religious education

Model Syllabuses

FAITH COMMUNITIES' WORKING GROUP REPORTS

Model syllabuses for religious education

FAITH COMMUNITIES' WORKING GROUP REPORTS

£3
ISBN 1 85838 040 5
First published 1994
© 1994 School Curriculum and Assessment Authority

Reproduction, storage, adaptation or translation in any form or by any means of this publication is prohibited without prior written permission of the publisher, or within the terms of licences issued by the Copyright Licensing Agency. Excerpts may be reproduced for the purposes of research, private study, criticism or review, or by education institutions solely for educational purposes without permission, providing full acknowledgement is given.

Printed in Great Britain

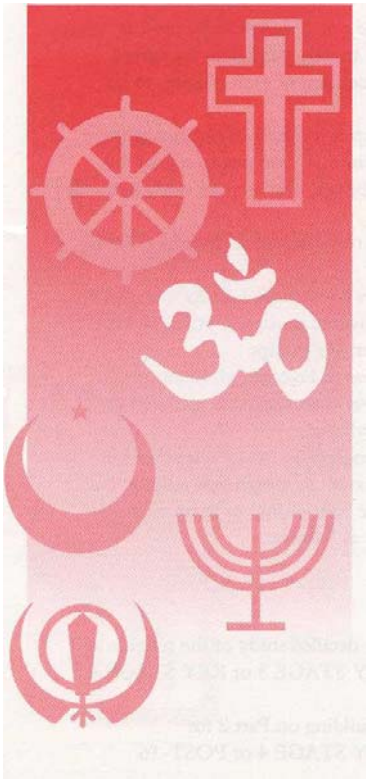
The School Curriculum and Assessment Authority is an exempt charity under the Charities Act 1960.

School Curriculum and Assessment Authority, Newcombe House, 45 Notting Hill Gate, London W11 3JB

Chairman: Sir Ron Dearing CB

WORKING GROUP REPORTS

introduction



In September 1992, the National Curriculum Council (NCC) began work on guidelines for agreed syllabus conferences on the contents and construction of agreed syllabuses. The main impetus of this work was an invitation to members of six faith groups in the United Kingdom to form working groups. These religions were Buddhism, Christianity, Hinduism, Islam, Judaism and Sikhism.

Every effort was made to ensure that the membership of each of these groups covered a range of perspectives within the religions concerned. In addition, each group's report was sent out for wider consultation, and advice was sought from independent consultants. The membership of each group and the consultees are listed at the end of this document.

The Working Group Reports are innovative in that

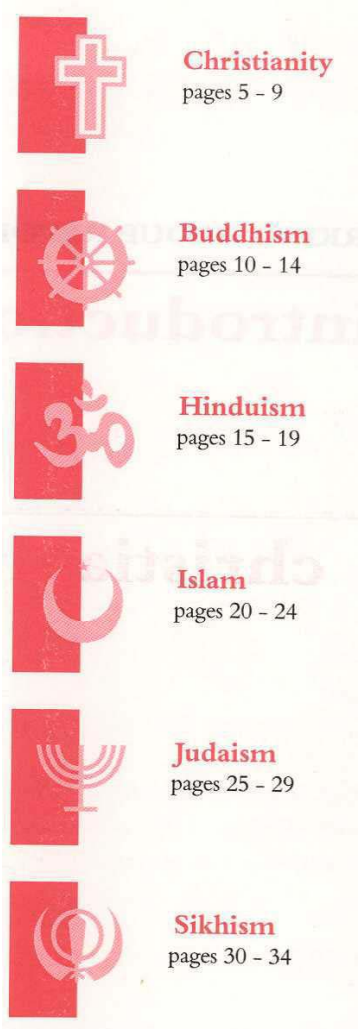
- each faith group has chosen the areas of study it considers essential to gain an understanding of its religious traditions. Previously, choices were often made by educationalists and publishers in an *ad hoc* way. For example, Hanukkah is not a major festival within Judaism, and yet is treated as such within many classrooms;

- the headings for each column were also selected by the working groups. They reflect key concepts that are particular to each religion, eg Guru in Sikhism, rather than generic headings which are sometimes inappropriate for a religious tradition, eg 'Belief' for Buddhism.

Please note that

- the Working Group Reports are not designed to be used as teaching programmes. They are merely guidelines for agreed syllabus conferences where the content of each religion to be studied is being considered;
- although the reports use headings as a means of organising the presentation of each religion, it is important not to regard the columns as rigid self-contained boxes. The areas of study naturally overlap and interweave;
- key words and technical terns are explained within the Glossary of Terms;
- the report on Christianity covers Key Stages 1-4. As it is unlikely that all other religions will be covered in such depth at all key stages, the reports from the other five groups:
  - identify a number of key areas to be covered, to ensure breadth and balance whenever that religion is included for detailed study in an agreed syllabus;
  - identify four sections that progress on from each other but whose use depends on the extent to which that religion has been studied previously. The relationship of these four sections to Key Stages 1-4 is as follows:

Part 1	KEY STAGE 1
Part 2	For pupils beginning detailed study of the religion at KEY STAGE 2, KEY STAGE 3 or KEY STAGE 4
Part 3	Extension material building on Part 2 for KEY STAGE 3, KEY STAGE 4 or POST-16
Part 4	Extension material building on PART 3 for KEY STAGE 3, KEY STAGE 4 or POST-16.



christianity

INTRODUCTION

The foundational belief for Christians is in God, the Creator of the world, who is revealed to people through the life, death and resurrection of Jesus Christ, the Son of God. Christians believe in God as Trinity: Father, Son and Holy Spirit.

For Christians, the Bible is the revelation of God's relationship to humanity. It shows the inability of people to keep this 'covenant' with God, despite being given laws, teachings and prophets. The result of their disobedience was 'sin' (wrong doing) which separated them from God. The New Testament shows how God came in the person of Jesus Christ, to restore this broken relationship. Jesus was rejected and killed. Christians believe that his suffering and death, as a willing sacrifice, followed by his resurrection from the dead, destroyed the hold of death on the human race and brought about the possibility of a restored relationship with God.

The New Testament is of particular importance to Christians. It consists of 27 books and includes descriptions of the life and teaching of Jesus and the writings of some of the first Christians. These books provide Christians with authoritative guidance for their lives. The lives of some Christians, since the events of the Bible, are also regarded by many as exemplary.

Historically, there has been a variety of interpretations of the core beliefs of the Christian faith, so that there are now many different denominations and traditions. These include the Church of England, Roman Catholic, Eastern Orthodox, Evangelical and Pentecostal Churches and Free Churches which include Afro-Caribbean, Baptist, Methodist, Quaker, the Salvation Army, and United Reformed. Christians come from a wide range of races, nationalities and cultures.

Worship and practice varies considerably among Christians. However, most Christians meet regularly with others, often in a church. Most churches include a service in which bread and wine are shared together. This has been an important tradition ever since Jesus ate with his disciples, saying of the bread, 'This is my body, and of the wine, 'This is my blood'. In such churches the practice of Baptism is the normal prelude to membership.

KEY STAGE 1

At this stage, teaching based on Christian tradition might draw upon the following with reference to Christian beliefs and practice

GOD	JESUS	THE CHURCH	THE BIBLE	THE CHRISTIIAN WAY OF LIFE
Description of God ▪ Father – this means God - loves - cares - has authority ▪ Creator – this means God - cares for the world - expects people to care for the world Evidence of God Ways of understanding God are revealed and confirmed through ▪ The Bible, especially in the example of Jesus ▪ The natural world	Jesus as a historical figure Key features of Jesus' life ▪ His birth (Christmas) ▪ His disciples and friends ▪ He healed people ▪ He was a teacher, eg the two greatest commandments ▪ He died (Good Friday) ▪ He rose again (Easter Day) Jesus in Christian experience ▪ Jesus is a special person for Christians ▪ Following Jesus changed, and continues to change, people's lives	Characteristics of the Church Meaning of the term 'Church' ▪ A community of believers ▪ The name given to a variety of buildings where Christians usually meet Worship Worship may include ▪ Reading the Bible ▪ Listening to stories ▪ Singing ▪ Prayer ▪ Baptisms and weddings The Church's year The Church's year is focused upon key celebrations of events in Jesus' life. These celebrations include ▪ Sunday ▪ Christmas ▪ Easter Church structures and organisations ▪ Things usually found in churches – seats, font, altar/table, Bibles, musical instruments ▪ People who have a special role in the Church – ministers, elders, priests ▪ Symbols (in some Churches) – cross/crucifix, liturgical colours, water, candles	The nature of the Bible The holy book of the Christian faith Types of writing ▪ Stories ▪ Poems ▪ Sayings Uses of the Bible ▪ Preaching and teaching in church ▪ Christians read from it regularly in order to learn about their faith	God and humanity Christians believe that everyone is important and of equal value Beliefs, values and experience Christians try to follow the examples of ▪ Jesus, especially his teaching on love and forgiveness ▪ Famous Christians who set an example for others to follow, eg saints and others who live(d) a life or service Personal and corporate action This may be done in the contexts of ▪ Relationships with family and friends ▪ Caring

KEY STAGE 2

At this stage, an agreed syllabus might reinforce pupils' previous learning, and draw upon the following in relation to Christian to beliefs and practice

