

Religious Education



The Enfield Agreed Syllabus



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This syllabus was agreed by a unanimous vote of the four committees of the Statutory Agreed Syllabus Conference on 28.06.06*

Membership of the Enfield Agreed Syllabus Conference*

Committee 1 – Religious Traditions & Christian Churches

Andrew Frost - Baptist Church
Revd. Trevor Smith - Black-led/Pentecostal Church
Revd. John-Edmund Hookway/Marina Robb - Greek Orthodox Church
Vijay Rattan - Hinduism
Erdal Doganguzel - Islam
Muhammad Ibrahim - Islam - Chair of ASC
Rubina Umar/Yasemin Umar - Islam
Rabbi Emanuel Levy - Judaism
Rabbi S Howard - Judaism
Margaret Carr - Methodist Church
Joycelin Dawes - Religious Society of Friends
Michael Blundell - Roman Catholic Church
Suhkdev Singh Ahluwalia - Sikhism
Revd. Martin Legg - United Reformed Church

Committee 2 – Church of England

Susan Chambers
Revd. Gordon Giles
Margaret Hobbs
Revd. Jane Markby
Revd. Michael Moseley
Elizabeth Wolverson - London Diocesan Board for Schools

Committee 3 – Teachers' Associations

Myrdith Brumant - Enfield Teachers' Association
Pat Evans - Enfield Teachers' Association
Michele River - Enfield Teachers' Association
Diana Stansall - Enfield Teachers' Association
Frances Thompson - Enfield Primary Heads' Conference
Susan Warrington - Enfield Secondary Heads' Conference

Committee 4 – Local Authority

Councillor Yasemin Brett - Chair of SACRE
Councillor Ruth Hones
Councillor Jon Kaye
Councillor Kate Wilkinson
Neil Rousell - Assistant Director Education, Children's Services & Leisure
Rachel Bowerman - Learning Consultant Religious Education

Syllabus drafting group

The syllabus was drafted by a joint Enfield/ Hackney working group:

Enfield Agreed Syllabus Conference Sub-committee

Margaret Carr
Janet Clark (until 30/09/04)
Pat Evans
Muhammad Ibrahim
Deacon Kyprianos Kountouris (until 24/06/04, Chair of ASC)
Revd. Jane Markby
Michele River
Rachel Bowerman - Learning Consultant Religious Education

Hackney Agreed Syllabus Working Party

Dympna Brotherton
Lynette St Cyr-Caesar
Tracy Edwards
Jean Funnell
Sandra Hall
Ron Keating
Karl D'Cruz - Religious Education Adviser

The working group was grateful for constructive advice from:

Cynthia Davies - DfES
John Keast - RE consultant to DfES
Graham Langtree - former QCA RE Adviser

Introduction

This Agreed Syllabus sets out clearly the statutory entitlement to religious education for pupils in our non-denominational schools. Similar in legal status to the National Curriculum subject orders, it is set within the national requirements of the Education Acts.

In developing this Syllabus, coherent use was made of the essential spine of the recently published DfES/QCA non-statutory national framework for religious education, which represents the widest-ever national agreement by RE professionals and religious communities. That framework has been extended to meet the needs of Enfield pupils who are members of local, London, national and global communities. Thus the syllabus introduces them at each key stage to carefully selected religion specific programmes of study relating to Christianity and the other principal religions represented in Britain, namely Buddhism, Hinduism, Islam, Judaism and Sikhism.

In order that there is a consistent match between the high expectations of nationally agreed attainment targets and level descriptions for religious education, and the challenge of locally agreed religion-specific programmes of study, this Syllabus does not follow the traditional approach of identifying lists of content or themes to be covered. Indeed the Syllabus has won the confidence of local religious communities because it avoids imposing external themes upon religions and seeks to reflect accurately and authentically the central concerns of each tradition.

This Syllabus has been described as innovative in the way its religion-specific programmes of study specify 'outcomes' for teaching and learning at key stages 1, 2 and 3. The programmes of study are related to the characteristics of children's learning and development, 'exploring' at key stage 1, 'making connections' at key stage 2, and 'application' at key stage 3. The Syllabus has been welcomed, by our teachers and headteachers, for outlining how RE can contribute to the early learning goals at foundation stage, and for setting out core requirements at key stage 4 and in school sixth forms.

During the drafting process there was extensive consultation with the principal stakeholders both by the Learning Consultant Religious Education and through the members of the Agreed Syllabus Conference, who represent teachers associations, religious communities and the local authority. Teachers and religious communities are supportive of the central principle of this Syllabus that religious education in non-denominational schools should not be designed to urge a particular religion or belief. Religious education taught in accordance with this Syllabus contributes educationally to the spiritual, moral, social and cultural development of all pupils, whether or not they are from a religious tradition.

The process of syllabus development has made a significant contribution to religious and racial harmony and promoting better understanding of the nature of religious education. The Syllabus was unanimously and enthusiastically adopted by the four committees of the Agreed Syllabus Conference and it is their intention that teaching and learning in religious education should promote the community cohesion and Every Child Matters agenda in our schools.

It is the responsibility of the Local Authority (Enfield Council) to convene and support the Agreed Syllabus Conference and SACRE. It was SACRE's deliberate policy to ensure that the membership of the Enfield Agreed Syllabus Conference and SACRE was the same in order to ensure continuity in fulfilling statutory responsibility for monitoring and evaluation of the implementation of the new Syllabus and its impact upon standards and provision in our schools. SACRE and the Agreed Syllabus Conference have established an effective relationship with the Local Authority and look forward to continuing to work together in partnership for the benefit of Enfield children and young people.

In accordance with HMI/QCA encouragement for SACREs/Agreed Syllabus Conferences in different local authorities to share ideas and best practice, Enfield and Hackney have continued their successful and long-standing collaboration by jointly developing this Agreed Syllabus. We are most grateful to the members of the joint Enfield/Hackney Agreed Syllabus working group and to Karl D'Cruz and Rachel Bowerman, the Religious Education Advisers, for their dedication, hard work and expertise.



Muhammad Ibrahim
Chair
Agreed Syllabus Conference



Peter Lewis
Director
Education, Children's Services & Leisure

The purposes of the Agreed Syllabus

This Agreed Syllabus has four purposes, which mirror those of the National Curriculum.

1. **To establish an entitlement.** The Agreed Syllabus sets out the entitlement to learning in religious education for all pupils in community schools, irrespective of social background, culture, race, religion, gender, differences in ability and disabilities. This entitlement contributes to their developing knowledge, skills, understanding and attitudes. These are necessary for pupils' self-fulfilment and development as active and responsible citizens.
2. **To establish standards.** The Agreed Syllabus sets out expectations for learning and attainment that are explicit to pupils, parents, teachers, governors, employers and the public. It lays down, for Enfield community schools, nationally recognised standards for the performance of pupils in religious education. These standards should be used to support assessment for learning. They should also be used to help pupils and teachers set targets for improvement and evaluate progress towards them.
3. **To promote continuity and coherence.** The Agreed Syllabus seeks to contribute to a coherent curriculum that promotes continuity. It helps the transition of pupils between schools and phases of education and can provide a foundation for further study and lifelong learning.
4. **To promote public understanding.** The Agreed Syllabus aims to increase public understanding of, and confidence in, the work of schools in religious education. It recognises the extent to which local stakeholders (religious communities, teachers, councillors and the local authority) are already involved in monitoring, advising and defining the RE curriculum, through the Enfield SACRE and Enfield Agreed Syllabus Conference. It encourages those who are interested to participate in enriching the provision of religious education, for example through contributing to school RE programmes for visits to places of worship and speakers from faith communities.

The structure of the Agreed Syllabus

At the foundation stage (ages 3-5), the Agreed Syllabus describes how religious education can contribute to the early learning goals.

At key stages 1, 2 and 3 (ages 5–14), the Agreed Syllabus follows the same format as the National Curriculum programmes of study¹ with requirements in terms of knowledge, skills and understanding, and experiences and opportunities.

The Agreed Syllabus determines generic and religion-specific programmes of study for attainment target 1 (AT 1 - learning *about* religion), for Christianity and the other principal religions, for each key Stage. Generic programmes of study are determined for attainment target 2 (AT 2 - learning *from* religion), but religion-specific programmes of study are not. It is in the choices a teacher makes, about learning objectives, activities and resources, that opportunities for AT 2 arise from AT 1. Therefore, it is the expectation of the Agreed Syllabus that teachers' medium and short term planning will identify how the AT 2 generic programmes of study will be delivered.

For students aged 14–19, the Agreed Syllabus sets out core requirements at key stage 4 and, in the sixth form.

¹ The Education Act 2000 defines a programme of study as the 'matters, skills and processes' that should be taught to pupils of different abilities and maturities during the key stage.

The importance of religious education

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

Religious education encourages pupils to learn from different religions, beliefs, values and traditions while exploring their own beliefs and questions of meaning. It challenges pupils to reflect on, consider, analyse, interpret and evaluate issues of truth, belief, faith and ethics and to communicate their responses. Religious education encourages pupils to develop their sense of identity and belonging. It enables them to flourish individually within their communities and as citizens in a pluralistic society and global community. Religious education has an important role in preparing pupils for adult life, employment and lifelong learning. It enables pupils to develop respect for and sensitivity to others, in particular those whose faiths and beliefs are different from their own. It promotes discernment and enables pupils to combat prejudice.

The contribution of religious education to the school curriculum

Supporting the values of the curriculum

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

- pupils valuing themselves and others
- the role of family and the community in religious belief and activity
- the celebration of diversity in society through understanding similarities and differences
- sustainable development of the earth.

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

Supporting the aims of the curriculum²

Aim 1: The school curriculum should aim to provide opportunities for all pupils to learn and achieve.

Religious education should be a stimulating, interesting and enjoyable subject. The **knowledge, skills and understanding** outlined in the Agreed Syllabus are designed to promote the best possible progress and attainment for all pupils. Religious education develops independent and interdependent learning. It makes an important contribution to pupils' skills in literacy and information and communication technology (ICT). Religious education promotes an enquiring approach in which pupils carefully consider issues of beliefs and truth in religion. It also enhances the capacity to think coherently and consistently. This enables pupils to evaluate thoughtfully their own and others' views in a reasoned and informed manner.

Aim 2: The school curriculum should aim to promote pupils' spiritual, moral, social and cultural development and prepare all pupils for the opportunities, responsibilities and experiences of life.

Religious education has a significant role in the promotion of spiritual, moral, social and cultural development (see page 7 for more guidance). At the heart of this Agreed Syllabus is a focus on ultimate questions and ethical issues. This focus enables pupils to appreciate their own and others' beliefs and cultures and how these impact on individuals, communities, societies and cultures. Religious education seeks to develop awareness of themselves and others. This helps pupils to gain a clear understanding of the significance of religions and beliefs in the world today and learn about the way different faith communities relate to each other.

The Agreed Syllabus aims to promote religious understanding, discernment and respect and challenge prejudice and stereotyping. Religious education is committed to exploring the significance of the environment, both locally and globally, and the role of human beings and other species within it. A central concern of religious education is the promotion of each pupil's self-worth. A sense of self-worth helps pupils to reflect on their uniqueness as human beings, share their feelings and emotions with others and appreciate the importance of forming and maintaining positive relationships.

² The two aims for the school curriculum are reflected in Section 351 of the Education Act, 1996.

Learning across the curriculum: the contribution of religious education

The importance of religious education is set out on page 5. This section sets out in general terms how religious education can promote learning across the curriculum in a number of areas such as spiritual, moral, social and cultural development, key skills and thinking skills.

Promoting spiritual, moral, social and cultural development through religious education

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

- discussing and reflecting on key questions of meaning and truth such as the origins of the universe, life after death, good and evil, beliefs about God and values such as justice, honesty and truth
- learning about and reflecting on important concepts, experiences and beliefs that are at the heart of religious and other traditions and practices
- considering how beliefs and concepts in religion may be expressed through the creative and expressive arts and related to the human and natural sciences, thereby contributing to personal and communal identity
- considering how religions and other world views perceive the value of human beings, and their relationships with one another, with the natural world, and with God
- valuing relationships and developing a sense of belonging
- developing their own views and ideas on religious and spiritual issues.

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

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

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

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

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

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

Promoting citizenship through religious education

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

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

Promoting personal, social and health education through religious education

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

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

Promoting key skills through religious education

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

- **communication** through developing a broad and accurate religious vocabulary, reading and responding to a range of written and spoken language (including sacred texts, stories, poetry, prayers, liturgy and worship), communicating ideas using the creative and expressive arts, talking and writing with understanding and insight about religious and other beliefs and values, reflecting critically on ultimate questions of life, using reasoned arguments
- **application of number** through calendrical reckoning, collecting, recording, presenting and interpreting data involving graphs, charts and statistical analysis
- **information technology** through using CD-ROMs and the internet selectively, researching information about religions and beliefs, teaching and practices, using email to communicate and analyse information with people of differing beliefs and cultures, using spreadsheets and databases to handle and present data relevant to the study of religious education
- **working with others** through sharing ideas, discussing beliefs, values and practices, collaborating with each other and developing respect and sensitivity
- **improving own learning and performance** through setting targets as part of religious education development, reviewing their achievements and identifying ways to improve their own work
- **problem solving** through recognising key issues to do with religious belief, practice and expression, interpreting and explaining findings and making personal decisions on religious issues (for example, considering their own and religious ideas on good and evil), ethical dilemmas and priorities in life.

Promoting the five 'Every Child Matters' outcomes through religious education

Religious education provides opportunities for children and young people to:

- **be healthy**, and *effectively contributes to education in scientific and medical issues*, through exploring philosophical and ethical questions of the origin, purpose and destiny of the cosmos, life within it and beliefs about stewardship; exploring the nature of humanity and human interaction with each other, including attitudes to sexual relationships; exploring developments in genetics and medicine and their application and use; exploring concepts of health and well-being including religious dietary requirements and teachings about drug taking and intoxicants; exploring ideas about community and personal identity, and spiritual development, including religious use of reflection, prayer, meditation and stilling
- **stay safe** through learning about and reflecting upon religious beliefs, including codes of conduct, which provide freedoms, boundaries, rights and responsibilities for individuals and communities; exploring the security gained from faith, family and community; analysing the influence and religious and ethical motivations of key inspirational figures and reflecting upon their own role models
- **enjoy and achieve**, and *effectively contributes to thinking skills*, through the provision of an inclusive, rigorous, inspiring and stimulating curriculum, which sets high standards and incorporates assessment for learning; teaching and learning which promotes the research, selection, interpretation and analysis of information from religious traditions and the communication of their ideas in a variety of ways; reflecting upon religious responses to ultimate questions and their own beliefs and values
- **make a positive contribution**, and *effectively contributes to education for racial equality and community cohesion*, through studying the damaging effects of xenophobia and racial stereotyping; reflecting upon the impact of conflict in religion and the value of dialogue, respect, understanding and cooperation between people of different faiths and beliefs; exploring concepts of individual and religious identity, community and belonging, and reflecting on matters of shared human experience; evaluating the impact of religious codes for living on individuals and societies
- **achieve economic well-being**, and *financial capability*, through the provision of a curriculum that prepares all pupils for the opportunities, responsibilities and experiences of life, and develops a positive attitude towards lifelong learning about and reflection upon spiritual and ethical matters; examining the responsible use of money, the importance of giving, and the ethics of wealth, debt, poverty, gambling, business and investment; the provision of a 14 – 19 curriculum that offers all learners the opportunity to achieve a nationally recognised and accredited qualification.

Promoting other aspects of the curriculum

Religious education provides opportunities to promote:

- **creativity and culture** through considering the scope of human nature, sources of inspiration and discovery, connections between beliefs, values and forms of artistic expression, appreciating the value of cultural distinctiveness and reflecting on beauty, goodness and truth in creative and expressive arts
- **links to employment, vocations and work-related learning** through a focus on individual sense of purpose and aspiration in life, and through considering the appropriateness and relevance of religious education to a wide range of employment opportunities and the development of spiritual and ethical issues linked to the world of work
- **education for sustainable development** through helping pupils consider the origins and value of life, the importance of looking after the environment and studying the ways in which religious beliefs and teachings have influenced attitudes to the environment and other species.

In 2003, the Government published a green paper called Every Child Matters which identified the five outcomes that are most important to children and young people:

- Be healthy
- Stay safe
- Enjoy and achieve
- Make a positive contribution
- Achieve economic well-being

The green paper led to the passing of the Children Act 2004, which provides the legislative spine for developing more effective and accessible services focused around the needs of children, young people and families.

Organisations involved with providing services to children, including schools, are expected to work together so that every child and young person is able to fulfil their full potential and those facing particular obstacles are supported to overcome them.

The Ofsted framework requires inspectors to report judgements about the contribution a school makes to the five ECM outcomes for learners.

Religious education and the general teaching requirements

This section outlines the particular contribution religious education can make to the general teaching requirements of the National Curriculum. These are to be found on the National Curriculum website.

Religious education and inclusion

Religious education can make a significant contribution to inclusion, particularly in its focus on promoting respect for all. This Agreed Syllabus contains many references to the role of religious education in challenging stereotypical views and appreciating, positively, differences in others. The Agreed Syllabus enables all pupils to consider the impact of people's beliefs on their own actions and lifestyle. The Syllabus also highlights the importance of religions and beliefs and how religious education can develop pupils' self-esteem.

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

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

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

- support to access text, such as through prepared tapes, particularly when working with significant quantities of written materials or at speed
- help to communicate their ideas through methods other than extended writing, where this is a requirement. For example, pupils may demonstrate their understanding through speech or the use of ICT
- a non-visual way of accessing sources of information when undertaking research in aspects of religious education, for example using audio materials.

Religious education and the use of language

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

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

Religious education and the use of information and communication technology

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

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

The above examples are not intended to offer a comprehensive list of the way in which RE can involve pupils' use of ICT. New developments in ICT should be explored for their potential in RE teaching and learning.

In line with child and data protection issues, teachers should be sensitive to use of images of children.

The legal position and requirements for religious education

1. Religious education must be taught to all registered pupils in maintained schools,³ including those in the sixth form, except to those withdrawn by their parents. This requirement does not apply to nursery classes in maintained schools.⁴
2. Religious education is a component of the basic curriculum, to be taught alongside the National Curriculum in all maintained schools. In all maintained schools, other than voluntary aided schools with a religious character, it must be taught according to a locally agreed syllabus.⁵
3. Each LEA must convene an Agreed Syllabus Conference to produce a syllabus. Once adopted by the LA, the programme of study of the Agreed Syllabus sets out what pupils should be taught and the attainment levels set out the expected standards of pupils' performance at different ages.
4. Schools are required to report to parents on pupils' progress in religious education annually from registered school age, ie from reception (YR) onwards. This Agreed Syllabus requires schools to report progress in terms of the levels of attainment set out on pages 47-49.
5. The Standing Advisory Council on Religious Education (SACRE) is expected to monitor and evaluate the implementation and impact of its local Agreed Syllabus and to report to the DfES via the QCA annually. Schools are also expected to monitor and evaluate their overall effectiveness, standards and provision. This Agreed Syllabus requires schools to report its self-evaluation of religious education to SACRE. In consultation with headteacher representatives, SACRE will provide guidance, a recommended RE self-evaluation form and will establish a reporting cycle.
6. The Education Act 1996 states that an Agreed Syllabus must reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teachings and practices of the other principal religions represented in Great Britain.
7. In addition to teaching the programmes of study for Christianity and the other principal religious traditions, schools are advised to take into account additional religions and belief systems where there are adherents in the school community, eg by acknowledging festivals when they occur and making these times 'special days' for children who celebrate them.
8. Further, while exploring religious responses to questions of meaning, purpose and value, there is scope for considering non-religious responses, such as those from ethical secular humanism.
9. An Agreed Syllabus, and religious education taught according to it, must not be designed to urge a particular religion or religious belief on pupils.

³ The legal requirements for teaching religious education are set out in the Education Act 1996 and School Standards and Framework Act 1998. Parents have the right to withdraw their children from religious education.

⁴ See requirements for RE in the foundation stage (pages 16-19).

⁵ See School Standards and Framework Act 1998 for variations on this requirement.

