Section C
Lincolnshire Agreed Syllabus for RE 2006
Lincolnshire SACRE RE Agreed Syllabus 2006

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Section C

Support and Guidance for Schools
Paper 1
Legal Guidance

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

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 Religious Education must be provided for all registered pupils in full time education except those withdrawn at the request of their parents (S352 (1) (a)).

The law relating to RE for pupils who are not yet in Key Stage One is different from that relating to subjects of the National Curriculum. As RE must be taught to 'all registered pupils at the school', it includes pupils in reception classes, but not those in nursery classes or play groups.

By the same law, RE must be provided for all students in school sixth forms (but not those in Sixth Form Colleges, which must provide RE for all students who wish to receive it).

Special schools must comply with this requirement by ensuring that every pupil receives religious education as far as is practicable.

2. Religious Education must be taught in accordance with an Agreed Syllabus in:
   - Community schools.
   - Foundation schools (apart from those with a religious foundation where parents request RE to be 'denominational' or taught in accordance with the Trust Deed of the school).
   - Voluntary Controlled schools (apart from when parents request RE to be ‘denominational’ or taught in accordance with the Trust Deed of the school). [1996 Act, Ch 56, S376 (1); 1998 Act, Ch 31 S351 (1)]

In Lincolnshire, RE meets the legal requirement insofar as it implements this Agreed Syllabus. Schools are not at liberty to plan and teach RE from any other basis. However, Community, Voluntary Controlled and Foundation schools that were formerly grant maintained schools, and had the opportunity to use any Agreed Syllabus must now revert to using the Local Agreed Syllabus. In such cases, schools are allowed up to five years from 1/9/99 to do so. (Agreed Syllabus for Religious Education (prescribed period) order, 1999, number 1728)

3. Religious Education must be taught according to an Agreed Syllabus that reflects the fact ‘that the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain’ [1996 Act, Ch 56 S375 (3)].

4. In schools where the Agreed Syllabus applies, Religious Education must be non-denominational, but teaching about denominational differences is permitted. [Education Act 1944 S26 (2)]

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

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

Withdrawal from Religious Education

A parent of a pupil may request

- that the pupil may be wholly or partly excused from receiving religious education given in accordance with the school's basic curriculum.

- that a pupil who is wholly or partly excused from receiving religious education provided by the school may receive religious education of the kind desired by the parent elsewhere, provided that it will not interfere with the attendance of the pupil on any day except at the beginning or end of a school session.

- that a pupil who is wholly or partly excused from receiving religious education provided by the school may receive religious education of the kind desired by the parent on the school premises provided that it does not entail any expenditure by the responsible authority.

Teachers

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

Extracts from recent legislation

Religious education must be taught to all registered pupils in maintained schools, including those in the sixth form, except to those withdrawn by their parents. This requirement does not apply to nursery classes in maintained schools.

'Religious Education should be provided for all registered pupils except for those withdrawn at the request of their parents. (s 71 SSFA 1998). This will include school children in Reception classes as well as Post 16 students (but not those at Sixth Form colleges). Special schools should comply as far as is practicable.'

The Education Act (2002 Section 80 (1)(a) and the School Standards

Religious education is a component of the basic curriculum, to be taught alongside the National Curriculum in all maintained schools.

The curriculum for every maintained school in England shall comprise a basic curriculum which includes:

a) provision for religious education for all registered pupils at the school (in accordance with such of the provisions of Schedule 19 to the School Standards and Framework Act 1998 (c. 31) as apply in relation to the school)

b) a curriculum for all registered pupils at the school who have attained the age of three but are not over compulsory school age (known as "the National Curriculum for England") EA 2002, s80

Religious Education must be taught in accordance with an agreed syllabus in all
- Community schools and
- Foundation and Voluntary controlled schools (SSFA 1998 paras 2(1) and 2(2) Schedule 19)

An agreed syllabus should 'reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of other principal religions represented in Great Britain. (s375 (3) Education Act 1996)

Note: this is not the same requirement as that for Collective Worship where the majority of acts of worship in any one term should be 'wholly or mainly of a broadly Christian character'.

