or that there is life after death, or that miracles are true.
sceptical	The word sceptical is used to describe a person who is not easily convinced, or has a questioning attitude and so is likely to have doubts or reservations. The word is used with reference to religious beliefs and ideas but it may also be used with reference to any truth claim. For example, a person may be sceptical that a big cat roams the fields in Exmoor or that humans are the main cause of global warming.
secular	The word secular has many meanings but it is mainly used to identify something that is not specifically religious, for example, a painting, or a piece of music may have no connection with religion. Similarly, a ceremony like blowing out the candles on a birthday cake which has no religious connection might be described as a “secular ceremony”. Another meaning of the word “secular” is the idea that a religion should not have a dominate role or a privileged say in how a country is run.
secularism	Secularism means anything that doesn’t involve religion in any way. Secularism doesn’t necessarily mean being opposed or being hostile towards religion. Nor does it mean that in a secular society there are laws which are opposed to religion. However, in a society that affirms secularism it may mean a person is free to be religious, or non-religious, or free to change their religion if they wish, or free from religious interference in how laws are decided or applied.

Stories

“Charles Bradlaugh: The boy who left home” See: “Dare to stand alone – The story of Charles Bradlaugh” by Bryan Niblett (Kramedart press), 2010, p.6-9

“Charles Bradlaugh: The Parliamentary Struggle” See: “Dare to stand alone – The story of Charles Bradlaugh” by Bryan Niblett (Kramedart press), 2010, p.146-290



Subject-specific vocabulary, phrases and stories associated with Judaism which, in addition to the words, phrases and stories they learnt in key stage 1 and lower key stage 2 all pupils should know by the end of upper key stage 2 if a school has chosen to include Judaism in their core curriculum.

challah *Challah* is the bread that is provided in Jewish homes on Friday evenings when the family marks the beginning of the Sabbath. Two challah loaves are placed on the table. The bread serves as a reminder of the manna God provided to those who escaped from slavery in Egypt and who were being led to freedom by Moses. The statement in the Torah, “The Lord has given you the sabbath, therefore on the sixth day he gives you bread for two days...” (Exodus 17:29) is one of several references in Jewish scripture to twice as much manna than normal will be provided on the eve of the Sabbath.

Conservative Judaism *Conservative Judaism* is a branch Judaism that developed mostly in North America. It is often described as being midway between Orthodox and Reform Judaism. The British version of Conservative Judaism is called Masorti Judaism. In terms of its membership in the UK Masorti Judaism is smaller than Orthodox Judaism and Reform Judaism. The idea that Conservative Judaism takes a midway position can be seen by comparing the different views about the origin of the Jewish Law (“*Halakah*”) that are expressed by members of the Orthodox, Conservative and Reform branches. Most Orthodox Jews believe the Five Books of Moses (the “*Torah*”) were revealed by God to Moses on Mount Sinai and what was revealed was accurately written down and recorded. Moses Maimonides (c.1135-1204 CE) represents the view of most Orthodox Jews in his statement, “I believe with perfect faith that the entire Torah presently in our possession is the one given to Moses.” The view of most Reform Jews is that in the Torah there are inconsistent statements and this is evidence that it is the work of not just one but of many human authors. Although much of it is greatly to be admired that is not true of all that is in the Five Books of Moses and this is also evidence that it is not a direct verbatim account of a revelation from God. Many Reform Jews would agree with Rabbi Josh Levy who is a rabbi at a Reform synagogue in London and his view is that some of the laws in the Torah “have ‘eternal truth’ while others are a product of their time”. The view of many Conservative Jews is that at Mount Sinai God provided a message of some kind and that this inspired the human authors of the Torah to record what they experienced. Many Conservative Jews would also claim that these authors were humanly inspired but that they were also inspired by God. For this reason, the view of many Conservative Jews is that Jewish law is “divine” in one sense but it is also utterly human. When it comes to the daily requirement to obey the Jewish law Conservative Jews again might be said to often take a midway position. Orthodox Judaism teaches that Jewish law does not permit the driving of a car or any vehicle on the Sabbath unless there is a life-threatening emergency. Conservative Judaism also teaches that driving on the Sabbath is permitted if there is a life-threatening emergency but driving is also permitted if it is needed so that a person can attend a synagogue service. Reform Judaism however teaches that driving on the Sabbath is permitted whatever the purpose of the journey may be and so teaches that driving on the Sabbath doesn’t break the Jewish law.

- dietary laws** The phrase **dietary laws** refers to the laws that in the Torah, particularly in the Books of Deuteronomy and Leviticus, that are about what may and may not be eaten. There are also laws about the preparation and serving of food which many Jews believe it is their religious duty to obey. Food that is allowed and has been prepared according to these laws is called “*kosher*”.
- Five Books of Moses, the** The **Five Books of Moses** are the first five books of the Hebrew Bible. In English the five books are known as Genesis, Exodus, Leviticus, Numbers and Deuteronomy. Orthodox Judaism teaches that these Five Books were written by Moses and that they are the words revealed to Moses on Mount Sinai. They form a vital part of Jewish sacred scripture. The Five books of Moses are known by several other names including; the “Torah”; the “written Torah”; the “Sefer Torah”; the “Scroll of the Law” and the “Pentateuch”.
- Gan Eden** **Gan Eden** is Hebrew for the “Garden of Eden” which is the garden in which Adam and Eve were placed soon after God had created them. For many Jews there are two Gan Edens. There is a “lower” Gan Eden which is the earthly Eden described in Genesis and there is a “higher” Gan Eden which is a celestial heavenly paradise. The “higher” Gan Eden is where it is believed the good are ultimately rewarded in the afterlife. Many Jews take the view that we know little about the afterlife and for that reason there is not much point speculating about what Gan Eden is like or when exactly a person gets to enter Gan Eden. In Judaism different views are held about whether Gan Eden is a place where our souls ultimately go while others believe it is place where our souls go but when that happens our soul will be united with our body that will have been recreated. Some Jews believe we may gain a place in Gan Eden soon after we die while others believe that entry into Gan Eden will happen sometime in the future after the Messianic age. One widely held view however is that Gan Eden is not a place reserved only for Jews. Gaining a place in Gan Eden does not depend on what religion or worldview one held or practiced in life. It is a place of peace and reward for all who have lived good and honest lives.
- Gehenna** Many Jews believe **Gehenna** is the place where those who have been wicked and have lived an unrighteous life go when they die. Some Jews may believe that Gehenna is similar to traditional views about hell. In other words, they believe Gehenna is a place of hellfire where the wicked suffer and are punished for having lived cruel, unrighteous and dishonest lives. However, that is not the view that is held by most Jews. Many Jews believe Gehenna is a place where those who have lived a bad life go but they only stay in Gehenna long enough for their souls not to be punished but to be cleansed and made spiritually pure. This idea is described in the Zohar which is a collection of books which are important to the Jewish mystical tradition. While in Gehenna each individual learns the error of their ways and when that has been achieved it is only then that they can move and go to their final destination and that is Gad Eden. The belief of many Jews is that before going to Gad Eden no-one spends more than one year in Gehenna as that is sufficient time to make a person spiritually ready for Gad Eden.
- Halakhah** **Halakha** is the word used in Judaism for the Jewish Law. It is the agreed view describing how a “mitzvah” should be fulfilled. It includes the 613 commandments or “mitzvot” that are in the Torah. These laws are known as the “Written Law”. Halakha also includes the interpretation, discussion and debate and which is especially in the Mishnah and the Talmud about how the

Halakah (continued)	613 mitzvot should be undertaken. This material is known as the “Oral Torah”. Orthodox Judaism teaches that at least portions of the Oral Torah were transmitted orally from God to Moses on Mount Sinai and what was given to Moses was passed down, again orally, in an unbroken chain from generation to generation until it was finally written down in the Mishnah and the Talmud.
Kiddush	<i>Kiddush</i> is the special blessing that is said over a full cup of wine before sitting down for the Sabbath dinner on Friday evening. Traditionally the father of the family gathered recites the Kiddush but increasingly both women as well as men recite the Kiddush. After the wine has been blessed, the cup is passed around so that everyone may take a sip. Undertaking the Kiddush is a mitzvah and so is part of the Jewish Law. As well as at the Sabbath, Kiddush is also undertaken before meals on major Jewish holidays.
Kosher	The word <i>kosher</i> means what is proper or acceptable. The word is particularly used with reference to Jewish laws which state what a Jew may or may not eat and how permitted foods may be prepared and consumed. In the Torah it is stated that a Jew may not eat certain animals for example pork and rabbit are forbidden. Birds like chicken and turkey may be eaten but birds of prey like eagles and falcons may not. (See: Leviticus 11:13-14, Deuteronomy 14:12). Animals must be slaughtered in a prescribed manner and meat and dairy products may not be manufactured or consumed together. (See: Exodus 23:19). It is believed that most Orthodox Jews keep all of the food laws. Amongst Reform Jews practice varies. Some do observe all of the kosher food laws but it is regarded as a matter of personal choice and so some observe all of the laws and others observe just some. Some Reform Jews observe the food laws at home but outside of their home they may not.
Messiah	The word <i>Messiah</i> in Judaism refers to an individual who is directly descended from King David through the male line. Many Jews believe one day the Messiah will come and under his great leadership there will be a “Messianic Age”. This will be a time of peace and prosperity for all people on earth. The traditional belief of many Jews is that when the Messiah comes the tribes of Israel will be unified, Torah based justice will be restored and the Jerusalem Temple will be rebuilt. Many Reform Jews question whether the Messiah will be an actual person but instead believe it is the responsibility of human beings to bring peace and justice into the world. Many Reform Jews also believe the Messianic Age will be brought about not with the coming of a Messiah but when human beings work together to make the world the fair and just world that it should be. The claim that Christianity teaches that Jesus was the Messiah is not a view that Judaism maintains. In Judaism the Messiah is understood to be a human being and the Christian idea that Jesus was the Messiah and with that title goes the claim that Jesus was fully God and fully human is not a view that is compatible with Judaism. Also, the idea that the Messiah will come into the world and by dying on a cross this will restore a broken relationship with God and will bring about the salvation of all humankind is also regarded as not compatible with what Judaism teaches.

Messianic Age	In Judaism the phrase Messianic Age refers to the belief that in the future there will be a period of time on Earth when the Messiah will come and he will bring about peace and brotherhood across all the world. Moses Maimonides (c.1135-1204 CE) wrote about the “Messianic Age” and claimed that it will be a time when there “will be no hunger or war, no jealous or rivalry”. He said it will be a time when everyone will know and accept that there is only one God Maimonides also wrote that when the Messianic Age comes, “the people of Israel will be of great wisdom” and they will “comprehend their Creator’s wisdom...”. Many popular Jewish prayers express the longing for the Messiah and for the Messianic Age.
Mitzvah	The Hebrew word mitzvah means “commandment”. Orthodox Jews and many Conservative Jews accept the traditional teaching of Judaism which is that at Mount Sinai God gave to Moses 613 commandments and each one of these commandments is a “mitzvah”. These commandments include the famous “Ten Commandments” but they also include 603 additional commandments which are recorded in four of “The Five Books of Moses”. Those four books are Exodus, Leviticus, Numbers and Deuteronomy. Some of the mitzvah refer to actions which would be understood by many today to be criminal acts, for example, “You shall not kill” (Exodus 20:13) is a mitzvah. However, some mitzvah would be regarded by many as being a moral requirement, an example of which would be: “You shall not take vengeance or bear any grudge...” (Leviticus 19:18). Some of 613 commands would be regarded by many as being a religious requirement Examples of mitzvah which would be of this kind are: “You shall not make for yourself a graven image” (Exodus 20:4) and the mitzvah that refers to having a mezuzah which is: “And you shall write them on the doorposts of your house and on your gates”. (Deuteronomy 6:9). Many of the 613 mitzvah cannot be observed for various reasons. For example, a large number of the laws are to do with sacrifices and offerings which can only be undertaken in the Jerusalem Temple However, as the Jerusalem Temple does not exist today these sacrifices and offerings cannot be made.
Mitzvot	Mitzvot means “commandments” (plural) and “ mitzvah ” means “commandment” (singular).
Orthodox Judaism	There is no central organisation that decides what an Orthodox Jew should, or should not believe, or how they should practice their faith. There are many Orthodox groups ranging from Haredi Judaism whose members do not associate with the wider society but keep very much to themselves. Members of Haredi Judaism are also very strict when it comes to obeying the Jewish Law. At the other end of Orthodox Judaism are Modern Orthodox Jews whose members are more open to the wider society. Many Orthodox Jews can be identified by how they dress, for example, many Orthodox male Jews grow beards, wear a fringed garment known as a “tzitzit” and wear at all times a skullcap known as a “kippah”. Modern Orthodox Jews are however often indistinguishable in their dress from other members of society, although they also wear kippahs and tzitzit.
Pesach	Pesach is a major Jewish festival which celebrates the escape from slavery to freedom of the Israelites in Egypt. It is thought by many to be the most widely observed annual festival that is celebrated by Jews. The festival is often known as the “Passover”. Pesach is one of the three festivals listed in the Torah (Exodus 34:18-22) the other two being Shavuot (Deuteronomy 16:9-12) and Sukkot. (Leviticus 23:39-43)

Reform Judaism

The main difference between the Orthodox and the **Reform Judaism** is that Reform Jews do not believe that “The Five Books of Moses” were revealed to Moses and that Moses authored “The Five Books of Moses” in the sense that Moses wrote down what was divinely dictated to him by God. Also, Reform Jews are less strict in how they believe the Jewish Law (“halakha”) should be obeyed. In the late 18th and early 19th century there were Jewish scholars and rabbis that questioned the strict interpretation of the Jewish Law, Reform Judaism really began to grow in the middle of the 19th century when individuals like Rabbi Abraham Geiger and Aaron Bernstein raised serious questions about the authorship of the Pentateuch (“The Five Books of Moses”). For example, in 1844 Aaron Bernstein wrote, “The Pentateuch is not a chronicle of God’s revelation, it is a testimony to the inspiration His consciousness had on our forebears.” Other significant differences between Orthodox and Reform Judaism are: women in Reform synagogues usually have a more equal role to men; less Hebrew is used during Reform synagogue services and more use is made of the language that most people attending the synagogue would be able to understand; and a Reform Jew is more likely to believe in a “Messianic Age” rather than believe a great and wise leader will come who will be known as the Messiah and who will bring in an age of peace and universal brotherhood.

Sabbath laws

The **Sabbath laws** refers to the various rules many Jews believe they are required to keep in order to obey the Torah commandment which is to “not do any work” on the Sabbath day. (See: Exodus 20:10 and Deuteronomy 5:12-14) What exactly counts as “work” is believed by many Jews to have been revealed to Moses who orally taught others. They in turn faithfully passed on to the next generation what they had been told. From that unbroken chain of oral teaching there are today 39 activities which are categorised as “work” and so for many Jews, and particularly for many Orthodox Jews, the 39 activities are prohibited on the Sabbath. Included in the list of 39 activities are: 1.carrying, 2.burning, 3.extinguishing, 4.finishing, 5. writing, 6.erasing, 7.cooking, 8.washing, 9.sewing, 10.tearing (for the full list See: [The Thirty-Nine Categories of Sabbath Work Prohibited By Law \(ou.org\)](#)) Interpreting what this list of prohibited activities actually permits, or does not permit, is interpreted with varying degrees of strictness within Judaism. Some Jews understand the rule that prohibits work on the Sabbath as originating in the belief that God freed their ancestors from labouring as slaves in Egypt. Labouring or working in consequence was seen as being fundamentally dehumanising. Labouring in order to survive is what animals have to do seven days a week. The Sabbath is therefore seen by many Jews not as burden which stops an individual from doing what they want to do. Rather many Jews welcome the Sabbath as a great blessing as on at least one day every week one is freed from labouring in order to survive. One is made free to do those things like reading, discussing, listening, visiting a local park, being with one’s family and conversing with others. Being freed from work means an individual is free to engage in those things that that most realise our humanity and bring us closer to what God had always intended that we should be, creatures made in the image of God.