10. This syllabus embodies an open, objective and educational approach to the subject. Thus religious education provided in accordance with this syllabus should:
- protect the integrity of pupils by ensuring that the teaching is not designed to convert or urge a particular religion or religious belief
 - present the religious beliefs and practices studied as they are perceived by faith communities
 - contribute to the spiritual, moral, social, cultural and mental development of all pupils⁶ whether they come from religious traditions or not.
11. Religious education should challenge prejudice and negative stereotyping. Religions should not be presented as static; cultural traditions should not be confused with religious requirements, and teachers should give due recognition to diversity within religions.
12. This syllabus is based on the expectation that RE will have a minimum of 5% of curriculum time at each key stage which equals broadly the following hours:
- Key stage 1 36 hours per year
 - Key stage 2 45 hours per year
 - Key stage 3 45 hours per year
 - Key stage 4 40 hours per year
13. Schools should note that:
- Collective worship is a separate statutory requirement and time used for it should not be included in the religious education allocation
 - Religious education, unlike some foundation subjects, remains a legal pupil entitlement at KS4 and in the school sixth form
 - Personal, social, political and moral issues necessarily arise in religious education. When they do, they must be explored in the light of religious teachings and in the context of the agreed syllabus programmes of study. However, religious education should not be confused or conflated with PSHE or citizenship education.

⁶ Education Reform Act 1988.

In teaching religious education, it is vital that the skills are developed through the knowledge and understanding, and vice versa. It is also important that pupils understand how their learning in religious education is progressing, and what they need to do to improve it.

Knowledge, skills and understanding in religious education

The knowledge, skills and understanding identify the key aspects of learning in religious education. These are described as ‘learning about religion’ and ‘learning from religion’.

Learning about religion includes enquiry into, and investigation of, the nature of religion, its beliefs, teachings and ways of life, sources, practices and forms of expression. It includes the skills of interpretation, analysis and explanation. Pupils learn to communicate their knowledge and understanding using specialist vocabulary. It also includes identifying and developing an understanding of ultimate questions⁷ and ethical issues. Learning about religion covers pupils’ knowledge and understanding of individual religions and how they relate to each other as well as the study of the nature and characteristics of religion.

Learning from religion is concerned with developing pupils’ reflection on and response to their own and others’ experiences in the light of their learning about religion. It develops pupils’ skills of application, interpretation and evaluation of what they learn about religion. Pupils learn to develop and communicate their own ideas, particularly in relation to questions of identity and belonging, meaning, purpose and truth, and values and commitments.

⁷ Ultimate questions refer to the study within religious education of questions such as ‘Is God real?’, ‘Why are we alive?’, ‘What is meant by good and evil?’, ‘Why do people suffer?’. These are powerful questions about beliefs and values.

Attitudes in religious education

While the knowledge, skills and understanding are central to the Agreed Syllabus, it is also vital that religious education encourages pupils to develop positive attitudes to their learning and to the beliefs and values of others. The following four attitudes are essential for good learning in religious education and should be developed at each stage or phase of religious education:

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

Self-awareness in religious education includes pupils:

- feeling confident about their own beliefs and identity and sharing them without fear of embarrassment or ridicule
- developing a realistic and positive sense of their own religious, moral and spiritual ideas
- recognising their own uniqueness as human beings and affirming their self-worth
- becoming increasingly sensitive to the impact of their ideas and behaviour on other people.

Respect for all in religious education includes pupils:

- developing skills of listening and a willingness to learn from others, even when others' views are different from their own
- being ready to value difference and diversity for the common good
- appreciating that some beliefs are not inclusive and considering the issues that this raises for individuals and society
- being prepared to recognise and acknowledge their own bias
- being sensitive to the feelings and ideas of others.

Open-mindedness in religious education includes pupils:

- being willing to learn and gain new understanding
- engaging in argument or disagreeing reasonably and respectfully (without belittling or abusing others) about religious, moral and spiritual questions
- being willing to go beyond surface impressions
- distinguishing between opinions, viewpoints and beliefs in connection with issues of conviction and faith.

Appreciation and wonder in religious education includes pupils:

- developing their imagination and curiosity
- recognising that knowledge is bounded by mystery
- appreciating the sense of wonder at the world in which they live
- developing their capacity to respond to questions of meaning and purpose.

At each key stage, the Agreed Syllabus identifies specific opportunities for developing these attitudes.

These attitudes should be exemplified in the school ethos and modelled by staff in RE and across the curriculum.

Foundation stage

Foundation stage

The foundation stage describes the phase of a child's education from the age of 3 to the end of reception at the age of 5. Religious education is statutory for all pupils registered on the school roll. The statutory requirement for religious education does not extend to nursery classes in maintained schools and is not, therefore, a legal requirement for much of the foundation stage. It may, however, form a valuable part of the educational experience of children throughout the key stage.

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

The contribution of religious education to the early learning goals

The early learning goals set out what most children should achieve by the end of the foundation stage. The six areas of learning identified in these goals are:

- personal, social and emotional development
- communication, language and literacy
- mathematical development
- knowledge and understanding of the world
- physical development
- creative development.

Religious education can make an active contribution to all these areas but has a particularly important contribution to make to:

- personal, social and emotional development
- communication, language and literacy
- knowledge and understanding of the world
- creative development.

For each of these four areas, there are examples of religious education-related experiences and opportunities.

When teachers plan the RE element of these experiences and opportunities, they should take into account Christianity and the other principal religions (Buddhism, Hinduism, Islam, Judaism, and Sikhism), and other religions and belief systems represented in the school community.

Early learning goals

Self-confidence and self-esteem

- respond to significant experiences showing a range of feelings when appropriate
- have a developing awareness of their own needs, views and feelings and be sensitive to the needs, views and feelings of others
- have a developing respect for their own cultures and beliefs and those of other people.

Making relationships

- work as part of group or class, taking turns, sharing fairly, understanding that there need to be agreed values and codes of behaviour for groups of people including adults and children, to work together harmoniously.

Behaviour and self-control

- understand what is right, what is wrong and why
- consider the consequences of their words and actions for themselves and others.

Sense of community

- understand that people have different needs, views, cultures and beliefs that need to be treated with respect
- understand that they can expect others to treat their needs, views, cultures and beliefs with respect.

Language for communication

- listen with enjoyment and respond to stories, songs and other music, rhymes and poems and make up their own stories, songs, rhymes and poems
- extend their vocabulary, exploring the meaning and sounds of new words.

Language for thinking

- use language to imagine and recreate roles and experiences
- use talk to organise, sequence and clarify thinking, ideas, feelings and events.

Reading

- retell narratives in the correct sequence, drawing on language patterns of stories.

Personal, social and emotional development

Examples of religious education–related experiences and opportunities

- Children use some stories from religious traditions as a stimulus to reflect on their own feelings and experiences and explore them in various ways.
- Using a story as a stimulus, children reflect on the words and actions of characters and decide what they would have done in a similar situation. They learn about the story and its meanings through activity and play.
- Using role-play as a stimulus, children talk about some of the ways that people show love and concern for others and why this is important.
- Children think about issues of right and wrong and how humans help one another.

Communication, language and literacy

Examples of religious education–related experiences and opportunities

- Children have opportunities to respond creatively, imaginatively and meaningfully to memorable experiences.
- Using a religious celebration as a stimulus, children talk about the special events associated with the celebration.
- Through artefacts, stories and music, children learn about important religious celebrations.

Knowledge and understanding of the world

Examples of religious education–related experiences and opportunities

- Children ask and answer questions about religion and culture, as they occur naturally within their everyday experiences.
- Children visit places of worship.
- They listen to and respond to a wide range of religious and ethnic groups.
- They handle artefacts with curiosity and respect.
- Having visited a local place of worship, children learn new words associated with the place, showing respect.

Creative development

Examples of religious education–related experiences and opportunities

- Using religious artefacts as a stimulus, children think about and express meanings associated with the artefact.
- Children share their own experiences and feelings and those of others, and are supported in reflecting on them.

Early learning goals

Exploration and investigation

- investigate objects and materials by using all of their senses as appropriate
- find out about and identify some features of living things, objects and events they observe.

Information and communication technology

- use information and communication technology to support their learning.

A sense of time

- find out about past and present events in their own lives, and in those of their families and other people they know.

A sense of place

- find out about their environment and talk about those features they like and dislike.

Cultures and beliefs

- begin to know about their own cultures and beliefs and those of other people.

Imagination

- use their imagination in art and design, music, dance, imaginative play, role-play and stories.

Responding to experiences, and expressing and communicating ideas

- respond in a variety of ways to what they see, hear, smell, touch and feel.

Key stage 1

Exploring

Key stage 1

Knowledge, skills and understanding

Attainment target 1: Learning about religion

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

Attainment target 2: Learning from religion

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

Attainment target 1 a-e and attainment target 2 a-e [above] are the generic KS 1 programmes of study. On pages 22–27 are the AT 1 religion-specific KS 1 programmes of study for Christianity and the other principal religions. AT 2 religion-specific programmes of study are not determined by the Agreed Syllabus because it is in the choices a teacher makes, about learning objectives, activities and resources, that opportunities for learning *from* religion (AT 2) arise through learning *about* religion (AT 1). Therefore, it is the expectation of the Agreed Syllabus that teachers' medium and short term planning will identify how the AT 2 a–e generic PoS will be delivered through the AT 1 religion-specific PoS.

Experiences and opportunities

3. Pupils' learning in RE should include the entitlement to:
 - a. visit places of worship and focus on symbols and feelings
 - b. listen and respond to visitors from local faith communities
 - c. use their senses and have times of quiet reflection
 - d. use art and design, music, dance and drama to develop their creative talents and imagination
 - e. share their own beliefs, ideas and values and talk about their feelings and experiences
 - f. begin to use ICT to explore religions and beliefs as practised in the local and wider community.

Throughout key stage 1, pupils explore specified programmes of study of Christianity and of the other principal religions (see pages 21–27). They learn about different beliefs about God and the world around them. They encounter and respond to a range of stories, artefacts and other religious materials. They learn to recognise that beliefs are expressed in a variety of ways, and begin to use specialist vocabulary. They begin to understand the importance and value of religion and belief, especially for other children and their families. Pupils ask relevant questions and develop a sense of wonder about the world, using their imaginations. They talk about what is important to them and others, valuing themselves, reflecting on their own feelings and experiences and developing a sense of belonging.

1a. ▶ Links to other subjects

This builds on En1/11b, where pupils in drama activities present stories to others and En1/2c–e, where pupils make relevant comments, listen to others' reactions and ask questions to clarify their understanding.

1a-b. ▶ ICT opportunity

Pupils could use the internet or CD-ROMs to obtain a wide range of stories about religious beliefs and teachings.

1c. ▶ Attitudes

Pupils have the opportunity to develop respect for all.

2a. ▶ Links to other subjects

This builds on Gg1c and 3a, where pupils express their own views about places and environments, which can lead to reflection on spiritual experiences and concepts.

2a. ▶ Attitudes

Pupils have the opportunity to develop appreciation and wonder.

2c-d. ▶ Links to other subjects

These build on PSHE/Ci1a–b, 2c and 2e, where pupils are taught about what is fair and unfair, right and wrong, to share their opinion on things that matter to them, to recognise choices they make and to realise that people and other living things have needs and they have responsibilities to meet them.

3 a-b. ▶ ICT opportunity

Pupils could use digital recording equipment to enhance their learning about places of worship.

3d. ▶ ICT opportunity

Pupils could record their work using digital video and use ICT painting, desktop publishing or multimedia authoring packages.

Key stage 1 programme of study: **Christianity**



KS 1 generic programme of study	Religion-specific programme of study To deliver the generic PoS AT1a–e and AT2a–e, teaching and learning should:
AT1a. explore a range of religious stories and sacred writings and talk about their meanings	<ul style="list-style-type: none"> ■ explore Bible stories of the birth of Jesus* which teach the Christian belief that Jesus is God's Son ■ explore Bible narratives of Jesus' death and resurrection, understood by Christians as a promise of new life and new beginnings
AT1b. name and explore a range of celebrations, worship and rituals in religion, noting similarities where appropriate	<ul style="list-style-type: none"> ■ explore how Christian traditions at Advent and Christmas re-tell the birth of Jesus and teach Christians about God and Jesus Christ ■ explore how Christian traditions at Lent and Easter re-tell the death and resurrection and teach Christians about God and Jesus Christ ■ explore how baptism and infant dedication express the hope that children will grow up to follow the teaching and example of Jesus ■ explore how the traditions of Christian Harvest Festival express Christian beliefs about, and responses to, God as Creator eg. thankfulness and sharing with others
AT1c. identify the importance, for some people, of belonging to a religion and recognise the difference this makes to their lives	<ul style="list-style-type: none"> ■ explore some of the ways in which children learn about their faith by growing up in a Christian home eg by worshipping together on Sunday and on other days, reading and studying the Bible, listening to stories, singing & praying ■ explore how belonging to the Christian 'family' means living in the way Jesus taught, especially caring for others eg the poor and those in need ■ explore how local leaders of Christian communities (eg priests, ministers, elders) teach about Jesus and belonging to the Christian 'family'
AT1d. explore how religious beliefs and ideas can be expressed through the arts and communicate their responses	<ul style="list-style-type: none"> ■ explore how Christian songs and prayers, pictures and icons re-tell events from the life of Jesus and express beliefs about God
AT1e. identify and suggest meanings for religious symbols and begin to use a range of religious words.	<ul style="list-style-type: none"> ■ explore how the symbols of light, used by Christians at Advent and Christmas, express their belief that Jesus is the light of the world ■ explore how the symbols of baptism (eg. water, light, the sign of the cross and the colour of baptism clothing) mark a new beginning in the Christian family ■ explore how the symbols of Easter (eg. palms, crosses, eggs, hot cross buns, and colours associated with Lent and Easter), remind Christians of Easter events and the theme of endings and new beginnings

* The words in bold are not the only key religion-specific terms in the Syllabus, but are those which have a nationally agreed spelling and explanation in the QCA/SCAA *Religious Education: Glossary of Terms* (see website).



Key stage 1 programme of study: **Buddhism**

Religion-specific programme of study To deliver the generic PoS AT1a–e and AT2a–e, teaching and learning should:	KS 1 generic programme of study
<ul style="list-style-type: none"> ■ explore how the story of Siddhartha* and the ‘four sights’ helps Buddhists to understand that nothing lasts forever and everything changes 	AT1a. explore a range of religious stories and sacred writings and talk about their meanings
<ul style="list-style-type: none"> ■ explore how in celebrating Wesak Buddhists remember the Enlightenment of the Buddha eg by retelling stories about his birth, life and death 	AT1b. name and explore a range of celebrations, worship and rituals in religion, noting similarities where appropriate
<ul style="list-style-type: none"> ■ explore how celebrating Wesak together, develops a sense of belonging to the Buddhist community (sangha) 	AT1c. identify the importance, for some people, of belonging to a religion and recognise the difference this makes to their lives
<ul style="list-style-type: none"> ■ explore how, through the objects and artefacts on a shrine (eg the Buddha rupa, candles, flowers, incense), Buddhists show reverence for the Buddha and his teachings 	AT1d. explore how religious beliefs and ideas can be expressed through the arts and communicate their responses
<ul style="list-style-type: none"> ■ explore the symbolism of light at Wesak, reminding Buddhists of the Buddha’s teachings which are like a light, showing people how to be kind in everything they do, think and say 	AT1e. identify and suggest meanings for religious symbols and begin to use a range of religious words.

* The words in bold are not the only key religion-specific terms in the Syllabus, but are those which have a nationally agreed spelling and explanation in the QCA/SCAA *Religious Education: Glossary of Terms* (see website).

Key stage 1 programme of study: **Hinduism**



KS 1 generic programme of study	Religion-specific programme of study To deliver the generic PoS AT1a–e and AT2a–e, teaching and learning should:
AT1a. explore a range of religious stories and sacred writings and talk about their meanings	<ul style="list-style-type: none"> ■ explore how, in the stories told at Divali*, Rama and Sita provide Hindus with role models and values to live by eg love, courage, loyalty, duty
AT1b. name and explore a range of celebrations, worship and rituals in religion, noting similarities where appropriate	<ul style="list-style-type: none"> ■ explore how, in celebrating Holi and Divali, Hindus learn about God’s power, love and forgiveness eg through telling stories about the childhood of Krishna
AT1c. identify the importance, for some people, of belonging to a religion and recognise the difference this makes to their lives	<ul style="list-style-type: none"> ■ explore how, through daily religious observance in the home and through festival celebrations, children learn about God and about belonging to the Hindu community
AT1d. explore how religious beliefs and ideas can be expressed through the arts and communicate their responses	<ul style="list-style-type: none"> ■ explore how pictures and images of Krishna and Rama communicate religious beliefs eg through the halo, tilak and symbolism of colour
AT1e. identify and suggest meanings for religious symbols and begin to use a range of religious words.	<ul style="list-style-type: none"> ■ explore how symbols associated with Divali, (eg light- good overcoming evil as light overcomes the dark) and Holi (eg fire – purifying and destroying evil) communicate beliefs about God’s love and power

*The words in bold are not the only key religion-specific terms in the Syllabus, but are those which have a nationally agreed spelling and explanation in the QCA/SCAA *Religious Education: Glossary of Terms* (see website).



Key stage 1 programme of study: **Islam**

Religion-specific programme of study To deliver the generic PoS AT1a–e and AT2a–e, teaching and learning should:	KS 1 generic programme of study
<ul style="list-style-type: none"> ■ explore how the Qur'an* teaches Muslims that there is One God, Allah, who created the world and that humans should look after it ■ explore narratives of the life of the Prophet Muhammad (pbuh)[§] which provide examples for Muslims of how to live according to the will of Allah 	AT1a. explore a range of religious stories and sacred writings and talk about their meanings
<ul style="list-style-type: none"> ■ explore how Muslim children are encouraged to be conscious of Allah throughout the day eg through salah 	AT1b. name and explore a range of celebrations, worship and rituals in religion, noting similarities where appropriate
<ul style="list-style-type: none"> ■ explore how Muslim children learn about Allah and about their Muslim identity in the home eg through salah and daily religious observances, Ramadan and Id-ul-Fitr ■ explore how family and community life, the home, the masjid (mosque), madrassah and the imam, help children understand and keep the rules for being good Muslims 	AT1c. identify the importance, for some people, of belonging to a religion and recognise the difference this makes to their lives
<ul style="list-style-type: none"> ■ explore how retelling stories and events from the Muslim tradition are ways of communicating the beliefs and values of Islam eg caring for and sharing with others 	AT1d. explore how religious beliefs and ideas can be expressed through the arts and communicate their responses
<ul style="list-style-type: none"> ■ explore how the choice of a baby's name, the 'whispering of the adhan' and the traditions of welcoming a baby into the Muslim community declare belief in the One and only God, Allah, and express a hope for a life committed to Allah 	AT1e. identify and suggest meanings for religious symbols and begin to use a range of religious words.

* The words in bold are not the only key religion-specific terms in the Syllabus, but are those which have a nationally agreed spelling and explanation in the QCA/SCAA *Religious Education: Glossary of Terms* (see website).

§ After the name of the Prophet Muhammad, Muslims say or write 'Salla-illahu alaihi wa sallam' – 'peace or blessings of Allah upon him.' This is often shortened to 'peace be upon him,' 'pbuh' or the letters 'saw' which abbreviate the Arabic phrase.

Key stage 1 programme of study: **Judaism**



KS 1 generic programme of study	Religion-specific programme of study To deliver the generic PoS AT1a–e and AT2a–e, teaching and learning should:
AT1a. explore a range of religious stories and sacred writings and talk about their meanings	<ul style="list-style-type: none"> ■ explore extracts from the Tenakh* which teach Jews that there is One God who created the world, human beings and everything in the world ■ explore stories and extracts from the Tenakh which remind Jews that they should love God and keep God’s commandments
AT1b. name and explore a range of celebrations, worship and rituals in religion, noting similarities where appropriate	<ul style="list-style-type: none"> ■ explore how traditions at Shabbat help Jews to remember, and be thankful to, God eg for creating the world and everything in it, for creating time for work and Shabbat
AT1c. identify the importance, for some people, of belonging to a religion and recognise the difference this makes to their lives	<ul style="list-style-type: none"> ■ explore how Jewish children learn about God and about their Jewish identity in the home eg through daily religious observance and festival celebrations ■ explore how family and community life, the home, the synagogue and the rabbi, help children understand how to live as good Jews
AT1d. explore how religious beliefs and ideas can be expressed through the arts and communicate their responses	<ul style="list-style-type: none"> ■ explore how food, story telling, songs and games at festivals and celebrations express the religious history and beliefs of the Jewish people
AT1e. identify and suggest meanings for religious symbols and begin to use a range of religious words.	<ul style="list-style-type: none"> ■ explore how the lighting of the Shabbat candles and the hanukiah express Jewish belief in a loving, ever-present God ■ explore how symbols and objects in the home are a constant reminder of the presence of God and the history of the Jewish people eg the mezuzah

* The words in bold are not the only key religion-specific terms in the Syllabus, but are those which have a nationally agreed spelling and explanation in the QCA/SCAA *Religious Education: Glossary of Terms* (see website).