DFE Circular 1/94, paragraph 32 states that an agreed syllabus ‘must not be designed to convert pupils, or to urge a particular religion or religious belief on pupils

Circular 1/94 does not constitute an authoritative legal interpretation of the Education Acts; that is a matter for the courts.
Paper 2

RE, Spiritual, Moral, Social and Cultural Development, (SMSCD) Personal, Social and Health Education (PSHE) and Citizenship Education.

Religious Education has a key role to play in the overall purposes of the curriculum, to enable pupils to develop their spiritual, moral, social, cultural, mental and physical capacities to the full, and to prepare for the experiences and opportunities of adult life. This section gives guidance on how RE contributes to whole curriculum aims, particularly with reference to spiritual, moral, social and cultural development through the planned RE curriculum and through partnerships between RE, Citizenship and PSHE. This section aims to provide helpful guidance and support to the classroom teacher of RE. The bibliography refers to policy documents which come from Government agencies (QCA [formerly SCAA], OFSTED) which will assist school managers and governors. In particular teachers will be aware of three publications from the Qualifications and Curriculum Authority.

- Personal social and health education and citizenship at key stages 1 and 2 (£3 QCA/00/579)
- Personal social and health education at key stages 3 and 4 (QCA/00/580)
- Citizenship at key stages 3 and 4: initial guidance for schools. (QCA/00/581)

The paper concludes with guidance about the contribution of RE to the curriculum as an influence against racism.

The Role of the Teacher

As with many aspects of RE, the contribution of the subject to pupils' personal development can be powerful, and the professional skills of sensitivity are required. Pupils' emotional engagement and the way that the subject relates to their own – sometimes painful – experiences will often require that teachers take a pastoral and supportive role, making space for pupils' own questions. Of course this point applies to other curriculum areas too, but is worth noting where RE intends to contribute to the SMSCD of pupils. Quality explores ideas about, for example, inner feelings and emotions, forgiveness, marriage and divorce or loss and death. Such exploration may make pupils feel vulnerable, defensive, upset or fearful. In general, good teaching of RE will not shy away from topics because they may have personal implications. Instead, good teaching will be alert to the range of likely responses, and will make space for pupils to develop their responses and deal with their thoughts and feelings, contributing to personal development and well being.

1. Spiritual, Moral, Social and Cultural Development,

The role of RE with regard to the provision of opportunities for pupils' spiritual, moral, social and cultural development (SMSCD) is crucial. In all these areas of personal development, RE can offer a wide range of opportunities.

RE is concerned with the distinctive ways in which human beings express their understanding and experiences of life and as such it is uniquely placed to make a significant contribution to the personal development of pupils.

All recent education legislation has made it clear that education is not only about gaining knowledge and acquiring skills, it is also essentially about such personal development in its fullest sense.

Successive education legislation from 1988 identifies spiritual, moral, social and cultural
development as the four key elements of personal development in which schools should provide opportunities for pupils. The provision is to be made across the curriculum, but RE may find itself taking a leading role here, just as Maths does with numeracy, or English with literacy.

Opportunities for SMSCD in RE
RE contributes to personal development in two main ways:

a) through its distinctive content - drawing, as it does, on the teachings of the living belief systems for insights into the nature and purpose of our existence;

b) through the processes of learning and the personal interaction essential to such learning.

Classroom activities designed to encourage SMSCD cannot be divorced from the lived experience of the pupil. A positive school ethos, one in which pupils experience consistency between what is taught and what is practised is essential. While such integrity matters in the whole life of each school, it is perhaps of central importance in RE.

It is notoriously difficult to provide agreed definitions of the terminology in this area. Visions of the spiritual are tied up with the answers we give to the question ‘what does it mean to be human?’ Answers to this question take various forms, some religious and some secular. Teachers may find it helpful to acknowledge the difficulty of defining these terms. What is of value (in for example spirituality or culture) remains contested. Nonetheless, for the purposes of schools and of RE, we have offered some descriptions and examples of the kinds of opportunities for personal development which are available through the study of RE. These descriptions are particularly tailored to the needs of plural communities such as schools, in which agreement about spirituality or ethics should not be assumed.

1.1 Opportunities for Spiritual Development
What is meant by spiritual development?
‘Spiritual development relates to that aspect of inner life through which pupils acquire insights into their personal existence which are of enduring worth. It is characterised by reflection, the attribution of meaning to experience, valuing a non-material dimension to life and intimations of an enduring reality.’ (OFSTED Framework for Inspection)

The Agreed Syllabus is based upon the following description: Spiritual development enables people to look within themselves, at their human relationships, at the wider world and at their vision of the divine or the ultimate reality with characteristics such as courage, hope, acceptance, strength, and love, so that they can better face the sufferings, challenges and opportunities of human life in all its fulness.