GOD	JESUS	THE CHURCH	THE BIBLE	THE CHRISTIIAN WAY OF LIFE
The nature of God The three persons of the Trinity, expressed through symbols **Description of God** Language, symbols, stories and songs describe God as ▪ Creator and sustainer ▪ Loving ▪ Ruler ▪ Saviour ▪ Just judge **Evidence of God** Ways of understanding God rest upon important foundations which are revealed and confirmed through ▪ Scripture ▪ Teaching of the Church ▪ Human experience ▪ The natural world	**Jesus as a historical figure** ▪ He lived at the time of the Romans ▪ His story is told in the Gospels **Key features of Jesus' life** The life and teaching of Jesus as told in the Gospels ▪ His birth and its meaning ▪ Baptism and temptations ▪ Disciples, friends and followers ▪ Teaching about the Kingdom of God in parables and miracles ▪ The Beatitudes and the two greatest commandments ▪ Holy Week and the Passion Narratives ▪ The Resurrection **Jesus in Christian experience** ▪ The effect of Jesus on the lives of the individuals ▪ Beliefs about Jesus – Son of God, Saviour	**Characteristics of the Church** The Church as a community of believers from all races and nationalities **Beliefs about the Church** ▪ The family of believers past and present ▪ Guided by the Holy Spirit, it carries on the work of Jesus **How the Church celebrates its identity** ▪ Baptism and confirmation ▪ Ordination ▪ Worship **Worship** ▪ The Eucharist ▪ The use of silence and language in worship ▪ Some prayers and their meanings, especially the Lord's Prayer **The Church's year** ▪ The structure of the year around the key events in the life of Jesus and the history of the Church ▪ How these events are celebrated in different parts of the world - Advent and Christmas - Lent, Holy Week and Easter - Ascension and Pentecost **Church structures and organisations** How buildings, artefacts and symbols play a part in the worship, rituals and ceremonies of the community **The history of the Church** Key figures in the history of the Church, especially with reference to Christianity coming to and developing in Great Britain	**The nature of the Bible** Basic of Christian faith **Versions of the Bible in English** Different translators and translations **The Bible includes** ▪ The Old Testament ▪ The New Testament ▪ The Apocrypha (in some traditions) **Types of writing** ▪ Types of writing, with examples - history - law - Gospels ▪ A focus on the meaning and significance of stories **Uses of the Bible** ▪ In public worship - It is read in services - the Gospel often has special status - use of Psalms - readings for festivals ▪ As a basis for modern songs ▪ Personal devotion	**God and humanity** ▪ Beliefs that human beings - are made in the image and likeness of God - became sinful - can be redeemed ▪ How these beliefs are expressed in stories and pictures **Beliefs, values and experience** The foundations of Christian morality ▪ The two greatest commandments ▪ The Ten Commandments ▪ The Sermon on the Mount **Key Christian Values** ▪ Courage ▪ Forgiveness ▪ Peace ▪ Self-sacrifice ▪ Commitment ▪ Love ▪ Justice **Personal and corporate commitment and action** ▪ This may be expressed in - personal relationships - attitudes to social issues - attitudes to global issues - caring and healing ▪ How Christian beliefs and values are expressed through exemplars of the faith and through Christian organisations

KEY STAGE 3

At this stage, an agreed syllabus might reinforce pupils' previous learning, and draw upon the following in relation to Christian to beliefs and practice

GOD	JESUS	THE CHURCH	THE BIBLE	THE CHRISTIIAN WAY OF LIFE
The nature of God God is revealed as the Holy Trinity, three persons in one God ▪ God the Father ▪ Gad the Son incarnate; true God and true man as revealed through - the incarnation - the resurrection ▪ God the Holy Spirit who - guides - comforts - gives understanding and insight **Descriptions of God** Attributes of God expressed through ▪ The writings of Christian teachers and mystic ▪ Hymns and songs ▪ Symbols and the arts **Evidence of God** Individual Christians place a different degree of emphasis on the various sources of evidence for God. These include ▪ Scripture ▪ Tradition ▪ Creeds ▪ Human experience ▪ Reason ▪ The natural world	**Jesus as a historical figure** Contemporary and later evidence, eg Josephus and Tacitus **Key events in the life of Jesus as presented in the Gospels** ▪ How each writer portrayed Jesus ▪ His humanity and divinity as seen through his - birth - baptism - teaching and healing - transfiguration - relationships with others - suffering and death, resurrection and ascension ▪ Jesus as the fulfilment of Old Testament prophecies **Jesus in Christian experience** How Jesus is experienced and expressed in ▪ The lives of individuals ▪ Meetings, rituals, prayers and festivals of the Church ▪ The relation of Jesus' teachings to the contemporary world	**The nature of the Church** ▪ The meaning of key terms - the Body of Christ, fellowship, communion of saints ▪ Guided by the Holy Spirit-baptism, confirmation, ordination and daily life **Worship** The Holy Trinity as the focus of devotion through which Christians express their faith. Worship takes a variety of forms ▪ Liturgy-the beliefs underlying various forms of worship and ceremony ▪ The purpose of activities that lie at the heart of worship, eg hymns, psalms, verses, songs, preaching and praying **The Church's year** Relationship of the main events in the life of Jesus and others, eg saints to major festivals and celebrations **Church structure and organisation** Churches are organised around a wide variety of structures, and often have differing views on centralisation. This can be seen through ▪ Structures and patterns of leadership ▪ Attitudes to authority **Important aspects of Church history** ▪ The history of the early Church ▪ The geographical spread of the Church ▪ Modem missionary movements ▪ The range of denominations, traditions and fellowships in Great Britain today - their historical origins - the main similarities and differences between them ▪ The Ecumenical movement	**The nature of the Bible** Linguistic origins ▪ Hebrew ▪ Aramaic ▪ Greek **Types of writing** The Bible was written over a long period of time and includes ▪ History ▪ Poetry ▪ Prophecy **Uses of the Bible** How the Bible is used ▪ In public worship ▪ For private study and meditation ▪ For guidance in decision-making ▪ As a basis of hymns, prayers, modern songs and the liturgy **Attitudes to the Bible** Christians interpret the Bible in a variety of ways ▪ Some view it as infallible ▪ Literal, allegorical, devotional and theological interpretations	**God and humanity** Christian values and conduct are also deeply influenced by the beliefs that ▪ Humanity is made in God's image ▪ Individuals have a unique value ▪ Humanity is sinful and able to receive redemption **Beliefs, values and experience** ▪ Christian values are based on the centrality of - forgiving and forgiveness' - love and service to God - response to the teaching of Jesus ▪ Christians do not necessarily agree in debates over personal, social or global issues, but their thinking and argument draws upon - scripture and its interpretation - tradition - prayer' - example - reason - inspiration by the Holy Spirit **Personal and corporate commitment and action** This may be expressed in ▪ Personal relationships, eg sexual relations, roles in the family, etc ▪ Social issues, eg work and the use of resources ▪ Global issues, eg care for the environment, poverty, justice ▪ Artistic and cultural life, eg art and music

KEY STAGE 4

At this stage, an agreed syllabus might reinforce pupils' previous learning, and draw upon the following in relation to Christian to beliefs and practice

GOD	JESUS	THE CHURCH	THE BIBLE	THE CHRISTIIAN WAY OF LIFE
The nature of God ▪ The limitations of human language in expressing the nature of God ▪ The purpose and value of metaphor, analogy and symbols in describing God ▪ God perceived as holy, truth, life, love, spirit Descriptions of God The variety of ways of expressing the nature of God with particular reference to ▪ Creating and sustaining ▪ Loving ▪ Ruling and judging ▪ Saving Evidence of God The debate about God: the various emphases and interpretations given to ▪ Scripture ▪ Tradition ▪ Creeds ▪ Human experience ▪ Reason ▪ The natural world	The meaning of Jesus' life Contemporary views of Jesus compared with the Gospel texts Eschatology ▪ The Parousia ▪ Eternal life ▪ Judgement Jesus in Christian experience The relevance of Jesus' teaching for all time, expressed through the ▪ Lives of Christians throughout the ages ▪ Festivals, rituals and celebrations of the Church ▪ Portrayals of Jesus in the arts ▪ Influence of his teaching on cultures and ways of life	The nature of the Church ▪ Perceptions of the Church in different denominations - Holy, Catholic, Apostolic - Fellowship ▪ Contemplative and devotional ways of life Worship ▪ The purpose of worship ▪ Reasons for differences in forms of worship and the use of buildings, artefacts and symbols ▪ The significance of prayer Church structure and organisation Churches are`organised in a wide variety of structures, and have differing views on authority, centralisation and local autonomy. This can be seen through ▪ Structures and patterns of worship ▪ Relationship to national life and culture ▪ Use of buildings, artefacts and symbols Important aspects of Church history The impact of Christian traditions on the following ▪ Education ▪ Moral norms ▪ Institutions and traditions ▪ Government and Monarchy ▪ Social reform ▪ Peace and conflict	The nature of the Bible ▪ Its structure ▪ Original languages and translations Types of writing The Bible contains many types of writing, produced over a long period. These include ▪ Apocalyptic ▪ Letters ▪ Prophecies ▪ Wisdom Uses of the Bible ▪ Worship and devotion ▪ Inspiration for literature, art, music and film ▪ Theological understanding ▪ Personal understanding Attitudes to the Bible The Bible is central to all Christians, although they interpret it in a variety of ways. This can be seen in ▪ Literal, allegorical, typological and critical approaches ▪ Diverse views over its contents, inspiration and authority	God and humanity Salvation history-the Christian view of humanity expressed through beliefs about ▪ The Creation and the Fall ▪ Salvation ▪ The summing up of all things Beliefs, values and experience The Christian life as one of discipleship, motivated by ▪ Response to the life of Jesus ▪ Love and service to God ▪ How the following are used in decision-making related to specific issues - scripture and its interpretation - tradition - prayer - example - reason - inspiration of the Holy Spirit ▪ How differing interpretations of the above have led to changes in the teaching and policy of some Churches, eg the ordination of women, and relationships with other faiths Personal and corporate commitment and action This may be expressed in ▪ Personal, social and global issues ▪ Artistic and cultural life ▪ Christian witness

buddhism

INTRODUCTION

Buddhism is a path to liberation from the bondage of greed, anger and delusion, the cessation of which is known as Nirvana. The path consists of morality in the form of the precepts that guide the Buddhist towards compassion for all living things, and meditation that leads one to recognise the causes of suffering and to abandon them. This in turn leads to wisdom, which is the knowledge of things as they truly are.