Secular Jews

The phrase **secular jews** is usually used to describe those individuals who were born into a Jewish family and identify themselves as being a Jew but they also say they are not religious. The views and practices of secular jews with respect to religion varies a lot. For example, some secular jews are committed atheists and do not believe there is an intelligent force permeating the universe, or that there is life after death and that there is a transcendent other world. Other secular

**Secular
Jews**
(continued)

Jews may be a lot more agnostic when it comes to religious claims. Some secular Jews may maintain a fondness for or even a commitment to certain Jewish ceremonies and customs, for example, they may make a special effort to be with other family members on Friday evening to mark the beginning of the Sabbath, or they may join in festival celebrations like the Seder Passover meal. Some secular Jews may say that they do not believe in miracles, prayer, revelation or divine intervention but they nevertheless remain deeply influenced by Jewish ethical and cultural values. Some secular Jews may claim that their Jewish religious background influences their life and that this can be seen in their commitment to work, study, learning, honesty, family life, a love of music, a sense of humour, a belief in human freedom and a desire to live a life that has purpose and meaning and is beneficial in that it advances the lot of humankind rather than one that is just entertaining or amusing.

Shabbat

Shabbat is the word used in Judaism to identify the seventh day of the week. It is the day when as a requirement of the Jewish law (Exodus 16:26-29) all Jews must undertake no work and that it should be a day of rest. The idea of having a day when one should cease to engage in labour derives from the story of God creating the world in six days and then resting on the seventh (Genesis 1:1-31 2:1-3). In accordance with God's commandment most Jews do not work on the seventh day. The alternative word to "Shabbat" that is widely used in countries where English is spoken is the word "Sabbath". However, in many countries which have a Christian heritage the "Sabbath" is Sunday which is the first day of the week, not the 7th. In the past Jews traditionally counted a day as lasting from sunset to sunset. For that reason, for all Jews "Shabbat" starts at sunset on the Friday and ends at sunset on the Saturday.

Tanakh

Tanakh is the name used to identify Hebrew scripture. It is often referred to as the "Hebrew Bible" and is more or less identical to what is often called "The Old Testament". Many believe that when exploring Judaism it is advisable not to refer to the Tanakh as "The Old Testament" as the name might be considered as being pejorative. Traditionally the Tanakh is divided into three main parts. The first part of the Tanakh is known as the Torah meaning "Law" or "Instruction". The Torah has many alternative names, for example, the "Five Books of Moses", the "Pentateuch", the "Written Law" and the "Scroll of the Law". (See: "Five Books of Moses"). The second part of the Tanakh is known as "Nevi'im (Prophets) and the third part of the Tanakh is known as the "Ketuvim" (Writings).

**Thirty-nine
prohibited
activities,
the**

The **Thirty-nine prohibited activities** are the 39 activities or categories of activities which many Jews believe must not be undertaken on the Sabbath. (See "Sabbath Laws"). They are not formally stated in the Torah or in any part of the Tanakh but they are listed in the Mishna and are subject to a great deal of Rabbinic discussion in the Talmud. They are also known as the 39 melakhot. Different views exist between Orthodox, Conservative and Reform Judaism about just how strictly these activities should be avoided on the Sabbath. Many Orthodox Jews go to some length to avoid all of these activities on the Sabbath. Conservative Jews tend to be more relaxed about avoiding them. Many Reform Jews regard avoiding certain activities on the Sabbath because they have been categorised as work as an example of humans over interpreting the Torah law and do not think it is necessary to avoid some activities which many Orthodox Jews rigorously claim should be avoided. For example, driving a car, spending money, turning on the TV, or writing on the Sabbath are interpreted as being work by many Orthodox Jews and so on the Sabbath they are scrupulously avoided. Many Reform Jews however, believe such a strict approach is not what

Thirty-nine prohibited activities
(continued)

God requires of members of the Jewish faith to uphold. Many Reform Jews believe it is entirely acceptable for them to engage in many of these activities on the Sabbath and do not believe that God feels slighted or disrespected when they do so.

Stories

“The story of God creating the world in six days” Genesis Ch1: 1-31, Ch2: 1-3



God’s act of creation

The image above is based on a famous painting of God creating Adam that was painted on the ceiling of the Sistine Chapel by Michelangelo. It was painted, it is thought, sometime between 1477 and 1480.

For many the story of God creating the world in six days expresses the belief that because God created humans last, humans are the pinnacle of creation. Creating humans last suggests that God was saving the best for last and hence humankind has the highest possible status. An important interpretation of this story is that humans are not just another animal that God has created. The message in the story perhaps is that God created humankind with a special purpose or destiny in mind which, with the help of God, humankind will attain.

What that special purpose or destiny is however, is not clear. For some, the message is that God’s goal for humans is that they should ultimately become god, or godlike in their nature. The first chapter of the Bible tells a creation story in which the reader is told, “So God created man in his own image, in the image of God he created him; male and female he created them.” (Genesis Ch1:27-28) In the painting Michelangelo paints God reaching out to touch the finger of the first human and the human reaching towards God. This reaching towards each other may be an attempt to symbolise the idea that humans are unique and different from all other animals in that humans are in away similar to God and are in a sense in touching distance of each other. However, the two fingers do not actually touch. For some this suggests that humans may ultimately attain something close to being divine but that humans cannot, and never will, actually attain divine status. Humans may make progress towards being like God but between God and humankind there will always be a gap that humans cannot cross.

However, not everyone agrees with this interpretation. Some believe that it may indeed be impossible for humans to cross the gap that separates God and humankind but it may be a gap that God can cross. Some believe that in Jesus’ life, in what he taught and in what he achieved in the way he died, God is revealed and that in Jesus’ life and death is revealed what humans can aspire to and can attain.

God became man, so that man may become a God.

Athanasius of Alexander (296-373 CE)

Christian theologian



Subject-specific vocabulary, phrases and stories associated with Sikhism which, in addition to the words, phrases and stories they learnt in key stage 1 and lower key stage 2 all pupils should know by the end of upper key stage 2 if a school has chosen to include Sikhism in their core curriculum.

- atma** The word **atma** is used in the Sikh holy book the Guru Granth Sahib. It is often translated as “soul”. Sikhism teaches that all living things, including animals and humans, have an atma. The belief of most Sikhs is that when death comes it is the atma that leaves the body and after an uncertain period of time it enters into the body of a baby in the womb of its mother and then is born again to live a new life in a new body. All this is part of the cycle of reincarnation. Most Sikhs understand the atma to be something that is not a physical or material thing. It cannot be seen or touched. It has no shape or form. It cannot be detected in the way even the smallest particles of matter like protons, electrons, quarks or neutrinos can be detected. The atma, or “jiva” as it is sometimes known, (See page 91) is a spiritual thing created by God. An atma exists in the body of all living things as without an atma that body cannot be living. The atma is the divine spark without which life is not possible. Most Sikhs also understand the atma to be the source of our self-awareness – it is the self, our mind, our character and our personality.
- Court of the Lord** In Sikhism the phrase the **Court of the Lord** refers to the blissful eternal state of existence that a soul (“atma”) that has gained liberation from reincarnation will experience. A liberated soul need never be reincarnated again. It has completed the “journey of life” and has achieved the ultimate goal in life and that is true realisation. A liberated soul has fulfilled the purpose of life itself and has achieved “mukti”. This is expressed in the idea of the soul returning to its creator God and living forever in the presence of God in the Court of the Lord. By doing so the soul has found peace and bliss forever. The “Court of the Lord” is understood by many as being Sikhism’s idea of paradise or heaven. However, the Guru Granth Sahib warns that such comparisons are inadequate. This is expressed in the verse, “Unto the one who loves the Lord’s Court, and the Blessed Vision of His Darshan, of what use is liberation or paradise?” (Guru Granth Sahib p.360, Line 9). The idea of the Court of the Lord suggests that although the soul enjoys a peaceful and truly fulfilled existence because it is in the presence of God the atma it does not actually merge into God and become one with God. For many Sikhs the atma retains its own personal identity or in other words each atma retains its own personal sense of self.
- drop of water** The words **drop of water** are often used by Hindus and Sikhs as an analogy to describe the relationship between the soul and God its creator after it achieves liberation. The analogy suggests that by achieving liberation the atma (“soul”) becomes indistinguishable from God. In a way that is similar to what happens when a drop of water falls into the ocean, that drop becomes indistinguishable from the ocean, so too the atma merges into God and God and atma become indistinguishable as one. This idea is suggested in at least three passages in the Guru Granth Sahib. One of these passages was a verse written by Guru Arjan the 5th Guru which reads, “When the drop of water merges into

**drop of
water**
(continued)

the ocean it cannot be distinguished as separate again.” (SGGS page 827, Line 18). A second passage is a verse written by the 15th century poet-saint Kabir who was revered by Hindus, Muslims and Sikhs. His verse reads as follows, “Like drops of water in the waves in the stream, I merge in the Lord.” These words were admired so much they were included in the Guru Granth Sahib (SGGS page 1103, Line 15). However, not all Sikhs do believe that the atma finally merges into God. Many Sikhs believe that this idea suggests the individuality of each person is merged into God and so their sense of “self”, is lost forever. Many Sikhs believe that having created us so that we have a sense of being an individual the idea that God would remove that from us and we would exist but with no awareness of our individual self is not a prospect many Sikhs would welcome. Many Sikhs believe that God must have much better plans for human beings than that. For that reason many Sikhs prefer the metaphor of the Court of the Lord in which the atma continues to have an awareness of its own individuality but the atma experiences complete joy and bliss as it exists in the presence of God but this does not imply that the soul merges with God. However, in the Guru Granth Sahib there are about twelve references to the soul merging with God, for example, “You shall merge once again into the One O Nanak, from whom you originated.” (SGGS page 1427, Line2). For many Sikhs it is not at all clear that this merging means a person’s sense of having a personal identity is lost. Sikhs who believe that when death comes a liberated atma continues to have its own personal sense of “self” point to the fact that there are over 280 references in the Guru Granth Sahib to the atma existing in the Court of the Lord. The first Sikh Guru, Guru Nanak seems to suggest that we cannot be certain about what happens when a person ultimately achieves liberation. This uncertainty is expressed in a verse written by Guru Nanak in which he says, “The drop is in the ocean, and the ocean is in the drop. Who understands and knows this? (SGGS page 878, Line18).

Five Ks, the

The **Five Ks** are five items or symbols which many Sikhs wear partly because it is a tradition that goes back to the 17th and early 18th century to a time when the lives of Sikhs were in danger and many Sikhs felt it was necessary to stand together militarily to defend themselves if their religion was to survive. Today most Sikhs do not wear the Five Ks for any military reasons but they do believe they should wear the Five Ks as they wish to proudly state in public that they are Sikh and they have no wish to hide or keep their beliefs and views a secret. The Five Ks are: 1. kesh (uncut long hair); 2. kangha (a small comb); 3. kara (a steel bracelet); 4. kachera (a garment resembling shorts); 5. kirpan (a knife). There are Sikhs that do not wear the Five Ks but feel no less committed to Sikhism than those who do.

*Truth is higher than everything,
but higher still is truthful living.*

Guru Nanak (1469-1539)

The Guru Granth Sahib, page 62, line 11

Guru Gobind Singh *Guru Gobind Singh* was the 10th Sikh guru and the last of the Sikh human gurus. With his death in 1708 the Guru Granth Sahib became the main Sikh holy book. Since then, the Guru Granth Sahib has been regarded by most Sikhs as being the embodiment of the ten Sikh Gurus and as being the best religious guide that a Sikh can have. For many Sikhs Guru Gobind Singh's most notable contribution to Sikhism was the founding of the Khalsa in 1699 and the introduction of the Five Ks that Khalsa members wear at all times. The Guru is also highly respected within Sikhism for resisting the policy of the Mughal Emperor Aurangzeb particularly the policy of trying to force religious conversion on Hindus and Sikhs. To defend Sikhs from this policy Guru Gobind Singh fought several major battles against the Mughal army. In a famous letter known as the "Zafarnamah" Guru Gobind Singh told Aurangzeb he had betrayed the best principles of Islam because he had broken oaths that he had sworn on the Qur'an to keep. In the Zafarnamah Guru Gobind Singh also wrote, "When an affair is past every other remedy, it is righteous, indeed to unsheathe the sword". These words express the view that force is justified when all other attempts to achieve peace have failed.

Journey of Life, the The phrase *the journey of life* refers to the journey which every atma takes from when it was first created thousands of years ago. Since being created every atma has lived many lives, perhaps thousands or even millions of lives, because it has been reincarnated again and again. Finally, if the atma has advanced morally and spiritually enough it may be reincarnated and be born as a human being. Sikhism teaches that it is only as a human being that an atma may make the final step and achieve liberation from the cycle of reincarnation. If that happens "the journey of life" has been completed and the atma is never again reincarnated. Instead, it experiences true fulfilment and pure bliss either in the "Court of the Lord" or as some Sikhs believe by being merged like a "drop of water in an ocean" and so becomes at one with God its creator. The idea of "the journey of life" goes some way towards answering a much broader question than, "What is the purpose of human life?" It doesn't place human life on a pedestal and assume that humans are unique and it is only human life that has a purpose or value. The idea of "the journey of life" suggests that all life has purpose and value because all life is in a sense involved in the same epic journey. For those who think in this way it is often claimed it results in a much more respectful attitude towards animals and it encourages the belief that animals are not to be exploited or used but that they should be treasured and valued.

kachera The word *kachera* is used to refer to the undergarment which resembles shorts and which are one of the "Five Ks" which all Khalsa Sikhs are required to wear. The belief of many Sikhs is that Guru Gobind Singh made them one of the Five Ks to serve as a reminder that a Sikh should live a well ordered, morally good and properly disciplined life. Above all they should not live a life of lust but they should control their sexual desire. Some Sikhs have suggested that the requirement to wear the kachera was introduced for very practical reasons to do with security and self-defence. At a time when a Sikh might easily be arrested, beaten or killed by Mughal forces a Sikh that was wearing kachera had a great deal more freedom of movement. This made it possible for a kachera wearing Sikh to run away if they found themselves in danger, or mount a horse and ride away or, if they thought the situation made it possible, they could stand and fight much more effectively.

- kanga** The word **kanga** is used to refer to a small comb which Sikhs use to comb their hair and to hold it in place on their head. It is one of the “Five Ks” which Khalsa Sikhs make a promise to wear on all occasions. As well as being of practical value keeping their hair tidy many Sikhs also regard the kanga as being of spiritual value as it is seen as a symbol of keeping their lives organised, tidy and well-ordered. In the early centuries of Sikhism some holy men in India let their hair grow long but they also let their hair become tangled and dirty. The teaching of the Gurus was that this was not right. Instead, the Gurus taught but that a Sikh could also live a deeply holy life in the world and that life should be one that was clean and well ordered.
- kara** **Kara** is the name for another one of the “Five Ks” which most Sikhs wear and which all Khalsa Sikhs are required to wear. A kara is a steel or iron circular band usually worn on the right wrist or arm. It is usually not adorned in any way and if there is a joint that forms the circle it is often not visible. As the kara is strong and is worn at all times it is regarded by many Sikhs as a symbol of their unbreakable attachment and commitment to God. As a kara is a circle with no detectable point at which it begins or ends it is also regarded as a symbolic reminder that God is eternal and has no beginning and no end. The kara is usually worn on the right arm and is thought to have originated as protection to guard the sword arm of a Khalsa warrior when in battle. It is also thought to have been used as a knuckle-duster as one of the traditional fighting arts of a Sikh warrior. There is also a version of boxing known in Sikhism as “*loh-muthi*” which involves each contestant fighting with a kara held in one hand.
- kesh** **Kesh** is the practice of not cutting one’s hair and allowing it to grow naturally. It is one of the “Five Ks”. Traditionally a Sikh will comb their long hair twice daily with a kanga (a small comb). The hair is then tied into a simple knot and held in place with the kanga and covered with a turban. It is thought that the requirement that a Sikh should not cut their hair is not as well observed as other requirements which apply to the Five Ks. It is estimated that half of male Sikhs living in India today cut their hair. This failure to not observe the tradition maybe because Sikhs find it too time consuming to clean and comb long hair. Another view to explain the unwillingness to comply with the expectation is that many Sikhs today do not wish to stand out and in terms of their appearance but wish to conform more closely with what others around them are wearing. The view of some Sikhs is that the reason for having the no cutting one’s hair rule is that growing one’s hair long is a symbol of holiness and strength. It is certainly true that many holy men in India in the past and today do not cut their hair. For some Sikhs not cutting their hair is natural and it shows respect for God and all of God’s natural gifts. In terms of militarily defending oneself in dangerous times growing one’s hair long had an advantage. An enemy that wished to spy on a Sikh community and gain valuable information that would make the community vulnerable to attack could not easily infiltrate a Sikh village or town without being noticed. An individual with short hair would instantly arouse suspicion. For an enemy of Sikhism to grow one’s hair long so as to pass oneself off as a genuine Sikh was not really a practicable option as growing long hair would take many years.
- Khalsa** The word **Khalsa** is the name used to identify a special group of Sikhs that have undertaken an initiation ceremony that marks their commitment to Sikhism. The Khalsa was established by Guru Gobind Singh in 1699. A member of the Khalsa commits themselves to obeying the Khalsa “Code of Conduct” which requires every Khalsa member to always wear the 5Ks. Another aspect of being

a member of the Khalsa was to pledge oneself to bringing about the rule of the Sikh community in the Punjab which is a region in North West India. The Khalsa is often seen as being dominated by men but initiation into the group is open to women as well as men. Those who are not initiated Khalsa Sikhs are known as Sahajdhari Sikhs.

kirpan

A ***kirpan*** is a curved knife. It is one of the “Five Ks” that many Sikhs wear as part of their commitment to their faith in Sikhism. Traditionally a kirpan was a full-sized sword but because of UK law which makes it illegal to carry a dangerous weapon the kirpans worn by many Sikhs in the UK are greatly reduced in size and often they do not have a sharpened edge. Many Sikhs carry an ornamental Kirpan which may be little more than 4 cm in length and might be worn around the neck on a chain or carried in some other safe way. When the wearing of the kirpan was introduced by Guru Gobind Singh in 1699 many individual Sikhs and Sikh communities faced the very real threat of violence and death. In these circumstances the wearing of the kirpan was not just a symbol of their commitment to Sikhism. It was a justifiable response many Sikhs felt they had to take as they believed, with good reason, that they were vulnerable to attack. The view of many Sikhs is that force to protect themselves and their family and neighbours was always regrettably but nevertheless it was sometimes necessary if everything else had been tried to prevent violence but had failed.