Spirituality is a broader category than any one religion, so spiritual development may be open to all, whatever their beliefs about God or ultimate reality.

Spiritual development is characterised by:
- reflection on a range of human questions and experiences;
- insight and inspiration at our deepest level
- exploring ultimate questions: a willingness and ability to ask, and try to answer the deep questions of human life;
- exploration of the meanings of the sacred, often through an intuitive sense of ‘something other than ourselves’;
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- an awareness of the ways in which people are connected to one another in communities and in the one world.

In RE, teachers can use contemporary experience in the lives of the pupils, the school and the community, together with the teaching of world faiths and the lives of individuals, to provide within the RE curriculum opportunities for:

- Reflection and times of quiet. Examples might include learning about celebrations, remembrance, repentance, sacrifice, reconciliation, worship, prayer, meditation. Teaching activities such as visits to places of worship, experiential activities such as the creative use of silence, listening to oneself, or guided imaginative work promote awareness of the sacred.

- Stopping, looking and seeing. Encouraging pupils to ‘open their eyes’ and develop awareness through giving attention to the wonders all around. Examples might include observing the symmetry of a butterfly, the structure of a snowflake under a microscope, the beauty of a flower as part of a theme on creation or the natural world, the power of music or poetry to move or inspire people.

- Active listening (listening with attention). Examples might include listening to ourselves (using silence or stillness), to others (including visitors), dialogue between those who see things in different ways.

- The use of the imagination. Creative activities to express inner thoughts, feelings and ideas arising from the above, including the use of art, poetry, drama, dance and music.

- Developing a sense of self worth. Development of a sense of personal worth and self esteem, through, for example, a study of religious concepts of the value of human life or the person. For example, for Christians the idea of salvation is an affirmation of the value of human beings to God. This development of a sense of self might be focused in various ways in different religious traditions.

- Valuing the ‘inner’ life. Recognition of ourselves as having an ‘inner life’ of thoughts, feelings, hopes and beliefs and an increased awareness of the hidden depths and capacities which lie within us. Examples might include exploring the lives of people of faith and action through themes such as courage, giving, hope, motivation, vision or belonging. Stories from faith traditions provide opportunities through exploring religious beliefs and lifestyles.

- Exploring questions of meaning and purpose. This exploration includes ultimate questions such as What makes me cry? Why do we celebrate? Who am I? Why does it happen to me? Questions may arise from birth, growth, change, loss and death or from community, solitude, loneliness, and the building and breaking of relationships. Questions may arise out of the pupils’ own experiences, for example the death of a pet for younger pupils, fund raising for charity as well as from planned curriculum units on topics such as Life as a Journey or Rites of Passage.

Such activities should take place within a school / classroom ethos which:

- Provides a safe and secure environment in which pupils feel they are valued for the unique contribution each one can make.

- Encourages and promotes participation in the community life of the school in ways that contribute to the well being of all.

- Ensures that individuals can express their experiences, insights and inner feelings without fear of ridicule and that they know that their ideas matter and are taken seriously; and respects the
rights of individuals who do not wish to discuss personally sensitive issues, for example by giving pupils the ‘right to pass’.

1.2 Opportunities for Moral Development:
What is meant by moral development?
‘Moral development is concerned with the pupil’s ability to make judgements about how to behave and act and the reasons for such behaviour. It refers to pupils’ knowledge, understanding, intentions, attitudes and behaviour in relation to what is right or wrong.’ (OFSTED Handbook for Inspection)

The Agreed Syllabus is based upon the following description: Moral development enables pupils to take an increasingly thoughtful view of what is right and wrong, to recognise the needs and interests of others as well as themselves and develop characteristics such as truthfulness, kindness, unselfishness and commitments to virtues such as integrity, justice and the will to do what is right, so that they can live in ways which respect the well-being and rights of each person.

Moral development includes both the explicit curricular processes of moral education and the many ways in which the example and practice of the school as an institution and a community exercises an influence or provides role models of good and bad, right and wrong.