The founder of Buddhism was Siddattha Gotama, an Indian prince of the 6th century BCE, who left his life of luxury when faced with the suffering that affects us all. He set out to find its cause and its cure. In stark contrast to his earlier luxurious life, he adopted severe ascetic practices that, in the end, showed him that the true way lies in being compassionate to oneself without being indulgent - the Middle Way. He finally realised Enlightenment, or Nirvana, and spent the remaining 40 Years of his life teaching others. Siddattha Gotama is the supreme example for Buddhists, but he is not regarded as a god. They believe that all beings have the potential to realise Enlightenment as he did. He emphasised that his teaching, summarised as The Four Noble Truths, should not be accepted blindly and that everyone must tread the path for themselves.

All Buddhists take refuge in the Three Treasures: the Buddha as teacher and embodiment of the potential found within us all, the Dhamma (the Buddha's teaching), and the Sangha (the Buddhist community).

As Buddhism spread throughout the Far East and the teachings developed, many different traditions and schools evolved. Buddhism became a major influence in India, Sri Lanka. China, Japan, Thailand, Tibet, Burma and many offer countries. Buddhism is now growing rapidly in western countries. There are presently more than 250 Buddhist organisations (including monasteries and temples) operating in the United Kingdom. These embrace all of the major traditions of Buddhism.

PART 1

An agreed syllabus which introduces Buddhism for the first time at Key Stage 1 might draw upon the following

BUDDHA	BUDDHIST TEACHING	THE BUDDHIST COMMUNITY
The Buddha Stories from the life of the Buddha which show ▪ His concern to find an answer to the problem of suffering and unsatisfactoriness in life ▪ How suffering can be eased, eg the Buddha and Nalagiri the elephant, the Buddha and Angulimala The Buddha image The values it communicates, eg tranquillity and compassion	Compassion The importance of compassion ▪ Respect for all living things and the intention not to harm them ▪ The importance of being generous, kind, truthful, helpful and patient ▪ The expression of respect or gratitude by children to adults, especially parents and teachers. The duties of adults to children Awareness The importance of awareness ▪ The importance of reflection and meditation ▪ Being aware of thoughts, feelings and how they lead to actions Stories that illustrate the Brahma Viharas ▪ Loving kindness ▪ Compassion ▪ Sympathetic joy (happiness on someone else's account) ▪ Evenness of mind (the capacity not to be tossed up and down emotionally by the things that happen in life) ▪ The Jataka Stories Symbols ▪ The Lotus Flower ▪ The Wheel ▪ The Bodhi Tree	The Buddhist Community ▪ Made up of lay people, monks, nuns and priests ▪ All Buddhists try to follow the example of the Buddha's life, and live by his teachings

PART 2

An agreed syllabus which introduces Buddhism for the first time at Key Stage 2, 3 or 4 might draw upon the following

BUDDHA	BUDDHIST TEACHING	THE BUDDHIST COMMUNITY
Stories about Gotama Buddha ▪ His birth and upbringing as a prince ▪ Siddattha and the Swan ▪ His concern in finding an answer to the problem of suffering and unsatisfactoriness in life, eg - his restlessness and the four signs - the great renunciation - years spent in the forest learning meditation ▪ His Enlightenment ▪ His teaching of the Middle Way ▪ His passing away Festivals For example ▪ Wesak - a festival that celebrates the birth, Enlightenment and passing away of the Buddha The Buddha image ▪ The values it communicates, eg tranquillity and compassion ▪ It is not worshipped as an idol Symbol ▪ The Bodhi tree ▪ The Wheel Stories Stories that exemplify values, eg The Monkey King, The Hunter and the Monkeys, Prince Vessantra	The Buddha teaches only two things - suffering and the ***ending*** of suffering The Five Moral Precepts ▪ These are important in forming attitudes of mind and as guidance for living. ▪ Buddhists should refrain from - harming and killing living beings - taking what is not freely given - sexual misconduct - wrong speech - taking drugs or drink that impair clarity of mind ▪ There is a positive aspect of each Precept, eg it is not enough not to harm - one should show compassion for all living things The Four Noble Truths ▪ Life involves suffering (dukkha) until Enlightenment ▪ The origins of suffering lie in desire, greed and selfishness (tanha) ▪ The cessation of suffering is possible, resulting in the realisation of nirvana ▪ The way leading to the cessation of dukkha and the attainment of nirvana lies in following the Noble Eightfold Path The Noble Eightfold Path ▪ Wisdom - Right Understanding (seeing the world as it is, in terms of the Four Noble Truths) - Right Thought (growth of unselfishness and compassion) ▪ Ethics - Right Speech (truthfulness; gentle and useful speech) - Right Action (action in harmony with the Five Precepts and founded on love and compassion) - Right Livelihood (avoiding occupations that cause harm or injustice, and choosing one which is beneficial to others) ▪ Mental - Right Effort (to avoid bad thoughts and encourage good) - Right Mindfulness (attentiveness and awareness) - Right Concentration (training the mind in the stages of meditation)	The Buddhist community ▪ Made up of lay people and ordained (eg monks, nuns and priests) ▪ All Buddhists try to follow the example of the Buddha's fife and live by his teachings The Three Treasures Buddhists seek refuge in ▪ The Buddha ▪ The Dhamma ▪ The Sangha (the Buddhist community) Helping to alleviate suffering Things Buddhists do to try to alleviate suffering ▪ Practice the Dhamma ▪ Be sympathetic and kind to others, including animals ▪ Give generously of time, food and abilities ▪ Teach by example ▪ Teach others about the Buddha and Dhamma Life of a monk, nun or priest ▪ A brief description of the life of ordained and lay people - how they support each other ▪ The role of the priest eg in Japan Symbols ▪ Monk/nun's robe, bowl, shaven head ▪ Rosary of 108 beads, used when chanting mantras, etc. It represents the 108 passions of mortal beings and the means for transforming those passions

PART 3

An agreed syllabus which has already included materials from Buddhism Part 2 might draw upon the following at Key Stages 3 and 4 or at Post-16

BUDDHA	BUDDHIST TEACHING	THE BUDDHIST COMMUNITY
Gotama Buddha ▪ An Enlightened human being who understood the truth about the way things are ▪ He discovered the way to overcome suffering and unhappiness (dukkha) His Enlightenment ▪ Prince Siddattha Gotama gave up everything in search of the way to end suffering ▪ His Enlightenment as a source of compassion and wisdom ▪ All living things have the potential for Enlightenment, but humans are best placed to attain it Buddhas ▪ Previous Buddhas ▪ Buddhas to come (eg Metteya) ▪ Bodhisattvas in the Mahayana tradition, eg Kwan-Yin (Bodhisattva of compassion)	The teachings of the Buddha ▪ From the Buddhist scriptures, eg the Dhammapada ▪ The truth of the teachings should be verified through personal experience (rebirth and kamma) Buddhist practice ▪ Practice consists of - taking refuge in the Buddha, Dhamma and Sangha - living by the Five Moral Precepts - following the teaching of the Buddha - meditation - developing the perfections (parami) ▪ Buddhist practice is based on the belief that people have pure hearts. Buddhists believe that purity has been obscured by greed, hatred and ignorance, and that by ceasing from evil and cultivating good it naturally reveals itself Festivals and daily ceremonies ▪ The Three Treasures ▪ The offering of flowers, incense and light ▪ Many festivals differ, depending upon the country and culture where they are celebrated. All festivals celebrate the birth, Enlightenment and Parinibbana of the Buddha Types of meditation ▪ There are many different kinds, eg on ▪ loving kindness (metta) ▪ Insight (vipassana) ▪ Calm and concentration (samatha) Purposes of meditation ▪ To overcome anger and ill will and to develop loving kindness ▪ To develop composure and attentiveness ▪ To discover joy and peace ▪ To learn to understand the true nature of things ▪ Enlightenment	The ordained (monks, nuns and priests) Functions ▪ To develop loving kindness and compassion ▪ To work towards Enlightenment ▪ To become free from greed, hatred and ignorance ▪ To obey the rules of the Order, eg Vinaya ▪ To learn and practice the Dhamma ▪ To teach, guide and counsel all who wish to learn or seek advice ▪ To conduct ceremonies and daily office ▪ To study the texts Lay persons ▪ Functions ▪ To work to develop loving kindness and compassion ▪ To work towards Enlightenment ▪ To work to overcome greed, hatred and ignorance ▪ To contribute to society in a positive and beneficial way ▪ To learn and practice the Dhamma ▪ To support the monastic Sangha or temple Bodhisattvas ▪ Those aspiring to Buddhahood ▪ The Buddhist community is working towards the ideals expressed in the form of the Buddha and exemplified in the Bodhisattvas and Arahants