Mardana

Mardana was the lifelong friend and companion of Guru Nanak. Mardana was ten years older than Guru Nanak but they knew each other in childhood. Mardana was born into a Muslim family and raised as a Muslim. He was with Nanak when, according to the story, Nanak disappeared in the Kali Bein River and reappeared three days later. During those three days it is believed, he received his divine mission to teach Sikhism. This experience marks the beginning of Sikhism and the start of Nanak’s new role as Guru and teacher of Sikhism. Mardana accompanied Guru Nanak on his travels to many towns, villages, cities and to distant countries. Guru Nanak often taught by singing songs, which he composed himself and Mardana would accompany him by playing a stringed instrument known as a rebeck. The friendship between Nanak and Mardana is often seen by Sikhs as an illustration of Guru Nanak’s words “There is no Hindu, no Muslim, but that all religions lead to God”.

Mukti

Mukti is for many Sikhs the ultimate goal. It is the fulfilment of the purpose of life itself. “Mukti” means “liberation” and this refers to the idea that an individual can attain a state of spiritual and moral perfection so that they have no bad karma. Having attained such a state of perfection that individual may be liberated from ever being reincarnated again. Freed from reincarnation they may now enter into life that has no end and that is the eternal joy and bliss of being in the presence of God in the “Court of the Lord”. Or as some Sikhs believe they may merge with God and be in the fulfilled blissful state of existence at one with God. “Liberation” however Sikhism teaches is not an automatic process. It ultimately depends on the “nadar” of God or the “grace of God” and it is only when God’s compassionate vision falls on an individual and they receive as it were God’s approval, only then may mukti be granted and that individual may enter into the eternal state of joy and bliss that awaits them.

**No Hindu,
no Muslim**

The words “***No Hindu, no Muslim***” are believed to be the first words Guru Nanak spoke after he mysteriously disappeared in the Kali Bein River and reappeared three days later. The words are ambiguous but the view of most Sikhs is that Guru Nanak was not claiming that there are no Hindus, or that there are no

**No Hindu,
no Muslim**
(continued)

Muslims. Clearly that was not true. Instead, the words express a key idea that Sikhism promotes which is that no one should be judged or treated on the basis of the labels or categories we often put-upon people. In other words, too often people are categorised using labels like; male or female, young or old, black or white, high caste or outcaste. Central to what Guru Nanak taught is that we should look beyond such labels and we should recognise that all people, first and foremost, belong to the one common category which is that we are all human beings. Guru Nanak and all of the nine gurus that came after him taught that every human being had been created by the one God and so all humans should be treated the same and with equal respect. There should be no special favours or advantages given to a person based on their wealth or social status or their religion. In many Sikh stories like, “The story of Malik Bhago and Lalo” and “The story of the Emperor and the Guru’s kitchen” and also in Sikh institutions like the langar the idea of viewing people with labels and then treating them unfavourably is one which Sikhism repeatably rejects.

turban

A **turban** is a form of headwear created by winding a long length of cloth around the head. When Guru Gobind Singh introduced the “kesh” as one of the Five Ks which required Khalsa Sikhs to not cut their hair the Guru also made it a requirement that a Sikh must keep their long hair clean and tidy. This was to be achieved by tying their long hair in a simple knot, holding their hair in place using a comb (a kanga) and then winding in place a turban on their head. When this practice developed the turban was already a symbol of status and was widely worn by the nobility and those who were wealthy. By adopting the practice of wearing a turban Sikhs were not attempting to claim they were superior or noble compared to everyone else. Rather the message was that in the eyes of God everyone was noble and of equal worth. The colour of a turban worn by a Sikh is not really of any religious significance. However, an orange turban is popular with many Sikhs as orange is a symbol of courage and knowledge. A red turban is traditionally worn during Sikh weddings.



Guru Gobind Singh (1666-1708)

Guru Gobind Singh was the tenth and last human Guru to lead the Sikh community. He became the leader of the Sikhs about 130 years after the death of Guru Nanak, the founder of Sikhism and the first Sikh Guru. Guru Gobind Singh’s three most notable contributions to Sikhism was first, the founding of the Khalsa in 1699. The second was that Guru Gobind Singh introduced the Five Ks that Khalsa members wear at all times. His third major contribution was that Guru Gobind Singh, with determination and courage, resisted the policy of the Emperor of Northern India at that time, which was to try and force religious conversion on Hindus and Sikhs.

Upper Key Stage 2 Generic vocabulary:

In addition to the key stage 1 generic vocabulary associated with religion and worldviews (page 54) and the lower key stage 2 generic vocabulary (pages 92-93) pupils by the end of upper key stage 2 should know, use and spell correctly the words listed below. These words are not specific to any one religion but they are often used in discussions and conversations about religion and belief.

- anecdote** An *anecdote* is an event or a story often involving oneself or a particular person. When discussing a religious or moral issue it is not unusual for a participant in the discussion to make use of an anecdote to support their argument. For example, in a discussion about whether or not there is a God a participant might say, "I don't just believe in God, I know there is a God. When my granny was ill I prayed for her and sure enough the next day she got better and she is still alive today." Using an anecdote to support an argument in this way might offer some evidence to support the claim. However, pupils should be wary of using, or of being persuaded by anecdotal arguments of this kind as they have serious weaknesses which make them unreliable. One significant weakness of an anecdotal argument is that the anecdote might simply have been made up. As an anecdote is often based on the personal recollection of an individual establishing whether the anecdote is true or not is often very difficult. Anecdotes are often private events known only to a few. They are not public events known to many. A second weakness that anecdotal arguments have is that they usually rely on a generalisation. Over a small period of time all around the world there may be many people who pray for their granny to get well again. Out of those many people it is almost certain some of those grannies will get better. Not surprisingly, when that happens the person making the prayer may well conclude it was because they prayed that their granny recovered. However, the fact that their granny survived and got well doesn't justify generalising from their fortunate experience that this proves that there is a God. Nor does it provide good evidence that there is likely to be a God. Their fortunate experience may have been just a lucky coincidence. Pupils should be helped to understand the strengths and weaknesses of different arguments like an anecdotal argument so that RE as a subject has some academic rigour. In the context of religious, theological and moral discussion RE should be helping to develop in pupils an ability to understand what a sound and well-reasoned argument looks like and what a flawed and poorly reasoned argument looks like.
- anecdotal argument** An *anecdotal argument* is an argument based on an anecdote (see: "anecdote" above). Anecdotal arguments often involve making generalised claims from single case examples and so can be unreliable and have questionable credibility.
- analogy** An *analogy* usually compares one thing with another. Typically, in the context of learning about religious and non-religious worldviews an analogy is used to help a person to understand something which they may well have not been able to properly understand if an analogy had not been available. Analogies can often explain or give clarity by comparing what is not very well understood with something that people are more familiar with. Another advantage of using analogy is that they are often expressed in quite simple and non-technical language. The abstract formal language and specialist jargon

analogy
(continued)

used by academics is often avoided. A good analogy often also makes use of vivid and graphic language. They are also often expressed in the form of a story or narrative. These characteristics of analogies can make them more appealing and memorable to young people and to the general public. For this reason, analogies often enable young people and members of the general public to understand religious, philosophical and theological ideas which otherwise would not be available to them as they would struggle with the language often used by academics. In sacred scripture analogy is used in the form of stories, parables, allegories, metaphors and myths. For example, in Psalm 23 an analogy is used in which God is likened to being a shepherd who leads his sheep “beside still waters”. The same analogy, many believe is used by Jesus and perhaps many may claim it is extended and deepened by Jesus in the parable of “The lost sheep” (Matt Ch18: 12). In that parable Jesus also likens God to being a good shepherd. The parable tells the reader that a good shepherd places value on every single one of his flock. This is evident in the narrative where the reader is told that if the shepherd loses only one sheep that shepherd goes out of their way to find that lost sheep and bring it back into the fold. Jesus’ teaching is that God’s attitude to humankind is similarly compassionate and concerned about every individual. The use of analogy in sacred scripture does however give rise to controversy as interpretations differ. For example, the story of Adam and Eve in which the first two humans created are banished from the garden of Eden is regarded by many Christians as being not an analogy but as a literal event. With this interpretation comes the belief that human nature has been permanently flawed and that the relationship between God and humans has been broken. Others however interpret the story as being a metaphor and not as being a real historical event. A metaphorical interpretation doesn’t necessarily lead to the claim human nature is flawed, or that there is an estrangement between God and humankind which requires God to enter into the world so that humankind can be redeemed. Instead, a metaphorical analogy might be a better and more appropriate way of interpreting the story. Perhaps the Adam and Eve story is suggesting that there is some truth in the experience that many humans have and that is the feeling that earthly life is not our true home. Many have expressed the feeling that they do not really belong on earth and they sense that they are merely visitors, or as the psalmist puts it, we are a “sojourner on earth” (Psalm 119:19). Perhaps the story of Adam and Eve is an analogy which tells us that just as Adam and Eve were banished from the garden of Eden so in a sense, we humans are not in our true home. The real place for which humans were created and where our nature will be fully realised is not in this life that we have on earth but is in a more perfected world, in a life to come?

branch

The word **branch** is often used to refer to the fact that within every major religion there are groups of believers that have beliefs and practices which differ from other groups of believers and yet both groups are members of the same religion. The different groups that exist within the same religion are often referred to as a “branch” of that religion. To give an example of this, one major branch of Hinduism is known as the “Shaivism”. Another major branch of Hinduism is known as “Vaishnavism”. Hindus who are members of the Shaivism branch prefer to worship the god Shiva and so are often known as Shaivites. Many members of the Shaivism also practice raja or royal yoga. Shaivism is also associated with ascetism and fasting. Many members of the Shaivism branch of Hinduism fast on the night of Shiva (Maha Shivaratri). Many Shaivite men also choose to live a sparse and disciplined life often

branch
(continued)

by not living a family life but instead living a solitary, monastic life. The god Shiva is believed to endorse an ascetic life of this kind and for that reason Shiva is often represented as a yogi sitting alone in meditation in the Himalayas. Members of the Vaishnavism branch of Hinduism on the other hand prefer to worship the god Vishnu. They tend to focus their worship on the ten incarnations of Vishnu in particular on Vishnu's incarnation as Rama and Krishna. To many members of the Vaishnavas branch of Hinduism Vishnu is the Supreme Being and the preserver and sustainer of the universe. As an avatar they also believe Vishnu has on many occasions descended to earth to fight evil and to restore dharma and all that is good. This belief is based on a passage in the Bhagavad Gita in which Krishna states that "Whenever righteousness wanes and unrighteousness increases I send myself forth. For the protection of the good and for the destruction of evil, and for the establishment of righteousness, I come into being age after age." (The Bhagavad Gita Ch 4: 7). In some religions the different branches of that religion tolerate each other and live and co-operate well together. However, in some religions there is a great deal of friction and hostility so much so that a particular branch of a religion maybe seen as beyond the pale and so is not recognised as having a genuine place in the religion.

blessing

A **blessing** is usually a prayer in which a request is made to God to take care of or wish happiness on a particular person or group of people. A blessing may be made by a priest, or a minister or by any person who wishes to address their request to God. However, a blessing can take different forms. For example, a blessing maybe said in response to a gift or a favour which they have received or are about to receive from God as is the case in Christian homes when "grace" is said before a meal. Similarly, when the candles are lit to mark the beginning of the Shabbat on Friday evening in a Jewish home a blessing on God is expressed for all the blessings God has gifted on a Jewish family and on Jewish people in general. A blessing can be given which is not religious in nature for example, a parent might bless a proposed marriage of a son or daughter. In a case of this kind the blessing of the parent is expressing more than simply acceptance. It is expressing approval of the proposed marriage and that it is one that they favour and are happy to support.

convert

The word **convert** is used to describe an individual who changes their view about their religion or worldview and typically loses their religious faith and joins instead another religion or perhaps adopts a non-religious view. For example, an individual that decided they no longer believed in Christianity but instead they believed in Buddhism would be described as a convert. The word "convert" would also be used to describe an individual that previously had no religious faith but had decided to join a religion like the Baha'i, Hindu, or Muslim faith. The word convert would also be used in the case of an individual who changed from one branch and became a member of a different branch of the same religion. For example, a person might decide to leave the Church of England and convert to the Catholic Church.

conversion

Conversion takes place if an individual changes from a religion to a different religion or to a non-religious worldview. The word "conversion" also describes what happens when an individual converts from a non-religious worldview to a religious worldview. Religious conversion may be experienced as anything from a sudden disclosure that causes a person to abandon or adopt a religion. Or conversion may be a very gradual process lasting months or years. During that time an individual may experience a slow sense of

conversion (continued)	dissatisfaction with their religion or worldview and a feeling that they are in search of something different that will help them make sense of existence.
correlation does not imply cause	The phrase “ correlation does not imply cause ” expresses the observation that although there may be a relationship between two events, for example, the number of people diagnosed with cancer maybe increasing and the sale of aluminium pots may also be increasing. However, it doesn’t follow that using aluminium pots in which to prepare food causes cancer. Similarly, over the centuries there has been conflicts and wars in which a religion or branch of a religion has fought against another religion or branch of a religion However, it doesn’t follow that religion was the real cause of these conflicts Other factors, like the desire to gain more land or rivalry and suspicion between two national groups in the same country may have been the real cause of conflict and religion may have had little to do with it.
courteous argument	An argument is an exchange between two or more people who have opposite views, or at least views which differ resulting in them not agreeing. Often the word “argument” is used to describe a heated or angry exchange and is characterised by the individuals involved as being bad-tempered, frequently interrupting each other and shouting. It is claimed the media often represents argument in this way and broadcast media rarely provides examples of arguments or discussion that take a positive form. When an argument is of the bad-tempered kind, it is often called a quarrel, a row, a barney or a spat. However, an argument can be conducted in a way that is courteous and respectful. When that happens the two or more individuals involved might best be described as engaging in a courteous argument . Religious education at its best regularly engages with controversial issues and so offers fertile subject matter about which pupils are likely to disagree. For this reason, RE offers many opportunities for pupils to be taught how to engage in discussion and argument but to do so in a way that is courteous and respectful. When RE is taught pupils should have regular opportunities to engage in discussion or formal debate but to help ensure these discussions are courteous it is advisable that they are always be conducted in accordance with an agreed set of “Rules of Discussion”. This might include rules about listening to others, not interrupting, adopting a tone that is courteous, using reasons to justify one’s argument, ensuring any factual claims are accurate, citing the source of scriptural passages used to support an argument, not using ad hominem arguments and avoiding arguments based on flawed reasoning as found in circular arguments, strawman arguments and argument by assertion.
denomination	Denomination is a word used particularly to describe a branch of Christianity (see above: “ branch ” p.151-152). For example, Protestantism, Catholicism and Eastern Orthodox Christianity are three denominations of Christianity. The word is also commonly used to describe different branches or schools of thought that exist in other religions like Hinduism, Islam and Judaism.
diverse	The word diverse is used to describe a situation in which there is a great deal of variety. When used in the UK with reference to religious education it usually refers to the observation that in the 1950’s a large proportion of the UK population identified themselves with only one religion which was Christianity. However, today although it is thought that around 50% of the

diverse
(continued)

population still identify themselves as Christian there is a great deal more variety as a sizeable proportion of the population identify with religions like Islam (5.7%), Hinduism (1.7%), Sikhism (0.7%), Judaism (0.4%), Buddhism (0.4%), Jainism, the Baha'i faith, Zoroastrianism, and many others. Also, it is thought that around 38% of the population identify themselves as having no religion. Research suggests there has also been a growth in alternative spiritual movements or new religious movements (NRM) and there is evidence of this with groups emerging like the "British Druid Order", "Pagan Federation", "Astra UK", "Unitarian Earth Spirit Network", "Children of Artemis", "Transcendental Meditation", "Iskcon", "New Age traveller" and many more. Academic research has also reported that many who describe themselves as having no religion (often referred to as "nones") in fact on closer examination have been often shown to have retained some religious beliefs like the belief in angels, or in reincarnation, or the belief that there is a force in the universe that generally is on the side of what is good.