Key stage 1 programme of study: **Sikhism**

Religion-specific programme of study To deliver the generic PoS AT1a–e and AT2a–e, teaching and learning should:	K S 1 generic programme of study
<ul style="list-style-type: none"> ■ explore some stories about Guru Nanak's* early life and how these teach Sikhs how to live good lives eg thinking about and praying to God, helping others 	AT1a. explore a range of religious stories and sacred writings and talk about their meanings
<ul style="list-style-type: none"> ■ explore how, in celebrating the birthday of Guru Nanak, Sikhs are reminded of his life and teachings eg sharing food in the langar 	AT1b. name and explore a range of celebrations, worship and rituals in religion, noting similarities where appropriate
<ul style="list-style-type: none"> ■ explore how, in celebrating Guru Nanak's birthday as a community, Sikhs are reminded of his teachings eg about treating everyone as sisters and brothers 	AT1c. identify the importance, for some people, of belonging to a religion and recognise the difference this makes to their lives
<ul style="list-style-type: none"> ■ explore the way in which pictures of Guru Nanak communicate Sikhs' feelings of reverence for him 	AT1d. explore how religious beliefs and ideas can be expressed through the arts and communicate their responses
<ul style="list-style-type: none"> ■ explore the meaning of some Sikh symbols which might be seen on a visit to the gurdwara on the birthday of Guru Nanak eg turban 	AT1e. identify and suggest meanings for religious symbols and begin to use a range of religious words.

*The words in bold are not the only key religion-specific terms in the Syllabus, but are those which have a nationally agreed spelling and explanation in the QCA/SCAA *Religious Education: Glossary of Terms* (see website).

Key stage 2

Making connections

Key stage 2

Knowledge, skills and understanding

Attainment target 1: Learning about religion

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

Attainment target 2: Learning from religion

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

Attainment target 1 a-h and attainment target 2 a-e [above] are the generic KS 2 programmes of study. On pages 30–35 are the AT 1 religion-specific KS 2 programmes of study for Christianity and the other principal religions. AT 2 religion-specific programmes of study are not determined by the Agreed Syllabus because it is in the choices a teacher makes, about learning objectives, activities and resources, that opportunities for learning *from* religion (AT 2) arise through learning *about* religion (AT 1). Therefore, it is the expectation of the Agreed Syllabus that teachers' medium and short term planning will identify how the AT 2 a–e generic PoS will be delivered through the AT 1 religion-specific PoS.

Experiences and opportunities

3. Pupils' learning in RE should include the entitlement to:
 - a. encounter religion through visitors and visits to places of worship, and focus on the impact and reality of religion on the local and global community
 - b. discuss religious and philosophical questions, giving reasons for their own beliefs and those of others
 - c. consider a range of human experiences and feelings
 - d. reflect on their own and others' insights into life and its origin, purpose and meaning
 - e. express and communicate their own and others' insights through art and design, music, dance, drama and ICT
 - f. develop the use of ICT, particularly in enhancing pupils' awareness of religions and beliefs globally.

Throughout key stage 2, pupils study specified programmes of study of Christianity and of the other principal religions (see pages 29–35), recognising the impact of religion and belief locally, nationally and globally. They make connections between differing aspects of religion and consider the different forms of religious expression. They consider the beliefs, teachings, practices and ways of life central to religion. They learn about sacred texts and other sources and consider their meanings. They begin to recognise diversity in religion, learning about similarities and differences both within and between religions and beliefs and the importance of dialogue between them. They extend the range and use of specialist vocabulary. They recognise the challenges involved in distinguishing between ideas of right and wrong, and valuing what is good and true. They communicate their ideas, recognising other people's viewpoints. They consider their own beliefs and values and those of others in the light of their learning in religious education.

1a–b. ▶ Links to other subjects

These build on PSHE/Ci4b, where pupils are taught about the lives of people in other places and times, and people with different values and customs.

1a–d. ▶ ICT opportunity

Pupils can use ICT to find information on a variety of subjects and use ICT tools to present their findings.

1b. ▶ Links to other subjects

This builds on Hi2b, where pupils learn about the social, cultural, religious and ethnic diversity of societies in Britain and the wider world.

1d. ▶ Attitudes

Pupils have the opportunity to develop open-mindedness.

1e. ▶ Links to other subjects

This requirement builds on Mu5e, where pupils develop their skills through a range of live and recorded music from different times and cultures.

1g. ▶ Links to other subjects

This requirement builds on En2 and 5a, where pupils are taught to identify the use and effect of specialist vocabulary.

2d. ▶ Attitudes

Pupils have the opportunity to develop self-awareness.

3a. & e. ▶ ICT opportunity

Pupils could record and enhance their learning using digital video and use desktop publishing or multimedia authoring packages.

3f. ▶ ICT opportunity

Pupils could research places of worship and religious communities locally, nationally and globally on the Internet.



Key stage 2 programme of study: **Christianity**

KS 2 generic programme of study	Religion-specific programme of study To deliver the generic PoS AT1a–h and AT2a–e, teaching and learning should:
AT1a. describe the key aspects of religions, especially the people, stories and traditions that influence the beliefs and values of others	<ul style="list-style-type: none"> ■ make connections between Jesus* teachings, events from his life, and the Christian belief that God is loving and forgiving eg teachings: the Lord’s Prayer; parables: the Prodigal Son, the Lost Sheep; events: the Nativity, Easter ■ make connections between stories Jesus told and events from his life, and Christian beliefs that people should love and serve others eg the Good Samaritan; Jesus washing his disciples’ feet
AT1b. describe the variety of practices and ways of life in religions and understand how these stem from, and are closely connected with, beliefs and teachings	<ul style="list-style-type: none"> ■ make connections between how Christians celebrate Easter and the events in the last week of Jesus’ life ■ make connections between the Christian celebration of the Eucharist/Holy Communion and what Jesus said and did at the Last Supper ■ make connections between the Bible, the source of Christian belief and teaching, and the decisions and actions of Christians in their daily lives
AT1c. identify and begin to describe the similarities and differences within and between religions	<ul style="list-style-type: none"> ■ make connections between Christianity and other religions in relation to, for example, Jesus’ teachings about loving God and loving others, which motivate individuals, Churches and Christian aid agencies (eg Christian Aid, CAFOD, TEAR Fund)
AT1d. investigate the significance of religion in the local, national and global communities	<ul style="list-style-type: none"> ■ make connections between the different traditions within worldwide Christianity and recognise similarities and differences eg forms of worship in the Catholic, Orthodox and Protestant traditions ■ make connections between an awareness that there are Christians of many nationalities, races and cultures within Britain and around the world and their unity in the Church
AT1e. consider the meaning of a range of forms of religious expression, understand why they are important in religion and note links between them	<ul style="list-style-type: none"> ■ make connections between what the Bible teaches about God (Father, Son and Holy Spirit), and how this is expressed in worship and prayer, eg the Lord’s Prayer, psalms, songs ■ make connections between the commemoration, worship and teaching, which occur at Christian festivals, and the Bible
AT1f. describe and begin to understand religious and other responses to ultimate and ethical questions	<ul style="list-style-type: none"> ■ make connections between the belief that service to others is service to God, (ie Jesus’ commandment to love God and love your neighbour), and its implications for how Christians should respond to others ■ make connections between the Christian beliefs that humans are separated from God by sin, and that reconciliation is possible through repentance and forgiveness
AT1g. use specialist vocabulary in communicating their knowledge and understanding	<p>Teaching and learning should involve pupils in developing the skill of:</p> <ul style="list-style-type: none"> ■ using specialist vocabulary in communicating their knowledge and understanding of Christian beliefs, teachings, practices and symbols
AT1h. use and interpret information about religions from a range of sources.	<p>Teaching and learning should involve pupils in using and interpreting:</p> <ul style="list-style-type: none"> ■ a range of sources including the Bible, stories from the Christian tradition, poetry, songs, pictures, artefacts and Churches, the media and the ICT/internet, to gain knowledge and understanding of Christian beliefs, teachings and practices

*The words in bold are not the only key religion-specific terms in the Syllabus, but are those which have a nationally agreed spelling and explanation in the QCA/SCAA *Religious Education: Glossary of Terms* (see website).



Key stage 2 programme of study: **Buddhism**

Religion-specific programme of study To deliver the generic PoS AT1a–h and AT2a–e, teaching and learning should:	KS 2 generic programme of study
<ul style="list-style-type: none"> ■ make connections between stories from the life of the Buddha* and his teachings about living a contented life eg the early life of Prince Siddhartha, the Four Sights, the years in the forest, the Enlightenment; Kisa, Angulimala, King Ajatasattu 	AT1a. describe the key aspects of religions, especially the people, stories and traditions that influence the beliefs and values of others
<ul style="list-style-type: none"> ■ make connections between the Buddha's teaching that everyone can become awake to the truth (Enlightened) and the Buddhist way of life which includes meditation, worship and ethical behaviour 	AT1b. describe the variety of practices and ways of life in religions and understand how these stem from, and are closely connected with, beliefs and teachings
<ul style="list-style-type: none"> ■ make connections between Buddhism and other religions in relation to, for example, the Buddha's teachings about compassion and caring for others which motivate individuals, communities and Buddhist aid agencies (eg IBRO – International Buddhist Relief Organisation) 	AT1c. identify and begin to describe the similarities and differences within and between religions
<ul style="list-style-type: none"> ■ make connections between trying to live according to the Buddha's teachings and how belonging to the Sangha is a way of gaining and giving strength and support 	AT1d. investigate the significance of religion in the local, national and global communities
<ul style="list-style-type: none"> ■ make connections between the symbolism of the Buddha rupa and qualities and practices that Buddhists aspire to eg fearlessness, contentment, kindness, meditation 	AT1e. consider the meaning of a range of forms of religious expression, understand why they are important in religion and note links between them
<ul style="list-style-type: none"> ■ make connections between the Buddhist understanding of what causes human dissatisfaction (dukkha) and the way it may be overcome (the four Noble Truths, the Noble Eightfold Path) 	AT1f. describe and begin to understand religious and other responses to ultimate and ethical questions
Teaching and learning should involve pupils in developing the skill of: <ul style="list-style-type: none"> ■ using specialist vocabulary in communicating their knowledge and understanding of Buddhist beliefs, teachings, practices and symbols 	AT1g. use specialist vocabulary in communicating their knowledge and understanding
Teaching and learning should involve pupils in using and interpreting: <ul style="list-style-type: none"> ■ a range of sources including the Buddhist scriptures, stories from the Buddhist tradition, the vihara, artefacts, pictures and symbols; the media and ICT/ the internet, to gain knowledge and understanding of Buddhist beliefs, teachings and practices 	AT1h. use and interpret information about religions from a range of sources.

*The words in bold are not the only key religion-specific terms in the Syllabus, but are those which have a nationally agreed spelling and explanation in the QCA/SCAA *Religious Education: Glossary of Terms* (see website).

Key stage 2 programme of study: **Hinduism**



KS 2 generic programme of study	Religion-specific programme of study To deliver the generic PoS AT1a–h and AT2a–e, teaching and learning should:
AT1a. describe the key aspects of religions, especially the people, stories and traditions that influence the beliefs and values of others	<ul style="list-style-type: none"> ■ make connections between stories about eg Krishna* and Rama, and the Hindu belief that God descends to earth when evil threatens to overcome good ■ make connections between Hindu stories (eg Krishna and Sudarma, Krishna dancing with the gopis) and belief in a personal, devotional relationship between God and the individual
AT1b. describe the variety of practices and ways of life in religions and understand how these stem from, and are closely connected with, beliefs and teachings	<ul style="list-style-type: none"> ■ make connections between Hindu belief in one God and the diverse forms in which God is worshipped eg Krishna, Rama, Lakshmi, Ganesha ■ make connections between service (seva) to others and devotion to God
AT1c. identify and begin to describe the similarities and differences within and between religions	<ul style="list-style-type: none"> ■ make connections between Hinduism and other religions in relation to, for example, teachings about loving God and a responsibility to care for others, which motivate individuals, communities and Hindu aid agencies (eg Sewa International)
AT1d. investigate the significance of religion in the local, national and global communities	<ul style="list-style-type: none"> ■ make connections between the existence of well-established Hindu communities in Britain and the building of traditionally-designed mandirs in London and other cities
AT1e. consider the meaning of a range of forms of religious expression, understand why they are important in religion and note links between them	<ul style="list-style-type: none"> ■ make connections between devotion to God and how this is expressed in worship in the Hindu home and mandir eg puja, arti, prashad
AT1f. describe and begin to understand religious and other responses to ultimate and ethical questions	<ul style="list-style-type: none"> ■ make connections between the belief that God is in everyone and everything and the implications for how Hindus should live their lives ■ make connections between the themes of Hindu narratives about the gods and the parallel experiences for humans trying to live a good life eg the struggles to overcome evil in the Ramayana, Ganesha helping to overcome obstacles
AT1g. use specialist vocabulary in communicating their knowledge and understanding	<p>Teaching and learning should involve pupils in developing the skill of:</p> <ul style="list-style-type: none"> ■ using specialist vocabulary in communicating their knowledge and understanding of Hindu beliefs, teachings, practices and symbols
AT1h. use and interpret information about religions from a range of sources.	<p>Teaching and learning should involve pupils in using and interpreting:</p> <ul style="list-style-type: none"> ■ a range of sources including the Hindu scriptures, stories from the Hindu tradition, murtis, the mandir, artefacts, pictures and symbols, songs and music, festival food; the media and ICT/the internet, to gain knowledge and understanding of Hindu beliefs, teachings and practices

* The words in bold are not the only key religion-specific terms in the Syllabus, but are those which have a nationally agreed spelling and explanation in the QCA/SCAA *Religious Education: Glossary of Terms* (see website).



Religion-specific programme of study To deliver the generic PoS AT1a–h and AT2a–e, teaching and learning should:	KS 2 generic programme of study
<ul style="list-style-type: none"> ■ make connections between the revelation of the Qur’an* and the Prophet Muhammad (pbuh)⁹ as the messenger of Allah eg the first revelation on Mount Hira 	AT1a. describe the key aspects of religions, especially the people, stories and traditions that influence the beliefs and values of others
<ul style="list-style-type: none"> ■ make connections between the way the Qur’an is treated with reverence, studied and committed to memory, and the belief that it is precious because it contains the message of Allah 	AT1b. describe the variety of practices and ways of life in religions and understand how these stem from, and are closely connected with, beliefs and teachings
<ul style="list-style-type: none"> ■ make connections between Islam and other religions in relation to, for example, teachings about loving Allah and a responsibility to care for others (eg zakah and sadaqah) which motivate individuals, communities and Muslim aid agencies (eg Islamic Relief, Muslim Aid) 	AT1c. identify and begin to describe the similarities and differences within and between religions
<ul style="list-style-type: none"> ■ make connections between an awareness that there are Muslims of many nationalities, races and cultures within Britain and around the world and their unity in the ummah ■ make connections between the obligations of religious observance and the strength Muslims gain from belonging to the ummah eg sawm (fasting at Ramadan), standing shoulder to shoulder in salah, rituals during the hajj 	AT1d. investigate the significance of religion in the local, national and global communities
<ul style="list-style-type: none"> ■ make connections between the belief in One God, Allah and the way this is reflected in salah and the mosque eg everyone facing the qiblah and mihrab, the prohibition of idolatry reflected in an absence of representations of humans and animals, the use of calligraphy and pattern 	AT1e. consider the meaning of a range of forms of religious expression, understand why they are important in religion and note links between them
<ul style="list-style-type: none"> ■ make connections between the Muslim belief in Allah and the part humans are required to play in protecting the pattern, order and diversity of the world Allah has created ■ make connections between two attributes of Allah, Ar-Rahman, (The Compassionate) and Ar-Rahim (The Merciful), and the qualities Muslims try to develop in their own lives 	AT1f. describe and begin to understand religious and other responses to ultimate and ethical questions
Teaching and learning should involve pupils in developing the skill of: <ul style="list-style-type: none"> ■ using specialist vocabulary in communicating their knowledge and understanding of Muslim beliefs, teachings and practices 	AT1g. use specialist vocabulary in communicating their knowledge and understanding
Teaching and learning should involve pupils in using and interpreting: <ul style="list-style-type: none"> ■ a range of sources including the Qur’an, stories from the Muslim tradition, the mosque, artefacts, art, pattern and calligraphy; the media and ICT/ the internet, to gain knowledge and understanding of Muslim beliefs, teachings and practices 	AT1h. use and interpret information about religions from a range of sources.

* The words in bold are not the only key religion-specific terms in the Syllabus, but are those which have a nationally agreed spelling and explanation in the QCA/SCAA *Religious Education: Glossary of Terms* (see website).

⁹ After the name of the Prophet Muhammad, Muslims say or write ‘Salla-illahu alaihi wa sallam’ – ‘peace or blessings of Allah upon him.’ This is often shortened to ‘peace be upon him,’ ‘pbuh’ or the letters ‘saw’ which abbreviate the Arabic phrase.

Key stage 2 programme of study: **Judaism**



KS 2 generic programme of study	Religion-specific programme of study To deliver the generic PoS AT1a–h and AT2a–e, teaching and learning should:
AT1a. describe the key aspects of religions, especially the people, stories and traditions that influence the beliefs and values of others	<ul style="list-style-type: none"> ■ make connections between narratives about key figures and events from the Tenakh* (eg Moses; the giving of the Torah), and the Jewish understanding of their people’s relationship with God
AT1b. describe the variety of practices and ways of life in religions and understand how these stem from, and are closely connected with, beliefs and teachings	<ul style="list-style-type: none"> ■ make connections between the re-living (eg during the Seder, Shabbat and Sukkot) of key events in the history of the Jewish people and the belief in God’s on-going care and protection ■ make connections between the way the Sefer Torah is treated with reverence and love and the belief that it is precious because it contains God’s word
AT1c. identify and begin to describe the similarities and differences within and between religions	<ul style="list-style-type: none"> ■ make connections between Judaism and other religions in relation to, for example, teachings about loving God and a responsibility to care for others, which motivate individuals, communities and Jewish aid agencies (eg Tzedek, World Jewish Relief)
AT1d. investigate the significance of religion in the local, national and global communities	<ul style="list-style-type: none"> ■ make connections between an awareness that there are Jewish people of many nationalities in communities around the world and a sense of shared Jewish identity (the people ‘Israel’)
AT1e. consider the meaning of a range of forms of religious expression, understand why they are important in religion and note links between them	<ul style="list-style-type: none"> ■ make connections between the belief in One God and the way this is reflected in the synagogue eg the Ner Tamid, the position of the Ark and the Torah; how the prohibition of idolatry is reflected in an absence of representations of humans
AT1f. describe and begin to understand religious and other responses to ultimate and ethical questions	<ul style="list-style-type: none"> ■ make connections between the Jewish belief in a Creator God and the role assigned to humans in taking responsibility for others and for the environment ■ make connections in Judaism between repenting and being forgiven eg Rosh Hashanah and Yom Kippur
AT1g. use specialist vocabulary in communicating their knowledge and understanding	<p>Teaching and learning should involve pupils in developing the skill of:</p> <ul style="list-style-type: none"> ■ using specialist vocabulary in communicating their knowledge and understanding of Jewish beliefs, teachings, practices and symbols
AT1h. use and interpret information about religions from a range of sources.	<p>Teaching and learning should involve pupils in using and interpreting:</p> <ul style="list-style-type: none"> ■ a range of sources including the Tenakh, stories from the Jewish tradition, the synagogue, artefacts, pictures, poetry, songs, festival food; the media and ICT/ the internet, to gain knowledge and understanding of Jewish beliefs, teachings and practices

*The words in bold are not the only key religion-specific terms in the Syllabus, but are those which have a nationally agreed spelling and explanation in the QCA/SCAA *Religious Education: Glossary of Terms* (see website).