PART 4

An agreed syllabus which has already included materials from Buddhism Part 3 might draw upon the following at Key Stages 3 and 4 or at Post-16

BUDDHA	BUDDHIST TEACHING	THE BUDDHIST COMMUNITY
The place of the Buddha in Buddhism ▪ The Buddha represents the supreme example to his followers and also reminds them of their need to develop their innate potential for Enlightenment ▪ Transcendental nature of the Buddha is emphasised in the Mahayana tradition Images of the Buddha ▪ Images of the Buddha (and Mahayana Bodhisattvas) are not actually worshipped, but are focal points to remind Buddhists of the Dhamma and to uplift the mind ▪ Offerings of flowers, incense and light, accompanied by verses in praise of the Buddha, Dhamma and Sangha	Buddhism is a way of wisdom. Understanding is more important than belief Nirvana ▪ The state of Enlightenment ▪ "Blowing out' of the fires of greed, hatred and ignorance, and the state of perfect peace which follows Buddhist texts Study of selected texts, eg Dhammapada, Metta Sutta, Lotus Sutra The Three Signs of Being or marks of existence ▪ Anicca - the fact of impermanence ▪ Dukkha- all life is unsatisfactory and involves suffering ▪ Anatta-the teaching that the notion of the self or soul is a serious illusion arising out of self-centeredness and false perception. This illusion is the source of all suffering. That which continues after death is unresolved kamma, a kind of negative energy which leads to repeated rebirth. Rebirth continues until Englightenment is attained.	Geographical spread of Buddhism ▪ A comparison of Buddhism in different countries ▪ Important influences in the spread of Buddhism, eg the Emperor Asoka ▪ The spread of Buddhism in the West and its adaptation to different societies Buddhism and 20th century society ▪ Practical work, eg peace movements, prison chaplaincies, hospitals and hospices ▪ The Dalai Lama ▪ Dr Ambedkar The traditions ▪ Ties, development and spread of different Buddhist traditions, eg the Theravada, Mahayana and Vajrayana (Tibetan Buddhism) ▪ New movements in the East and West

hinduism

INTRODUCTION

'Hinduism' is a Western term that refers to the diverse religious and cultural traditions stemming from the Vedas, the ancient Sanskrit writings of India. Followers themselves often prefer the term 'Sanatan Dharma', thus indicating belief in universal and everlasting truths. The tradition, therefore, has no clearly definable beginning, although scholars date it back further than 4,000 years. Hinduism, we can state with certainty, has no single founder or single creed.

Nevertheless, there are a number of beliefs and concepts which are widely accepted. Practically all Hindus believe in the doctrine of reincarnation, whereby the eternal soul (atman) transmigrates through different species, from one body to another. This operates according to the law of action and reaction, commonly called 'the law of Karma'. The aim of human life, for most Hindus, is liberation from the cycle of birth and death through union with the Supreme (Brahman).

Hindus believe that God is one, depicted either as the all-pervading world soul or as the Supreme Person. The Supreme, however conceived, is worshipped in (or through) a variety of forms, but principally three: Vishnu, Shiva and Shakti (the goddess). Especially popular amongst British Hindus today are Rama and Krishna, two of the incarnations (avatars) of Vishnu.

Worship regularly takes place in the home as well as in the Mandir (temple). Families usually have a shrine devoted to particular deities in a room set aside for puja. Strong family structures are valued, although a feature of Hinduism is its emphasis on celibacy and asceticism, especially in later life. The system of four stages of life, together with four social classes by occupation, is called Varnashrama Dharma - the basis of the Hindu social system.

In the United Kingdom today there are at least 400,000 Hindus, originating mainly from Gujarat and Punjab and often coming via East Africa. The many Mandirs throughout the country serve as social and community centres, as well as places of worship. Although social and religious trends are changing with successive generations, the Hindu community is preserving its ancient heritage while, applying its values to life in modern Britain.

PART 1

An agreed syllabus which introduces Hinduism for the first time at Key Stage 1 might draw upon the following

CONCEPTS, TRUTHS AND VALUES	FAMILY, COMMUNITY AND TRADITIONS	WORSHIP	SCRIPTURES
One God ▪ Represented through many different images and names, eg Rama, Krishna, Shiva, Ganesha, etc Values ▪ Devotion to God ▪ Respect for mother and Mother Earth ▪ Respect for father and ancestors ▪ Respect and care for other people and all living things ▪ The importance of honesty and truthfulness	Hindu traditions ▪ Originally an Indian religion ▪ Hindus live all over the world, and those living in Great Britain come from all over the world ▪ The importance of close contact between Hindus in Great Britain and their families in India The Importance of the family ▪ Love and loyalty between all members of the extended family, eg respect for grandparents who often live with the family ▪ The community as a family	Festivals ▪ Important festivals, eg Divali, Vijay Dashami, Holi, Raksha Bandhan and the giving of rakhis, the birthdays of Rama and Krishna ▪ Festival food Puja in the home ▪ The shrine ▪ The Arti ceremony ▪ Prashad (food blessed and served after prayer)	Names of important scriptures, for example ▪ Vedas ▪ Bhagavad Gita ▪ Ramayana Stories about Rama and Krishna ▪ Rama's exile and return ▪ The childhood of Krishna

PART 2

An agreed syllabus which introduces Hinduism for the first time at Key Stage 2, 3 or 4 might draw upon the following

CONCEPTS, TRUTHS AND VALUES	FAMILY, COMMUNITY AND TRADITIONS	WORSHIP	SCRIPTURES
God ▪ God is worshipped in diverse forms and/or is believed to be formless. Some forms include Vishnu, Krishna, Rama, Hanuman, Lakshmi, Shiva, Ganesha, Kali, Durga ▪ The complementary attributes of deities as male and female ▪ The concept of avatar Key beliefs ▪ The universe, and the endless cycle of creation, preservation and destruction ▪ Reincarnation (the cycle of birth and death) Religious symbols ▪ Aum ▪ The Lotus flower ▪ The Swastika ▪ The colour saffron Gurus and disciples ▪ The importance of spiritual teachers, eg holy people who visit Great Britain Respect for ▪ God ▪ Other people ▪ The cow and all forms of life	Hindu traditions ▪ Hinduism is orginally an Indian religion, encompassing many traditions, sects and movements ▪ There are many Hindus living in Great Britain and other parts of the world ▪ The importance of close contact with families in India ▪ The importance of music, dance and drama The importance of the family ▪ Love and loyalty between all members of the extended family, eg grandparents often live with their family and are well respected ▪ The community and the whole world as a family ▪ How Hindu values and rituals are learnt in the home The journey of life ▪ The four different stages of life (ashramas) and their associated duties ▪ Samskars, eg those associated with birth, initiation, marriage and death	Puja at home aril in the Mandir (temple) ▪ The shrine ▪ The Arti ceremony ▪ The role of divine images in worship ▪ Havan ▪ Yoga, meditation and mantra Festivals/the Hindu calendar ▪ Varsha Pratipada ▪ Birthdays of Rama and Krishna ▪ Divali ▪ Raksha Bandhan ▪ Food associated with festivals and worship ▪ Dassehra The importance of pilgrimage ▪ In India, eg - Varanasi - Gangotri - Vrindavan - Ayodhya ▪ Stories associated with pilgrimage, eg the story of the descent of the Ganges ▪ The development of holy places in Great Britain - focus on visits to various Mandirs as centres of worship and learning	Names and nature of the sacred texts ▪ The Vedas, including the Upanishads ▪ The Ramayana ▪ The Mahabharata, including the Bhagavad Gita ▪ The Puranas ▪ How they are used by adherents to Hinduism Stories ▪ Rama's exile and return ▪ The childhood of Krishna ▪ Stories with a moral, eg those from the Panchatantra or Hitopadesh

PART 3

An agreed syllabus which has already included material from Hinduism Part 2 might draw upon the following at Key Stages 3 and 4 or at Post-16

CONCEPTS, TRUTHS AND VALUES	FAMILY, COMMUNITY AND TRADITIONS	WORSHIP	SCRIPTURES
Core concepts and truths ▪ Atman ▪ Maya ▪ Karma ▪ Three gunas ▪ Dharma ▪ Samsara ▪ Moksha ▪ Brahman Values ▪ The value of righteous conduct as expressed within the family and community ▪ Seva ▪ Ahimsa and its implications, eg vegetarianism ▪ Self-discipline - vrat (making vows) - fasting	Social structure ▪ Varna ▪ Caste (jati) as a kinship system, and support group, wider than the family ▪ The hereditary and evolving nature of caste Roles within the family ▪ Defined by gender and age ▪ The duties within the extended family ▪ The equal importance of women in the family and in the transmission of traditions	Personal worship ▪ Meditation ▪ Pranayam ▪ Japa Public forms of worship ▪ Arti ▪ Bhajan & kirtan ▪ Pravachan ▪ Havan yajna Places of worship ▪ The nature and function of the Mandir in India and Great Britain ▪ Worship in the home Festivals ▪ Shivaratri ▪ Holi ▪ Navaratri ▪ Dassehra	Stories and short textual extracts to illustrate core concepts and truths ▪ Use of Ramayana and Mahabharata in dance and drama ▪ The role of traditional Hindu stories and imagery in promoting and sustaining Hinduism ▪ The relationship between Vedic knowledge and modern medicine, mathematics and science

PART 4

An agreed syllabus which has already included material from Hinduism Part 3 might draw upon the following at Key Stages 3 and 4 or at Post-16