Moral development is characterised by:
- reflection on moral behaviour, rules, principles, motives and consequences (exploring religious belief and life style);
- the acquisition and development of qualities and attitudes which foster human well being, such as unselfishness, forgiveness, kindness, generosity or compassion;
- an increasing ability to cope with moral conflict and reasoning with balance and integrity;
- an awareness of how moral choices are applied to their own and others’ experience and behaviour.

In RE, teachers can use contemporary experience in the lives of the pupils, the school and the community, together with the teaching of world faiths and the lives of individuals, to provide within the RE curriculum opportunities for the development of:

- Personal values in relation to self and others, such as self-knowledge, self-control, responsibility. For example, a unit on forgiveness can provide opportunities for pupils to value the giving and receiving of forgiveness in their own human relationships.
- Awareness of feelings which motivate action such as anger, hatred, greed, envy, love, joy, compassion, gratitude. One way to develop this awareness in RE would be through topics such as ‘Temptation’ or ‘Bullying’.
- Human qualities such as sensitivity, love, co-operation, respect for persons and property. For example the study of the stories of some Nobel Peace Prize winners provides opportunities for considering these qualities.
- Understanding of commitment and responsibility. This can be illustrated by story, example, lifestyle and practices within a faith community;
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- Understanding of human nature. This might explore human well being and potential in the context of lives where good and evil, pleasure and suffering, hope and despair are all part of our experience, through looking at the ideas found in different world religions;

- Understanding of right and wrong. Exploring questions such as why we need rules, what the limits of rules might be, the meanings of punishment, justice and forgiveness and the application of religious codes such as the Ten Commandments (Jewish, Christian) or the Five Precepts (Buddhist).

- A sense of justice. Exploring questions about what is fair. Examples might include work on fighting injustice and exploitation, defending the poor and outcast, strengthening the poor.

Such activities should take place within a school/classroom ethos which provides opportunities for:

- experiencing positive relationships based on appreciation of the unique value of each individual;

- individuals to ask questions, negotiate, make choices, develop their own understanding (as an integral part of classroom activities);

- exercising responsibility in relation to self, others, school and community.

1.3. Opportunities for Social Development:
What is meant by social development?
‘The acquisition of skills and personal qualities necessary for individuals to live and function effectively in society.’ (OFSTED Handbook for Inspection)

The Agreed Syllabus is based upon the following description: Social development enables pupils to relate to others successfully through an understanding of the responsibilities and rights of being a member of various family, local, national and global communities. It enables them to develop social skills, qualities, attitudes and characteristics such as respectfulness, tolerance, a willingness to get involved, so that they can play a full and fulfilling part in their community and society as, for example, family members, citizens, learners and workers.

Provision of opportunities for social development in RE has particular links to the curriculum for PSHE and Citizenship, and to the political education which schools provide.

Social development is characterised by:
- acquiring and developing those skills, values and attitudes which enhance willingness to participate, work co-operatively and help others where appropriate;

- learning about society, including the family, the local community, the world of work and the social, legal, religious, economic and political aspects of life;

- developing the ability to discuss, debate and think critically about society, for example with reference to the school community, the media, the issues of the day including global issues such as the distribution of wealth, or the environment;

- participation in voluntary, community, charitable or democratic activity.
In RE, teachers can use contemporary experiences of the pupils, the school and the community, together with the teaching of world faiths and the lives of key figures, to provide within the RE curriculum opportunities for:

- Developing commitment. For example exploring the teaching of the world faiths on love, marriage, family, friendship or commitment to God;

- Exploring celebration and thanksgiving. Learning about the ways that celebration focuses on social groups, their values and life together, for example through exploring what our society celebrates (Remembrance, sport, cultural achievement) and what is celebrated through religious festivals such as Easter, Wesak or Guru Nanak’s Birthday;

- Exploring religious teaching on social issues. Including attitudes such as care of the vulnerable, the young, the old, the sick or the poor. For example, pupils might think about questions to do with prejudice, or investigate how money is shared with reference to religious communities.

- Understanding the relationships between religion and politics. For example situations where faith challenges or motivates political change, or where political control is sought over religion, as in studies of issues such as world poverty (for example the Jubilee 2000 campaign) or of individuals (for example Martin Luther King, Mahatma Gandhi or President Jean Bertrand Aristide of Haiti).