Key stage 2 programme of study: **Sikhism**

Religion-specific programme of study To deliver the generic PoS AT1a–h and AT2a–e, teaching and learning should:	KS 2 generic programme of study
<ul style="list-style-type: none"> ■ make connections between narratives about key events from the lives of the Gurus (eg Guru Nanak,* Guru Har Gobind, Guru Gobind Singh) and their teachings about God and how to be a good Sikh, contained in the Guru Granth Sahib 	AT1a. describe the key aspects of religions, especially the people, stories and traditions that influence the beliefs and values of others
<ul style="list-style-type: none"> ■ make connections between the teachings of the Gurus that Sikhs should share what they have with others (vand chhakna) and some ways in which this is practised eg in the Gurdwara 	AT1b. describe the variety of practices and ways of life in religions and understand how these stem from, and are closely connected with, beliefs and teachings
<ul style="list-style-type: none"> ■ make connections between Sikhism and other religions in relation to, for example, teachings about loving God and a responsibility to serve others (eg sewa, langar) which motivate individuals, communities and Sikh aid agencies (eg Khalsa Aid) 	AT1c. identify and begin to describe the similarities and differences within and between religions
<ul style="list-style-type: none"> ■ make connections between the existence of well-established Sikh communities in Britain and the building of traditionally-designed Gurdwaras in London and other cities 	AT1d. investigate the significance of religion in the local, national and global communities
<ul style="list-style-type: none"> ■ make connections between the story of Guru Gobind Singh at Baisakhi and the commitments Sikhs make today eg the Khalsa, the 5 Ks, taking amrit, the implications of being named Singh and Kaur 	AT1e. consider the meaning of a range of forms of religious expression, understand why they are important in religion and note links between them
<ul style="list-style-type: none"> ■ make connections between key Sikh stories (eg Bhai Khanaya, Bhai Lalo) and beliefs relating to honesty, and to equality 	AT1f. describe and begin to understand religious and other responses to ultimate and ethical questions
Teaching and learning should involve pupils in developing the skill of: <ul style="list-style-type: none"> ■ using specialist vocabulary in communicating their knowledge and understanding of Sikh beliefs and teachings, practices and symbols 	AT1g. use specialist vocabulary in communicating their knowledge and understanding
Teaching and learning should involve pupils in using and interpreting: <ul style="list-style-type: none"> ■ a range of sources including the Sikh scriptures, stories from the Sikh tradition, the Gurdwara, artefacts, songs, pictures and symbols, festival food; the media and ICT/ the internet, to gain knowledge and understanding of Sikh beliefs, teachings and practices 	AT1h. use and interpret information about religions from a range of sources.

*The words in bold are not the only key religion-specific terms in the Syllabus, but are those which have a nationally agreed spelling and explanation in the QCA/SCAA *Religious Education: Glossary of Terms* (see website).

Key stage 3

Application

Key stage 3

Knowledge, skills and understanding

Attainment target 1: Learning about religion

1. Pupils should be taught to:
 - a. investigate and explain the differing impacts of religious beliefs and teachings on individuals, communities and societies
 - b. analyse and explain how religious beliefs and ideas are transmitted by people, texts and traditions
 - c. investigate and explain why people belong to faith communities and explain the reasons for diversity in religion
 - d. analyse and compare the evidence and arguments used when considering issues of truth in religion and philosophy
 - e. discuss and evaluate how religious beliefs and teachings inform answers to ultimate questions and ethical issues
 - f. apply a wide range of religious and philosophical vocabulary consistently and accurately, recognising both the power and limitations of language in expressing religious ideas and beliefs
 - g. interpret and evaluate a range of sources, texts and authorities, from a variety of contexts
 - h. interpret a variety of forms of religious and spiritual expression.

Attainment target 2: Learning from religion

2. Pupils should be taught to:
 - a. reflect on the relationship between beliefs, teachings and ultimate questions, communicating their own ideas and using reasoned arguments
 - b. evaluate the challenges and tensions of belonging to a religion and the impact of religion in the contemporary world, expressing their own ideas
 - c. express insights into the significance and value of religion and other world views on human relationships personally, locally and globally
 - d. reflect on and evaluate their own and others' beliefs about world issues such as peace and conflict, wealth and poverty and the importance of the environment, communicating their own ideas
 - e. express their own beliefs and ideas, using a variety of forms of expression.

Attainment target 1 a-h and attainment target 2 a-e [above] are the generic KS 3 programmes of study. On pages 38–43 are the AT 1 religion-specific KS 3 programmes of study for Christianity and the other principal religions. AT 2 religion-specific programmes of study are not determined by the Agreed Syllabus because it is in the choices a teacher makes, about learning objectives, activities and resources, that opportunities for learning from religion (AT 2) arise through learning about religion (AT 1). Therefore, it is the expectation of the Agreed Syllabus that teachers' medium and short term planning will identify how the AT 2 a–e generic PoS will be delivered through the AT 1 religion-specific PoS.

Experiences and opportunities

3. Pupils' learning in RE should include the entitlement to:
 - a. encounter people from different religious, cultural and philosophical groups, who can express a range of convictions on religious and ethical issues
 - b. visit, where possible, places of major religious significance and use opportunities in ICT to enhance pupils' understanding of religion
 - c. discuss, question and evaluate important issues in religion and philosophy, including ultimate questions and ethical issues
 - d. reflect on and carefully evaluate their own beliefs and values and those of others in response to their learning in religious education, using reasoned, balanced arguments
 - e. use a range of forms of expression (such as art and design, music, dance, drama, writing, ICT) to communicate their ideas and responses creatively and thoughtfully
 - f. explore the connections between religious education and other subject areas such as the arts, humanities, literature, science.

Throughout key stage 3, pupils extend their understanding of Christianity and of the other principal religions, through the study of specified programmes of study (see pages 37–43), in a local, national and global context. They deepen their understanding of important beliefs, concepts and issues of truth and authority in religion. They apply their understanding of religious and philosophical beliefs, teachings and practices to a range of ultimate questions and ethical issues, with a focus on self-awareness, relationships, rights and responsibilities. They enquire into and explain some personal, philosophical, theological and cultural reasons for similarities and differences in religious beliefs and values, both within and between religions. They interpret religious texts and other sources, recognising both the power and limitations of language and other forms of communication in expressing ideas and beliefs. They reflect on the impact of religion and belief in the world, considering both the importance of interfaith dialogue and the tensions that exist within and between religions and beliefs. They develop their evaluative skills, showing reasoned and balanced viewpoints when considering their own and others' responses to religious, philosophical and spiritual issues.

1a. ► Links to other subjects

This builds on C11b, where pupils develop their knowledge and understanding of national, regional, religious and ethnic identities in the United Kingdom and the need for mutual respect and understanding.

1c. ► ICT opportunity

Pupils could use the internet to investigate the websites of a range of religious groups.

1d. ► Links to other subjects

This builds on En3/1i and 3m, where pupils develop logical arguments and cite evidence, and form their own views, taking into account a range of evidence and options.

1d. ► Attitudes

Pupils have the opportunity to develop open-mindedness.

1h. ► Links to other subjects

This requirement builds on A&D5d where pupils investigate art, craft and design in a variety of styles and traditions and from a range of historical, social and cultural contexts.

2b. ► Attitudes

Pupils have the opportunity to develop respect for all.

2d. ► Links to other subjects

This builds on Gg5a–b and 6i–k, where pupils investigate issues concerning the environment and sustainability and the need to reflect on and evaluate their own and other beliefs about the issues.

2e. ► ICT opportunity

Pupils could use presentation software, digital video and desktop publishing to express their own beliefs and ideas

3a. ► ICT opportunity

Pupils could use CD-ROMs to experience a virtual visit and videoconference to develop their understanding of places of major religious significance.

Key stage 3 programme of study: **Christianity**



KS 3 generic programme of study	Religion-specific programme of study To deliver the generic PoS AT1a–h and AT2a–e, teaching and learning should:
AT1a. investigate and explain the differing impacts of religious beliefs and teachings on individuals, communities and societies	<ul style="list-style-type: none"> ■ apply knowledge of Christian teaching about forgiveness, repentance, love and service to God, to a range of individual, corporate, national and international issues ■ apply knowledge of Christian understanding of the Holy Spirit* to explain authority, and traditions of worship, practice and community life eg at baptism; at confirmation; and in the Pentecostal and charismatic traditions
AT1b. analyse and explain how religious beliefs and ideas are transmitted by people, texts and traditions	<ul style="list-style-type: none"> ■ apply an understanding of how Christian belief in One God in three persons (Father, Son and Holy Spirit) is represented within Christianity eg text, worship, art ■ apply Biblical accounts and theological understanding of Jesus’ incarnation and crucifixion to the Christian concepts of redemption and salvation
AT1c. investigate and explain why people belong to faith communities and explain the reasons for diversity in religion	<ul style="list-style-type: none"> ■ apply an understanding of authority in Christianity (eg the Bible and oral tradition, priesthood and laity) to beliefs and worship within different Churches and denominations ■ apply knowledge of the concept of Sacrament eg baptism, Eucharist/Holy Communion/breaking of bread, to illustrate diversity within the Christian tradition ■ apply an understanding of differences between Christian Churches and denominations to examine initiatives promoting unity in the universal Church – the Body of Christ
AT1d. analyse and compare the evidence and arguments used when considering issues of truth in religion and philosophy	<ul style="list-style-type: none"> ■ apply analytical skills to examine Christian evidence (eg scripture, tradition, human experience and reason) for the existence of God ■ apply analytical and comparative skills to understandings of the concept of the Kingdom of God and their impact on the lives of individual Christians and organisations
AT1e. discuss and evaluate how religious beliefs and teachings inform answers to ultimate questions and ethical issues	<ul style="list-style-type: none"> ■ apply Christian belief about the relationship between God and humanity (eg humanity created in the image of God, the command to love God and love one’s neighbour) to Christian responses on issues of social, economic and racial justice ■ apply Christian understanding of God as Creator and Sustainer to Christian responses to issues of stewardship and scientific and medical ethics ■ apply knowledge of the birth, life and teachings, death and resurrection of Jesus to Christian understanding of sin, human suffering, death, and life after death
AT1f. apply a wide range of religious and philosophical vocabulary consistently and accurately, recognising both the power and limitations of language in expressing religious ideas and beliefs	<ul style="list-style-type: none"> ■ apply understanding of metaphor, allegory and symbol to the varying Christian responses to scripture ■ apply a wide range of specialist vocabulary in communicating their knowledge and understanding of Christian theology, philosophy and ethics and demonstrate an awareness of differences of interpretation
AT1g. interpret and evaluate a range of sources, texts and authorities, from a variety of contexts	<ul style="list-style-type: none"> ■ apply comparative and analytical skills to the portrayal of Jesus eg the differing emphases of the Gospel writers ■ apply the skills of interpretation and evaluation to a range of sources eg in the Bible, contemporary religious writings and media reports and representations
AT1h. interpret a variety of forms of religious and spiritual expression.	<ul style="list-style-type: none"> ■ apply a knowledge of diversity within Christian traditions by interpreting forms of religious expression eg text and preaching, worship and liturgy, artefacts, art, architecture and music

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Key stage 3 programme of study: **Buddhism**

Religion-specific programme of study To deliver the generic PoS AT1a–h and AT2a–e, teaching and learning should:	KS 3 generic programme of study
<ul style="list-style-type: none"> ■ apply an understanding of the Buddha's* teaching about impermanence and dissatisfaction, and how to become free of it (ie The Four Noble Truths), to explain its impact upon the spiritual lives, values and actions of individuals, family and community 	AT1a. investigate and explain the differing impacts of religious beliefs and teachings on individuals, communities and societies
<ul style="list-style-type: none"> ■ apply analytical skills to narratives about the life of the Buddha (eg the Four Sights, the Going Forth, the Enlightenment) to explain how these transmit the belief that by following Buddha's teachings all beings have the potential for Enlightenment 	AT1b. analyse and explain how religious beliefs and ideas are transmitted by people, texts and traditions
<ul style="list-style-type: none"> ■ apply an awareness of those perennial questions and experiences which first prompted the Buddha to seek Enlightenment, to understand why and how Buddhists today 'seek refuge' in The Three Jewels (Tiratana) 	AT1c. investigate and explain why people belong to faith communities and explain the reasons for diversity in religion
<ul style="list-style-type: none"> ■ apply philosophical and evaluative skills to analyse the Buddhist law of karma and how the Five Precepts can help Buddhists to achieve Enlightenment through their own action 	AT1d. analyse and compare the evidence and arguments used when considering issues of truth in religion and philosophy
<ul style="list-style-type: none"> ■ apply knowledge of steps of the Eightfold Path, such as right livelihood and right action, and evaluate Buddhist responses to ethical issues eg vegetarianism, ethical trading 	AT1e. discuss and evaluate how religious beliefs and teachings inform answers to ultimate questions and ethical issues
<ul style="list-style-type: none"> ■ apply a wide range of specialist vocabulary in communicating their knowledge and understanding of Buddhist philosophy and ethics and demonstrate an awareness of differences of interpretation eg Theravada and Mahayana 	AT1f. apply a wide range of religious and philosophical vocabulary consistently and accurately, recognising both the power and limitations of language in expressing religious ideas and beliefs
<ul style="list-style-type: none"> ■ apply analytical skills to historical and contemporary accounts to understand the Bodhisattva Ideal, eg The Dalai Lama, Dr Ambedkar, Dharo Rimpoche 	AT1g. interpret and evaluate a range of sources, texts and authorities, from a variety of contexts
<ul style="list-style-type: none"> ■ apply knowledge of diversity within Buddhist forms of worship and meditation to explain how this involves the believer spiritually, mentally and physically eg yoga, the Buddha rupa, puja, mantras, mandalas, pilgrimage 	AT1h. interpret a variety of forms of religious and spiritual expression.

* The words in bold are not the only key religion-specific terms in the Syllabus, but are those which have a nationally agreed spelling and explanation in the QCA/SCAA *Religious Education: Glossary of Terms* (see website).

Key stage 3 programme of study: **Hinduism**



KS 3 generic programme of study	Religion-specific programme of study To deliver the generic PoS AT1a–h and AT2a–e, teaching and learning should:
AT1a. investigate and explain the differing impacts of religious beliefs and teachings on individuals, communities and societies	<ul style="list-style-type: none"> ■ apply an understanding of key Hindu concepts eg karma,* samsara, moksha, to explain their impact on the spiritual lives, values and actions of individuals, family and community
AT1b. analyse and explain how religious beliefs and ideas are transmitted by people, texts and traditions	<ul style="list-style-type: none"> ■ apply knowledge of Hindu belief in One, formless, Supreme Being to explain the Trimurti and Hindu devotion to a variety of deities eg Krishna, Lakshmi, Shiva, Durga ■ apply a knowledge of the Hindu concept of avatar to explain the circumstances when these descents occur, the characteristics of God and the relationships between God and humanity revealed eg by the avatars of Vishnu: Krishna and Rama
AT1c. investigate and explain why people belong to faith communities and explain the reasons for diversity in religion	<ul style="list-style-type: none"> ■ apply knowledge of religious and social reformers within the Hindu tradition (eg Ramakrishna, Gandhi) to understand how they have inspired individuals to religious commitment and action (eg living a self-disciplined life, in harmony with God, nature and others - ahimsa)
AT1d. analyse and compare the evidence and arguments used when considering issues of truth in religion and philosophy	<ul style="list-style-type: none"> ■ apply philosophical and evaluative skills to analyse the Hindu concept of karma - the law of cause and effect
AT1e. discuss and evaluate how religious beliefs and teachings inform answers to ultimate questions and ethical issues	<ul style="list-style-type: none"> ■ apply knowledge of the Hindu belief in a Supreme Being (God) that is in all things, to Hindu responses to issues of equality, social justice, human rights, the environment
AT1f. apply a wide range of religious and philosophical vocabulary consistently and accurately, recognising both the power and limitations of language in expressing religious ideas and beliefs	<ul style="list-style-type: none"> ■ apply a wide range of specialist vocabulary in communicating their knowledge and understanding of Hindu philosophy and ethics and demonstrate an awareness of differences of interpretation
AT1g. interpret and evaluate a range of sources, texts and authorities, from a variety of contexts	<ul style="list-style-type: none"> ■ apply analytical skills to textual extracts from the Hindu scriptures eg Bhagavad Gita, Ramayana, to show an understanding of the nature of God, of life, and of relationships between God and humans
AT1h. interpret a variety of forms of religious and spiritual expression.	<ul style="list-style-type: none"> ■ apply knowledge of how Hindus show devotion to God to explain how this involves the believer spiritually, mentally and physically eg yoga, bhakti, seva, darshan, murtis

* The words in bold are not the only key religion-specific terms in the Syllabus, but are those which have a nationally agreed spelling and explanation in the QCA/SCAA *Religious Education: Glossary of Terms* (see website).



Religion-specific programme of study To deliver the generic PoS AT1a–h and AT2a–e, teaching and learning should:	KS 3 generic programme of study
<ul style="list-style-type: none"> ■ apply knowledge of Muslim* belief in the One God (Tawhid) and the concept of shirk, that nothing and no one is comparable to Allah, to understand how this permeates all aspects of Islamic thought and practice ■ apply an analysis of Muslim beliefs that humans are accountable to Allah for all actions in this life, and that life is a preparation for the hereafter, and consider their impact on individuals and communities 	AT1a. investigate and explain the differing impacts of religious beliefs and teachings on individuals, communities and societies
<ul style="list-style-type: none"> ■ apply knowledge of the Muslim belief that Allah has sent guidance through many prophets eg Ibrahim, Musa, Isa, (pbut), to an understanding of the role of the Prophet Muhammad (pbuh)¹⁰ as the final messenger of Allah 	AT1b. analyse and explain how religious beliefs and ideas are transmitted by people, texts and traditions
<ul style="list-style-type: none"> ■ apply knowledge of how, through ibadah, Muslims strive to achieve ‘Islam’ - living in harmony with the will of Allah ■ apply knowledge of those beliefs and traditions which unite Muslims in the worldwide Muslim community (ummah) to an awareness of its diversity eg sunni and shi’ah 	AT1c. investigate and explain why people belong to faith communities and explain the reasons for diversity in religion
<ul style="list-style-type: none"> ■ apply a knowledge of the concept of jihād to understand how, in their daily personal observances and in their interactions in the wider society, Muslims are striving to establish ‘right’ and remove ‘evil’ 	AT1d. analyse and compare the evidence and arguments used when considering issues of truth in religion and philosophy
<ul style="list-style-type: none"> ■ apply understanding of Allah, as Creator and Sustainer, to Muslim responses to issues of stewardship of the earth, poverty and wealth, social justice and equity 	AT1e. discuss and evaluate how religious beliefs and teachings inform answers to ultimate questions and ethical issues
<ul style="list-style-type: none"> ■ apply a wide range of specialist vocabulary in communicating their knowledge and understanding of Islamic scholarship, philosophy and ethics and demonstrate an awareness of differences of interpretation 	AT1f. apply a wide range of religious and philosophical vocabulary consistently and accurately, recognising both the power and limitations of language in expressing religious ideas and beliefs
<ul style="list-style-type: none"> ■ apply analytical skills to textual extracts from the Qur’an and sunna (hadith) to show an understanding of a range of Muslim beliefs, practices and values eg family life, morality 	AT1g. interpret and evaluate a range of sources, texts and authorities, from a variety of contexts
<ul style="list-style-type: none"> ■ apply an awareness of the spiritual intention of Muslim acts of worship (eg salah, hajj, sawm, zakah, du’a and sadaqah) to knowledge of how they are offered 	AT1h. interpret a variety of forms of religious and spiritual expression.

* The words in bold are not the only key religion-specific terms in the Syllabus, but are those which have a nationally agreed spelling and explanation in the QCA/SCAA *Religious Education: Glossary of Terms* (see website).

¹⁰ After the name of the Prophet Muhammad, Muslims say or write ‘Salla-illahu alaihi wa sallam’ – ‘peace or blessings of Allah upon him.’ This is often shortened to ‘peace be upon him,’ ‘pbuh’ or the letters ‘saw’ which abbreviate the Arabic phrase. Similar respect is accorded to the other prophets by saying ‘peace be upon them’, often shortened to ‘pbut.’

Key stage 3 programme of study: **Judaism**



KS 3 generic programme of study	Religion-specific programme of study To deliver the generic PoS AT1a–h and AT2a–e, teaching and learning should:
AT1a. investigate and explain the differing impacts of religious beliefs and teachings on individuals, communities and societies	<ul style="list-style-type: none"> ■ apply knowledge of the key commandments in the Shema* to understand Jewish beliefs, and practices and observances in the home and synagogue eg tallit, tefillin, mezuzah, blessings; bar/bat mitzvah
AT1b. analyse and explain how religious beliefs and ideas are transmitted by people, texts and traditions	<ul style="list-style-type: none"> ■ apply analytical skills to Jewish texts and practices (eg Jonah, Rosh Hashanah and Yom Kippur), to demonstrate understanding of Jewish beliefs about God’s judgement, and about repentance and forgiveness
AT1c. investigate and explain why people belong to faith communities and explain the reasons for diversity in religion	<ul style="list-style-type: none"> ■ apply knowledge of the Covenant (eg Biblical texts relating to Abraham and Moses; Brit Milah) to understand the relationship between God and the Jewish people
AT1d. analyse and compare the evidence and arguments used when considering issues of truth in religion and philosophy	<ul style="list-style-type: none"> ■ apply a knowledge of the Noachide Laws to an evaluation of their appropriateness to contemporary multi-faith Britain eg for law makers, inter-faith dialogue, as the basis for values today
AT1e. discuss and evaluate how religious beliefs and teachings inform answers to ultimate questions and ethical issues	<ul style="list-style-type: none"> ■ apply knowledge of the Jewish concept of Godliness and the Covenant, to evaluate responses to events in the history of the Jewish people eg the Shoah ■ apply an analysis of Jewish beliefs about living a good life, making choices between good and evil, and life after death, identifying and evaluating similarities and differences with other traditions
AT1f. apply a wide range of religious and philosophical vocabulary consistently and accurately, recognising both the power and limitations of language in expressing religious ideas and beliefs	<ul style="list-style-type: none"> ■ apply a wide range of specialist vocabulary in communicating their knowledge and understanding of Jewish philosophy and ethics and demonstrate an awareness of differences of interpretation
AT1g. interpret and evaluate a range of sources, texts and authorities, from a variety of contexts	<ul style="list-style-type: none"> ■ apply an understanding of the relationship between the written Torah and the oral Torah (eg Talmud and Midrash) and how Jews apply God’s laws in a changing world eg scientific and medical ethics
AT1h. interpret a variety of forms of religious and spiritual expression.	<ul style="list-style-type: none"> ■ apply a knowledge of diversity within Judaism by interpreting forms of religious expression eg in the Ashkenazi and Sephardi traditions

* The words in bold are not the only key religion-specific terms in the Syllabus, but are those which have a nationally agreed spelling and explanation in the QCA/SCAA *Religious Education: Glossary of Terms* (see website).