CONCEPTS, TRUTHS AND VALUES	FAMILY, COMMUNITY AND TRADITIONS	WORSHIP	SCRIPTURES
Brahman ▪ As an impersonal absolute ▪ As the Supreme Person ▪ As a particular chosen deity for self, family and a community The nature of time ▪ Traditional views relating to the four yugas, which are cyclical ▪ The nature of the present age (kali yuga) Unity in diversity ▪ The three marg (ways to salvation) - karma-yoga - jnana-yoga - bhakti-Yoga - raja yoga (in some traditions) ▪ Systems of philosophy (dealing with God, soul and nature) - advaita - dvaita ▪ Hinduism as the foundation of many religious/reformist movements Traditional Hindu values ▪ The importance of non-material values in life ▪ Vegetariansim ▪ The world as one big family ▪ Recognition of truth in all religions	Ashramas ▪ Brahmacharya (celibate student life) ▪ Grihastha (married life) ▪ Vanaprastha (retired life) ▪ Sannyasa (renounced life) ▪ The importance of renunication in the Hindu tradition The four aims in life ▪ Dharma ▪ Artha ▪ Kama ▪ moksha	Further explore ▪ the role of divine images in worship ▪ yoga, meditation and mantra The significance of pilgrimage ▪ why places are sacred; geographical locations, rivers, mountains, the seas, as associated with the Supreme Beings and saints, etc ▪ Reasons for pilgrimage - fulfilment of a vow - birth of a child - atonement - tradition - developing a sense of humility - discovering one's heritage	The nature and use of these scriptures ▪ Shruti – 'revealed' scriptures such as Vedas and Upanishads ▪ Smriti – 'remembered' scriptures which include the Bhagavad Gita (song of the Lord), Manusmriti (laws of Manu) ▪ Darshan shastras ▪ The scriptures applied to contemporary issues ▪ Sanskrit

islam

INTRODUCTION

Islam is a comprehensive way of life, and is based on the Oneness of Allah and the role and status of the Prophet Muhammad ﷺ as an example to humankind. This is expressed in the declaration of faith `There is no god except Allah, Muhammad is the Messenger of Allah'. A person becomes a Muslim not by race, nationality or culture, but by professing belief in that statement and by reflecting it in the practice of the Islamic way of life.

Muslims believe that Allah sent many Messengers and Prophets to whom He revealed His divine guidance. These included Ibrahim Abraham (peace be upon him), Musa - Moses (peace be upon him), Isa - Jesus (peace be upon him) and the final Prophet Muhammad ﷺ, who was born in Makka, Arabia in 570 CE. When he was 40 years old, Muhammad ﷺ began receiving revelations through the angel Jibra'il - Gabriel. These continued over the next 23 years of his life and were recited and proclaimed by him to his companions.

These revelations were learned by heart and dictated to scribes. The completed revelation, the Qur'an, gives detailed guidance on how humankind should behave, in terms of moral conduct and family relationships as well as the treatment of animals and the natural world. Whatever the language of the Muslim, the Qur'an is recited in the Arabic language of its revelation.

The Islamic way of life encompasses all aspects of a person's daily existence. Islam can best be described as a state of peace attained through willing obedience to Allah's divine guidance. Muslims strive to achieve this by following all the Qur'anic injunctions regarding behaviour and worship, for example the five daily times of salah (prayer), fasting during Ramadan acts of charity and constant consciousness of their relationship with Allah.

An important part of Muslim community life for men and women in Europe is the Mosque. Friday is the day for congregational worship, but many Muslims attend the Mosque daily.

ﷺ *After the name of the Prophet Muhammad, Muslims say or write, `Salla-llahu alaihi wa sallam' (peace and blessings of Allah upon him).*

PART 1

An agreed syllabus which introduces Islam for the first time at Key Stage 1 might draw upon the following

TAWHID (ONENESS OF ALLAH)	IMAM (FAITH)	IBADAH (WORSHIP/BELIEF IN ACTION)	AKHLAQ (CHARACTER AND MORAL CONDUCT)
Allah The Islamic name for the One True God is Allah who ▪ Has no partner ⋆ ▪ Is the Creator ▪ Provides all good things	The Qur'an ▪ Is the revealed book for Muslims ▪ It is treated with respect Messengers of Allah ▪ Stories from the life of Prophet Muhammad ﷺ (Sallallahu alaihi wa sallam - peace and blessings of Allah upon him) ▪ Stories about the Prophet ﷺ, his family and children ▪ Stories about other Prophets, eg Ibrahim (peace be upon him) Angels ▪ Each person has two angels to watch over them	Salah ▪ Daily salah is important for Muslims; salah can take place almost anywhere ▪ Wudu (cleanliness before one can pray) is essential Festivals - Id-ul-Fitr celebration of the successful completion of Ramadan (the month of fasting) - Id-ul-Adha - the Hajj - the Ka'bah relates to stories about Ibrahim (peace be upon him) and Muhammad	Family life ▪ The birth of a child as a blessing (barakah) ▪ The naming of a child ▪ Home life for children, including salah, respect for each other, parents, elders and children Social life ▪ How people greet each other ▪ The importance of visiting ▪ The importance of good manners ▪ How the family prepares for and celebrates festivals ▪ Respect and kindness to guests ▪ The importance of honesty

⋆ *Shirk: regarding anything as being equal or a partner to Allah is forbidden*

PART 2

An agreed syllabus which introduces Islam for the first time at Key Stages 2, 3 or 4 might draw upon the following

TAWHID (ONENESS OF ALLAH)	IMAM (FAITH)	IBADAH (WORSHIP/BELIEF IN ACTION)	AKHLAQ (CHARACTER AND MORAL CONDUCT)
Allah ▪ Allah's attributes revealed in the Qur'an ▪ Signs of Allah's creation through nature ▪ Human beings as the best of Allah's creation ▪ Allah's guidance through Messengers and Books	Books of Guidance ▪ Scrolls of Ibrahim, Tawrah (Torah), Zabur (the Book of Psalms), Injil (Gospel) and the Qur'an ▪ How the Qur'an was revealed Messengers of Allah - The Prophet Muhammad ﷺ - his key role as - the final Prophet ﷺ recipient of the final Divine revelation in the Arabic language Other Prophets associated with books of guidance, eg Ibrahim, Musa, Dawud and Isa (peace be upon them). Sources of Islam ▪ Qur'an ▪ Sunnah - the custom and practice of the Prophet Muhammad ﷺ ▪ Hadith- the record of the sayings and actions of the Prophet Muhammad ﷺ ▪ Stories from Sunnah, Hadith and Sirah Angels ▪ Created by Allah ▪ Obedient to Allah, eg Jibril (Gabriel) ▪ With no free will Akhirah ▪ Belief in the hereafter	Niyyah (intention) and obligatory acts of worship Shahadah The declaration of faith in the Oneness of Allah and in the Prophet Muhammad ﷺ as His final messenger, ie 'la ilaha illa.Llah, Muhammadur rasulu-Llah' (There is no god except Allah, Muhammad ﷺ is the Messenger of Allah) Salah ▪ Occurs five times daily ▪ Focuses on Allah as the One True God ▪ The different positions within salah and their meaning ▪ Words of the Opening Surah of the Qur'an - al Fatihah Sawn ▪ Ramadan - fasting from before dawn to sunset during this month as commanded by Allah in the Qur'an - the lunar month during which the first revelation of the Qur'an occurred (Surah 96:1 - 5) ▪ Id-ul-Fitr- marks the successful completion of fasting in the month of Ramadan ▪ Zakat-ul-Fittr- as an obligatory donation to ensure that the needy are able to participate in the feasting on Id-ul-Fitr Zakah ▪ Zakah- purification of wealth by obligatory contributions to the community fund ▪ Khums - contribution (additional to Zakah) of one-fifth of net income paid by the Shi'ah community Hajj ▪ (See Part 1)	Family life ▪ Leadership roles of father and mother within the family ▪ Roles and responsibilities of all family members ▪ Features of living in a Muslim family, eg facilities for wudu, salah and dietary requirements ▪ The importance of cleanliness ▪ The importance of patience Social life ▪ Role of the mosque as social, religious, educational and welfare centre ▪ The three most important mosques are the Haram Sharif in Makkah, the Prophet's Mosque in Madinah and al-Aqsa Mosque in Jerusalem ▪ Feeding the poor and needy ▪ Meaning of Ummah in Islam ▪ People with responsibility in the community, eg Ulama (scholars) ▪ Respect for teachers, elders, the learned and the wise

PART 3

An agreed syllabus which has already included materials from Islam Part 2 might draw upon the following at Key Stages 3 and 4 and Post-16