Such activities should take place within a school / classroom ethos which:

- enables all pupils to experience success, and to have such success recognised and celebrated;

- encourages the development of interpersonal skills through interaction in the classroom and with members of the local community.

Examples of such skills may be:

- appreciating the importance of listening and asking questions in relationships;
- generating, posing and answering open-ended questions;
- sensitivity to others regarding privacy, empathy or respect;
- meeting, greeting, introducing, thanking;
- appropriate behaviour in new social situations e.g. visiting a place of worship, meeting a new person.
- encourages pupil participation
- in taking responsibility (e.g. taking active part in collective worship or running an assembly, organising charity fund raising activities);
- in social activities both for themselves (e.g. discos) and for others (e.g. community service);
- in residential activities (e.g. Retreat activity, Cathedral study centre visit);
- in the broader social and political life of citizens beyond the immediate school community (e.g. in the work of campaigning agencies for world development or environmental concern).

1.4. Opportunities for Cultural Development

What is meant by cultural development?

‘Cultural development refers to pupils’ increasing understanding and command of those beliefs, values, attitudes, customs, knowledge and skills which, taken together, form the basis of identity and cohesion in societies and groups’ (OFSTED Handbook for Inspection)
The Agreed Syllabus is based upon this description: Cultural development enables people to develop their sense of their own place and identity in society and value and participate creatively in their own culture and the cultures of others by developing their appreciation of, for example the arts, sport, music, travel and other aspects of culture. Cultural development makes its contribution to human wellbeing through enabling participation in diverse varieties of cultural life for the enrichment of individuals and communities. Cultural development enables people to develop understanding, qualities and attitudes which lead to appreciation or participation in local, regional, national, European and global cultures.

Opportunities for cultural development in school need to include both the chance to participate in and enjoy a range of arts, sports, music and humanities, and also to make space for cultural diversity on local, regional, national, European and global scales. In Lincolnshire, it is important to provide opportunities that affirm the local culture. It is equally important to broaden and deepen awareness of cultural diversity in the UK. It is this latter aspect which is frequently a cause for concern in inspection reports. RE has a special role to play here.

Cultural development is characterised by:

- broadening and deepening of awareness of various forms of expression of culture which explore beliefs, values, feelings, visions and experiences;

- reflection upon and valuing of a wide and deep range of cultural expression, from theatre, drama, film and literature to music, sculpture, dance and sport;

- identifying with increasing clarity the links between culture and identity, beliefs and communities;

- being able to analyse, question and evaluate the variety of responses to culture, relating these clearly to spiritual, moral and social perspectives.

In RE, teachers can use contemporary experience in the lives of the pupils, the school and the community, together with the teaching of world faiths and the lives of individuals, to provide within the RE curriculum opportunities for:

- Exploring cultural responses to human questions. This will include questions of identity, origin, meaning, value, purpose, ethics and destiny, such as: Who am I? Where have I come from? Where do I belong? What is good? Where am I going?

- Understanding cultural influences on the individual. This will include religious, social, aesthetic, ethnic and political dimensions.

- Expressing meaning. Expression may include the use of symbols, artefacts, arts and community and leisure activity.

- Building community. Examples include the community of friends, or of the school, or the wider community. For example, studying beliefs, values and lifestyle associated with particular religious and cultural identities and choices.

- Developing respect and appreciation of diversity. In terms of culture this will include the development of sensitivity to their own and others’ feelings, history, symbols and forms of expression, the awareness of the varied needs and interests of people, the importance of commitment to the well being of all and a commitment to reducing prejudice, discrimination, intolerance or bigotry.
Such activities should take place within a school / classroom ethos which promotes:

- Understanding, valuing and learning from the rich cultural diversity within and surrounding the school, and in national and international settings.
- Wide access to enjoyment of and participation in the cultural life of the school and community;
- Equal opportunities (with regard, for example, to race, disability, age, gender or sexual orientation).

2. Personal, Social and Health Education (PSHE) and Citizenship

Religious Education and PSHE have often created a fruitful partnership in Lincolnshire schools. The 1993 Agreed Syllabus for RE noted:

‘Religious Education and Personal and Social Education (PSE) are concerned with the development of the whole person. However, they are distinct curriculum areas and one should not be used as the only mode of delivery for the other.’ (1993 Agreed Syllabus, B5)

This Agreed Syllabus is in continuity with the 1993 Lincolnshire RE Syllabus in drawing attention to the distinctive contribution of RE to pupils’ spiritual development in the overall context of personal and social development. While there may be shared areas of concern there should not be any confusion of these distinct curricular areas.