diversity

The word **diversity** is used to refer to a group of people like the population of a country, or a city, or the people that work in a factory or a school, or the people who identify as belonging to a particular religion which are characterised by not being uniform but varied. In religious education it is often noted that a characteristic of major religions that have millions of adherents there is a great deal of variety or diversity of views within those religions with regard to what adherents believe or how they practice their faith. Some people regard diversity within a religion as being undesirable and believe a religion is stronger and has a greater claim to be true if the views and practices of its adherents are uniform and are in agreement. However, that is not the view of everyone. There are religious leaders that have expressed the view that diversity in a religion and in society in general is highly desirable. Jonathan Sacks, for example, who was the Chief Rabbi of the United Hebrew Congregations of the Commonwealth for over 12 years in his book, *"The Dignity of Difference"* wrote, "an artificial uniformity represents a tragic misunderstanding of what it takes for a system to flourish." Support for this view can be seen in biological studies. Research shows that a habitat in which there is a diversity of plants and animals, life tends to thrive. However, in a habitat that lacks diversity this may have a negative impact on a species resulting in a decline in their numbers. This in turn leads to a further lack of diversity in the gene pool of the species. This gives rise to problems like a low birth rate and health problems in those infants that are born. With fewer and fewer children surviving into adulthood to rear children of their own the survival of that species in that area becomes increasingly difficult. If that species are unable to migrate to a more diverse habitat and so is one that is more healthy for them extinction is almost inevitable.

divine

The word **divine** is used to refer to something that relates to a god or God, or comes directly from a god or God, or in some way is connected to a god or God. Examples of phrases where the word divine might be appropriately used include: divine love; divine inspiration; praying for divine intervention; sensing a divine presence; divine right; the divine Saviour; divine worship; the divine kingdom; divine justice; divine laws and divine punishment. The word is also used in the New Testament as in the statement in 2 Peter Ch1: 4 in which a promise is made that "you may escape from the corruption that is in the world because of passion, and become partakers of the divine nature."

divinity The word **divinity** refers to the state of being divine, or in other words the state of being a god or God. In the monotheistic faiths like Islam, Judaism and Christianity the word “divinity” is often spelt with a capital “D” and is used as an alternative to the word “God” as in the statement “an individual may feel they are in the presence of the Divine”. The words “divine” and “divinity” may be used using the lower-case letter “d” and not using the definite article “the” to refer to the actions or presence of “a god” or “gods” which exist. However, such beings fall short of being God as many Jews, Christians and Muslims might understand God but nevertheless such beings are immortal and spiritual beings that lie outside of the human realm.

ex nihilo **Ex nihilo** is Latin and it means “out of nothing” or “from nothing”. The phrase is often used with reference to beliefs about the origin of the universe and the belief that God created the universe “out of nothing” (“Creatio ex nihilo”). The belief being expressed is that God did not bring the universe into existence by manipulating pre-existing matter. This was the belief held by Greek thinkers like Parmenides and Plato and some Roman thinkers like Lucretius. However, early Christian thinkers found the idea that there had always existed matter of some kind unsatisfactory as it seemed to imply that God had to rely on that existing matter to create the universe. Early Christian thinkers felt this view underestimated the power of God. Another problem that early Christians had with the idea that God had used pre-existing matter was that it undermined their belief that God alone had always existed and had been brought matter into existence. By the third century AD Christian thought settled on the idea that there was no such thing as pre-existing matter and so the belief that God had created everything from nothing became the view widely taught within Christianity. Some 300 years later the same view became part of the teaching in Islam. In Judaism the “ex nihilo” belief has consistently been the view of most Rabbis. A verse supporting this view appears in 2 Maccabees Ch 7: 28. The verse reads as follows, “I beseech you, my child, to look at the heaven and the earth and see everything that is in them, and recognize that God did not make them out of things that existed.” Today the belief that God created the universe “ex nihilo” is the view widely taught by the three most prominent monotheistic religions which are Judaism, Islam and Christianity.

generalisation **Generalisation** refers to a way of thinking that is limited as it may lead to opinions, views or conclusions being made which are unlikely to be true. Generalisation occurs when only one, or only a very limited number of cases are known, which support the claim. An illustration of a generalisation is provided in the following example: In an RE lesson a 10 year pupil might tell the class, “I believe in Spiritualism because before I was born my Mum went to a Spiritualist séance and was told she would give birth to twins. Sure enough, two years later my Mum had me and my twin brother, so that proves Spiritualism is true.” Assuming the pupil’s account of what was said to her mother at the séance was true it doesn’t provide sufficient evidence to justify the pupil’s conclusion. The pupil’s conclusion is based on a single instance of an unlikely event being predicted and coming true. The case might justify looking into the matter more closely to see if there is more evidence that future events are being accurately predicted at séances that are being led by Spiritualists. Meanwhile, in the absence of more evidence the pupil’s conclusion, “that proves Spiritualism is true” is not a safe conclusion to make.

idol

An *idol* is an object or a picture that people pray to as part of their religion. For a person who uses an idol what they actually believe about an object or a picture which they might use when they worship might vary a lot. Some may believe that the image in front of them may physically resemble the god or God they are worshipping. Some however, may totally reject such an idea as they believe the divine, whether that is understood to be many gods or a single God, either way they believe the divine has no shape or form and to believe otherwise would mean they have a diminished and flawed view of God. A devotee may agree that the object or picture that they use when they worship bears no resemblance to God at all. Instead, they may believe that the spirit of the god or God that they worship is in some sense present in the object or picture they are worshipping. Traditionally monotheistic religions which had their origin in the Middle East like Judaism, Islam and Christianity have avoided using idols. For centuries in Western Europe the word “idol” was a derogatory term and those who used or directed their worship towards a picture or an object in front of them might well be accused of idol worship and that they were wrong to do so. In Islam using an image to pray to was, and still is today, regarded as a slippery slope that would ultimately lead to abandoning the worship of the one true God. There have been times when the form of worship used by some Christians was condemned by fellow Christians as being idol worship. For example, the veneration of Mary in the Catholic Church continues to be viewed by some Christians as idolatry. Similarly, worshipping in front of images of Christ on the Cross has been criticised by some Christians as idol worship. Defenders of such practices have argued that using images is a natural way in which people express their religious devotion. The fact that these practices are similar to what people who believed in pagan cults did long ago does not mean that they carry the same meaning as they did then.

immortal

The word *immortal* is used to describe a living thing that will never die. In other words, something that is immortal will live forever. God is believed by many to be immortal and it is the view of many who believe in gods that they also are immortal. Over time humans age and the physical body deteriorates and when the body of a human fails to respond in certain ways, for example, there is no movement, no response to touch, sound, smell or taste, no indication of breathing, no heartbeat, there is a drop in body temperature and no electrical activity in the brain can be detected, the likelihood is that individual would be declared dead. However, the belief of many is that although the physical body has died there remains an invisible and non-physical part of ourselves, often called the “soul”, which many believe never dies and it is the soul that is not liable to death and is immortal. The belief that the soul exists and is immortal is for many based on revelation from God as expressed in the sacred scripture of many religions. Some however believe that in addition to revelation from God the belief that the human soul is immortal is also supported by their view of what God is like. Many believe that God is benevolent and loving and with that in mind they believe it would be out of character for God to give humankind the wonderful gift of human life but then after an unspecified period of time take from them that gift by ending life with death with nothing else to follow except non-existence. What would be the point of giving life in the first place if it only ended in the extinction of that unique person and they would never be seen, heard of or known again? Many believe that they have good grounds for

immortal
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hoping that a loving God would not desert what they had created but would have a better plan for humans and perhaps for other living things as well. There are also many of course who believe there is no God, we have no soul, there is no life after death and certainly there is no life after death that lasts forever. Many humanists for example believe that after death there is no conscious awareness or any sense of being alive at all. For many humanists the belief in immortality, although it cannot be ruled out as impossible, it is regarded as highly unlikely.

interpretation

An *interpretation* takes place when a person or several people provide an explanation or an opinion about what something means. In RE it is rightly regarded as being important that pupils should be able to understand and interpret accurately things like beliefs, rituals, ceremonies, festivals, images, stories, statements in sacred books and in non-sacred books which are important to a religious or a non-religious worldview. The ability to be able to provide an interpretation of things like why worship is undertaken or what a story in a holy book means is thought by some to be just a matter of opinion and that one person's interpretation is just as good as anyone else's. However, this is a mistake. Religious education is an academic subject and if the ambition is to teach good or outstanding RE pupils need to know how to research the subject and use at least some of the principles associated with an academically rigorous approach so that they gain an understanding and an interpretation that is as good and as accurate as possible. The claim made that, "There are no right or wrong answers in RE" might be helpful sometimes as it could draw pupils out and encourage them to express their view. However, the statement that, "There are no right or wrong answers in RE" should not be taken literally. If pupils are asked, "Why do Muslims worship by standing, bowing and prostrating?" a pupil, let's call them "pupil A", might respond by saying, "because bending and stretching is good exercise". However, another pupil, let's call them "pupil B", might offer a different answer and suggest, "because putting one's face down to the ground helps make a person more humble and less like a know-it-all." These two very different interpretations of why Muslim worship is undertaken in the way it is are not equally valid. The interpretation offered by pupil A that Muslim worship has something to do with physical exercise is not an interpretation any Muslim would recognise. Nor is it an interpretation that is supported by anything that is in the Qur'an or in sayings of the prophet Muhammad. The interpretation offered by pupil B however is supported by several verses in the Qur'an which link being humble with prayer and as being a way of deflating an over inflated and arrogant sense of one's own importance. The idea that regular daily prayer provides a valuable regular method of "ego busting" and promotes a more accurate, modest and healthy view of oneself is expressed in passages in the Qur'an, for example, "Successful are the believers who in prayers are humble" (Qur'an 23: 1) (See also: Qur'an 22:1, 6:42-43, 7:55-56). The Hadith also endorses being humble as a quality Muslims should foster in themselves (See: Sahih Muslim Hadith 2588 and 2865). Also, the greatly admired 12th century Muslim theologian Al Ghazali wrote specifically about the value of prostration which was a requirement which came with obligatory Muslim worship. Al Ghazali argued that the form of worship used in Islam fostered "the highest level of submission, for you are bringing the most precious part of your body, namely your face, down to meet the most lowly of all things: the dust of the earth." Al Ghazali goes on to say, "You should make your prostration directly on the bare ground, this being more conducive to humility" and renewing "your inner

interpretation
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awareness of God's majesty." (See *"The Revival of the Religious Sciences" Ihyâ' 'ulûm al-dîn" Book 4, Chapter 4, p.325*). Pupils should be made aware of some of the principles associated with good interpretation, for example, in the case of interpreting text pupils should be aware that the text is quite possibly a translation and the meaning and the text might be distorted due to translation. Good interpretation of a religious story or text might involve taking into account when the text was thought to have been first written, who the author of the text may have been, whether the interpretation is consistent with other things the author is thought to have written, whether the text indicates it's meaning" should be understood literally or is there evidence that the text is likely to be an analogy, or a metaphor, or a myth? Also, for an interpretation to accurately reflect what the author intended knowledge of when the text is likely to have been written may well be important and whether there were events or beliefs at the time which might have influenced the author. Taking into account knowledge of this kind might well make the difference between arriving at an accurate interpretation or an interpretation that bears little resemblance to what the author intended.

mortal

The word **mortal** is used to refer to the fact that all human beings and other living things cannot live forever and will one day die. Most humanists believe that that all humans are mortal and that there is no life after death. Most humanists also do not believe that we have a soul in which our conscious awareness of ourselves and our ability to think and feel and have memories will.. continue to live on in an afterlife. For some the idea that we live and after.. so many years we inevitably die is a view of the human condition which they find difficult to accept. If there is no life after death, nothing else to come, it would seem to make life itself ultimately pointless and without meaning. Others suggest that the fact that every life must come to an end doesn't make life meaningless. The argument expressed by some is that a film, or a story, or a piece of music, or a game of football that just went on forever and had no end we would eventually find frustrating and irritating. The fact that films, stories, music and games of football have a time limit and do end contributes to the sense that these activities have a meaning and have a point. Similarly, it is claimed if life just went on and never stopped, we would find that also frustrating and ultimately pointless. In 2005 Steve Jobs the boss of "Apple" for many years in a speech said, "Death is the destination we all share. No one has ever escaped it. And that is as it should be, because Death is very likely the single best invention of Life. It is Life's change agent. It clears out the old to make way for the new."

reasons

The word **reasons** and the word **reason** are often used when a person offers a cause, explanation, or justification for an action or an event. Pupils should be encouraged to give reasons particularly when they are invited to express their own religious or non-religious views and when considering moral judgements Pupils should also appreciate that all reasons are not equally valid and nor are all reasons equally convincing or appropriate. Pupils should be taught so that they develop the capacity to critically assess whether a reason is valid or not, or if a good or a poor reason is being used. For example, in the case of whether an action is morally right or wrong an individual might say, "I stole the sausage rolls because I was wearing my favourite jumper." As the sentence makes use of the word "because" and it has the grammatical structure that is often used when a reason is provided, it looks as if the individual has given a valid reason However, a valid reason has not been provided. This is because there is no moral or logical connection, or relevant connection of any kind that links

reasons
(continued)

stealing with the jumper a person that has committed the theft might be wearing. What looks like a reason, isn't a reason and what the individual has said neither explains nor justifies their action. Alternatively, the individual might have said, "I stole the sausage rolls because I really like them." This answer does provide a valid reason and does go some way to explaining their action. However, the reason many would claim is not a strong one and it doesn't morally justify stealing sausage rolls. Many would say doing something to satisfy a personal pleasure doesn't justify stealing. A third answer the individual might have offered is, "I stole the sausage rolls because I and my two children haven't eaten for three days and I was desperate to give them some food". This third answer many might argue does provide a reason which is valid and it is a reason that both explains and some might say justifies the stealing of the sausage rolls. Taking food in order to ease the suffering of one's own children many might say is a strong and persuasive reason. At the very least it is a reason which offers a plausible justification for the individual's action and it is a reason that is well worth inviting the pupils to discuss and by doing so develop their ability to intelligently participate in a moral discussion.

saint

The word *saint* is used widely to refer to a person who shows exceptional holiness or spiritual qualities. This may be reflected in the serenity, humility, compassion and indifference to fame or material wealth that is often attributed to saints. It may also be seen in miraculous events which are also attributed to saint's and which are thought to happen because of the close relationship a saint has with God. The word "saint" is also often applied to individuals that may show exceptional moral qualities even to the point of saints being known to sacrifice their own life for the sake of others or be willing to die rather than deny their faith. The word was originally used only within the Christian faith and particularly within the Catholic and the Eastern Orthodox traditions. Within these two traditions a saint is a person who has been canonized or officially recognised as being a saint. Saints are believed to have a high place in heaven and so are often venerated by individuals in the hope that a saint will intercede on their behalf. The word saint today is also widely used by religious traditions other than Christianity. For that reason, it is not unusual the hear references to Muslim, Hindu, Sikh, Buddhist, Jain and Baha'i saints.

spirit

The word *spirit* is used to refer to what is thought by many to be an invisible and non-material part of all human beings. Humans, and this is true of other creatures, are able to sit, stand, walk, run, lift and carry objects and these things can also be undertaken by powered mechanical devices like cranes, fork lift trucks, clockwork and electric powered toys. How humans and other creatures are able to perform mechanical movement of this kind can largely be explained by the extension and contraction of muscles which are connected with bones which through flexible joints connected to other bones permits movement. However, humans have the ability to not only undertake mechanical movement we are also able to think, remember, create, feel pity, guilt, compassion, love, have self-conscious awareness and make aesthetic and moral judgements. The view of many is that there is no evidence that a mechanical object like a crane or a clockwork toy can do any of these things. This contrast between mechanical material objects and human beings is thought by many to be the basis for why billions of people believe humans are made up of two very different things. One part of ourselves is the body and the body is made of material matter and is visible. The other part of ourselves

spirit
(continued)

is the spirit or soul and it is non-material. The spirit is not visible and it has no shape or form. It cannot be detected using our eyes, or by smell, or touch, or weight, or any of our senses and it cannot be located in a particular part of the human body. As the spirit is non-material it is believed by many to be not liable to death. It is immortal and lives on after the body dies. The belief that we are made up of two different parts, a material body and a non-material spirit is known as dualism. The belief that we have a non-material spirit is held by billions of people around the world and it is a view that is taught by many religions.