TAWHID (ONENESS OF ALLAH)	IMAM (FAITH)	IBADAH (WORSHIP/BELIEF IN ACTION)	AKHLAQ (CHARACTER AND MORAL CONDUCT)
Allah Key beliefs about Allah; in-depth study of Tawhid and the attributes of Allah recorded in Surah 1, Surah 112 and Surah 59: Ayats 22-24 (59: 22-24), eg ▪ ar- Rahman - All Gracious ▪ ar- Rahim - All Merciful	Sources of Islam ▪ Qur'an- the final revelation; selected texts concerning - the unchanging nature of the Qur'an - allegorical passages - structure, compilation and commentaries ▪ Sunnah, eg Hadith - compilation, structure and authority - selected Hadith, eg Hadith Qudsi, and compilers such as al-Bukhari, al-Kafi and Muslim - authority established by Isnad (chain of transmission) Messengers of Allah ▪ Messengers chosen by Allah to - transmit revelation - set an example, ideals to live by ▪ 25 Prophets mentioned in Qur'an (peace be upon them) ▪ Muhammad ﷺ, the final Prophet- imparter of Divine revelation and establisher of the Ummah - his life in detail Akhirah ▪ Akhirah - life after death ▪ This life is a trial and preparation for the hereafter ▪ All deeds are recorded by the angels ▪ Human accountability to Allah for all actions ▪ Day of judgement ▪ Rewards of paradise/punishments of hell ▪ Impact of these beliefs on philosophical and theological considerations and on individual human responsibility Qadar ▪ Qadar is Allah's final control of the fulfilment of destiny	Jihad ▪ Personal, individual struggle, in the way of Allah, to achieve self-improvement ▪ Campaigning for the truth ▪ Helping the oppressed ▪ Defence of the faith and the Muslim community Jumu'ah ▪ Attendance at Friday congregational salah Recommended acts of Worship Du'a – prayers of supplication made ▪ To give thanks ▪ To ask forgiveness ▪ To pray for others Sadaqah ▪ A charitable offering made of one's own volition. Sadaqah need not be financial; a smile may be a sadaqah ▪ All acts directed to the welfare of society Sawm Fasting, often done ▪ To follow the Sunnah of the Prophet Muhammad ﷺ ▪ As purification Umrah ▪ Visit to Makkah at any time of year. Not a substitute for Hajj	Family life ▪ Distinctive features of the home and the conduct of family members ▪ Relationships, roles and responsibilities ▪ Hygiene, diet and modesty in all aspects of life ▪ Sexual relations only permissible within marriage Humanity ▪ Human beings attain a state of peace through obedience to Allah ▪ Humans are Khalifah (custodians), servants charged with caring for all Creation Islamic culture ▪ Respect for people of other faiths ▪ Lives of influential Muslims - religious exemplars, scholars, scientists, artists, etc ▪ How they are motivated by Islamic beliefs and values

PART 4

An agreed syllabus which has already included materials from Islam Part 3 might draw upon the following at Key Stages 3 and 4 and Post-16

TAWHID (ONENESS OF ALLAH)	IMAM (FAITH)	IBADAH (WORSHIP/BELIEF IN ACTION)	AKHLAQ (CHARACTER AND MORAL CONDUCT)
Allah ▪ The importance of Tawhid ▪ Now Tawhid permeates all aspects of thought and practice ▪ The different classifications of Tawhid, eg Tawhid Ibadah (unity of worship)	Sources of authority ▪ Qur'an - the main source for Shari'ah (Islamic Law) - a path to be followed - textual study of Qur'anic ayats related to Shad'ah ▪ Khilafah - Differing views regarding succession to the Prophet ﷺ - Khilafah (successor) - Sunni view - Imamah (leader) - Shi'ah view ▪ Mahdi, al-Munazar - al-Mahdi: the (rightly) guided one who is awaited and will appear towards the end of time to lead the Ummah and restore justice on earth	Implementation of Shari'ah ▪ Political, economic, social and religious aspects of Shari'ah ▪ How a Muslim can bring Shari'ah into everyday life ▪ Issues relating to the practice of Islam in a non-Muslim environment Da'wah ▪ Helping people to understand Islam ▪ Developing spiritually by trying to be a good example ▪ Spreading truth	Humanity ▪ All created from one soul ▪ Mutually interdependent ▪ Diversity within the unity of the Ummah, eg Muslims from all over the world living in Great Britain Islamic view of personal, social and contemporary issues ▪ Islamic world view as a viable alternative to both capitalism and communism ▪ Care for the environment ▪ Animal rights ▪ Morality and health education ▪ Usury and interest – Islamic economics ▪ Islamic education

judaism

INTRODUCTION

Jews believe that God is One and that He is the Creator of the world who cares for all His Creation. They believe their special relationship with God is expressed in the 613 Mitzvot (laws). Jews also believe that God's special relationship with all humanity is expressed through obedience to the seven Noachide laws.

The Torah, which was revealed by God to Moses on Mt. Sinai, is the central core foundation of Jewish life. The Torah sets out practical rules and guidance (including the Ten Commandments) for all aspects of daily individual, family and community life. Together with the Oral Law, set out in the Talmud, and described in Halakhah, the Torah remains the basis of belief. The written Torah forms the First Five books of the Tenakh (Bible). The New Testament is not part of Jewish religious teaching.

The Jewish people are, very family-orientated, and this is reflected both in the celebration of weekly Shabbat, festivals throughout the Jewish year and a proud tradition of caring institutions. Shabbat and festivals are celebrated both in the home and in the synagogue.

Much of Jewish history is connected with the struggle for Israel and identity as a people. The Tenakh describes this early history from the Creation. It contains key events such as the Exodus (the escape from slavery in Egypt under the leadership of Moses), the building of a portable sanctuary in the desert, and the establishment of the Temple in Jerusalem. The Temple was destroyed in 586 BCE, and the Jews were exiled to Babylonia. Re-settlement and the rebuilding of the Temple commenced about 70 years later.

In 70 CE the Romans destroyed the second Temple, and over many centuries the Jews were dispersed throughout the world. Since 1948, the foundation of the State of Israel has provided a beacon of hope for a people nearly destroyed by the Nazis in Hitler's Germany. The Holocaust and the systematic murder of 6,000,000 Jewish men, women and children is a permanent reminder of the evils of racism.

There is a resurgence of Jewish life and culture in many parts of the world. The future of Judaism will be ensured through the Jewish family, education and Torah study, thus enhancing Jewish continuity.

PART 1 **An agreed syllabus which introduces Judaism for the first time at Key Stage 1 might draw upon the following**

GOD	TORAH	THE PEOPLE AND THE LAND
Jewish belief about God ▪ God is One ▪ God is the Creator ▪ God cares for all people	The Torah is in the form of a scroll, or a book (Chumash), written in Hebrew and containing ▪ Mitzvot (laws and rules) which set out how people should live - the Ten Commandments ▪ Sayings which express values - 'Love your neighbour as yourself'' ▪ Stories - The Creation - The Patriarchs, Matriarchs and Joseph - Moses and Miriam	Family life ▪ The Jewish Home - the mezuzah - Shabbat, the day of rest - the Friday night meal - welcoming Shabbat - lighting candles - blessing the children - blessings with wine - challah - eating as a family - Hanukkah and Purim Israel ▪ Israel has always been a special place for the Jews ▪ Jews live all over the world

PART 2

An agreed syllabus which introduces Judaism for the first time at Key Stage 2, 3 or 4 might draw upon the following

GOD	TORAH	THE PEOPLE AND THE LAND
Jewish belief about God ▪ God is One, good ▪ God is the Creator ▪ God cares for all people Belief exemplified through ▪ The Shema: mezuzah, tefillin, tzizit ▪ The first four of the Ten Commandments ▪ Psalms and songs ▪ Prayer ▪ Tenakh stories ▪ Wearing of kippah and tallit The importance of repentance and forgiveness ▪ Rosh Hashanah ▪ Yom Kippur ▪ The Book of Life The value and expression of gratitude ▪ Blessings before and after meals ▪ General blessings	The Tenakh ▪ Consists of Torah, Nevi'im and Ketuvim ▪ Stories from the lives of the prophets, eg Elijah, Isaiah ▪ Examples of writings, eg Psalms and Proverbs The importance of the Torah: written and oral ▪ The Sefer Torah and the work of the scribe ▪ God giving the Torah at Mt Sinai ▪ Laws and rules (613 mitxvot) which set out how people should live ▪ Sayings which express values - 'Love your neighbour as yourself' ▪ Stories - the Creation - the Patriarchs and the Matriarchs - the life of Moses ▪ Care for the world and the environment Study of the Torah ▪ Reading of the weekly portion ▪ The annual cycle of readings ▪ Regular Torah study ▪ Simchat Torah ▪ Respect and honour for the Torah and God's name	Family life ▪ The mezuzah identifies the Jewish home ▪ Shabbatt - the preparation - the lighting of the candles - blessing the children - blessings using wine and challah - quality family time - the three Shabbat meals Kashrut ▪ Food laws ▪ The kitchen Life rituals ▪ Brit Milah and girls' naming ceremony ▪ Bar and Bat Mitzvah/Bat Chayil ▪ Marriage ▪ Funerals, mourning and remembrance Festivals and celebrations ▪ The calendar ▪ The three Harvest and Pilgrim festivals - Pesach (exodus and freedom - the miraculous crossing of the Red Sea) - Shavuot (giving of the Torah) - the story of Ruth - Sukkot (the festival of God's protection) – building a Succah ▪ Worship and the community - Mishkan: menorah and Ark - Jerusalem: first and second Temples and the Western Wall - the Synagogue: the community centre; place of prayer and study; its main features and components; historical developments, the role of the Rabbi ▪ The Magen David: a modern symbol for Jews

PART 3

An agreed syllabus which has already included material from Judaism Part 2 might draw upon the following at Key Stages 3 and 4 or Post-16