Key stage 3 programme of study: **Sikhism**

Religion-specific programme of study To deliver the generic PoS AT1a–h and AT2a–e, teaching and learning should:	KS 3 generic programme of study
<ul style="list-style-type: none"> ■ apply an analysis of the key beliefs and values taught by the Sikh* Gurus to explain how these are expressed through the community and individual life of Sikhs eg kirat karna, vand chhakna, sewa 	AT1a. investigate and explain the differing impacts of religious beliefs and teachings on individuals, communities and societies
<ul style="list-style-type: none"> ■ apply a knowledge of the belief that the Guru Granth Sahib is the final Guru, to explain its religious authority in Sikh life and worship 	AT1b. analyse and explain how religious beliefs and ideas are transmitted by people, texts and traditions
<ul style="list-style-type: none"> ■ apply knowledge of the Sikh beliefs about God expressed in the Mool Mantar, to explain how this permeates all aspects of the Sikh tradition eg Ik Onkar, Hukam, nam simran, worship 	AT1c. investigate and explain why people belong to faith communities and explain the reasons for diversity in religion
<ul style="list-style-type: none"> ■ apply the Sikh belief in karma and mukti to understand the importance for individuals of both meditation on God and good actions 	AT1d. analyse and compare the evidence and arguments used when considering issues of truth in religion and philosophy
<ul style="list-style-type: none"> ■ apply knowledge of the belief in a Creator God, who made all humans equal, to Sikh responses to issues of the equality of women and men, social justice, human rights, stewardship of the earth 	AT1e. discuss and evaluate how religious beliefs and teachings inform answers to ultimate questions and ethical issues
<ul style="list-style-type: none"> ■ apply a wide range of specialist vocabulary in communicating their knowledge and understanding of Sikh philosophy and ethics and demonstrate an awareness of differences of interpretation 	AT1f. apply a wide range of religious and philosophical vocabulary consistently and accurately, recognising both the power and limitations of language in expressing religious ideas and beliefs
<ul style="list-style-type: none"> ■ apply analytical skills to textual extracts from the Guru Granth Sahib and other Sikh scriptures, eg janamsakhi, to show an understanding of a range of Sikh beliefs, practices and values eg family life and morality 	AT1g. interpret and evaluate a range of sources, texts and authorities, from a variety of contexts
<ul style="list-style-type: none"> ■ apply a knowledge of the commitments involved in belonging to the Khalsa (eg amrit, rahit, kurahit, keshdari), to understand diversity within the Sikh sadhsangat 	AT1h. interpret a variety of forms of religious and spiritual expression.

*The words in bold are not the only key religion-specific terms in the Syllabus, but are those which have a nationally agreed spelling and explanation in the QCA/SCAA *Religious Education: Glossary of Terms* (see website).

Ages 14-19

Ages 14-19

Religious education is a statutory subject for all registered students, across key stage 4, and in the school sixth form, except those withdrawn by their parents.

Personal, social, political and moral issues necessarily arise in religious education. When they do, they must be explored in the light of religious teachings. However, religious education should not be confused or conflated with PSE or citizenship education.¹¹

Key stage 4

At key stage 4 all students should study a GCSE in Religious Studies.

The GCSE course should include the study of Christianity and at least one other religion.

A minimum of 5% of curriculum time is required for religious education in each of Y10 and Y11.

School sixth forms

It is a legal requirement that students in school sixth forms continue to receive their religious education entitlement.

Schools should plan for continuity of provision in religious education that is progressive and rigorous from key stage 4 for all students.

Students should be offered an accredited course, including A/S or A-level.

Experiences and opportunities 14 - 19

All courses should provide opportunities within and beyond school for learning that involves first-hand experiences and activities involving people, places and events.

Throughout this phase, students analyse and interpret a wide range of religious, philosophical and ethical concepts in increasing depth. They investigate issues of diversity within and between religions and the ways in which religion and spirituality are expressed in philosophy, ethics, science and the arts. They expand and balance their evaluations of the impact of religions on individuals, communities and societies, locally, nationally and globally. They understand the importance of dialogue between and among different religions and beliefs. They gain a greater understanding of how religion and belief contribute to community cohesion, recognising the various perceptions people have regarding the role of religions in the world.

¹¹ The legal position and requirements for religious education pages 12-13.

The attainment targets for religious education

About the attainment targets

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

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

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

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

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

The level descriptions provide the basis to make judgements about pupils' performance at the end of key stages 1, 2 and 3. In the foundation stage, children's attainment is assessed in relation to the early learning goals. At key stage 4, national qualifications are the main means of assessing attainment in religious education.

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

Assessing attainment at the end of a key stage

Schools must report to parents on pupils' progress in religious education annually from registered school age, ie from reception (YR) onwards. This Agreed Syllabus requires schools to report progress in terms of the levels of attainment set out on pages 48 - 49.

In deciding on a pupil's level of attainment at the end of a key stage, teachers should judge which description best fits the pupil's performance. When doing so, each description should be considered alongside descriptions for adjacent levels.

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

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

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

- beliefs, teachings and sources
- practices and ways of life
- forms of expression.

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

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

Attainment targets for religious education

Level 1

Attainment target 1

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

Attainment target 2

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

Level 2

Attainment target 1

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

Attainment target 2

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

Level 3

Attainment target 1

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

Attainment target 2

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

Level 4

Attainment target 1

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

Attainment target 2

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

Level 5

Attainment target 1

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

Attainment target 2

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

Level 6

Attainment target 1

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

Attainment target 2

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

Level 7

Attainment target 1

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

Attainment target 2

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

Level 8

Attainment target 1

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

Attainment target 2

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

Exceptional performance

Attainment target 1

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

Attainment target 2

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

Notes

Notes

Notes

This Agreed Syllabus

- sets out the statutory religious education curriculum for all registered pupils in Enfield non-denominational schools
- was unanimously agreed by the Enfield Statutory Agreed Syllabus Conference, on which there was wide representation from teachers associations, religious communities and the local authority
- makes use of the DfES/QCA 'Religious education: The non-statutory national framework' 2004, which represents the widest ever national agreement by RE professionals and religious communities
- will be supported by materials published by Enfield SACRE and the LA to support teaching and learning, and school self-evaluation of religious education.

For more information contact:

Enfield SACRE

c/o Learning Consultant RE

School Improvement Service

LB Enfield

PO Box 56

Civic Centre

Silver Street

Enfield EN1 3XQ



RELIGIOUS EDUCATION: GLOSSARY OF TERMS

The glossary is a revision of *Religious Studies - A Glossary of Terms. GCSE* which was published by the School Examination Council (SEC) in 1986. With the publication of the model syllabuses for religious education, and the work involving the faith communities in Britain, it was felt to be an appropriate time for revision.

The glossary has been devised by the different faith communities to:

- give guidance to teachers on key words and their meanings within each religious tradition which appears within the model syllabuses and within GCSE and A Level syllabuses;
- try to reach some form of consensus on spellings. This is almost an impossible task, due to the problems of transliterating from one script to another, for example from Gurmukhi with 35 characters into the Roman script of 26 characters.

It is important for pupils to build up a working knowledge of key words and technical terms which are used within each religion, and which are therefore central to religious education.

It is hoped that publishers will take note of the work that has gone into the glossary which has had the full backing of religious traditions represented in the UK, so that all resources produced henceforth to support religious education, all new agreed syllabuses and religious studies exams will adopt the preferred form emphasised in bold within this document.

Words printed in **red** are themselves main entries and can be cross-referenced within this glossary. Literal translations into English are printed in *italics*.

Acknowledgements are due to:

- all those who produced the original SEC glossary which has been a firm foundation on which to build, especially the Religious Education Council of England and Wales;
- the faith communities and organisations consulted on the publication of the model syllabuses for religious education.

BUDDHISM GLOSSARY

As Buddhism spread throughout the East, it came to be expressed in many different languages. Terms in the Sanskrit and Pali of India are in most common use in the West, although Japanese and Tibetan terms also occur frequently. Pali is the language of the texts of the Theravada school, whilst Sanskrit is used for general Mahayana. Zen Buddhism uses terms expressed in Japanese, and Tibetan Buddhism, Tibetan. There is no preferred form. For convenience, Pali terms appear in bold except in cases where the Sanskrit or other alternative is the more usual form.

PALI	SANSKRIT	EXPLANATION
Abhidhamma	Abhidharma	<i>Further or higher teaching.</i> The philosophy and psychology of Buddhism in abstract, systematic form.
Abhidhamma Pitaka	Abhidharma Pitaka	This is the third of the three principal sections of the canon of basic scripture. It is a systematic, philosophical and psychological treatment of the teachings given in the Sutta Pitaka
	Amitabha Amitayus	Also, Amida (Japanese). Buddhas having unlimited light and life respectively.
Anapanasati	Anapanasmrti	<i>Mindfulness of the breath.</i> The practice most usually associated with the development of concentration and calm, but also used in the training of Vipassana (insight).
Anatta	Anatman	<i>No self; no soul.</i> Insubstantiality; denial of a real or permanent self.
Anicca	Anitya	<i>Impermanence; transience.</i> Instability of all things, including the self.
Arahat, Arahant	Arhat	<i>Enlightened disciple.</i> The fourth and highest stage of Realisation recognised by the Theravada tradition. One whose mind is free from all greed, hatred and ignorance.
Asoka	Ashoka	Emperor of India in the 3rd century BCE.
Atta	Atman	<i>Self; soul.</i>
Bhikkhu	Bhikshu	Fully ordained Buddhist monk.
Bhikkhuni	Bhikshuni	Fully ordained Buddhist nun.
Bodhi Tree		The tree (<i>ficus religiosa</i>) under which the Buddha realised Enlightenment. It is known as the Tree of Wisdom.
Bodhisatta		<i>A Wisdom Being.</i> One intent on becoming, or destined to become, a Buddha. Gotama , before his Enlightenment as the historical Buddha.
	Bodhisattva	A being destined for Enlightenment, who postpones final attainment of Buddhahood in order to help living beings (see Mahayana).
Brahma Viharas		The four sublime states: loving kindness, compassion, sympathetic joy, and evenness of mind.
Buddha	Buddha	<i>Awakened or Enlightened One.</i>
Dalai Lama (Tibetan)		<i>Great Ocean.</i> Spiritual and temporal leader of the Tibetan people.
Dana	Dana	<i>Generosity; giving; gift.</i>

PALI	SANSKRIT	EXPLANATION
Dhamma	Dharma	<i>Universal law; ultimate truth.</i> The teachings of the Buddha . A key Buddhist term.
Dhammapada	Dharmapada	Famous scripture of 423 verses.
Dukkha	Duhkha	<i>Suffering; ill; unsatisfactoriness; imperfection.</i> The nature of existence according to the first Noble Truth.
Gompa (Tibetan)		Monastery; place of meditation.
Gotama	Gautama	Family name of the Buddha .
Jataka		<i>Birth story.</i> Accounts of the previous lives of the Buddha .
Jhana	Dhyana	Also Ch'an (Chinese) and Zen Japanese). Advanced meditation.
Kamma	Karma	<i>Action.</i> Intentional actions that affect one's circumstances in this and future lives. The Buddha 's insistence that the effect depends on volition marks the Buddhist treatment of kamma as different from the Hindu understanding of karma .
Karuna	Karuna	<i>Compassion.</i>
Kesa (Japanese)		The robe of a Buddhist monk, nun, or priest.
Khandha	Skandha	<i>Heap; aggregate.</i> The Five Khandhas together make up the 'person' (form, feeling, perception, mental formation and consciousness).
Khanti	Kshanti	<i>Patience; forbearance.</i>
Kilesa	Klesa	Mental defilement or fire, such as greed, hatred or ignorance.
Koan (Japanese)		A technical term used in Zen Buddhism referring to enigmatic or paradoxical questions used to develop intuition. Also refers to religious problems encountered in daily life.
Kwan-yin (Chinese)		Also, Kannon (Japanese). Bodhisattva of Compassion, depicted in female form. Identified with Bodhisattva Avalokitesvara.
Lama (Tibetan)		<i>Teacher</i> , or one who is revered.
	Lotus Sutra	A scripture of major importance to various schools within the Mahayana tradition. It describes the virtues of the Bodhisattva, and emphasises that all sentient beings possess Buddha-nature and can attain Enlightenment (Nirvana).
Magga	Marga	<i>Path</i> , leading to cessation of suffering. The fourth Noble Truth.
	Mahayana	<i>Great Way</i> or <i>Vehicle</i> . Teachings that spread from India into Tibet, parts of Asia and the Far East, characterised by the Bodhisattva Ideal and the prominence given to the development of both compassion and wisdom.
Mala		Also, Juzu (Japanese). String of 108 beads used in Buddhist practice (like a rosary).

PALI	SANSKRIT	EXPLANATION
Metta	Maitri	<i>Loving kindness.</i> A pure love which is neither grasping nor possessive.
Metta Sutta		Buddhist scripture which describes the nature of loving kindness.
Metteya	Maitreya	One who has the nature of loving kindness. Name of the future Buddha .
Mudda	Mudra	Ritual gesture, as illustrated by the hands of Buddha images.
Mudita	Mudita	<i>Sympathetic joy.</i> Welcoming the good fortune of others.
Nibbana	Nirvana	<i>Blowing out</i> of the fires of greed, hatred and ignorance, and the state of secure perfect peace that follows. A key Buddhist term.
Nirodha	Nirodha	<i>Cessation</i> (of suffering). The third Noble Truth.
Panna	Prajna	<i>Wisdom.</i> Understanding the true nature of things.
Parami	Paramita	A perfection or virtue. One of the six or ten perfections necessary for the attainment of Buddhahood.
Parinibbana	Parinirvana	Final and complete nirvana reached at the passing away of a Buddha .
Patimokkha	Pratimoksha	The training rules of a monk or nun - 227 in the case of a Theravada monk.
Pitaka		<i>Basket.</i> Collection of scriptures (see Tipitaka).
Rupa	Rupa	<i>Form.</i> Used of an image of the Buddha ; also, the first of the Five Khandhas .
Sakyamuni	Shakyamuni	<i>Sage of the Shakyas</i> (the tribe of the Buddha). Title of the historical Buddha.
Samadhi	Samadhi	<i>Meditative absorption.</i> A state of deep meditation.
Samatha	Samatha	A state of concentrated calmness; meditation (see Vipassana).
Samsara	Samsara	<i>Everyday life.</i> The continual round of birth, sickness, old age and death which can be transcended by following the Eightfold Path and Buddhist teaching.
Samudaya	Samudaya	<i>Arising; origin</i> (of suffering). The second Noble Truth.
Sangha	Sangha	<i>Community; assembly.</i> Often used for the order of bhikkhus and bhikkunis in Theravadin countries. In the Mahayana countries, the Sangha includes lay devotees and priests, eg in Japan.
Sankhara	Samskara	<i>Mental/karmic formation.</i> The fourth of the five Khandhas .
Sanna	Samjna	<i>Perception.</i> Third of the five Khandhas .
Satori (Japanese)		<i>Awakening.</i> A term used in Zen Buddhism.
Siddattha	Siddhartha	<i>Wish-fulfilled.</i> The personal name of the historical Buddha.
Sila	Sila	<i>Morality.</i>

PALI	SANSKRIT	EXPLANATION
Sutta	Sutra	<i>Text.</i> The word of the Buddha .
Sutta Pitaka	Sutra Pitaka	The second of the three collections - principally of teachings - that comprise the canon of basic scripture.
Tanha	Trishna	<i>Thirst; craving; desire</i> (rooted in ignorance). Desire as the cause of suffering. The second Noble Truth.
Tathagata	Tathagata	Another epithet for the Buddha .
Theravada	Sthaviravada	<i>Way of the elders.</i> A principal school of Buddhism, established in Sri Lanka and South East Asia. Also found in the West.
Thupa/Cetiya	Stupa	<i>Reliquary</i> (including pagodas).
Tipitaka	Tripitaka	<i>Three baskets.</i> A threefold collection of texts (Vinaya, Sutta, Abhidamma).
Tiratana	Tiratna	<i>The triple refuge.</i> Buddha , the Dhamma and the Sangha . Another way of referring to the three jewels.
Tulku (Tibetan)		Reincarnated Lama .
Upaya		Any skilful means, eg meditation on loving kindness, to overcome anger.
Upekkha	Upeksha Vajrayana	<i>Equanimity; evenness of mind.</i> <i>Thunderbolt; Diamond Way.</i> Teachings promulgated later, mainly in India and Tibet. Another term for esoteric Buddhism.
Vedana		<i>Feeling.</i> The second of the Five Khandhas .
Vihara		<i>Dwelling place; monara.</i>
Vinaya		The rules of discipline of monastic life.
Vinaya Pitaka		The first of the three collections of the canon of basic scripture, containing mostly the discipline for monks and nuns, with many stories and some teachings.
Vinnana	Vijnana	<i>Consciousness.</i> The fifth of the Five Khandhas .
Vipassana	Vipashyana	Insight into the true nature of things. A particular form of meditation (see Samatha).
Viriya	Virya	<i>Energy; exertion.</i>
Wesak, or Vesak (Sinhalese)	Wesak	Buddha Day. Name of a festival and a month. On the full moon of Wesak (in May or June), the birth, Enlightenment and passing away of the Buddha took place, although some schools celebrate only the birth at this time, eg Zen .
Zazen (Japanese)		Meditation while seated, as in Zen Buddhism.
Zen (Japanese)		<i>Meditation.</i> Derived from the Sanskrit 'dhyana'. A school of Mahayana Buddhism that developed in China and Japan.

CHRISTIAN GLOSSARY

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

PREFERRED FORM	MAIN VARIANTS	EXPLANATION
Absolution		The pronouncement by a priest of the forgiveness of sins.
AD	Anno Domini	<i>In the Year of our Lord.</i> The Christian calendar dates from the estimated date of the birth of Jesus Christ .
Advent		<i>Coming.</i> The period beginning on the fourth Sunday before Christmas (40 days before Christmas in the Eastern Orthodox tradition). A time of spiritual preparation for Christmas.
Agape		<i>The love of God.</i> New Testament word used for the common meal of Christians; a Love Feast.
Altar	Communion Table Holy Table	Table used for Eucharist, Mass, Lord's Supper . Some denominations refer to it as Holy Table or Communion Table.
Anglican		Churches in full communion with the See of Canterbury. Their origins and traditions are linked to the Church of England, and are part of the Anglican Communion.
Apocalyptic		(i) <i>Revelatory</i> , of God's present purposes and of the end of the world.(ii) Used of a literary genre, eg the Book of Revelation.
Apocrypha		Books of the Old Testament that are in the Greek but not the Hebrew Canon . Some Churches recognise the Apocrypha as part of the Old Testament Canon .
Apocryphal New Testament		A modern title for various early Christian books which are non-canonical.
Apostle		One who was sent out by Jesus Christ to preach the Gospel .
Ascension		The event, 40 days after the Resurrection , when Jesus 'ascended into heaven' (see Luke 24 and Acts 1).
Ash Wednesday		The first day of Lent . In some Churches , penitents receive the sign of the cross in ashes on their foreheads.
Atonement		Reconciliation between God and humanity; restoring a relationship broken by sin.
Baptism		Rite of initiation involving immersion in, or sprinkling or pouring of, water.