However, most atheists, agnostics and humanists believe that research into the human brain undertaken by neuroscientists over the last 20 years or so suggests that the belief in a non-material spirit is scientifically implausible. Neuroscience has found evidence that the human brain is much more complicated and more powerful than was ever previously thought. The human brain consists of some 100 billion neurons but these are not just operating independently but are in a sense communicating with each other through a 100 trillion synaptic connections. The brain is also able to perform hundreds of millions of individual computations simultaneously rather than laboriously undertaking each computation in sequence which is what our computers do. This makes the brain vastly more powerful and faster than any known computer. To many scientists this raises the question, "Why would evolution invest so much in such a complex organism which uses up something like 15% every day of an individual's total available energy?" The answer to that question that many scientists are now suggesting that it is the brain that is doing much of the work that was previously attributed to the spirit. In other words, there is no spirit residing inside of us. It is our brain that is taking in all the data from our senses and is constructing our understanding of the world around us. Furthermore, it is our brain that is enabling us to think, remember, create, feel pity, guilt, compassion, love, etc. There is no invisible spirit that is doing that for us. All of the computing that enables us to think, remember, create, feel pity, etc. it is claimed can be accounted for by what our brains are doing. Furthermore, the evidence suggests that if a brain is damaged perhaps due to the onset of a disease like Alzheimer's this clearly limits an individual's ability to remember, think and to be self-consciously aware. For some, all of this suggests that the belief in a non-material, immortal spirit is superfluous and unnecessary.

spiritual

The word *spiritual* is often used when referring to matters associated with the "spirit" or the "soul". (see "**spirit**" above p.158-159). It is also used to refer to the idea of something that is holy or comes from God, or the divine, or in some sense is concerned with religion, for example, a vision, or an inspiration. The connection between religion and the spiritual may also be expressed sometimes overtly but often implicitly in art, music and literature. The word spiritual may also be used in a secular sense to refer to those occasions when individuals feel prompted to engage with deep and difficult questions about existence itself. During such occasions an individual may re-examine some of the most significant values and beliefs that they hold and in doing so they may find it has been of help to them in their own personal search for meaning. The word spiritual may also be used when an individual gives consideration to what they may seek to do in life which may be of some enduring value or worth. Related to this is the idea that life may be seen as a spiritual journey in which one strives to be the best that one can be. The word spiritual may also be used in a broader sense which refers not to the individual but to human

beings in general and whether for humankind there is an ultimate purpose or destiny to which all humankind might aspire and ultimately attain.

symbol The word **symbol** is often used to refer to an image or a shape or it may be a physical gesture, or an object, or even a food or a drink which represents or recalls something. A symbol may represent or recall something as it may have an analogous connection to what it is a symbol of. For example, the main symbol of Christianity, the cross (✝) has an analogous connection with what many Christians regard as the most significant of all events which is Jesus suffering and death on a cross and the consequent redemption of all humankind. A symbol may not have an analogous connection with what it symbolises but it serves nevertheless as a symbol because an authoritative body has designated that it should be a symbol. In some cases, a symbol becomes widely accepted because custom and practice over many years has resulted in a symbol becoming conventionally accepted. For example, the symbol used to indicate that a question has been asked that is widely known as a question mark (?) does not bear any obvious physical or analogous resemblance to asking a question or expressing puzzlement. Nevertheless, its association in the minds of many with asking a question or expressing puzzlement is so strong and widely accepted it would now prove to be very difficult to replace it with an alternative.

Pupils visiting Dudley's central mosque

Visits of this kind may enable pupils to better understand why worship in Islam involves standing, bowing and prostration.

Prostration, in particular, proclaims and serves to actualize a totality of surrender.

*The face, the proudest thing in man,
comes into contact with the dust,
the lowest thing in nature.*

Kenneth Cragg (1913-2012) *The Call of the Minaret*, Oxford Uni Press (1964) p.108

Keeping on the Straight Path

Islam teaches that all humans are vulnerable to arrogance and pride. Humans have a history of ignoring, distorting or forgetting God's straight path believing their own path was much better. By daily prostrating themselves on the ground many Muslims believe this helps to deflate the puffed-up pride and arrogance which causes many to follow their own will and not God's. For that reason many Muslims believe the requirement to pray five times a day is one of God's wonderful gifts to humankind. Daily humbling oneself to God through regular prayer many Muslims believe is an "ego busting" opportunity which helps keep an individual on God's straight path so that they do not go astray.



Zoroaster

Zoroaster, or Zarathustra as he is sometimes known is the founder of Zoroastrianism. Some scholars date his birth to over 3,000 years ago (1000 to 1,700 BCE). However, other scholars believe he was born around 2½ thousand years ago (650-600 BCE). At about the age of thirty it is believed Zoroaster had a religious revelation following which he began to teach that there are two rival spiritual beings. One of these two spiritual beings is Ahura Mazda who is a good and wise God. The other spiritual being is Ahriman (also known as, Angra Mainyu) who is a destructive and evil spirit.

A significant Zoroastrian belief is that there is a cosmic war going on between the forces of goodness led by Ahura Mazda and the forces of darkness and evil led by Ahriman. Sometimes Ahriman and the forces of evil are winning and sometimes Ahura Mazda and the forces of what is good are on top. Although in this war there are set backs and difficulties Zoroaster taught that ultimately goodness will win and evil will be conquered.



Zoroaster: the founder of Zoroastrianism

For some, Zoroastrianism offers a straight forward and simple answer to the “problem of evil.” There is evil in the world not because God doesn’t care, or because God is testing or punishing humankind Nor is God providing a “vale of soul making”, that is world in which there must be pain and setbacks because the human soul will only grow and develop in an imperfect world. For many Zoroastrians evil in the world is more easily explained. All evil in the world is caused by Ahriman and Ahura Mazda is trying to stop Ahriman and evil from winning.

*With an open mind, seek and listen to all the highest ideals.
Consider the most enlightened thoughts. Then
choose your path, person by person,
each for oneself.*

Zoroaster (circa. 650 – 600 BCE)

Key Stage 3: Programme of Study

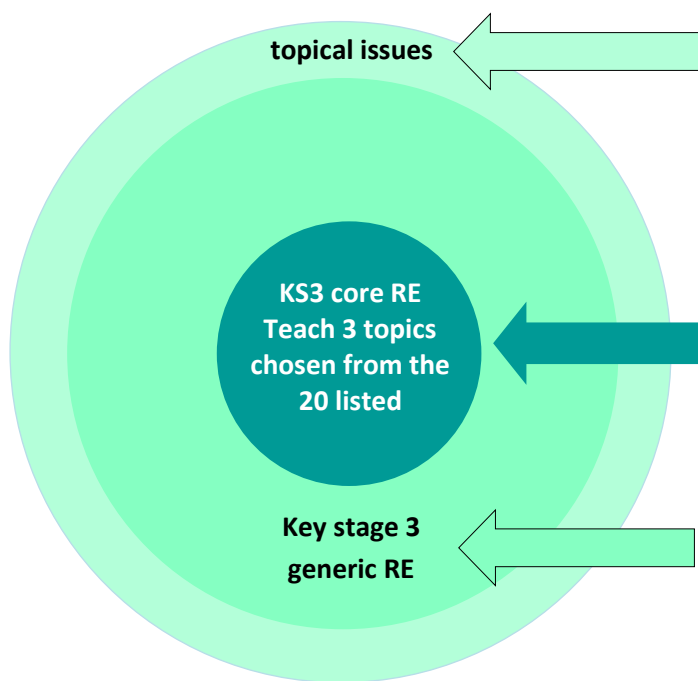


The Gurdwara Guru Nanak Singh Sabha
Wellington Road, Dudley.
The palki sahib (shown above) is the structure
from where the Guru Granth Sahib is read.

*Speak only that which will
bring you honour.*

Guru Nanak (1469-1539)
The Guru Granth Sahib, page 15, line 11

Key Stage 3: Programme of Study



When teaching RE teachers should be alert to issues in the news that are relevant to religion or belief or which are morally important. When judged to be appropriate teachers should improvise their RE programme of study to ensure that such issues can be explored and discussed.

To provide a key stage 3 core curriculum schools must teach three topics chosen from the twenty listed topics on page 172.

The key stage 3 generic RE curriculum should extend and deepen students' knowledge and understanding of religion and worldviews that have been taught in earlier key stages. Schools and academies may choose to teach 1 or up to 17 additional topics selected from the 20 listed topics on page 172. Alternatively, schools may also design and teach a key stage 3 programme of study that is in line with the advice in the "key stage 3: generic RE curriculum" (pages 167-171).

*This is one of the goals of the Jewish way of living
to experience commonplace deeds
as spiritual adventures,
to feel the hidden love
and wisdom in all things.*

Abraham Joshua Heschel (1907-1972)
Leading Jewish rabbi and philosopher

Key Stage 3: Programme of Study

All registered students in key stage 3 that attend a maintained secondary school or a maintained academy must be taught RE, unless withdrawn by their parents. For all maintained schools in Dudley which do not have a religious character the RE that they provide must be taught in accordance with this agreed syllabus. Maintained academies which don't have a religious character must also teach RE but they must do so in accordance with the national legislation which applies to agreed syllabuses. That legislation states that, *"Every agreed syllabus shall 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."*¹ The advice to all maintained academies in Dudley is that they should make full use of this agreed syllabus and use it to plan their RE provision. There are a number of advantages to academies that follow this advice but two in particular stand out. First, academies that use this agreed syllabus can be assured that the RE they provide will in accordance with the legislation they are required to meet. Secondly, academies that follow the requirements in this agreed syllabus will be able to make use of the same resources, advice and networking opportunities that support the teaching of RE that all maintained schools in Dudley are able to enjoy.

Teaching the Key Stage 3 core RE curriculum

- to provide a key stage 3 core RE curriculum a school or an academy must teach over the course of key stage 3 three topics must be chosen from the twenty listed topics on page 172
- to teach one of the listed topics on page 169 requires approximately 8-9 hours. To teach three listed topics requires approximately 24-27 hours
- delivering three core RE topics over the course of key stage 3 may be undertaken in a variety of ways. One way a school or an academy may choose is by teaching one listed topic in Y7, a second listed topic in Y8 and a third listed topic in Y9. Alternatively, a school or an academy may teach two listed topics in Y8 and teach a third listed topic in Y9. Another approach might be to teach one listed topic in Y8 and teach two listed topics in Y9. There are of course a number of other ways in which a key stage 3 core RE curriculum may be provided.
- schools and academies are advised to network with other schools and academies that have chosen to teach the same three listed topics that they have chosen. Schools and academies that work together in this way may mutually benefit from the relationship. For example, it may lead to schools sharing valuable resources or knowledge of classroom activities or strategies previously unknown or untried that improves learning. It may also lead to the sharing of assessment information and the discovery that the quality and quantity of knowledge and understanding students achieve in one school is consistently better than in another. Valuable lessons are learnt from this which leads to an improvement in learning
- over the course of key stage 3 Christianity and at least two other principal religions and a non-religious worldview must be taught. This may also be achieved by ensuring the content that is taught is in line with the advice and guidance provided in the section below headed "Key Stage 3: generic RE Curriculum" (pages 168-171).
- schools and academies should publish on their website clear information about which three listed topics they teach which constitutes their key stage 3 core RE curriculum and when those topics will be taught.

¹The Education Act 1996, Section 375 Subsection 3

Key Stage 3: Generic RE curriculum

Teaching the Key Stage 3 generic RE curriculum

All students in key stage 3 must be taught the key stage 3 core RE curriculum. To meet this requirement a school or an academy must teach 3 topics chosen from the twenty listed topics on page 172. The key stage 3 core RE curriculum constitutes about 20% of the RE that should be taught in KS3. It should take approximately 24 to 27 hours to teach. The remaining 80% of the KS3 RE curriculum is not set out in the same detail. This gives schools and academies latitude so they may tailor a large proportion of the RE curriculum to fit the specific needs of the school.

The key stage 3 generic RE curriculum provides schools and academies with three options.

Option 1: Teach 12 additional listed topics

Option 1 permits a school or an academy to decide which three of the twenty listed topics the school or academy will teach so that it meets the requirement to provide a “key stage 3 core RE curriculum”. Having made that choice a school or an academy may choose to teach students over the course of KS3 an additional 12 topics using the 20 listed topics. By doing so a school or an academy will teach in total 15 of the 20 listed topics. Three of these topics would constitute the KS3 core RE curriculum and the additional 12 topics taught will ensure that a school or an academy is meeting the time allocation requirement for the teaching of RE (see page 10). Schools and academies must also ensure that the content taught in KS3 will add to the student’s knowledge and understanding of Christianity and at least two other principal religions and a non-religious worldview.

Option 2: In line with the “key stage 3: generic RE curriculum - advice and guidance” statement

Of the three options, “Option 2” gives a school or an academy the most accommodation to construct a KS3 RE curriculum. Like Option 1, Option 2 permits a school or an academy to decide which three of the 20 listed topics will be taught so that the school or academy meets the requirement to provide a KS3 core RE curriculum. However, the remaining 80% of the RE that a school or an academy provides does not have to make use of any of the remaining 17 listed topics. Instead, Option 2 permits a school or an academy to teach a KS3 RE programme of study that is broadly in line with the “key stage 3: generic RE curriculum - advice and guidance” statement (pages 168-171). This gives a school or an academy a great deal of latitude to regarding the content to be taught in RE in KS3.

Option 3: A mix of “listed topics” and “key stage 3: generic RE - advice and guidance”

Option 3 offers a position between Option 1 and Option 2. Option 3 requires a school or an academy to decide which three of the 20 listed topics (page 172) will be taught to provide a “key stage 3 core RE curriculum”. A “key stage 3 core RE curriculum” however only provides 20% of the RE that must be taught in KS3. In other words, there would be a shortfall in its RE provision if a school or academy taught only a KS3 core RE curriculum. To avoid this shortfall a school or an academy may teach additional material which is broadly in line with the “key stage 3: generic RE curriculum - advice and guidance” statement that is provided on pages 168-171. If there still remains a shortfall in the amount of RE being taught a school or academy maybe choose to teach one, or two, or more topics from the 20 listed topics (page 172). These topics must be additional topics. They must not be a repetition of any of the three topics chosen as the school’s or academy’s core RE curriculum.