GOD	TORAH	THE PEOPLE AND THE LAND
Re - statement of the Unity of God Perceptions of God ▪ God's attributes and names ▪ God's presence (Shekhinah) - immanence - transcendence ▪ Understanding God's ways ▪ The justice and mercy of God - Abraham and Isaac - Sodom and Gomorrah ▪ The meaning of 'Israel' ('He who struggles with God') Responses to God ▪ Tefillah (prayer) ▪ Teshuva (repentence) ▪ Tzedaka (social justice) - Rosh Hashanah - Yom Kippur ▪ The Amidah ▪ Grace after meals	Noachide laws ▪ Assured salvation for all people The dimensions of the Torah ▪ Translation from original Hebrew ▪ Interpretation, eg Rashi ▪ Stories, eg Midrash The process of Jewish law ▪ Torah ▪ Talmud -Mishnah and Gemara ▪ Halakhah/Agadah	The Jewish vision for the future ▪ Yishuv and Aliyah ▪ Mashiach (the Messianic Age) ▪ Re-building of the Temple Israel today ▪ Kibbutzim and Moshavim ▪ Absorption of immigrants ▪ Democracy -Knesset ▪ Development of Hebrew as a modern language Cultural diversity ▪ Ashkenazim- origin in Gemany/ Russia ▪ Sephardim -origin in Spain, Mediterranean and Jews of Arab lands Religious diversity ▪ In history - Pharisees - Saducees - Essenes ▪ Today - Orthodox, including Hasidim - Progressive Responses to racism ▪ In history - Jews of York - 1492 Spanish Inquisition - London's East End (1920s) - the Shoah Contribution to a just society ▪ The Board of Deputies of British Jews ▪ The Council of Christians and Jews ▪ Interfaith Network ▪ Jewish Council for Racial Equality ▪ Tzedek

PART 4

An agreed syllabus which has already included material from Judaism Part 3 might draw upon the following at Key Stages 3 and 4 or Post-16

GOD	TORAH	THE PEOPLE AND THE LAND
God in Jewish thought and teaching ▪ The 13 Principles of Faith ▪ Creation ex-nihilo - an unnatural state ▪ Divine providence ▪ Free will ▪ Emulating God's ways	Application of Torah and Rabbinic principles in resolving contemporary issues ▪ Exploration of the legal process ▪ Moral issues - Pikei Avot ▪ Medical ethics - when human life begins and ends - in-vitro fertilisation - organ transplantation - Pikuakh Nefesh ▪ Technology and Halakhah - Shabbat - Shatnez - Kashrut ▪ Responses to the Shoah ▪ Green issues - Tikkun Olam	▪ Archaeology and its importance to Israel ▪ Ecology -land reclamation ▪ Immigrant absorption - Aliyah - refugees from the Shoah - Russian Jews - Jews from Arab lands - Ethiopian Jews ▪ Cultural and religious diversity ▪ Towards peaceful co-existence ▪ Contemporary issues in a secular society - divorce - out-marriage - single parenthood - women in Judaism ▪ Maintaining Jewish identity - assimilation - family life - Jewish continuity ▪ The Anglo- Jewish experience - history - communal structures - facing the future

sikhism

INTRODUCTION

Sikhism stresses belief in One God, for all humanity, who looks to actions rather than people's religious labels. Guru Nanak the founder, also taught the complete equality of men and women everywhere, and the importance of service to others.

Guru Nanak was followed by nine other Gurus. The tenth Guru, Guru Gobind Singh, decreed that there would be no more living Gurus and that the Guru Granth Sahib (sacred scriptures) should be read for fixture guidance. The Guru Granth Sahib is therefore treated with great respect, both in the gurdwara and in the home.

Sikhs, like Hindus, believe in `Samsara', the cycle of rebirth or reincarnation, through which one strives to achieve union with God.

Sikhs are encouraged to be formally confirmed into their faith through an initiation ceremony known as Amrit. This was started by Guru Gobind Singh who gave Sikhs a distinctive uniform - the five Ks. These are kesh (uncut hair), kangha (a comb), kirpan (a sword), kara (a wristband) and kachera (short trousers).

The gurdwara fimctions not only as a place of worship, but as a community centre, demonstrating Sikhs' commitment to the poor. Belief in the equality of men and women is shown by the sharing of all responsibilities within the gurdwara, and by the shared meal (langar) which is open to people of all races and all creeds.

PART 1

An agreed syllabus which introduces Sikhism for the first time at Key Stage 1 might draw upon the following

BELIEFS AND VALUES	THE GURUS	COMMUNITY	PRACTICES
Belief Sikhs believe in One God who is ▪ The Supreme Truth ▪ The Creator of all things Values The following values are important to all Sikhs ▪ Service to all (sewa) ▪ Working honestly to earn one's living (kirat karna) ▪ Sharing with others (vand chhakna) ▪ All human beings are equal	Stories about the ten Gurus ▪ Guru Nanak - Sikhism was founded by Guru Nanak in India - stories from the Janamsakhis which tell about his youth and travels, eg feeding the poor and needy (Bhai Lalo, Duni Chand) ▪ Guru Har Gobind - story of Diwali -the Guru and his cloak ▪ Guru Gobind Singh - stories about his life, eg story of Bhai Khanaya showing concern for all humanity Guru Granth Sahib The holy book of the Sikhs	Family Importance of the Sikh way of life Gurdwara The place that houses the Guru Granth Sahib, and where Sikhs worship God and share a meal together (langar) Worshippers ▪ Remove their shoes and cover their heads ▪ Participate in singing, playing musical instruments and praying ▪ Listen to hymns from the Guru Granth Sahib	Holy Days (Gurpurbs) ▪ Birthdays of Guru Nanak and Guru Gobind Singh ▪ Important festivals, eg Baisakhi Sikh appearance ▪ Uncut hair ▪ Turban Ceremonies ▪ Naming ▪ Marriage

PART 2

An agreed syllabus which introduces Sikhism for the first time at Key Stage 2, 3 or 4 might draw upon the following

BELIEFS AND VALUES	THE GURUS	COMMUNITY	PRACTICES
Belief ▪ Sikhs believe in One God who is - the Supreme Truth - the Ultimate Reality - the Creator of all things (see Mool Mantar, Part 3) ▪ Gurbani (teachings of the Gurus) Values ▪ Meditation based on the scriptures (Nam Simran) ▪ Earning by honest means (kirat karna) ▪ Sharing (vand chhakna) ▪ Service to all human beings (sewa) ▪ Acceptance of God's will (hukam) ▪ Equality of gender -all functions are shared by both men and women ▪ Equality of race and creed -the oneness of humanity	The lives and teachings of the ten Gurus ▪ Guru Nanak, the first Guru -his call, journeys and teachings ▪ Guru Arjan, the first martyr- compiled the Adi Granth; built the Golden Temple (Harmandir Sahib) ▪ Guru Har Gobind -taught about earthly and spiritual authority ('Miri' and 'Piri') ▪ Guru Tegh Bahadur- matryred for the principle of religious tolerance ▪ Guru Gobind Singh -founded the Khalsa The Guru Granth Sahib ▪ The teachings of Guru Nanak and other Gurus and saints, outlining the principles and practices of Sikhism ▪ Its guidance is treated as that of a living Guru ▪ At festivals and special occasions there is a complete unbroken reading from the Guru Granth Sahib (Akhand Path)	Gurdwara A place of Sikh worship, which extends a welcome to men and women of all races and creeds. ▪ Features include - congregation/community (sangat) - common meal (langar) ▪ Significant people include - Granthi, who reads the Guru Granth Sahib and preaches and explains the text - musicians and singers ▪ The Golden Temple (Harmandir Sahib) and other historic gurdwaras Symbols ▪ Ik Onkar (there is one God) - appears at the beginning of each major composition in the scriptures ▪ Khanda – the Sikh symbol	Holy Days (Gurpurbs) ▪ Birthdays of Guru Nanak, Guru Gobind Singh (Baisakhi) ▪ Martyrdoms of Guru Arjan, Guru Tegh Bahadur and the Sahibzades (four sons of Guru Gobind Singh) Ceremonies, including ▪ Naming ▪ Turban tying ▪ Amrit ceremony ▪ Marriage ▪ Death The Five K's (obligatory for the Khalsa) ▪ Kesh ▪ Kangha ▪ Kara ▪ Kachera ▪ Kirpan

PART 3

An agreed syllabus which has already included materials from Sikhism Part 2 might draw upon the following at Key Stages 3 and 4 and Post-16

BELIEFS AND VALUES	THE GURUS	COMMUNITY	PRACTICES
Beliefs God is described in gender-free language in the Mool Mantar as ▪ One ▪ Truth ▪ Creator ▪ Without fear ▪ Without enmity ▪ Beyond time ▪ Not incamated ▪ Self-existent realised through His Grace **Gurbani** Teaching of the Gurus **Values** Principles for living -the purpose of life is to find union with God by living In accordance with the teaching of the Gurus, eg ▪ Respect the oneness of the human race ▪ Belief in peace, justice and tolerance ▪ Force should only be used as a last resort to defend righteousness and protect the oppressed ▪ Service to others	**Further examples to show the contribution of the Gurus to the furtherance of Sikh teaching** These teachings are found within the Guru Granth Sahib and within the examples of the Gurus' lives ▪ Equality ▪ Religious tolerance ▪ Service to the sick ▪ Human rights	**Family** Importance of the Sikh way of life **Gurdwara** ▪ The place that houses the Guru Granth Sahib, and where Sikhs worship God and share a meal together (langar) ▪ As a focus for life within the Sikh community (Khalsa Panth) **Worship** ▪ The main Sikh morning and evening prayers ▪ The special status given to the Japji Sahib (opening hymn of the Guru Granth Sahib) ▪ Prayers can be said at the home or at the gurdwara, and are led by either men or women **Worshippers** ▪ Remove their shoes and cover their heads ▪ Participate in singing, playing musical instruments and praying ▪ Listen to hymns from the Guru Granth Sahib	**Ceremonies** ▪ Marriage - in the presence of the Guru Granth Sahib - vows and obligations - the linking of families ▪ Death - The Guru Granth Sahib's teachings on attitudes towards death **The Five Ks** Their origin, meaning and significance **Kurahit (prohibitions)** Never ▪ Use tobacco, alcohol or harmful drugs ▪ Commit adultery ▪ Eat meat that has been ritually slaughtered