PREFERRED FORM	MAIN VARIANTS	EXPLANATION
Baptist		(i) A member of the Baptist Church, which grew out of the Anabaptist movement during the 16th century Reformation. (ii) A Christian who practises Believer's Baptism.
Baptistry		(i) Building or pool used for baptism, particularly by immersion. (ii) Part of a church, where baptism takes place.
BC	Before Christ	Period of history before the estimated birth of Jesus Christ.
Believer's Baptism		The baptism of people who are old enough to understand the meaning of the rite.
Benediction		Blessing at the end of worship. Also, late afternoon or evening service including the blessing of the congregation with the consecrated host (usually in a Roman Catholic context).
Blessed Sacrament		Bread and wine which have been consecrated and set aside for future use (usually in the Roman Catholic Church).
Canon	Scripture	The accepted books of the Bible. The list varies between denominations.
Catholic		(i) Universal. (ii) Often used as an abbreviation for Roman Catholic.
Charismatic		A modern movement within the Church, emphasising spiritual gifts, such as healing or speaking with tongues.
Chrismation		(i) The Orthodox second sacrament of initiation by anointing with chrism (a special oil). Performed at the same time as baptism. (ii) Anointing with oil, eg healing or coronation.
Christ	Messiah	<i>The anointed one.</i> Messiah is used in the Jewish tradition to refer to the expected leader sent by God, who will bring salvation to God's people. Jesus' followers applied this title to him, and its Greek equivalent, Christ, is the source of the words Christian and Christianity.
Christmas		Festival commemorating the birth of Jesus Christ (25 December, in most Churches).
Church		(i) The whole community of Christians. (ii) The building in which Christians worship. (iii) A particular denomination.
Confession		Contrition; penance. (i) One of seven sacraments observed by some Churches whose priest confidentially hears a person's confession. (ii) An admission, by a Christian, of wrong-doing. (iii) A particular official statement (or profession) of faith.
Congregationalist		Member of a Christian body which believes that each local church is independent and self-governing under the authority of Christ.

PREFERRED FORM	MAIN VARIANTS	EXPLANATION
Consubstantiation		Doctrine of the Eucharist associated with Luther, which holds that after consecration, the substances of the Body and Blood of Jesus Christ and of the bread and wine co-exist in union with each other.
Creed		Summary statement of religious beliefs, often recited in worship, especially the Apostles' and Nicene Creeds.
Crucifixion		Roman method of executing criminals and traitors by fastening them to a cross until they died of asphyxiation; used in the case of Jesus Christ and many who opposed the Romans.
Easter		Central Christian festival which celebrates the resurrection of Jesus Christ from the dead.
Ecumenism	Oikoumene	Movement within the Church towards co-operation and eventual unity.
Episcopacy		System of Church government by bishops.
Epistle	Letter	From the Greek word for letter. Several such letters or epistles, from Christian leaders to Christian Churches or individuals, are included in the New Testament .
Eucharist		<i>Thanksgiving</i> . A service celebrating the sacrificial death and resurrection of Jesus Christ , using elements of bread and wine (see Holy Communion).
Evangelical		Group, or church , placing particular emphasis on the Gospel and the scriptures as the sole authority in all matters of faith and conduct.
Evangelist		A writer of one of the four New Testament Gospels; a preacher of the gospel .
Font		Receptacle to hold water used in baptism .
Free Churches		Non-conformist denominations, free from state control (used of 20 Churches).
Good Friday		The Friday in Holy Week . Commemorates the day Jesus died on the cross.
Gospel	Evangel	(i) <i>Good news</i> (of salvation in Jesus Christ). (ii) An account of Jesus' life and work.
Grace		(i) The freely given and unmerited favour of God's love for humanity. (ii) Blessing. (iii) Prayer of thanks before or after meals.
Heaven		The place, or state, in which souls will be united with God after death.
Hell		The place, or state, in which souls will be separated from God after death.
Holy Communion		Central liturgical service observed by most Churches (see Eucharist, Mass, Lord's Supper, Liturgy). Recalls the last meal of Jesus, and celebrates his sacrificial and saving death.

PREFERRED FORM	MAIN VARIANTS	EXPLANATION
Holy Spirit		The third person of the Holy Trinity . Active as divine presence and power in the world, and in dwelling in believers to make them like Christ and empower them to do God's will.
Holy Week		The week before Easter , when Christians recall the last week of Jesus' life on Earth.
Icon/Ikon		Painting or mosaic of Jesus Christ , the Virgin Mary, a saint, or a Church feast. Used as an aid to devotion, usually in the Orthodox tradition.
Iconostasis		Screen, covered with icons , used in Eastern Orthodox churches to separate the sanctuary from the nave.
Incarnation		The doctrine that God took human form in Jesus Christ . It is also the belief that God in Christ is active in the Church and in the world.
Jesus Christ		The central figure of Christian history and devotion. The second person of the Trinity .
Justification by Faith		The doctrine that God forgives ('treats as just') those who repent and believe in Jesus Christ .
Kerygma		The central message about Jesus proclaimed by the early Christians.
Kyrie (Greek)		<i>O Lord</i> . Addressed to Jesus, as in 'Kyrie eleison' (<i>Lord have mercy</i>).
Lectern		Stand supporting the Bible, often in the shape of an eagle.
Lectionary		List of scriptural passages for systematic reading throughout the year.
Lent		Penitential season. The 40 days leading up to Easter .
Liturgy		(i) Service of worship according to a prescribed ritual such as Evensong or Eucharist . (ii) Term used in the Orthodox Church for the Eucharist.
Logos		<i>Word</i> . Pre-existent Word of God incarnate as Jesus Christ .
Lord		Title used for Jesus to express his divine lordship over people, time and space.
Lord's Supper		Alternative term for Eucharist in some Churches (predominantly Non-conformist).
Lutheran		A major Protestant Church that receives its name from the 16th century German reformer, Martin Luther.
Mass		Term for the Eucharist , used by the Roman Catholic and other Churches .
Maundy Thursday		The Thursday in Holy Week . Commemorates the Last Supper.
Methodist		A Christian who belongs to the Methodist Church which came into existence through the work of John Wesley in the 18th century.

PREFERRED FORM	MAIN VARIANTS	EXPLANATION
Missal		Book containing words and ceremonial directions for saying Mass .
Mother of God		The title given to the Virgin Mary, mainly in the Orthodox and Roman Catholic Churches , to underline the Trinitarian belief that Jesus was truly God (in this context, God refers to God incarnate as seen in Jesus Christ).
New Testament		Collection of 27 books forming the second section of the Canon of Christian Scriptures.
Non-conformist		Protestant Christian bodies which became separated from the established Church of England in the 17th century.
Old Testament		That part of the Canon of Christian Scriptures which the Church shares with Judaism, comprising 39 books covering the Hebrew Canon, and in the case of certain denominations, some books of the Apocrypha .
Ordination		In episcopal Churches , the 'laying on of hands' on priests and deacons by a bishop. In non-episcopal Churches, the 'laying on of hands' on ministers by other representatives of the Church.
Orthodox		(i) The Eastern Orthodox Church consisting of national Churches (mainly Greek or Slav), including the ancient Eastern Patriarchates. They hold the common Orthodox faith, and are in communion with the Patriarchate of Constantinople. (ii) Conforming to the creeds sanctioned by the ecumenical councils, eg Nicaea, Chalcedon.
Palm Sunday		The Sunday before Easter , commemorating the entry of Jesus into Jerusalem when he was acknowledged by crowds waving palm branches.
Paraclete	Comforter	<i>Advocate</i> . Term used for the Holy Spirit .
Parousia		<i>Presence</i> . The Second Coming or return of Jesus Christ .
Passion		The sufferings of Jesus Christ , especially in the time leading up to his crucifixion .
Patriarch		Title for principal Eastern Orthodox bishops. Also used for early Israelite leaders such as Abraham, Isaac, Jacob.
Pentecost	Whitsun	The Greek name for the Jewish Festival of Weeks, or Shavuot, which comes seven weeks ('fifty days') after Passover. On the day of this feast, the followers of Jesus received the gift of the Holy Spirit .
Pentecostalist		A Christian who belongs to a Church that emphasises certain gifts which were granted to the first believers on the Day of Pentecost (such as the power to heal the sick and speak in tongues).
Pope		The Bishop of Rome, head of the Roman Catholic Church .

PREFERRED FORM	MAIN VARIANTS	EXPLANATION
Presbyterian		A member of a Church that is governed by elders or 'presbyters'; the national Church of Scotland.
Protestant		That part of the Church which became distinct from the Roman Catholic and Orthodox Churches when their members professed (or 'protested' - hence Protestant) the centrality of the Bible and other beliefs. Members affirm that the Bible, under the guidance of the Holy Spirit , is the ultimate authority for Christian teaching.
Pulpit		An elevated platform from which sermons are preached.
Purgatory		In some traditions, a condition or state in which good souls receive spiritual cleansing after death, in preparation for heaven .
Quaker		A member of the Religious Society of Friends, established through the work of George Fox in the 17th century.
Reconciliation	Confession	(i) Sacrament of the (Roman) Catholic Church , consisting of Contrition, Confession of sins, and Absolution . (ii) The human process of reconciling Christians with one another.
Redemption		Derived from the practice of paying the price of a slave's freedom; and so, the work of Jesus Christ in setting people free through his death.
Reformation		A 16th century reform movement that led to the formation of Protestant Churches. It emphasised the need to recover the initial beliefs and practices of the Church .
Resurrection		(i) The rising from the dead of Jesus Christ on the third day after the crucifixion . (ii) The rising from the dead of believers at the Last Day. (iii) The new, or risen, life of Christians.
Roman Catholic		That part of the Church owing loyalty to the Bishop of Rome, as distinct from Orthodox and Protestant Churches.
Sacrament		An outward sign of an inward blessing, as in baptism or the Eucharist .
Salvationist		A member of the Salvation Army founded by William and Catherine Booth in the 19th century.
Sanctification		The process by which a believer is made holy, to become like Jesus Christ .
Sin		(i) Act of rebellion or disobedience against the known will of God. (ii) An assessment of the human condition as disordered and in need of transformation.
Synoptic		<i>Having a common viewpoint.</i> It is applied to the presentation of Jesus' life in the first three gospels of Matthew, Mark and Luke in contrast with that given in the Gospel of John.

PREFERRED FORM	MAIN VARIANTS	EXPLANATION
Tabernacle		(i) A receptacle for the Blessed Sacrament , not immediately consumed but set aside or 'reserved' (mainly in Roman Catholic and Eastern Orthodox Churches). The presence of the consecrated elements is usually signalled by a continuously burning light. (ii) Term used by some denominations of their building.
Transubstantiation		Roman Catholic doctrine concerning the Mass , defined at the Lateran Council of 1215, and confirmed at the Council of Trent in 1551. This states that in the Eucharist , at the words of consecration, the substance of the bread and wine becomes the substance of the Body and Blood of Jesus Christ , and that he is thus present on the altar.
Trinity		Three persons in one God; doctrine of the three-fold nature of God - Father, Son and Holy Spirit .
Unction	Sacrament of the Sick	The anointing with oil of a sick or dying person.
United Reformed Church		A Church formed by the union of English Congregationalists with the Presbyterian Church of England, and subsequently the Reformed Association of the Churches of Christ.
Vatican		The residence of the Pope in Rome, and the administrative centre of the Roman Catholic Church . The chief building of the Vatican is St Peter's Basilica, built on the traditional site of St Peter's tomb.
Virgin Birth		The doctrine of the miraculous conception of Jesus Christ by the Virgin Mary through the power of the Holy Spirit and without the agency of a human father.

HINDUISM GLOSSARY

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

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

PREFERRED FORM	MAIN VARIANTS	EXPLANATION
Acharya	Acarya	<i>One who teaches by example.</i> Usually refers to a prominent or exemplary spiritual teacher.
Advaita	Adwaita	<i>Non-dual.</i> Refers to the impersonalistic philosophy which unqualifyingly equates God, the soul and matter.
Ahimsa	Ahinsa	<i>Not killing.</i> Non-violence; respect for life.
Artha		Economic development. The second aim of life.
Arti	Arati	Welcoming ceremony in which auspicious articles such as incense and lamps are offered to the deity or to saintly people.
Aryan		<i>Noble.</i> Refers to those who know the spiritual values of life. Scholars say it refers to the original inhabitants of the Sindhu region in India.
Ashram	Asram	A place set up for spiritual development.
Ashrama	Asrama	A stage of life (of which there are four) adopted according to material considerations, but ultimately as a means to spiritual realisation.
Atharva Veda		The fourth of the Vedas .
Atman	Atma	<i>Self.</i> Can refer to body, mind or soul, depending on context. Ultimately, it refers to the real self, the soul.
Aum	Om	The sacred symbol and sound representing the ultimate; the most sacred of Hindu words.
Avatar	Avatara Avtara	<i>One who descends.</i> Refers to the descent of a deity, most commonly Vishnu. Sometimes it is translated as <i>incarnation</i> which, although inaccurate, may be the best English word available.
Ayodhya		Birthplace of Rama.
Bhagavad Gita		<i>The Song of the Lord.</i> Spoken by Krishna , this is the most important scripture for most Hindus. Tradition dates it back to 3,000 years BCE, though most scholars attribute it to the first millennium BCE. Considered an Upanishad .
Bhajan	Bhajana	Devotional hymn or song.
Bhakti		<i>Devotion; love.</i> Devotional form of Hinduism.
Bhakti-yoga		The path of loving devotion, aimed at developing pure love of God.
Brahma		A Hindu deity, considered one of the Trimurti , and in charge of creative power; not to be confused with Brahman or Brahmin .

PREFERRED FORM	MAIN VARIANTS	EXPLANATION
Brahmachari	Brahmacari Brahmacharin Brahmcarin	One in the first stage of life, a celibate student of Vedic knowledge.
Brahmacharya	Brahmacarya Brahma ch(c)ari Brahma ch(c)arin	The first ashrama or stage of life.
Brahman		The ultimate reality, or the all-pervading reality; that from which everything emanates, in which it rests and into which it is ultimately dissolved.
Brahmin	Brahman Brahmana	The first of the four varnas , the principal social groupings from which priests are drawn. Some writers, rather confusingly, use the spelling 'brahman', and the meaning only becomes clear in the context of a few sentences (see also Brahman and Brahma).
Darshan Shastras		Six systems of Hindu philosophy- Nyaya, Vaisheshika, Sankhya, Yoga , Vedanta and Meemansa.
Dassehra	Dussehra, Dassera, Dashara (Other variants are also found)	<i>Ten days</i> . Also called Vijay Dashami . Celebrates the victory of Rama on the tenth day of the bright half of the lunar month of Jyeshtha. As is often the case with Hindu festivals, followers may interpret the festival differently, eg in connection with Durga (see Navaratri).
Dharma		<i>Religion or religious duty is the usual translation into English, but literally it means the intrinsic quality of the self or that which sustains one's existence.</i>
Dhoti		A garment made of natural fibre (usually cotton or silk), worn by males, which covers the lower body and legs.
Dhyana		Meditation.
Diwali	Diwali, Deepavali	Dipavali, Festival of lights at the end of one year and beginning of the new year, according to one Hindu calendar.
Durga		Female deity. A form of the goddess Parvati ; wife of Shiva .
Dvaita	Dwaita	<i>Dual</i> . Refers to the personalistic philosophy that differentiates between God, the soul and matter.
Dwarka	Dvarka Dwaraka	Dvaraka Pilgrimage site on the west coast of India.
Ganesha	Ganesh Ganapati	Ganupati A Hindu deity portrayed with an elephant's head - a sign of strength. The deity who removes obstacles.
Ganga		<i>The Ganges</i> . Most famous of all sacred rivers of India.
Gangotri		Source of the river Ganges.
Gotra		Exogamous group within Jati .

PREFERRED FORM	MAIN VARIANTS	EXPLANATION
Grihastha	Gristhi Grhastha	The second stage of Hindu life; one who belongs to that stage, ie, the householder (grihasti).
Guna		<i>Rope; quality.</i> Specifically refers to the three qualities of sattva (goodness), rajas (passion) and tamas (ignorance), which permeate and control matter.
Guru		Spiritual teacher, preceptor or enlightener.
Hanuman		The monkey warrior who faithfully served Rama and Sita . Also called Pavansuta (<i>son of the wind God</i>).
Havan		Also known as Agnihotra. The basis of many Hindu rituals used at weddings and on other ceremonial occasions; the ceremony or act of worship in which offerings of ghee and grains are made into fire.
Havan kund		The container, usually square or pyramid-shaped, in which the havan fire is burned.
Hitopadesh		Stories with a moral.
Holi		The festival of colours, celebrated in Spring.
Homa		Term often used interchangeably with havan .
The International Society for Krishna Consciousness (ISKCON)		A religious group of the Vaishnava tradition.
Janeu	Jenoi	Sacred thread worn by Hindus who study under a guru .
Janmashtami	Janmashtmi	The birthday of Krishna , celebrated on the eighth day of the waning moon in the month of Badra.
Japa	Jap	The quiet or silent repetition of a mantra as a meditative process.
Jati		<i>Caste</i> is the usual translation, meaning occupational kinship group.
Jnana	Gyan	<i>Knowledge.</i>
Jnana-yoga	Gyan-yoga	The path of knowledge, that aims at liberation.
Kali	Kaali	Name given to that power of God which delivers justice - often represented by the Goddess Kali (a form of Durga).
Kali yuga		The fourth of the ages; the iron age or the age of quarrelling and hypocrisy.
Kama		The third of the four aims of life - regulated sense of enjoyment.
Karma		<i>Action.</i> Used of work to refer to the law of cause and effect.
Karma-yoga		The path of self-realisation through dedicating the fruits of one's work to God.
Kirtan		Songs of praise; corporate devotional singing, usually accompanied by musical instruments.

PREFERRED FORM	MAIN VARIANTS	EXPLANATION
Krishna		Usually considered an avatar of Vishnu . One of the most popular of all Hindu deities in contemporary Britain. His teachings are found in the Bhagavad Gita .
Kshatriya	Khatri	Second of the four varnas of traditional Hindu society, the ruling or warrior class.
Lakshmi	Laksmi	The goddess of fortune.
Mahabharata		The Hindu epic that relates the story of the five Pandava princes. It includes the Bhagavad Gita
Mala	Maala	Circle of stringed beads of wood or wool used in meditation.
Mandala	Mandal	A circle, area or community/group.
Mandir		<i>Temple</i> .
Mantra		That which delivers the mind. Refers to a short sacred text or prayer, often recited repetitiously.
Manusmriti		The laws of Manu. An ancient and important text on Dharma, including personal and social laws.
Marg		<i>Path</i> (see Jnana yoga , Karma yoga and Bhakti yoga).
Mata		<i>Mother</i> . Often associated with Hindu goddesses who represent shakti (power).
Mathura		Holy place connected with Krishna
Maya		<i>Not this</i> . Usually, it refers to illusion, particularly where the permanent soul identifies itself with temporary matter, eg the body, etc. It can also mean <i>power</i> .
Moksha	Moksa	Ultimate liberation from the process of transmigration, the continuous cycle of birth and death.
Mundan		The head-shaving ceremony. Performed in the first or third year of life.
Murti	Moorti	<i>Form</i> . The image or deity used as a focus of worship. 'Idol' should definitely not be used, and 'statue' may also cause offence.
Navaratri	Navaratra	The Nine Nights Festival preceding Dassehra , and held in honour of the goddess Durga
Nirvana		The cessation of material existence.
Panchatantra		Part of the supplementary Vedic scriptures, composed of animal stories with a moral.
Parvati		The consort of Shiva , also known by other names such as Durga , Devi, etc.
Prahlada	Prahalada	A great devotee of Vishnu , connected with the festival of Holi . Regulation of breath as a means of controlling the mind.
Pranayam	Pranayama	Regulation of breadth as a means of controlling the mind.