Key Stage 3: Generic RE curriculum - advice and guidance

Extend and deepen students' knowledge and understanding

The key stage 3 generic RE curriculum should extend and deepen students' knowledge and understanding of religion and worldviews. RE subject leaders in secondary schools and academies are advised to work with colleagues in their main primary feeder schools to support each other's work. Secondary RE subject leaders in particular should talk to their primary colleagues with the intention of supporting them in any way they can. They should also seek to gain a good idea of what young people are being taught in RE lessons in Y6 and in earlier years of their primary education and so gain a good understanding of what pupils on entering their secondary school in Y7 might be expected to know, understand and be able to do.

Teaching "fewer things in greater depth"

Teachers of RE are advised to bear in mind the researched evidence that better quality learning is more likely to be achieved by teaching "fewer things in greater depth".¹ Research indicates that education in countries that consistently achieve high educational outcomes avoid over packing the curriculum with more and more content. Instead, they "...focus on fewer topics, but also communicate the expectation that those topics will be taught in a deeper, more profound way"². An advantage that may be gained from teaching fewer things in greater depth is that that content may more regularly be revisited and this may ensure that content is not merely taught but that it is securely learnt. Quality formative assessment should be a feature of RE in key stage 3. Teachers should have a clear idea of what they want students to know, understand and be able to do. This should be clearly communicated to students not in terms of numbers, grades, levels or steps but in language students can understand so that they can work towards targets they are well aware of.

Teaching about organised religion

In many secondary schools and academies teachers are aware of young people who are disaffected and have little interest in organised religion. This perhaps is reflected in the 2021 National Census which shows 37% of the population in England and Wales self-identify as having "No religion." The previous figure in the 2011 Census was 25%. Although this shift in public opinion is significant no key stage 3 religious education curriculum can ignore organised religion. Space should continue to be made available in key stage 3 for the exploration of the beliefs, rituals, ceremonies and practices associated with organised religion. It is also important to remember that it is a legal requirement that Religious Education in key stage 3 and 4 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".³ That said when teaching young people about a ritual, ceremony, belief or practice associated with an organised religion, or perhaps several organised religions, the ambition should always be to achieve more than descriptive accuracy. For the subject to be educative, and so justify having the word "education" in its title Religious Education needs to transcend the informative. RE when it is at its best it is often facilitating the development of the critical faculties of students and helping young people to develop a ripe capacity to judge "the truth and worth"⁴ of what religions and worldviews propagate.

¹ Oates T, James M, Pollard A, William D, "The Framework for the National Curriculum: A report by the Expert Panel for the National Curriculum review" Department for Education, Dec 2011, p. 9.

² Schmidt W & Prawat R "Curriculum Coherence and national control of education: issue or non-issue?" Journal of Curriculum Studies, 2006, Vol 38 no6 pp 641-658.

³ The Education Act 1996, Section 375 Subsection 3

⁴ Smart N, "Secular Education and the logic of Religion" Faber and Faber, 1968, p.105

Exploring Perennial Questions

Many young people in key stage 3 ask themselves probably for the first time in their life serious questions about existence and life itself - What do I believe? Who am I? Why do I exist? What is my life for? What sort of person do I want to be? What do I want to do with my life? What do I want to achieve? Is there some ultimate goal that God has in mind that I should be aiming for? Do I believe in God? Is God a delusion? Is there a transcendent other world? Is life in this world always flawed and is it only in a transcendent other world that I will find fulfillment? Is life pointless and without meaning? Is there something in my life that gives my existence meaning? Does my life have meaning only if I give it one? These perhaps are perennial questions humans have always asked themselves, and perhaps always will. How a person answers them may well shape their lives and determine what they do, or may achieve in life. It would be a feeble version of what it should be if in a key stage 3 RE curriculum questions of this kind were not raised and there was no serious attempt to enable young people to discuss or explore them. Questioning, clarifying and in the light of self-examination perhaps refining or changing one's own beliefs and values is fundamental to what Socrates called "living an examined life"² and living an examined life is crucial to what RE at its best has to offer.

Independent thinking

Encouraging young people to be independent thinkers who can arrive at their own views about religion, belief and about what is morally right or wrong, has a vital place in a key stage 3 RE curriculum. Religious Education if it is taught well should not treat students as if they are just sponges who are required to soak up information about a wide range of different religions and worldviews. While knowledge and understanding of different religions and worldviews is important it is equally important to recognise that religions and worldviews are closely bound up with making truth claims about human life and the world we live in. Religious Education fails to do justice to the nature of these religious truth claims if they are just treated as information to be taught in classrooms but nothing is said about whether young people should be examining whether these truth claims have any credibility. Are there reasons which affirm or support these truth claims? If there are what do these reasons look like? How well do these reasons hold up? What have critics said about these truth claims? Or, is it the case that religious truth claims go beyond our ability to reason and must be accepted simply as an act of faith? If that view is accepted, would Religious Education simply be teaching young people not to examine or scrutinize but to accept what other people tell them? Good RE is not about telling young people what they should think. Instead, RE should help young people to be autonomous thinkers who do not simply give themselves up to what other people tell them.

Good and poor reasoning

If Religious Education is expected to improve the ability of young people to be more accomplished thinkers about religion, belief and moral issues, a good case can be made for saying a key stage 3 RE curriculum should include time set aside to teach students to know what good and what poor reasons typically look like when religion, belief and moral ideas are being discussed. For example, students might be asked to imagine a conversation involving two friends - we might call them Ginny and Tom who have a discussion about whether they believe in life after death. Tom might say, "Around the world billions of people believe in life after death and this proves life after death is true". Some of the students might think Tom has provided a good reason for believing in life after death. However, Tom's reason is flawed. Two thousand years ago many who had been taught "Rhetoric" would have been able to recognise that Tom's argument was flawed as he had used an ...*"argumentum ad populum"*. Today it might be called an "appeal to the people". The problem

¹ Plato, Translated by Hugh Tredennick "The Last Days of Socrates", "The Apology" Penguin Books, 1965 pp 71-72

with an argument of this kind is that the assumption being made is that because lots of people believe something is true then it must be true. However, even though lots of people may believe something is true that doesn't alter the fact that they may be wrong. Five hundred years ago most people believed the earth was flat but regardless of what they believed they were all wrong. There are many flawed arguments of this kind of which, as well as "*argumentum ad populum*" the following eight are flawed arguments that young people might most likely hear or read when discussing religion and worldviews: (1) arguments which are critical of the person making the argument rather than identifying a flaw in the argument itself ("*argumentum ad hominem*"); (2) circular arguments; (3) false analogy arguments; (4) red herring arguments; (5) arguments by assertion or repetition; (6) cherry picking arguments; (7) questionable cause arguments (8) begging the question arguments. All of these flawed ways of thinking are used in discussions about religion and moral issues. If students are taught to recognise flawed arguments of this kind and how they are used when discussing religion and worldviews they are better equipped to be able to recognise a flawed argument and avoid making using a flawed argument themselves. Over time we might hope to see discussion of religion, worldviews and of moral issues of a much higher standard than is often currently the case today.

Diversity of approaches

Although the key stage 3 core RE curriculum uses an approach which involves exploring a topic over a number of lessons this should not be taken as a requirement that only this approach should be used. Schools are advised that to keep the subject fresh, alive and interesting a diversity of different approaches should be used. For example, planned lessons related to a particular topic might be interrupted because an event of some kind may occur in a school, or in the local community, or in the wider community which for religious or moral reasons is very important and ought to be examined and discussed in an RE lesson. Or the event may be morally or spiritually so important that many would agree it would be a regrettable missed opportunity if a teacher of RE did not bring the issue to the attention of their pupils. An event of this kind might involve local demonstrations objecting to the building of a new place of worship; or it may be action taken by pupils that attend the school that shows kindness or perhaps exceptional moral courage; or it may be the unexpected death of an individual who had given many years of service to the school; or it could be the publication of a report that provides evidence that a variety of religions in the community have been at forefront of helping the vulnerable and those who live on the margins of society. Or the report might highlight examples of misconduct by religious leaders and that instead of stopping such behaviour it was allowed to continue and was covered up by senior religious leaders. If teachers of RE ignore events of this kind in the belief that they cannot be flexible but must teach the lesson they had originally planned, they are likely to be making a very poor judgment. All that they may be achieving is reinforcing the impression that maybe gaining traction with too many students and that is that religion and belief is not relevant to them and although they have to continue to physically attend RE lessons, they in effect mentally withdraw.

A "Religious Education Question Box".

Another way in which some teachers of RE add diversity and relevance to their teaching and seek to make it clear that RE engages with the religious questions that young people ask is by installing a "*Religious Education Question Box*". Students are told if a really good religious or belief question occurs to them and if they don't feel inclined to ask the question during the lesson, they may write it down and post it in the box. Every fortnight or so, the box is opened and some lesson time is spent sharing and discussing the question with the rest of the class. In circle time students perhaps might be given a chance to discuss the questions. With the support of the teacher pupils may attempt to answer the questions, or at least give each question some thinking time and by doing so throw some helpful light on how the question might be resolved.

An RE “Question Time”

Another way of adding to the diversity of approaches is to invite visiting speakers into the school to talk about a particular topic. Visiting speakers may be, but do not have to be, recognised representatives of a particular religion or belief. There are many individuals who have been on their own spiritual journey and who, with some encouragement, may be prepared to talk about that journey and share it with others. Alternatively, an RE lesson may be used to provide an RE “Question Time” that is based on the topical TV debate programme. The format of the lesson might typically involve contacting four individuals that identify as members of a different religion or worldview to form an RE “Question Time” panel. An RE “Question Time” panel for example, might consist of a humanist, a Jew, a Hindu and a Christian. Alternatively, a panel may consist of individuals that do not fit neatly into any of these formal religious or worldview categories. The students typically would be asked to prepare and submit the question they would like to ask and pupils themselves may be asked to select what they believe are the best questions that have been submitted and should be put to the panel to respond to. Opportunities are also provided for students that make up the audience to express their view or ask supplementary questions. Another lesson might be set aside for the students to review how the panel answered the questions and how they would answer if they were asked the same question.



The Friends Meeting House.

Scotts Road, Stourbridge

Dating from 1689, the building of the Friends Meeting house in Stourbridge was one of the first Quaker Meeting Houses built after the passing of the Act of Toleration. Having the legal right to build their own places of worship marked a significant milestone in the establishment of the Quaker faith.

*Peace is not the absence of war
but the absence of fear.*

Ursula Franklin (1921-2016)
Canadian Quaker and pacifist

Key Stage 3: Core RE curriculum

All students in key stage 3 must be taught the key stage 3 core RE curriculum. To meet this... requirement a school or academy must select three topics to teach from the twenty topics listed... below.

Further information to help schools teach these topics is provided on pages 173-175. The... expectation is that each topic requires 8 to 9 hours to be taught effectively and that to teach three... topics and so provide a core RE curriculum will take 24 to 27 hours.

Twenty Key Stage 3 core RE curriculum topics

1. If God exists - what is God like?
2. Is there a God?
3. The problem of evil - why doesn't God do something?
4. Must science and religion always be in conflict?
5. Is there life after death?
6. What did Jesus achieve when he died on the cross?
7. Why do we exist – is there a grand plan?
8. Moderate and puritan Islam - is there a struggle going on in Islam?
9. Does faith inspire great lives?
10. Is there a religious or moral case for vegetarianism?
11. Religion and gender discrimination - is there a problem?
12. How do humanists answer the question, "Does human life have a purpose?"
13. Reincarnation and karma - what's the evidence?
14. The belief in hell - is it fear mongering? A hot topic!
15. Is Paganism in Britain coming back?
16. Do "nones" believe in nothing?
17. Do we need God to know right from wrong?
18. Religion and worldviews in the local community - what do people really believe?
19. Religion in film, song or book - what's the message?
20. A study of a religion or a worldview of the student's choice

Why have these twenty topics been chosen?

There is no accepted academic research which tells us with a high level of certainty, or even a reasonable level of certainty, this is what 11-14 year olds should be taught in RE. This is a grey area in which individuals can legitimately disagree. However, that said, the view of many that have studied this age group is that between the ages of 11-14 many young people are developing the cognitive ability to think more deeply. They are increasingly able to express and defend their own thoughts and opinions and are developing their own unique identity. Adolescence is recognised as being a time when many young people will be developing opinions and beliefs that are different from their parents or from other adults around them. In particular adolescence is a time when young people find themselves as J.W.D. Smith once put it, "grazed by the mystery of being and non-being".¹ We may not want the task and some may be able to more or less permanently repress it but if a person is to become a mature and whole human being, they will always find themselves at times in their life asking questions like, "Why am I alive?", "For what purpose, if any, do I exist?" "What do I want to do with my life?" Many of the twenty topics listed above tackle questions to do with that personal search for meaning. It is principally on that basis that these twenty topics have been chosen. The ambition to find something that gives our lives meaning, may always be a task we never complete. Nevertheless, Religious Education has a particularly important role to play in helping young people as they find themselves having to face up to and take on that task.

¹ J.W.D. Smith "Religious Education in a Secular Setting" SCM Press, (1969)

Key Stage 3 core curriculum

Topic 1. If God exists - what is God like?

Pupils that study Topic 1 “If God exists – what is God like?” should be taught to:

- know that the three main religions that are identified as the “Abrahamic religions” are: Christianity, Judaism and Islam
- identify six significant beliefs about God that the Abrahamic religions have in common, including: (1) there is only one God; (2) God is benevolent; (3) God is eternal; (4) God is omnipotent; (5) God created the universe and (6) God is a spiritual being and not a corporeal or physical being.
- know the difference between a transcendent God and a corporeal God
- identify significant beliefs that most Deists affirm including: 1. there is only one God; 2. the existence of God can be established based not on revelation but on reason and evidence that may be seen in the natural world; 3. the Jewish Bible (the Tanakh), the New Testament and the Qur’an are the work of a human author or authors and are not attributable to a revelation or revelations from God; 4. the best way to worship God is by helping others and doing good in the world; 5. God does not respond to, or only rarely responds to petitionary prayer, and never or only rarely intervenes to alter events in the world; 6. there is life after death or it is reasonable to hope that there is a life after death.
- speak or write accurately reflecting on what currently their religious or non-religious views are regarding God, sacred scripture, prayer, miracles and life after death using reason using reason or evidence to support their views
- identify and be able to rebuff views contrary to their own using reason or evidence
- identify at least one argument a Deist might use to support the view that there are insufficient grounds for believing in miracles and/or believing in divine revelation.¹

Topic 1. “If God exists – what is God like?”

Notes and guidance

Before forming a view about whether God exists or not it is often suggested that the first task should be to sort out what kind of God it is that is being talked about. Topic 1 is intended to extend pupils knowledge and understanding of two different views about God which are: the view of God associated with the “Abrahamic religions” and the view of God associated with “Deism”. Arguably, these are the two most prominent views of God held by those who live in Western Europe and in north America.

¹ For example, one suitable argument might be: A miracle breaks the natural law. To be persuaded that such an unusual event has occurred strong evidence is needed. A statement made by one eye witness, or perhaps even by two or three eye witnesses probably would be enough if the event were a natural one but as a miracle is a supernatural event the statement made by several witnesses is not enough. Having a sceptical attitude about the claim is justified. The more likely explanation is that the witnesses are mistaken, or perhaps have been deceived in some way.

Topic 1. “If God exists – what is God like?”

Notes and guidance (continued)

The Abrahamic view of God

For many people in the UK what they have in mind when they use the word “God” are the ideas associated with the “**Abrahamic religions**”. Pupils studying this topic should have an opportunity to discuss and form their own view with respect to how credible or not the Abrahamic view of God is. Pupils should know the three religions that are most frequently identified as the Abrahamic religions are Christianity, Islam and Judaism.¹ Pupils should also know that these three religions have in common significant beliefs about what God is like of which six are particularly important and these are: (1) there is only one God; (2) God is benevolent; (3) God is eternal; (4) God is omnipotent; (5) God created the universe and (6) God is a spiritual being and not a corporeal, physical being. The .6th statement may perhaps benefit from some further commentary. An important aspect of the view of God which the Abrahamic religions share is that God is believed to be a transcendent, spiritual being and is not a corporeal, physical being. This means that God is not made of flesh and blood and that God doesn’t have a body, or a shape in the way humans and other living creatures have a body or a shape. Nor does God feel solid in the way things which are made of physical matter like a metal spoon, or a leaf, or a human being feels solid. However, being omnipotent God could take on any form or shape, or feel solid if God wished to. As God doesn’t have a physical body that can be seen or touched most devotees that embrace the Abrahamic view of God do not believe God is somewhere “up there” hiding in the clouds. God isn’t trying to avoid being seen by passengers in a passing aeroplane, or by someone on the ground with a telescope looking up at the sky.