PART 4

An agreed syllabus which has already included materials from Sikhism Part 3 might draw upon the following at Key Stages 3 and 4 and Post-16

BELIEFS AND VALUES	THE GURUS	COMMUNITY	PRACTICES
God ▪ Attributes of God - transcendence - immanence - grace - benevolence ▪ God is often referred to by many names, including those used in Hindu and Muslim scriptures, eg Ram and Allah, to show the Oneness of God Values ▪ Gurmat – living according to God's will, ie overcoming lust, anger, greed, attachment to the materialistic world and ego, so as to develop compassion, duty, truthfulness, contentment and fortitude	The unity of the Gurus' teachings and their guidance for contemporary issues The following are also illustrated through the lives of the Sikh saints and martyrs ▪ Peace and conflict ▪ Racism ▪ Social and political justice, etc	Gurdwara ▪ Gurdwaras of particular historical significance, such as - Nankana Sahib - Sis Ganj Sahib - Bangla Sahib ▪ The relationship between gurdwaras in Great Britain and throughout the world ▪ Sikh Community (Khalsa Panth) ▪ The organisation of gurdwaras	Sikh attitude to the following contemporary issues ▪ Personal relationships ▪ Family (the importance of married life) ▪ The environment ▪ Interfaith dialogue Code of practice The main Sikh practices are found within a small booklet called the Rahit Maryada, the Sikh guide to life

LISTS OF THOSE INVOLVED IN DEVELOPING THE WORKING GROUP REPORTS

The inclusion of names of individuals and organisations does not necessarily indicate their agreement with everything in the models.

Christianity Working Group

Father Abiola *Afro and Afro-Carribean Churches*
Janina Ainsworth *Church of England Working Group*
Marion Bellingham *Baptist*
Anthony Clark *Roman Catholic*
Dr Trevor Cooling *Evangelical*
Gillian Crow *Eastern Orthodox*
Rev Dr Peter Doble *Methodist/Church of England*
Rev Dr John Gay *Church of England*
Rev Peter Hartley *Church of England Working Group*
Rev Dr Stephen Orchard *United Reformed*
Geoff Robson *Methodist*
Janet Scott *Religious Society of Friends*

Christianity Consultation List

The Right Rev Michael Adie *Bishop of Guildford*
Rev Dr Selwyn E Arnold *New Testament Church of God*
Metropolitan Anthony Bloom *Russian Orthodox*
Dr John Boyes *Brethren*
Peter Brain *Independent Consultant*
Norman Brown *Christian Brethren*
Rev Stuart J Burgess *Methodist*
The Most Rev and Rt Hon George Carey *Archbishop of Canterbury*
Rev David R Coffey *Baptist*
John Cowing *FIEC*
Rev James Dallas *United Reformed*
Martyn A Eden *Evangelical Alliance*
Rev A Edwards *Baptist*
David K Edwards *Birmingham Diocese*
Mrs E Gray *North Eastern Christian shools Ltd*
Archbishop Gregorios *Greek Orthodox*
David Griffith *Southwark Diocese (Church of England)*
Brian Howell *Gateshead Borough Churches Together*
His Eminence Cardinal Basil Hume *Roman Catholic*
Judy Jarvis *Methodist*
Commissioner John Larson *The Salvation Army*
Malcolm Laver *EIEC*
Rev I Wayne Lewis *Elim Penetecostal*
John Little Independent *Consultant*
Peter D Manson *Baptist*
Rev Prof H Marratt *Free Church Federal Council*
Rev Preb. M Metcalf *Lichfield Diocese*
Rev Dr John A Newton *Methodist*
Bishop Vincent Nichols *Roman Catholic*
Kathleen O'Gorman *Roman Catholic*
Terry Oakley *Independent Consultant*
Very Rev Robert Patkai *Lutheran*
Rev Kathleen M Richardson *Methodist*
Eileen Sanderson *Independent Consultant*
Martin Scott *Pioneer People*
Rev Chris Hughes *Smith Methodist*
Donald Southall *Religious Society of Friends*
Rev John Taylor *Independent*
Basil D Varnam *Assemblies of God in Great Britain*
John V Wheeldon *Christian Centre, Nottingham*

Buddhism Working Group

Anil Goonewardene *Buddhist Society*
Abbot Ven Ajahn Khernadhammo *The Forest Hermitage (Thai)*
Ron Maddox *Buddhist Society*
Rev Daishin Morgan *Throssel Hole Priory*
Ganshin Rock *Society for the Advancement of Buddhist Understanding*
Malcolm Songest *Buddhist Society*

Buddhism Consultation List

Geshe Kelsang Gyatso *Mahayana Buddhist Centre (Tibetan)*
Peggy Morgan *Westminster College, Oxford*
Dr R G Morrison *Dharmacarin Sagaramati (Mahayana)*
Dr Akong Tulka Rinpoche *Kagya Samye Ling -Tibetan Centre*
Ven. Sangharakshita *The Office of the Western Buddhist Order*
Ajahn Sumedho *Amaravati Buddhist Monastery (Thai)*
Ven. Dr M Vajiragnana *London Buddhist Vihara (Sri LAnkan)*

LISTS OF THOSE INVOLVED IN DEVELOPING THE WORKING GROUP REPORTS

Hinduism Working Group

Vipin Aery *National Council for Hindu Temples*
Rasamandala Das ISKCON *Educational Services*
Dharam Dhanda *Vishwa Hindu Parishad (United Kingdom)*
Dilip Kadodwala *Advisor/Inspector (Religious Education) Leicestershire*
Deepak Naik *National Council for Hindu Temples*
Dr N .K. Prinja *Vishwa Hindu Parishad (United Kingdom)*

Hinduism Consultation Group

Dr Anand *Hindu College, Croydon*
Bob Jackson *University of Warwick*
Eleanor Nesbitt *University of Warwick*
Dr J C Sharma *Hindu College, Croydon*

Islam Working Group

Dr Muhammad Movahedi *Imam Khoei Centre*
Muhammad Ibrahim *Muslim Educational Trust*
Muhammad Akram Khan Cheema *M.A.K-C Consultancy*
Alzim Karim *Ismaili*
Nighat Mirza *Muslim Girls Community School*
Khadijah Knight *AMANA*
Umar L.J. Hegedüs *AMANA*

Islam Consultation List

Riadh El-Droubie *Minaret House*
Saleh Hassan *Teacher*
Asaf Hussain *Muslim Communities Studies Institute*
Dr Syed Aziz Pasha *National Muslim Education Council*
Dr Sheikh Abdel *Mabud Islamic Academy*
Prof Salim T.S. Al-Hassani *UMIST*
Ghulam Sarwar *Muslim Educational Trust*
Yusuf Islam *Independent Consultant*
M Mashuq ibn Ally *Lampeter University*
Dr Aziz Esmail *Institute of Ismaili Studies*
Sayed Mohammad Musawi *WABIL*
Dr Manazir Ahsan *Islamic Foundation*
Dr Zaki Badawi *The Muslim College*
Muhsin Jaffer *The World Foundation of Khoja Shi'ah Ithna-Asheri Muslim Communities*
Imam Abduljalil Sajid JP *Brighton Islamic Centre*
Adnan Saif *Independent Consultant*

Judaism Working Group

Rabbi Hugo Gryn *West London Synagogue*
Clive Lawton *Assistant Director of Education, Livelpool LEA*
Laurie Rosenberg *Director of Education, Board of Deputies of British Jews*
Michael Shire *Director of the Centre for Jewish Education*
Syma Weinberg *Jewish Education Development Trust*
Angela Wood *Inspector/Advisor (Religious Education)*

Judaism Consultation List

Rabbi S Arkush *Director, Birmingham Lubavitch*
Jo Frances/Ruth Firsht *Norwood Childcare*
Rabbi Ian S Goodhardt *United Hebrew Congregation, Leeds*
Jean Shindler *Matilda Marks Kennedy School*
Hannah Jacobs *Middlesex New Synagogue*
Jeffrey Leader *Director of Education, London Board of Jewish Religious Education*
Rabbi Emmanuel Levy *Chief Rabbi' s Cabinet*
Chief Rabbi Dr Jonathan Sacks *Office of The Chief Rabbi*
Rabbi Pete Tobias *Birmingham Progressive Synagogue*
Joy White *Head of RE, Croydon LEA*
Rabbi Jonathan Wittenberg *New North London Synagogue*

Sikhism Working Group

Darshan Singh Chana *ESL Croydon LEA*
Harcharan Singh Dua *Sikh Education Council*
Indarjit Singh *The Sikh Messenger*
Dr Kanwaljit Kaur Singh *Inspector, Wandsworth*
Dr Pargat Singh *Sikh Education Council*

Sikhism Consultation List

Balbinder Bansi *Independent Consultant*
Dr Owen Cole *Independent Consultant*
S Kalsi *University of Leeds*
Eleanor Nesbit *RECP, University of Warwick*
G S Puri *Guru Nanak Academy*
R S Wahiwala *Independent Consultant*