PREFERRED FORM	MAIN VARIANTS		EXPLANATION
Prashad	Prasad Prashada	Prasada	Sacred or sanctified food.
Pravachan			A lecture or talk, usually based on the scriptures.
Puja	Pooja		<i>Worship</i> . General term referring to a variety of practices in the home or Mandir.
Purana			<i>Ancient</i> . Part of the Smriti scriptures. Contains many of the well-known stories of Hinduism.
Raja Yoga	Raj Yoga		Path of self-control and meditation to realise God.
Rajas			Passion or creative potency, one of the three gunas (qualities of material nature).
Rakhi	Raakhi		A bracelet, usually made out of silk or cotton, tied to give protection and to strengthen the bond of mutual love.
Raksha Bandhan			The festival when women tie a decorative bracelet on their brothers' wrists.
Rama			The incarnation of the Lord, and hero of the Ramayana (avoid using the variant 'Ram' for obvious reasons).
Ramayana	Ramayan		The Hindu epic that relates the story of Rama and Sita , composed by the sage Valmiki thousands of years ago.
Ramnavami	Ramnavmi		The birthday festival of Rama .
Rig Veda	Rg or Rc Veda		The first scripture of Hinduism, containing spiritual and scientific knowledge.
Rishi	Rsi, risi		A spiritually wise person. More specifically, one of the seven seers who received the divine wisdom.
Sadhana	Sadhan		One's regulated spiritual practices or discipline.
Sadhu	Saddhu		Holy man, ascetic.
Sama Veda			The Veda of chanting; material mainly from the Rig Veda , arranged for ritual chanting in worship.
Samsara	Sansara		The world - the place where transmigration (the soul's passage through a series of lives in different species) occurs.
Samskar	Sanskar, Samskara		Sacraments designed to initiate a new stage of life. There is usually a total of sixteen such rites of passage (though many schools of thought do not practise them all).
Sanatan Dharma			The eternal or imperishable religion; also known as Vedic Dharma. Adherents often prefer this term to Hinduism since it characterises their belief in the revealed and universal nature of religion.
Sannyasa			The state of renunciation, the fourth stage of life.
Sannyasin	Samyasin, Samnyasin		A renunciate who, having given up worldly affairs and attachments, has entered the fourth stage of life, often as a mendicant.
Sanskrit			Sacred language of the Hindu scriptures.

PREFERRED FORM	MAIN VARIANTS	EXPLANATION
Saraswati		The power of knowledge, often represented by the goddess Saraswati , the goddess of learning.
Sattva	Sattwa	<i>Goodness</i> , or the potency to sustain and nourish; one of the three gunas.
Seva	Sewa	Service, either to the divine or to humanity.
Shaivism	Saivism	The religion of Hindus who are devotees of Shiva .
Shakti	Sakti	Energy or power, especially of a Hindu feminine deity.
Shiva	Siva (many variants – even Civa - have been found)	A Hindu god. The name means <i>kindly or auspicious</i> .
Shivaratri	Sivaratri	The annual festival celebrated in February/March in honour of Shiva . Also called Mahashivaratri.
Shraddha	Sraddha	Ceremony in which sanctified food is offered to the poor and needy in memory of departed ancestors.
Shri	Sri	<i>Illustrious</i> . Used as a title of respect, eg, Shri Krishna. Also a respectful title for men. The feminine form is Shrimati (Mrs).
Smriti	Srti	<i>That which is remembered</i> . Scriptures less ancient than the Vedas . Includes the Ramayana & Mahabharata .
Sita	Seeta	The divine consort of Rama .
Shruti	Srti, Sruti	<i>That which is heard</i> . A term specifically applied to the four Vedas , including the Upanishads .
Sutra	Sutta	Short sayings or verses relating to various rituals, or encapsulating profound philosophical meaning.
Swami	Svami	<i>Controller</i> . Sometimes, more specifically, Goswami (<i>one who can control his/her senses</i>). An honorific title applied to a religious teacher or holy person, particularly the sannyasi .
Swastika	Svastika	From the Sanskrit for well-being; a mark of good fortune. The four arms signify the four directions (space), the four Vedas (knowledge), and the four stages (time) in the life cycle. Not to be confused with the Nazi symbol.
Tamas		Ignorance or destructive potency; the lowest of the three gunas.
Trimurti		<i>The three deities</i> . Refers to Brahma , Vishnu and Shiva , who personify and control the three gunas . They represent and control the three functions of creation, preservation and destruction. ‘Trinity’ should be avoided.
Upanayana		Ceremony when the sacred thread is tied - to mark the start of learning with a guru.
Upanishad	Upanisad	<i>To sit down near</i> . A sacred text based on the teaching of a guru to a disciple. The Upanishads explain the teachings of the Vedas .
Vaishnavism	Vaisnavism	The religion of Hindus who are devotees of the god Vishnu .

PREFERRED FORM	MAIN VARIANTS	EXPLANATION
Vaishya	Vaisya	The third of the four varnas of Hindu society, composed of merchants and farmers.
Vanaprastha		The third stage of life, typified by retirement and asceticism.
Vanaprasthi	Vanaprastha	<i>Forest dweller.</i> One who is in the third stage of life.
Varanasi	Banares, Benares, Kashi, Kasi	City on the river Ganges, sacred to Shiva . It is one of the holiest pilgrimage sites and also an ancient centre of learning.
Varna		<i>Colour.</i> The four principal divisions of Hindu society. It is important to note that the word 'caste' refers strictly to sub-divisions within each varna , and not to varnas themselves.
Varnashrama	Varnashrama Dharma	The system whereby society is divided into four varnas (divisions) and life into four ashramas (stages).
Varsha Pratipada		The day of Creation, celebrated as New Year's Day by many Hindus.
Veda		<i>Knowledge.</i> Specifically refers to the four Vedas , though any teaching which is consistent with the conclusions of these scriptures is also accepted as Vedic.
Vijay Dashmi	Vijaya Dashami	Another name for Dussehra .
Vishnu	Visnu	A Hindu god. With Brahma and Shiva forms the Trimurti .
Vrat	Vratam	Vow. Often including abstention from certain foods.
Vrindavan	Brindavan Vrindavana Brindaban	The sacred village connected with Krishna's pastimes as a youth.
Yajur Veda		One of the four Vedas , dealing with the knowledge of karma .
Yamuna	Jamuna, Jumna	Tributary of the river Ganga (<i>Ganges</i>) considered by many Hindus to be the most sacred of all holy rivers.
Yatra	Jatra	<i>Pilgrimage.</i> Usually to important sacred places in India.
Yoga		Communion; union of the soul with the Supreme, or a process which promotes that relationship. The English word 'yoke' is derived from yoga.
Yuga		<i>Age</i> , or extended period of time, of which there are four.

ISLAM GLOSSARY

ﷺ- This Arabic 'logo-type' is composed of the words 'Salla-llahu alaihi wa sallam' - peace and blessings of Allah upon him. They are used by Muslims every time the Prophet Muhammad ﷺ is mentioned. Similar respect is accorded to the other Prophets.

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

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

TERM	EXPLANATION
Abd	<i>Servant</i> . As in Abdullah, servant of Allah.
Abu Bakr	The first Khalifah , successor to the leadership of the Muslim community after the death of the Prophet Muhammad.
Adam	Adam (peace be upon him). The first man, and first Prophet of Allah.
Adhan	Call to prayer. From the same root, Mu'adhin (one who makes the call to prayer).
Aishah	One of the wives of the Prophet Muhammad, and daughter of Abu Bakr (Radhi-Allahu-anhum – <i>may Allah be pleased with them</i>).
Akhirah	Everlasting life after death – the hereafter.
Akhlaq	Conduct, character, attitudes and ethics.
al-Amin	<i>The Trustworthy</i> . The name by which Prophet Muhammad was generally known, even before the revelation of Islam.
al-Aqsa	Masjid-ul-Aqsa (<i>The Farthest Mosque</i>) in Jerusalem, located near the Dome of the Rock.
al-Fatihah	<i>The Opener</i> . Surah 1 of the Qur'an . Recited at least 17 times daily during the five times of salah . Also known as 'The Essence' of the Qur'an.
al-hamdu-li-Llah	<i>All praise belongs to Allah</i> . Frequently used as an expression of thanks to Allah.
al-Kafi	The title of the books of Hadith compiled by Muhammad ibn-Yaqub Koleini, a Shi'ah scholar.
al-Khulafa-ur-Rashidun	<i>The Rightly Guided Khalifahs</i> . The first four successors to the leadership role the Prophet Muhammad. They were Abu Bakr , Umar , Uthman and Ali (Radhi-Allahu-anhum - <i>may Allah be pleased with them</i>).
al-Madinah	Madinatu'n Nabi (<i>The City of the Prophet</i>). The name given to Yathrib after the Prophet Muhammad migrated there in 622 CE and founded the first Islamic state.
Ali	Cousin and son-in-law of the Prophet Muhammad ; husband of Fatimah Zahrah ; father of Hassan, Hussein, and Zainab; the fourth of 'al-Khulafa ur-Rashidun' according to Sunnis , and the first successor accepted by Shi'ah Islam (Radhi-Allahu-anhum - <i>may Allah be pleased with them</i>).
Allah	The Islamic name for God in the Arabic language. Used in preference to the word God, this Arabic term is singular, has no plural, nor it is associated with masculine, feminine characteristics
Allahu Akbar	<i>Allah is most great</i> .
Angels	Beings created by Allah from light. They have no free will and are completely obedient to Allah.

TERM	EXPLANATION
Ansar	<i>Supporters.</i> The Muslims of al-Madinah , who welcomed, helped and supported the Muslims who migrated from Makkah .
Arafat	A plain, a few kilometres from Makkah , where pilgrims gather to worship, forgiveness. This takes place on the ninth day of the Islamic month of Dhul-Hijjah , the day before Id-ul-Adha .
Asr (Salat-ul-Asr)	Mid-afternoon salah which may be performed from late afternoon until a short while before sunset.
As-Salamu-Alaykum	<i>Peace be upon you.</i> An Islamic greeting.
Ayah (sing.)	A unit within a Surah of the Qur'an .
Barakah	Blessings.
Bilal	The first Mu'adhin of Islam (see Adhan), a companion of Prophet Muhammad, formerly an Abyssinian slave (Radhi-Allahu-anhu - <i>may Allah be pleased with him</i>).
Bismillah	<i>In the name of Allah.</i>
Bismillah-ir-Rahman-ir-Rahim	<i>In the name of Allah - All Gracious, All Merciful.</i> The preface to all Surahs of the Qur'an except the ninth one. It is usually said by Muslims before eating or beginning any action.
Dar-ul-Islam	<i>House or abode of Islam.</i> Sometimes used to refer to lands ruled by Islamic Shari'ah .
Da'wah	<i>Call.</i> Inviting people to Islam, whether by literal invitation and preaching, or by the example of good actions.
Dawud	David (peace be upon him). A Prophet of Allah to whom the Zabur (the Book of Psalms) was given.
Dhikr	<i>Remembrance.</i> Remembrance of Allah in one's heart or by reciting His names or sections from the Qur'an .
Dhimmi	A non-Muslim living freely under the protection of an Islamic state.
Dhul-Hijjah	The month of the Hajj , last month of the Islamic year.
Din	Way of life, religion together with its practices.
Din-ul-Fitrah	A description of Islam as the natural way of life.
Du'a	Varying forms of personal prayer and supplication.
Fajr (Salat-ul-Fajr)	Dawn salah which may be performed from dawn until just before sunrise.
Fard	Obligatory duty according to divine law, eg, offering salah five times a day.
Fatihah	See al-Fatihah .
Fatimah (al-Zahrah)	Daughter of the Prophet Muhammad; wife of Ali ; mother of Hassan, Hussein and Zainab (Radhi-Allahu-anhum – <i>may Allah be pleased with them</i>).
Fatwa	The legal guidance of a pious, just, knowledgeable Muslim scholar and jurist, based on the Qur'an , Sunnah and Islamic Shari'ah .
Fiqh	<i>Understanding.</i> Islamic jurisprudence
Ghusl	Greater ablution. Formal washing of the whole body prior to worship (see Wudu).
Hadith	Saying; report; account. The sayings of the Prophet Muhammad, as recounted by his household, progeny and companions. These are a major source of Islamic law. Some Hadith are referred to as Hadith Qudsi (<i>sacred Haddith</i>) having been divinely communicated to the Prophet Muhammad.
Hafiz	Someone who knows the whole Qur'an by heart.

TERM	EXPLANATION
Hajar	Hagar. Wife of the Prophet Ibrahim , and mother of the Prophet Isma'il (peace be upon them).
Hajj	Annual pilgrimage to Makkah , which each Muslim must undertake at least once in a lifetime if he or she has the health and wealth. A Muslim male who has completed Hajj is called Hajji. and a female. Hajjah.
Halal	Any action or thing which permitted or lawful
Haram	Anything unlawful or not permitted.
Haram Sharif	The grand mosque in Makkah , which encompasses the Ka'bah , the hills of Safa and Marwah and the well of Zamzam .
Hijab	<i>Veil</i> . Often used to describe the head scarf or modest dress worn by women, who are required to cover everything except face and hands in the sight of anyone other than immediate family.
Hijrah	<i>Departure; exit; emigration</i> . The emigration of the Prophet Muhammad from Makkah to Madinah in 622 CE. The Islamic calendar commences from this event.
Hira	The name of a place near Makkah , where the Prophet Muhammad went for solitude and worship. It was there that he received the first revelation of the Qur'an.
Ibadah	All acts of worship. Any permissible action performed with the intention to obey Allah .
Iblis	The Jinn who defied Allah by refusing to bow to Adam (peace be upon him), and later became the tempter of all human beings (see Shaytan).
Ibrahim	<i>Abraham</i> (peace be upon him). A Prophet of Allah to whom the 'scrolls' were given.
Id	<i>Recurring happiness</i> . A religious holiday; a feast for thanking Allah and celebrating a happy occasion.
Id Mubarak	Id blessings! Greeting exchanged during Islamic celebrations.
Id-ul-Adha	Celebration of the sacrifice, commemorating the Prophet Ibrahim 's willingness to sacrifice his son Isma'il for Allah (peace be upon them). Also known as Id-ul-Kabir - <i>the Greater Id</i> - and Qurban Bayram (Turkish) <i>feast of sacrifice</i> .
Id-ul-Fitr	Celebration of breaking the fast on the day after Ramadan ends, which is also the first day of Shawal, the tenth Islamic month. Also known as Id-ul-Saghir - <i>the Lesser Id</i> - and Sheker Bayram (Turkish) - <i>sugar feast</i> .
Ihram	The state or condition entered into to perform either Hajj or Umrah . During this period, many normally permitted actions are placed out of bounds to Muslims. Also, the name of the two plain white unsewn cloths worn by male pilgrims to indicate the brotherhood, equality and purity of the pilgrim. For women, the dress of Ihram consists of their normal modest clothing.
Ijma	General consensus of scholars, expressed or tacit, on matters of law and practice.
Imam	<i>Leader</i> . A person who leads the communal prayer, or a founder of an Islamic school of jurisprudence. In Shi'ah Islam, Imam is also the title of Ali (Radhi-Allahu-anhu - <i>may Allah be pleased with him</i>) and his successors.
Imamah	Office and function of an Imam . Religious authority in Shi'ah Islam; successor to the Prophet Muhammad as leader of the Muslim community.
Iman	Faith.
Injil	<i>Gospel</i> . A book given to Prophet Isa (peace be upon him).
Iqamah	Call to stand up for salah .

TERM	EXPLANATION
Isa	Jesus. A Prophet of Allah , born of the virgin Mary (peace be upon them).
Isha (Salat-ul-Isha)	Evening salah which may be performed from just over an hour after sunset, until midnight.
Islam	Peace attained through willing obedience to Allah 's divine guidance.
Isma'il	<i>Ishmael</i> . A Prophet of Allah. Son of the Prophet Ibrahim and Hajar (peace be upon them).
Isnad	Chain of transmission of each Hadith .
Jibril	<i>Gabriel</i> . The angel who delivered Allah 's messages to His Prophets.
Jihad	Personal individual struggle against evil in the way of Allah . It can also be collective defence of the Muslim community.
Jinn	Being created by Allah from fire.
Jumu'ah (Salat-ul-Jumu'ah)	The weekly communal salah , and attendance at the khutbah performed shortly after midday on Fridays.
Ka'bah	A cube-shaped structure in the centre of the grand mosque in Makkah . The first house built for the worship of the One True God.
Khadijah	First wife of the Prophet Muhammad. Mother of Fatimah Zahrah (Radhi-Allahu-anhum - <i>may Allah be pleased with them</i>).
Khalifah	Successor; inheritor; custodian; vice-regent (see al-Khulafa-ur-Rashidun).
Khilafah	The institution of the Khalifah.
Khwms	Contribution (additional to zakah) of one fifth of surplus annual income paid by Shi'ah Muslims. Sunni Muslims only apply Khums to booty.
Khutbah	Speech. Talk delivered on special occasions such as the Jum'uah and Id prayers.
Laylat-ul-Qadr	The Night of Power, when the first revelation of the Qur'an was made to Prophet Muhammad. It is believed to be one of the last ten nights of Ramadan .
Madinah	See al-Madinah .
Maghrib (Salat-ul-Maghrib)	Sunset salah which is performed after sunset until daylight ends.
Mahdi, al-Muntazar	The (rightly) guided one who is awaited and will appear towards the end of time to lead the Ummah and restore justice on Earth. The one who is promised in the Judaic, Christian and Islamic traditions.
Makkah	City where the Prophet Muhammad was born, and where the Ka'bah is located.
Maryam	Mary. The virgin mother of the Prophet Isa (peace be upon them).
Masjid	<i>Place of prostration</i> . Mosque.
Mihrab	Niche or alcove in a mosque wall, indicating the Qiblah - the direction of Makkah , towards which all Muslims face to perform salah .
Mina	Place near Makkah , where pilgrims stay on the 10th, 11th and 12th of Dhul-Hijjah and perform some of the activities of the Hajj.
Minbar	Rostrum; platform; dais. The stand from which the Imam delivers the khutbah or speech in the mosque or praying ground.
Miqat	<i>Place appointed</i> , at which pilgrims enter into the state of ihram .
Mi'raj	The ascent through the heavens of the Prophet Muhammad.
Mu'adhin	Caller to prayer (see Adhan). Known in English as 'muezzin'.

TERM	EXPLANATION
Muhammad	<i>Praised.</i> Name of the final Prophet.
Muharram	First month in the Islamic calendar, which is calculated from the time the Prophet Muhammad migrated to Yathrib (Madinah) .
Musa	Moses (peace be upon him). A Prophet of Allah to whom the Tawrah (Torah) was given.
Mumin	Faithful. A believer, a practising Muslim who wholeheartedly yields to Allah's guiding wisdom and is thus in harmony with His will and at peace with himself and fellow creatures.
Muslim	One who claims to have accepted Islam by professing the Shahadah .
Muzdalifah	Place where pilgrims on Hajj stop for a time during the night of the day they spend at Arafat .
Nabi	Prophet of Allah .
Niyah	Intention. A legally required statement of intent, made prior to all acts of devotion such as salah , Hajj or sawm .
Qadar	Allah's complete and final control over the fulfilment of events or destiny.
Qiblah	Direction which Muslims face when performing salah - towards the Ka'bah (see Mihrab).
Qur'an	That which is read or recited. The Divine Book revealed to the Prophet Muhammad. Allah's final revelation to humankind.
Rak'ah	A unit of salah , made up of recitation, standing, bowing and two prostrations.
Ramadan	The ninth month of the Islamic calendar, during which fasting is required from just before dawn until sunset, as ordered by Allah in the Qur'an .
Rasul	Messenger of Allah .
Sa'y	Walking and hastening between Safa and Marwah , as part of the Hajj , in remembrance of Hajar's search for water for her son Isma'il (peace be upon them).
Sadaqah	Voluntary payment or good action for charitable purposes.
Safa & Marwah	Two hills in Makkah , near the Ka'bah , now included within the grand mosque (see Sa'y).
Sahih al-Bukhari	The title of the books of Hadith compiled by Muhammad ibn Isma'il al-Bukhari, a Sunni scholar. The collection is described as Sahih (authentic).
Sahih Muslim	The title of the books of Hadith compiled by Abul Husayn Muslim ibn al-Hajjaj, a Sunni scholar. The collection is described as Sahih (authentic).
Salah	Prescribed communication with, and worship of, Allah , performed under specific conditions, in the manner taught by the Prophet Muhammad, and recited in the Arabic language. The five daily times of salah are fixed by Allah .
Sawm	Fasting from just before dawn until sunset. Abstinence is required from all food and drink (including water) as well as smoking and conjugal relations.
Shahadah	Declaration of faith, which consists of the statement, 'There is no god except Allah, Muhammad is the Messenger of Allah'.
Shari'ah	Islamic law based upon the Qur'an and Sunnah .
Shaytan	<i>Rebellious; proud.</i> The devil (see Iblis).
Shi'ah	<i>Followers.</i> Muslims who believe in the Imamah , successorship of Ali (Radhi-Allahu-anhu - <i>may Allah be pleased with him</i>) after the Prophet Muhammad and 11 of his most pious, knowledgeable descendants.