The Deistic view of God

Another view of God that pupils should learn about is called “**Deism**”. Pupils studying this topic should have an opportunity to discuss and form their own view with respect to how credible or not they think the Deistic view of God is. Deism became particularly popular amongst thinkers and writers in Western Europe and America in the 18th century. Individuals like Voltaire (1694-1778), Benjamin Franklin (1706-1790) and Thomas Paine (1737-1809) all expressed Deist views. Pupils should know and discuss some of the main beliefs associated with Deism for example, Deism teaches that, like the Abrahamic idea of God, there is only one God. However, unlike the Abrahamic view Deism claims revelation is unreliable. Deists typically argue that revelation is often based on the testimony of one person, or a small group of people, and so revelation fails to provide reasonable evidence that there is a God. Deists also argue that the idea of experiencing a revelation from God, is so different from our usual experience of the world that in order to take such a claim seriously it needs to be corroborated with much stronger evidence than just the say so of one person or that of a few individuals. For similar reasons most Deists also do not believe in events like miracles that break the laws of nature. Most Deists believe that books that are claimed to be texts that are either entirely or substantially revelations from God, like the Tanakh (the Jewish Bible), the New Testament and the Qur’an have in fact been written by humans and that God was not in any way involved in their composition. Pupils should learn about the argument’s Deist use to support their doubts about revelation and miracles. Pupils should have opportunities to discuss such arguments and assess the extent to which they find Deist arguments convincing or not.

Most Deists also have a very different view of worship compared to the view of many who believe in an Abrahamic religion. For example, most Deists do not believe the best way to worship God is

¹ In addition to Judaism, Christianity and Islam there are other monotheistic religions for example: Rastafari, the Baha’i Faith, Druzism, Sikhism, Zoroastrianism and Mandaism.

by attending a church, a mosque, or a synagogue. Most Deists do not believe that participating in a ritual that involves receiving bread and wine that has been blessed or that involves standing or bowing while facing in a certain direction is necessary if one wishes to show one's devotion to God and live a true religious life. Many Deists do not believe in petitionary prayer as they do not believe that prayer can move God to act in a particular way to suit the wishes of an individual. Many Deists instead believe that the best way to worship God is by helping others and doing good in the world. Pupils again should be taught to examine arguments Deists use to support these views and have opportunities to discuss them and so form their own view.

Pupils should also learn that many Deists do not believe in doctrines like the Trinity, the Incarnation, Original Sin, the Resurrection of Christ or that a religious leader can be infallible. Pupils should learn about important 18th century Deists like Benjamin Franklin and Thomas Paine and learn about what they believed by examining what they actually said or wrote. Pupils should also learn about the views of people today who have Deist views but who do not necessarily identify themselves as Deists. Pupils may also be encouraged to conduct a survey amongst their immediate friends and family to find out to what extent, if any, participants in the survey hold Deist beliefs. Pupils should have opportunities to reflect on these views and to discuss them with other pupils and assess for themselves to what extent, if any, Deist views have truth or value.

"I never was without some religious principles. I never doubted, for instance, the existence of the Deity; that He made the world, and governed it by His providence; that the most acceptable service of was the doing good to man; that our souls are immortal and that all crime will be punished, and virtue rewarded, either here or hereafter."

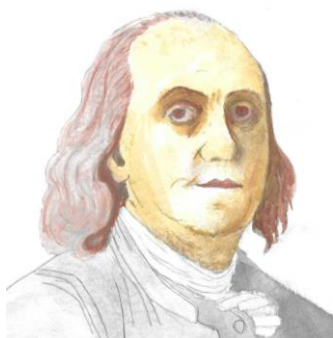
Benjamin Franklin (1706-1790)

"The Autobiography of Benjamin Franklin"
Edited by Albert Henry Smyth, (American Book Company) 1907, pages 149-150

"I believe in one God, and no more; and I hope for happiness beyond this life. I believe in the equality of man; and I believe that religious duties consist in doing justice, loving mercy, and endeavouring to make our fellow creatures happy. I do not believe in the creed professed by the Jewish Church, by the Roman Church, by the Greek Church, by the Turkish Church, by the Protestant Church, nor by any church that I know of. My own mind is my own church."

Thomas Paine (1737-1809)

"The Age of Reason" by Thomas Paine (The Citadel Press) 1974, p.50



Benjamin
Franklin



Thomas
Paine



The Final Judgment

The image above shows condemned souls being dragged down to hell by demons following the Final Judgment. The image is based on a much larger painting attributed to the Flemish artist Hans Memling. It is thought Memling painted it sometime between 1467 and 1471. At that time the belief in a punishment in hell was widely accepted across Europe. However, in the 19th, 20th and 21st century the belief that God would condemn many souls to everlasting punishment with no reprieve has been questioned and contested by many.

It is difficult to credit the existence of a perfectly good God who subjects the souls of the unsaved (many of who were self evidently not intrinsically evil people) to the everlasting punishment of hell.

Frederick Denison Maurice (1806-1872)

Theologian and Priest

The teaching of the Church affirms the existence of hell and its eternity. Immediately after death the souls of those who die in a state of mortal sin descend into hell, where they suffer the punishments of hell, "eternal fire". The chief punishment of hell is eternal separation from God..."

Catechism of the Catholic Church Part 1, Section 2, Chapter 3, Article 12, para 1035, page 230. Catechism of the Catholic Church, Bloomsbury, 2014

Key Stage 4: Programme of Study



The Progressive Synagogue in Birmingham
Roseland Way, Birmingham.
The Progressive Synagogue in Birmingham is the place of worship for many Liberal Jews in the city and in the Black Country.

Key Stage 4: RE Programme of Study

Statutory requirement

A statutory requirement which applies to all secondary state-funded schools and academies is that they must teach RE to all students on roll including all students in key stage 4 and key stage 5. The only exception to this are students that have been withdrawn by their parents or students that are aged 18 or over who may if they wish withdraw themselves.

Time allocation

The Dearing Report published in 1994 recommended that approximately 5% of curriculum time should be made available for teaching RE in Y10 and Y11.¹ This agreed syllabus accepts this recommendation and with that in mind makes it a mandatory requirement that all secondary schools and academies in Dudley must ensure that at least 5% of timetabled classroom time is made available for the teaching of RE. To meet this 5% requirement a school or an academy timetable must indicate between 36-40 hours of time for the teaching of RE in Y10 and between 20-24 hours of time for the teaching of RE in Y11. This amounts to an average of 60 hours in total for the teaching of RE over the two years of Y10 and Y11.

Religious education and School Assembly

Some topics and issues which may be explored in RE lessons in Y10 and in Y11, while continuing to be taught in the classroom, may be valuably supported by exploring them also during school assemblies or in form tutor time. By exploring a topic or issue during a school assembly while it also being explored in the RE classroom can, if planned with some thought and care, make for a high-quality educational experience. It brings the topic or issue to a wider number of pupils and can create a buzz of discussion that runs through the school so that comments and discussion are not confined to the classroom but take place in the school corridors, in the playground, while sitting at a table with friends enjoying a school dinner or eating a packed lunch. The discussion may even extend to places outside of school as pupils make their way home or engage in lively discussions that take place at home in the evening with their parents and with brothers and sisters all of whom may wish to air and defend their point of view.

School assembly - an addition not a substitute for RE

Exploring an issue in a series of RE lessons and exploring the same issue in a planned way in a school assembly or in several school assemblies may certainly be regarded as an acceptable and potentially creative way of delivering the subject. However, the contribution made during the school assembly must always be regarded as a supplement and as additional to what takes place when RE is taught in the classroom. Time spent providing a school assembly must not be counted as part of the 5% of timetabled provision for RE that a school or an academy must provide. The school assembly must not be used as a replacement so that RE classroom time is removed or reduced on the dubious grounds that the school assembly can be a substitute for properly timetabled RE lessons.

¹ www.educationengland.org.uk/documents/dearing1994/dearing1994.html#05 "However, working from the Department for Education's recommended minimum of 24/25 taught hours per week, the basic statutory commitments, in terms of percentages of available curriculum time, are likely to be broadly as follows: English and mathematics (12½% for each subject 25%), Science (single. subject course 12½%), (double course 20%), Technology (single subject or as part of a combined-subject course 10% or 5%), Modern. foreign language (single subject or as part of a combined-subject course 10% or 5%), History and/or geography (single... subject or as. part of a combined-subject course 10%), Physical education (5%), Religious education (5%)." The Dearing Report 1994 pages 40-41

Recommended Religious Studies programme of study for all students in key stage 4

An accredited course in Religious Studies

The recommendation of this agreed syllabus is that in key stage 4 all students should be taught an accredited course in Religious Studies which leads to a qualification approved under Section 96 of the Learning and Skills Act 2000. This Act requires that maintained schools and academies must provide only qualifications approved under Section 98 or 99 by the Secretary of State for Education.¹

For students being taught a full GCSE Religious Studies course the recommendation of the examination boards is that 120 hours teaching time over two years should be provided, with examinations being taken by students at the age of 16. For students being prepared for the short course in GCSE Religious Studies the recommendation is that 60 hours of teaching time over two years should be provided.

Accredited full or short GCSE Religious Studies

To deliver on the recommendation stated in the paragraph above that all students in key stage 4 that attend a school or academy in Dudley should be taught an accredited full or short GCSE course in Religious Studies schools should choose a suitable course provided by the examination boards AQA, OCR or Edexcel. The WJEC (eduqas) examination board also offers a GCSE full and short course in Religious Studies and schools may if they wish choose to offer this qualification. In order to do so a centre must have WJEC centre approval. The approval process involves completion of the relevant application form(s) and an assessment of the ability of the centre to meet WJEC and relevant JCQ requirements.

Entering students for a GCSE RS exam

It is not a requirement of this agreed syllabus that all students that have been taught either a full or a short GCSE Religious Studies course will necessarily be entered for the examination. The decision to enter a student for the examination is for the school or the academy to decide in consultation with the student and the student's parents.

¹ See: <https://www.legislation.gov.uk/ukpga/2000/21/part/V/crossheading/external-qualifications/enacted> _

"Unless the external qualification is approved under Section 98 or 99, the course must not be-

(a) funded by an authorised body (as defined in section 100), or (b) provided by or on behalf of a maintained school.

(3) In relation to a maintained school, the local education authority and the governing body must carry out their functions with a view to securing that subsection (2)(b) is not contravened."

"An external qualification is a qualification awarded or authenticated by an outside person, other than a qualification resulting from any of these courses-

(a) a course for the further training of teachers or hlyouth and community workers;

(b) a post-graduate course (including a higher degree course);

(c) a first degree course;

(d) a course for the Diploma of Higher Education;

(e) a course for the Certificate in Education."

(2) A qualification is approved at a given time if-

(a) it is then approved by the Secretary of State, or

(b) it is then approved by a body then designated by him for the purposes of this section."

Learning and Skills Act 2000 Section 96-98.

Key stage 4 and 5: Alternative RE Programme of Study

The recommended Religious Studies programme of study for all students in key stage 4 stated on page. 179 is:

“In key stage 4 all students should be taught an accredited course in Religious Studies which leads to a qualification approved under Section 96 of the Learning and Skills Act 2000.”

If there are any schools or academies that do not feel they are able to, or do not wish to follow this recommended Religious Studies programme of study for all students the alternative RE programme of study described on pages 181 - 186 may be taught. The key stage 4 alternative RE programme of study may also be used to provide an RE programme of study for students in key stage 5 who are not being prepared for an A Level GCE in Religious Studies.

The alternative key stage 4 and 5 RE programme of study that a school or an academy may wish to adopt is to teach topics by selecting topics from the 12 topics described below (p181-186). Over the course of year 10 and year 11 schools and academies are expected to teach 5 of the topics described. A school or an academy may choose to teach more than 5 of the topics described if they wish. Each topic is expected to require 8-9 hours for it to be taught effectively.

Key stage 5 RE Programme of Study

The 12 topics described below (p.181-186) may also be used by schools or academies to provide an RE programme of study for students in key stage 5 that are not being taught RE with the intention of entering them for an A Level GCE in Religious Studies. Schools and academies should teach at least 5 of the 12 topics described over the course of Year 12 and year 13. The topics selected to be taught in key stage 5 should be additional topics and should not include topics that students were previously taught in key stage 4.

Proposing additional KS4 or KS5 topics to the list of 12

If a school or an academy wishes to teach a suitable additional RE topic or topics with the intention that they form part of its key stage 4 or key stage 5 RE programme of study they may submit a description of what they wish to teach to Dudley's SACRE. If SACRE and the LA agree that what is proposed is suitable the school or academy will be notified that they may proceed with their proposal.

*The Ten Commandments are often portrayed, even today,
as a list of tough requirements that a demanding deity
insists are kept before he will bless his people.
But this is to seriously misunderstand both
them and the God who gave them.*

Steve Chalke (1955 -) British Baptist Minister
and co-author of “The Lost Message of Jesus”

Key stage 4 and 5: Alternative RE Programme of Study

List of 12 topics

Topic 1 Do we have a soul?

A common feature found in many religions is that humans have a soul. Students should learn that most devotees of the three main Abrahamic religions which are Judaism, Islam and Christianity, believe all humans are made up of two very different parts. One part is the body and the other part is the soul. Students should learn that this idea is known as “*dualism*”. In philosophy it is often known as “*mind-body dualism*”. The idea that humans have a physical body to many seems to be self-evidently true and there is likely little to be gained spending much time questioning this view. The question “Do we have a soul” however, is a much more interesting, controversial and profitable one for students to enquire into.

As well as it being the case that most Jews, Muslims and Christians believe in the soul, students should know that most Hindus and most Sikhs also believe in the soul. Students should learn that the word many Hindus use for the soul is the Sanskrit word “*atman*”. Another word many Hindus use for the soul is the word “*jiva*”. As an example of this in the popular Hindu holy book the Bhagavad Gita, in Chapter 2 verse 20 the reader is told, “The jiva is unborn and eternal, beyond times gone or to come. The jiva does not die when the body dies.”

In Sikhism the soul is often called the “*atma*” although the words “*jiva*” and “*jivatama*” are also widely used. The word “*jiva*” particularly is used by Sikhs to express the idea that the soul is what animates the body and gives the body life. For example, this idea is expressed in the Guru Granth Sahib verse, “How can you forget the One who created your soul, and the preanaa, the breath of life”. (The SGGGS page 16, Line 3).

Although the belief in the soul is a very ancient belief and it was known to have been a widely held by the ancient Egyptians and by ancient Greek philosophers notably Pythagoras, Plato and Aristotle, today many humanists and atheists in Western Europe and North America express serious doubts that we have a soul or that souls even exist. What is the basis for this scepticism?

The belief in the soul has been described as there being a “ghost in the machine”. However, do we have a nonphysical thing within us without which conscious life would not be possible? Is the mind simply a product of the physical brain? Without a brain or a body would the mind cease to exist?

Recommended reading for students that might wish to pursue the subject further
“*The Engine of Reason, the Seat of the Soul*” by Paul Churchland, A Bradford Book, 1999
“*The Soul Hypothesis*” by Mark Baker and Stewart Goetz

Topic 2 Has Jesus’ message been lost?.

Did Jesus believe he was the Christ, the second person of the Trinity? Did Jesus teach it was necessary to believe in the Trinity and that he was God Incarnate or else salvation and the gaining of eternal life was not likely. If the Trinity was really of such great importance why does Jesus not clearly teach about the Trinity in the first three gospels Jesus? Steve Chalke is not the only person to be surprised that there seems to be a disparity between what traditional Christian doctrine says about Jesus and what Jesus is reported to have said in the first three gospels. The Dean of Carlisle Hastings Rashdall in his Bampton Lectures in 1915 said, “Had He (Jesus) really believed that

deliverance from sin and its penalty was in any paramount and exclusive way dependent upon the effects of His death, still more had He thought of this dependence as being the vital essence of His message, it is inconceivable that He should not have taught that doctrine in a much more definite and explicit manner than this; it is inconceivable that He should have taught so much that is inconsistent with it..."¹ Students might explore if Jesus' message of love and forgiveness and the claim that God has already forgiven you and embraces you with open arms has been lost and has been replaced with creeds and doctrines which Jesus himself never taught.

Recommended reading for students that might wish to pursue the subject further.
"The lost Message of Jesus" by Steve Chalke and Alan Mann, Zondervan, 2003.

Topic 3 Is Ka-Ching the god of the 21st century?

"We live in a greedy little world, that teaches every little boy and girl, to earn as much as they can, then turn around and spend it foolishly, our religion is to go and blow it all, so it's shoppin' every Sunday at the mall." So sings Shania Twain, but does she have a point? Have we lost our grip on types of mental illness? British psychologist Oliver James has argued that particularly in English speaking societies many people today place a "high value on money, possessions, fame and on their appearance both physical and social". For those individuals who have these values these four things they wish for in life - money, possessions, fame and appearance, have become their idols, their obsessions, their religion. These are the four gods that dominate their lives and which in a strange but very real sense they are the gods that they worship, adore and pay homage to. Is it perhaps just too easy to sneer at the wealthy and famous and believe they are shallow, vain, callous and too puffed up with their own sense of financial privilege? Can a good case be made for admitting that there is no great, ultimate purpose or meaning for human life and that thinking that there is just wishful thinking? Is there any truth in the claim that the only thing we can be certain about is that we are born into this world and that we eat, work, sleep and repeat and it all ends in death? If that's the case, what's wrong with having the view that we might just as well try and get some enjoyment out of life by making some money and spending it on ourselves by buying nice clothes, flash cars, expensive holidays and having a party?

Recommended reading for students that might wish to pursue the subject further
"Affluenza" and *"The Selfish Capitalist"* by James Oliver, Vermillion, 2008

Topic 4 Are we less violent?

While the media reports on war, terrorism, knife and gun crime, domestic violence and online trolling the evidence suggests that most of us are enjoying what is for the most part an age of peace, a time when we are a lot less violent and aggressive compared to our forefathers. We don't go out to watch public hangings, or bear baiting, or think that burning witches or heretics is amusing. Violence of course is still inflicted on women, children and the vulnerable but we don't regard it as acceptable or normal. When violence is committed, we expect the law to be applied. Are we less violent? Has there been a real shift in our sensibilities? Are we making progress and becoming more civilised?

Recommended reading for students that might wish to pursue the subject further
"The Better Angels of our Nature" by Steven Pinker, Penguin Books, 2012

¹ "The Idea of Atonement in Christian Theology" Rashdall, Hastings, MacMillan and Co, 1919, p.37

Topic 5 **I'm not religious but I am spiritual – the rise of SBNR**

Many who say they are spiritual feel they have a personal spirituality. For example, the actor Ron Perlman says of himself, *"I'm not religious but I am spiritual. I have my own relationship with a being that I consider to be everywhere. I don't need a church, or a synagogue, or a mosque."* Many sense a presence in the universe or are aware of a deep feeling that life has purpose but don't feel any attraction towards a conventional religious organisation. Is this an unwillingness to commit? Is it sloppy thinking that is divorced from the wisdom and profound thought that underlies many traditional religions? Is SBNR on the rise and is it evidence that people are still religious? Is SBNR to increased interest in feminist spiritual and religious thought. Does it in part also explain the growth in interest in Neo-Paganism, Wicca, Druidic, Shamanic, Gaian, Ecospirituality, Transcendental Meditation and mindfulness but also the growth in interest in what some believe are more questionable spiritual practices like astrology, Ouija boards and Tarot cards? Are there different types of SBNR, for example is there a difference between "Casual SBNR's" who drop and adopt new spiritual practices quite regularly and for whom spirituality is not the organising center of their lives. In contrast to "Casual SBNR's" are there "SBNR's" who are "Seekers" who long to belong and are actively seeking a home in which to settle down?

Topic 6. **A multi faith society – can we live with difference?**

Students should consider whether religions can, or perhaps have already, adapted to a society in which they may criticise or be criticised without taking offence. Is fundamentalism or religious extremism on the rise? Is there an inevitable friction between a religious requirement which is believed to be the clear will of God and the values of a Democratic, liberal and tolerant society which places great store on the will of the people? Is it the case that far from living together as equals respecting each other's differences are religious communities becoming increasingly introverted? Are religious communities choosing to cluster together in our cities and towns in areas which they regard as their territory and in which they feel safe and better able to defend themselves from outside influences? Are effectively single faith-based ghettos being established and in doing so are we creating communities which are foreign to one another and into which outsiders are not welcomed and are not expected to stray?

Topic 7 **Global poverty – robbing the poor to feed the rich?**

Students should explore issues linked to world poverty, exploitation of the poor, international trading arrangements and globalisation. Students should look into claims that sweatshop labour continue to exist and that wealthy multinational companies take advantage of the cheap labour costs in countries where labour laws are violated and yet we happily buy their goods. Is our wealth purchased at the expense of the poor? According to religious and non-religious views about fairness should we be working for a more just world? Or is it the case we are just pawns and that we can do nothing and should do nothing?

Topic 8 **Should God be on trial?**

Students should examine what is frequently called "the problem of evil" which is that if there is an all-powerful and all-loving God how can that be true when there is so much evil, suffering and pain in the world? Why does God seem to be absent when natural disasters like floods, tsunamis, earthquakes and epidemics strike? If it is argued that God permits suffering and evil things to happen in the world as they provide a test of faith, why is it that when a disaster strikes it is often

the young, the poor and the vulnerable that get tested? By appearing to do nothing is God guilty of crimes against humanity? Should God be put on trial? Students should explore various theodicies, including: God permits evil in the world because: (1) evil is a test of faith; (2) God sees the big picture and knows that what might look like a terrible evil that happens now, will in fact result in a much greater good later on in the future, and (3) God has placed us in a “vale of soul making” in which by having to live in a world in which things go wrong and where there are setbacks and hardship we learn to cope with such hardships and by doing so we grow and become a better person. In a world in which nothing goes wrong and in which we are not challenged we do not change or improve. In a world where everything is smooth and easy we do not spiritually improve.

Recommended reading for students that might wish to pursue the subject further
“Evil and the God of Love” by John Hick, Palgrave, 1985

Topic 9 Wearing the Hijab – freedom or oppressive?

Is it really a religious requirement for a Muslim woman to wear the hijab? In parts of the Muslim world notably in Iran many Muslim women complain that it is imposed on them by the “morality police” in ways that are violent, oppressive and unacceptable. The claim is made that Mahsa Amini, a 22-year-old student died on the 16th September 2022 after the morality police beat her, apparently for wearing a loose hijab. Does the Qur’an state that wearing the hijab is mandatory and applies to all Muslim women or does it only apply to Muhammad’s wives? Or is the real requirement to simply dress modestly? The claim made by some Muslims is that the Qur’an does not legislate a strict religious “uniform” on women and there is no intention to stipulate a fixed dress code on women. Instead, the Qur’an recommends an attitude or an ethic and this is essentially a spiritual message. For some the hijab is imposed on Muslim women as a way of showing them their limited place in society, and excluding them, in the name of Islam, from public life. It is an obvious and highly unacceptable example of patriarchal male domination. However, there are Muslim women who love the hijab. They say it frees them from worrying about what they look like and being judged not on the basis of what they say or do but on how pretty or good they look.

Recommended reading for students that might wish to pursue the subject further
“The Wind in my Hair” by Masih Alinejad, Virago Press, 2018

Topic 10 Spiritualism – Speaking to the dead: Fact or Fake?

The first Spiritualist church in the UK opened in 1853 in Yorkshire, and the first national conference of Spiritualists was held in Manchester in 1890. Today the Spiritualists’ National Union has about 350 registered Spiritualist churches and centres throughout the UK. Spiritualism is a philosophy and a religion. It is based on the belief that the soul continues to live following the death of the body and that communication with spirit is possible through the channel of trained spirit mediums. The assumption is often made that Spiritualism flourished in the late 19th century and for a while into the 20th century but that it has now faded away. However, Spiritualism still survives and believers continue to attend séances. The belief of many Spiritualists is that spirits are capable of growth and perfection and that spirits progress through higher spheres or planes. Another Spiritualist belief is that spirits can provide knowledge about moral and ethical issues, as well as about the afterlife. Many spiritualists believe in “spirit guides” who can be contacted and who provide worldly and spiritual guidance. But is any of this true? In 1976 Lamar Keene who was once known as the “Prince of Spiritualism” published a book called *“The Psychic Mafia”* in which he admitted that all of his psychic activities were done by fraudulent means. Keene revealed how he got rich by tricking thousands of people in séances. Keene not only confessed that he himself was a fraud, but also he

claimed many of his colleagues were frauds as well. He wrote that it was common practice for mediums to share information about clients, to help one another fool the clients into believing that the knowledge about them came from the spirit world. But was Lamar telling the truth? Is Spiritualism fact or fake?

Recommended reading for students that might wish to pursue the subject further.
“The Psychic Mafia” by M. Lamar Keene, Press Co., 2022

Topic 11 The Baha’i Faith - What do they believe? Who are they?

Worldwide it is estimated that there are about 8 million Baha’i devotees. According to the 2021 UK National Census there are 4,725 members of the Baha’i Faith in England and Wales. The religion began less than 200 years ago in Iran in the 19th century and three men in particular are credited with its origin and early development. Those three men are, *“Bába”*, *“Baha’ulla”* and *Abdu’l-Bahá*. Baba at his birth in 1819 was named ‘Ali Muhammad. “Baba” means “gate” or “door” and Baba is regarded as the herald who prepared the way for the founder of the Baha’i Faith. Baha’ulla (1817-1892) is credited with being the founder of the Baha’i Faith. At his birth Baha’ulla was named Ḥusayn-‘Alí Núrí. Later in life he accepted the title Baha’ulla and by doing so he acknowledged that he was the most recent in the line of Messengers of God which includes Abraham, Moses, the Buddha, Krishna, Zoroaster, Jesus and Muhammad. Abdu’l-Bahá was born in 1844 and was given the name Mírzá ‘Abbás Núrí. He was the eldest son of Baha’ulla. He led the Baha’i community from 1892 until his death in 1921. He was canonized as the last of the three “central figures” that led the Baha’i community. The belief that his father Baha’ulla was the most recent in the line of Messengers of God which includes Abraham and Jesus is regarded by many Muslims as contradicting what they believe which is that Muhammad was the final Messenger of God and that anybody claiming to be a Messenger of God after Muhammad must be a fraud. Many Muslims also would object to the belief that the Buddha and Krishna may also be described as Messengers of God. There are other significant beliefs which the Baha’i Faith teaches which many, but not all Muslims, would strongly disagree with. For example, the Baha’i Faith teaches that men and women are equal and that girls as well as boys should be educated. There are countries where the majority of the population are Muslim and where the education of girls is limited or in some cases is forbidden. The claim that there is a lack of equal treatment for girls and women in some countries has led to friction and claims that Baha’i devotees living in these countries have been persecuted by the central government. Students might be encouraged to investigate and debate these claims and consider whether they are credible. The Baha’i Faith also teaches that extremes of wealth and poverty should be eliminated and that there should be harmony between science and religion. Another feature of the Baha’i Faith which many of its members find attractive is that there are no Baha’i churches or temples or clergy. Instead, Baha’i devotees may meet in building which are used as Baha’i centres. In Birmingham, for example, the Baha’i members meet in halls for large events or more often in their own homes. Students might also debate the advantages and disadvantages of not having a hierarchical clergy which claims authority over lay members.

Topic 12 Zoroastrianism – the cosmic battle between good and evil

Zoroastrianism today is a relatively small religion. It has approximately about 110,000 to 120,000 believers in the entire world. There are thought to be about 4,000 believers in the UK. The majority of British Zoroastrians live in the South-East of England, mainly in and around London. Although Zoroastrianism is a small religion today it is a very ancient religion and possibly in the past it was very influential in the development of religious thought. For over a thousand years it was the state religion of the huge Persian empire. Zoroastrianism was first preached by its founder Zoroaster. Zoroaster is also known as “Zarathustra”. Some scholars believe Zoroaster lived over 3,000 years ago.

Others believe he lived around 2,600 ago. According to Zoroastrian belief the purpose of humankind and of all creation is that one should be on the side of all that is good (“*aša*”). This means living a life that is committed to good thoughts, good words and good deeds. Zoroaster also taught his followers that there was only one God who was called, “**Ahura Mazda**” (The Lord of Wisdom). “Ahura” means “lord” and “Mazda” means “wisdom”. Images of Ahura Mazda are rare. Although there are exceptions most Zoroastrians believe Ahura Mazda is a spirit and so does not have a physical body that can be seen, painted, carved or represented in any way. Zoroastrianism teaches that Ahura Mazda is the wise and benevolent creator of the universe. This places Zoroastrianism very firmly in the position of being an “ethical theism” and is in that sense very similar to Judaism, Christianity and Islam. Zoroastrians also believe in a destructive evil spirit called “**Ahriman**”. Ahriman is also known as “**Angra Mainiu**”. Most Zoroastrians believe Ahriman is not a God in the way Ahura Mazda is a God. Instead, most Zoroastrians believe Ahriman is the “Lord of the Demons” and is the embodiment of evil and the enemy of Ahura Mazda. Zoroastrianism teaches that there is a cosmic battle going on between good and evil. Leading the fighting on the side of good is Ahura Mazda and leading the fight on the side of evil is Ahriman. Sometimes when there is peace, prosperity, kindness and wise leaders then what is good is winning the cosmic battle. Sometimes when there is war, poverty, disease, floods, earthquakes and corrupt leaders then evil is winning the cosmic battle. Ultimately Zoroastrians believe Ahura Mazda will triumph and good will win in the end. The idea that Ahriman is the enemy of what is good, is thought by some scholars to have influenced later religions leading to the belief in Satan or the devil in Judaism and Christianity and the belief in Iblis in Islam. Zoroastrians also believe in life after death and that those who have lived good lives are rewarded in heaven and those who have lived bad lives are punished in hell. Again, there are many academic experts that believe the idea of heaven and a hell in Zoroastrianism influenced Judaism, Christianity and Islam and that these religions adopted similar ideas. The Zoroastrian idea that there is a long-standing war between good and evil, can also be seen in books and films like “Star Wars”, “The Lord of the Rings” and in the story of “Harry Potter”. Students might explore how many of their relatives and friends are sympathetic to the idea there is a war going on between good and evil and that sometimes evil is winning and sometimes good is winning the war. Students might also explore whether their friends and relatives believe in “Henotheism”. Henotheism is the belief that there are two Gods a good God and an evil God and only the good God should be worshipped. They might also consider why Zoroastrianism has declined and survives today only in small numbers. They might also consider evidence that Zoroastrians have experienced persecution in the 20th and 21st century.

Publishing Online RE curriculum

All schools must publish their RE curriculum for each academic year online.

It is a legal requirement of this agreed syllabus that all schools and academies must publish online information about the RE scheme of work that is being provided for pupils in key stage 3 and 4. In the case of pupils being prepared for a Religious Education or Religious Studies national qualification, schools and academies must make available online the name of the examination board or organization that administers the national qualification. Schools and academies must also make available information which identifies which specific examination paper or papers or assessment method for which pupils will be prepared.¹

¹ Publishing clear information about the RE programme of study that a school or academy is providing is also a requirement for schools and academies teaching pupils in Dudley in key stage 1 and 2. See page 12.

Appendix 1

Members of the agreed syllabus conference

Committee A - Christian denominations and religious traditions, not the Church of England

Mrs G Turnbull
Pastor H James
Mr D Cody
Mr H Woolf
Revd. Tak Yu
Mr R Patel
Mr A Ahmed

Committee - The Church of England

Mrs R Homer (resigned)
Rev. D Hutchison

Committee C - Teacher Associations

Mrs A Shackleton
Mr C Markham
Ms H Parkes
Mrs L Homer

Committee D – The Local Authority

Cllr R Buttery
Cllr S Greenaway

Professional adviser to the Agreed Syllabus Conference

Mr D Hunt

Who has set me down here? By whose order and direction have this place and this time been allotted me?

Blaise Pascal (1623 -1662)
French mathematician, physicist and philosopher. "Pensées" trans. by J. Warrington, Everyman's Library, p.38

SACRE may be contacted on: SACRE@dudley.gov.uk

SACRE website: <http://www.dudley.gov.uk/resident/learning-schools-and-colleges/dudley-sacre/>