TERM	EXPLANATION
Shirk	<i>Association</i> . Regarding anything as being equal or partner to Allah. Shirk is forbidden in Islam.
Shura	Consultation of the people in the management of religious and worldly affairs. A duty prescribed in the Qur'an to leaders at all levels, from family to government.
Sirah	Biographical writings about the conduct and example of the Prophet Muhammad.
Subhah	String of beads used to count recitations in worship.
Sunnah	Model practices, customs and traditions of the Prophet Muhammad. This is found in both Hadith and Sirah .
Sunni	Muslims who believe in the successorship of Abu Bakr , Umar , Uthman and Ali (<i>Radhi-Allahu-anhum - may Allah be pleased with them</i>) after the Prophet Muhammad.
Surah	Division of the Qur'an (114 in all).
Takbir	Saying 'Allahu Akbar!' Recited during salah , Id and other celebratory occasions.
Tawaf	Walking seven times around the Ka'bah in worship of Allah. Also, a part of Hajj and Umrah .
Tawhid	Belief in the Oneness of Allah - absolute monotheism as practised in Islam.
Tawrah	<i>The Torah</i> . The book given to the Prophet Musa (Moses) (peace be upon him).
Ulama	Scholars of Islamic law and jurisprudence (sing. Alim).
Umar ibn ul-Khattab	Second Khalifah of Islam.
Ummah	Community. World-wide community of Muslims; the nation of Islam.
Umrah	Lesser pilgrimage which can be performed at any time of the year.
Uthman	The third Khalifah of Islam.
Wudu	Ablution before salah .
Yathrib	Town to which the Prophet Muhammad migrated from Makkah (see al-Madinah).
Zabur	The Book of Psalms given to Prophet Dawud (David) (peace be upon him).
Zakah	Purification of wealth by payment of annual welfare due. An obligatory act of worship.
Zakat-ul-Fitr	Welfare payment at the end of Ramadan .
Zamzam	Name of the well adjacent to the Ka'bah in Makkah . The water first sprang in answer to Hajar's search and prayers (see Hajar and Sa'y).
Zuhr (Salat-ul-Zuhr)	Salah which can be performed after midday until afternoon.

JUDAISM GLOSSARY

Most of the terms included in this section are Hebrew in origin. However, since the Jewish diaspora, many terms reflect the different countries where Jews have settled. For example, many words are in Yiddish, a common language (a mixture of German, Russian and Hebrew) developed by Jews throughout Central and Eastern Europe. The preferred form in this glossary uses the Sephardic pronunciation, which is equivalent to modern Hebrew as spoken in Israel today. As with all transliterations, there may be acceptable differences in the ways in which words are spelt.

PREFERRED FORM	MAIN VARIANTS	EXPLANATION
Afikomen (Greek)		<i>Dessert.</i> Portion of a matzah eaten near the end of the Seder .
Agadah	Aggadah	<i>Telling.</i> Rabbinical teachings on moral values.
Aleinu		Key prayer at the conclusion of each service.
Aliyah		<i>To go up.</i> (i) Being called to read the Sefer Torah in the synagogue . (ii) The migration of Jews to Israel .
Amidah		<i>Standing.</i> The standing prayer.
Aron Hakodesh		<i>Holy Ark.</i> The focal point of the synagogue , containing Torah scrolls.
Ashkenazim		Jews of Central and Eastern European origin.
Bar Mitzvah		<i>Son of Commandment.</i> A boy's coming of age at 13 years old, usually marked by a synagogue ceremony and family celebration.
Bat Mitzvah	Bat Chayil	<i>Daughter of Commandment.</i> As above, but for girls from 12 years old. May be marked differently between communities.
Bet ha Knesset	Beit ha Knesset Shul	<i>House of Assembly.</i> Synagogue .
Bimah		<i>Dais.</i> Raised platform primarily for reading the Torah in the synagogue .
Brit Milah	Berit Milah, Bris	<i>Circumcision.</i>
Challah	Hallah	Enriched bread used particularly on Shabbat and during festivals.
Chazan	Hazan Cantor	Leader of reading, singing and chanting in the services of some synagogues .
Chumash		<i>Five.</i> The Torah in book form, used in the synagogue and the home.
Circumcision		Religious rite of Brit Milah , performed by a qualified mohel on all Jewish boys, usually on the eighth day after birth.
Gemara	Gemarah	Commentary on the Mishnah included in the Talmud .
Genizah		Storage place for damaged religious texts.
Haftarah		<i>Completion.</i> Passages from Nevi'im (Prophets) read in the synagogue (linked to weekly Torah and festival readings).
Hagadah	Haggadah	<i>Telling.</i> A book used at Seder .
Halakhah	Halacha	<i>The Way.</i> The code of conduct encompassing all aspects of Jewish life.

PREFERRED FORM	MAIN VARIANTS	EXPLANATION
Hanukiah	Chanukiah Menorah	Nine-branched Hanukkah lamp used at the festival of Hanukkah.
Hanukkah	Chanukah	<i>Dedication.</i> An eight-day festival of lights to celebrate the re-dedication of the temple following the Maccabean victory over the Greeks.
Hasid	Chasid Hasidim (pl.) Chasidim	<i>Pious.</i> Member of the Orthodox movement of Hasidism .
Hasidism	Chasidism	A religious and social movement formed by Israel Baal Shem Tov (from the 18th century onwards).
Havdalah		<i>Distinction.</i> Ceremony marking the conclusion of Shabbat .
Hebrew	Ivrit	Ancient Semitic language; language of the Tenakh (Hebrew-Scriptures) and used by Jews for prayer and study. Also, everyday language in Israel.
Huppah	Chuppah	Canopy used for a wedding ceremony, under which the bride and groom stand.
Israel		<i>One who struggles with God.</i> The phrase refers to the world-wide Jewish community; the land of Israel and the modern state of Israel.
Kabbalah	Cabala	Jewish mysticism.
Kaddish		Prayer publicly recited by mourners.
Kashrut		Laws relating to keeping a kosher home and lifestyle.
Ketubah	Ketubbah	Document that defines rights and obligations within Jewish marriage.
Ketuvim		<i>Writings.</i> Third section of the Tenakh .
Kibbutz	Kibbutzim (pl.)	Israeli collective village based on socialist principles.
Kiddush		<i>Holy.</i> A prayer sanctifying Shabbat and festival days, usually recited over wine.
Kippah	Yamulka Capel	Head covering worn during prayers, Torah study, etc. Some followers wear it constantly.
Knesset		<i>Assembly.</i> Israeli parliament.
Kol Nidrei	Kol Nidre	<i>All vows.</i> Prayer recited on the evening of Yom Kippur .
Korach		Name of the leader who defied Moses in the wilderness
Kosher	Kasher	<i>Fit; proper.</i> Foods permitted by Jewish dietary laws.
Ladino		Language used predominately by Sephardim .
Magen David		<i>Shield of David,</i> popularly called Star of David.
Maimonides		<i>Rabbi Moses ben Maimon</i> (1135-1204), a leading Jewish philosopher, medical writer and codifier of Jewish law.
Mashiach	Moshiach Messiah	<i>The anointed one</i> who will herald in a new era for Judaism and all humankind.

PREFERRED FORM	MAIN VARIANTS	EXPLANATION
Matzah	Matzot (pl.)	A flat cracker-like bread which has been baked before it rises; used at Pesach .
Menorah		Seven-branched candelabrum which was lit daily in the Temple.
Mezuzah		A scroll placed on doorposts of Jewish homes, containing a section from the Torah and often enclosed in a decorative case.
Midrash		Collections of various Rabbinic commentaries on the Tenakh .
Mikveh		Ritual bath used for the immersion of people and objects.
Minyan		Quorum of ten men, over Bar Mitzvah age, required for a service. Progressive communities may include women but do not always require a minyan.
Mishnah		First writing down of the Oral Tradition. An authoritative document forming part of the Talmud , codified about 200 CE.
Mishkan		<i>Dwelling</i> . The original travelling sanctuary used prior to the building of the permanent Temple in Jerusalem.
Mitzvah	Mitzvot (pl.)	<i>Commandment</i> . The Torah contains 613 Mitzvot. Commonly used to describe good deeds.
Mohel		Person trained to perform Brit Milah .
Moshav	Moshavim (pl.)	Collective village or farm in Israel.
Ner Tamid		<i>Eternal light</i> . The perpetual light above the Aron Hakodesh .
Nevi'im		<i>Prophets</i> . Second section of the Tenakh .
Noachide Laws		Seven laws given to Noah after the flood, which are incumbent on all humankind. These laws form the foundation for a just society.
Parev	Parveh	Neutral foods, which are neither milk nor meat, eg, vegetables, eggs, fish.
Pesach	Passover	Festival commemorating the Exodus from Egypt. One of the three biblical pilgrim festivals. Pesach is celebrated in the spring.
Pikei Avot	Pirke Avoth	<i>Sayings of the Fathers</i> . Part of the Mishnah containing ethics of Rabbinical sages.
Pikuakh Nefesh		<i>Save a soul</i> . The setting aside of certain laws in order to save a life.
Progom		Organised attack on Jews, especially frequent in 19th and early 20th century Eastern Europe.
Purim		Festival commemorating the rescue of Persian Jewry as told in the book of Esther.
Rabbi		<i>My teacher</i> . An ordained Jewish teacher. Often the religious leader of a Jewish community.
Rashi		<i>Rabbi Shlomo ben Yitzhak</i> (1040 -1105). A French rabbinical scholar and leading commentator on the Torah and Talmud .

PREFERRED FORM	MAIN VARIANTS	EXPLANATION
Rebbe		<i>Rabbi</i> . The term used by Hasidim for their religious leader.
Rosh Hashanah	Rosh Ha-Shanah	<i>Head of the Year</i> . Jewish New Year.
Seder		<i>Order</i> . A home-based ceremonial meal during Pesach , at which the Exodus from Egypt is recounted using the Hagadah .
Sefer Torah		Torah scroll. The five books of Moses handwritten on parchment and rolled to form a scroll.
Sephardim	Sefardim	Jews originating from Mediterranean countries, especially Spain, North Africa and the Middle East.
Shabbat	Shabbos	Day of spiritual renewal and rest commencing at sunset on Friday, terminating at nightfall on Saturday.
Shatnez	Shaatnez	Garments containing a forbidden mixture of wool and linen.
Shavuot		<i>Weeks</i> . One of three pilgrim festivals. Shavuot is celebrated in the summer, seven weeks after Pesach .
Shekhina		The divine presence.
Shema		Major Jewish prayer affirming belief in one God. The Shema is found in the Torah .
Shemot		<i>Names</i> . Seven holy names of God.
Shiva		Seven days of intense mourning following the burial of a close relation. During this period, all ordinary work is prohibited.
Shoah		<i>Desolation</i> . The suffering experienced by European Jews at the hands of the Nazis, including the systematic murder of six million Jews between 1933 and 1945.
Shofar		Ram's horn blown at the season of Rosh Hashanah .
Siddur		<i>Order</i> . Daily prayer book.
Simchat Torah		<i>Rejoicing of the law</i> . Festival celebrating the completion and recommencement of the cycle of the weekly Torah reading.
Sukkah	Sukkot (pl.)	<i>Tabernacle; booth</i> . A temporary dwelling used during Sukkot
Sukkot		One of three biblical pilgrim festivals, Sukkot is celebrated in the Autumn.
Synagogue	Shul Bet Haknesset Bet Hamidrash	Building for Jewish public prayer, study and assembly.
Tallit	Tallith	<i>Prayer shawl</i> . Four-cornered garment with fringes.
Talmud		Mishnah and Gemara , collected together.
Tefillah	Tefila	<i>Self-judgement</i> . Jewish prayer and meditation.
Tefillin	Tephilin Phylacteries	T'filin Small leather boxes containing passages from the Torah , strapped on the forehead and arm for morning prayers on weekdays.

PREFERRED FORM	MAIN VARIANTS	EXPLANATION
Tenakh	Tanakh	The collected 24 books of the Jewish Bible, comprising three sections: Torah , Nevi'im , and Ketuvim (Te;Na;Kh).
Teshuva		<i>Repentance</i> . Returning to God.
Tikkun Olam	Tikun	Care for the world and environment.
Torah		<i>Law; teaching</i> . The Five Books of Moses.
Tzedaka		<i>Righteousness</i> . An act of charity.
Tzizit	Tzittzit	Fringes on the corners of the Tallit . Also commonly refers to the fringed undervest worn by some Jewish males.
Yad		Hand-held pointer used in reading the Sefer Torah .
Yahrzeit		<i>Year-time</i> . Anniversary of a death.
Yeshiva		College for study of the Torah and Talmud .
Yiddish		Language used predominantly by Ashkenazim .
Yishuv		<i>Ingathering</i> . The Jewish community of Israel.
Yom Hashoah		Day to commemorate the Shoah .
Yom Kippur		<i>Day of Atonement</i> . Fast day occurring on the tenth day after Rosh Hashanah ; a solemn day of Tefillah and Teshuva .
Zionism		Political movement securing the Jewish return to the land of Israel.

SIKHISM GLOSSARY

Sikh terms are drawn from the Punjabi language, and the versions below are based upon that language. Many of these terms will also be found in books on Hinduism and Buddhism but with somewhat different meanings. As with all transliterations, there are problems which are difficult to resolve. This is particularly true when moving from the Gurmukhi script which has an alphabet of 35 letters, to the Roman alphabet which has only 26 letters.

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

PREFERRED FORM	MAIN VARIANTS	EXPLANATION
Akal Purakh		<i>The Eternal One.</i> A designation frequently used of God by Guru Nanak .
Akal Takht	Akal Takhat	<i>Throne of the Eternal; throne of the Timeless One.</i> Building facing the Golden Temple in Amritsar, where Sikhs gather for political purposes.
Akhand Path		Continuous reading of the Guru Granth Sahib from beginning to end.
Amrit		<i>Nectar.</i> Sanctified liquid made of sugar and water, used in initiation ceremonies.
Amrit ceremony	Amrit Sanskar Amrit Pahul Khande di Pahul Sometimes just 'Amrit' or 'Taking Amrit' (‘Amrit Chhakna’)	The Sikh rite of initiation into the Khalsa . ‘Baptism’ should not be used.
Anand karaj	Anand Sanskar	<i>Ceremony of bliss.</i> Wedding ceremony.
Ardas		<i>Prayer.</i> The formal prayer offered at most religious acts.
Baisakhi	Vaisakhi	A major Sikh festival celebrating the formation of the Khalsa , 1699 CE.
Bangla Sahib		The site of the martyrdom of Guru Har Krishan (Delhi).
Bhai Khanaya		A Sikh commended by Guru Gobind Singh for serving water to the enemy wounded.
Bhai Lalo		A humble carpenter who opened his house to Guru Nanak . The Guru preferred Bhai Lalo’s simple food to the offerings of a local rich merchant.
Chanani	Chandni	Canopy over the scriptures, used as a mark of respect.
Chauri	Chaur	Symbol of the authority of the Guru Granth Sahib . Fan waved over scriptures, made of yak hairs or nylon. It should not be called a ‘fly whisk’.
Dasam Granth		Collection of compositions, some of which are attributed to the tenth Sikh Guru , compiled some years after his death.
Giani		A person learned in the Sikh scriptures.
Granthi		Reader of the Guru Granth Sahib , who officiates at ceremonies.
Gurbani	Bani, Vani	Divine word revealed by the Gurus. The Shabads contained in the Guru Granth Sahib .

PREFERRED FORM	MAIN VARIANTS	EXPLANATION
Gurdwara	Gurudwara	Sikh place of worship. Literally the ‘doorway to the Guru ’.
Gurmat		<i>The Guru’s guidance.</i>
Gurmukh		One who lives by the Guru’s teaching.
Gurmukhi		<i>From the Guru’s mouth.</i> Name given to the script in which the scriptures and the Punjabi language are written.
Gurpurb	Gurpurab	A Guru ’s anniversary (birth or death). Also used for other anniversaries, eg, of the installation of the Adi Granth, 1604 CE.
Guru		Teacher. In Sikhism, the title of Guru is reserved for the ten human Gurus and the Guru Granth Sahib .
Guru Arjan		The fifth Guru who was the first Sikh martyr (1563-1606).
Guru Gobind Singh	Guru Govind Singh (Original name: Guru Gobind Rai)	Tenth Sikh Guru. It is important to note that the title ‘Guru’ must be used with all the Gurus’ names. Sikhs usually use further terms of respect, eg, Guru Gobind Singh Ji or Guru Nanak Dev Ji.
Guru Granth Sahib	Adi Granth (Granth’ by itself should be avoided)	Primal collection of Sikh scriptures, compiled by Guru Arjan and given its final form by Guru Gobind Singh .
Guru Har Gobind	Guru Hargobind Guru Hargovind	Sixth Sikh Guru .
Guru Har Krishan Guru Harkishan	Guru Harkrishan	Eighth Sikh Guru .
Guru Nanak		The first Guru and the founder of the Sikh faith (1469-1539).
Guru Tegh Bahadur		The ninth Guru who was martyred for the principle of religious tolerance (1622-1675).
Haumai		<i>Egoism.</i> The major spiritual defect.
Hukam		<i>God’s will.</i>
Hukam	Vak	Random reading taken for guidance from the Guru Granth Sahib .
Ik Onkar		<i>There is only One God.</i> The first phrase of the Mool Mantar . It is also used as a symbol to decorate Sikh objects.
Janamsakhi	Janam Sakhi	<i>Birth stories.</i> Hagiographic life stories of a Guru , especially Guru Nanak .
Japji Sahib		A morning prayer, composed by Guru Nanak , which forms the first chapter of the Guru Granth Sahib .
Jivan Mukht	Jivan Mukht	Enlightened while in the material body; a spiritually enlightened person, freed from worldly bonds.
Kachera		Traditional underwear/shorts. One of the five K’s (see panj kakke).
Kakka	Singular of the Punjabi letter K (plural ‘Kakke’)	See panj kakke .

PREFERRED FORM	MAIN VARIANTS	EXPLANATION
Kangha	Kanga	Comb worn in the hair. One of the five K's (see panj kakke).
Kara		Steel band worn on the right wrist. One of the five K's (see panj kakke).
Karah parshad	Karah Prasad	Sanctified food distributed at Sikh ceremonies.
Kaur		<i>Princess</i> . Name given to all Sikh females by Guru Gobind Singh (see Singh).
Kesh	Kes	Uncut hair. One of the five K's (see panj kakke).
Khalsa		<i>The community of the pure</i> . The Sikh community.
Khanda		Double-edged sword used in the initiation ceremony. Also used as the emblem on the Sikh flag.
Kirat karna		Earning one's livelihood by one's own efforts.
Kirpan		Sword. One of the five K's (see panj kakke). 'Dagger' should be avoided.
Kirtan		Devotional singing of the compositions found in the Guru Granth Sahib .
Kirtan Sohila		A prayer said before retiring for sleep. It is also used at the cremation ceremony and when the Guru Granth Sahib is laid to rest.
Kurahit		Prohibitions, eg intoxicants.
Langar	Guru ka Langar	<i>Guru's kitchen</i> . The gurdwara dining hall and the food served in it.
Mela		<i>Fair</i> . Used of Sikh festivals which are not gurpurbs .
Manji	Manji Sahib	Small platform on which the scripture is placed.
Manmukh	Munmukh	Self-orientated (as opposed to gurmukh).
Mool Mantar	Mul Mantar	<i>Basic teaching; essential teaching</i> . The basic statement of belief at the beginning of the Guru Granth Sahib .
Nam Simran	Nam Simaran Naam Simran	Meditation on the divine name, using passages of scripture.
Nankana Sahib		Birthplace of Guru Nanak . Now in Pakistan.
Nishan Sahib		Sikh flag flown at gurdwaras .
Nit nem		The recitation of specified daily prayers.
Panj kakke		<i>The five K's</i> . The symbols of Sikhism worn by Sikhs.
Panj piare	Panj Pyare (other forms may also be found)	<i>The five beloved ones</i> . Those first initiated into the Khalsa ; those who perform the rite today.
Panth		The Sikh community.
Patases	Patashas	Sugar bubbles or crystals used to prepare Amrit .
Punjab	Panjab	<i>Land of five rivers</i> . The area of India in which Sikhism originated.
Ragi		Sikh musician who sings compositions from the Guru Granth Sahib .

PREFERRED FORM	MAIN VARIANTS	EXPLANATION
Rahit		Sikh obligations, eg, to meditate on God.
Rahit Maryada	Rehat Maryada	Sikh Code of Discipline.
Sadhsangat	Sangat	Congregation or assembly of Sikhs.
Sewa	Seva	Service directed at the sadhsangat and gurdwara , but also to humanity in general.
Shabad	Sabad Shabd	<i>Word.</i> Hymn from the Guru Granth Sahib ; the divine word.
Sikh		<i>Learner; disciple.</i> A person who believes in the ten Gurus and the Guru Granth Sahib , and who has no other religion.
Singh		<i>Lion.</i> Name adopted by Sikh males (see kaur).
Sis Ganj Sahib		The site of the martyrdom of Guru Tegh Bahadur (Delhi).
Vak	Vaak	A random reading taken for guidance from the Guru Granth Sahib .
Vand chhakna		Sharing one's time, talents and earnings with the less fortunate.
Waheguru		<i>Wonderful Lord.</i> A Sikh name for God.