It is a matter for each individual school to implement its own curricular programmes for RE, PSHE and Citizenship. In view of the distinctive nature of RE, it is not appropriate for RE, PSHE and Citizenship to be taught in common curriculum time.

It is recognised that the RE curriculum may contribute, along with other subjects, to meeting the requirements for PSHE and Citizenship, and that it makes a key contribution to providing opportunities for spiritual, moral, social and cultural development.

2.1 RE, PSHE and Citizenship at Key Stages 1 and 2

This section relates to: QCA (2000) Personal, social and health education and citizenship at key stages 1 and 2 (£3 QCA/00/579)

Citizenship and PSHE give pupils the knowledge skills and understanding they need to lead confident, healthy, independent lives, and to become informed, active and responsible citizens. This includes enabling pupils to tackle many of the spiritual, moral, social and cultural issues that are part of growing up. Pupils learn to understand and respect our common humanity, diversity and differences. Religious Education makes a distinctive contribution to these areas, using what pupils learn about religion to promote and provide opportunities for reflection upon human questions of meaning and purpose.

Although Citizenship, RE and PSHE are distinct curriculum areas, RE taught according to the Lincolnshire Agreed Syllabus will be able to make a contribution to Citizenship and PSHE. The requirements for learning about religions and learning from religions will guide planning, and may enrich the provision of citizenship education.

The four inter related sections of PSHE and Citizenship at key stages one and two share some common frontiers with Religious Education. Some examples are given below.

1. Developing confidence and responsibility and making the most of their abilities. In RE this might include for example work on the unit called ‘Myself’ from the Foundation Stage, units on
‘Celebrations’ in different world religions at key stage one, or units on ‘Religious Beliefs and Lifestyles’ or ‘Religion in the Neighbourhood’ at key stage two.

2. Preparing to play an active role as citizens. In RE this might include, for example, work on the units called ‘Our beautiful world’ or ‘Our special places’ from the Foundation Stage, units such as ‘Belonging to a (Christian / Jewish) community’ at key stage one, or units such as ‘Beautiful world, Wonderful God?’ or ‘People of Faith Today’ at key stage two.

3. Developing a healthy, safer lifestyle. In RE this might include, for example, work on the unit called ‘Special times in my life’ from the Foundation Stage, units such as ‘The Good Earth: Giving Thanks’ at key stage one, or units such as ‘How do Christians try to live out their beliefs about God?’ at key stage two.

4. Developing good relationships and respecting the differences between people. In RE this might include for example work on the unit called ‘Special times for me and others’ from the Foundation stage, units such as ‘Who are the Christians?’ or ‘Talking about God’ at key stage one, or units such as ‘Religion in the neighbourhood’ or ‘The Life of Muhammad (PBUH)’ at key stage two.

2.2 PSHE at key stages 3 and 4

This section relates to: QCA (2000) Personal, social and health education at key stages 3 and 4 (QCA/00/580)

PSHE comprises all aspects of a school’s planned provision to promote the personal and social development of pupils, including their health and wellbeing.

The knowledge, skills and understanding for which PSHE aims are organised in three interrelated sections.

1. Developing confidence and responsibility and making the most of their abilities;

2. Developing a healthy, safer lifestyle;

3. Developing good relationships and respecting the differences between people.

These share some common frontiers with Religious Education. Some examples are given below.

1. Developing confidence and responsibility and making the most of their abilities

   In RE this might include, for example, work from the key stage three unit ‘Journeying through life’ on the sense of direction and life’s turning points or work from the key stage four unit ‘How should people make decisions about sexual ethics?’

2. Developing a healthy, safer lifestyle

   In RE this might include, for example, work from the key stage three unit ‘The human use of animals’ or work from the key stage four unit ‘How should people make decisions about sexual ethics?’

3. Developing good relationships and respecting the differences between people.

   In RE this might include, for example, work from the key stage three unit on ‘Justice, fairness, conflict and reconciliation’ or exploring concepts of identity, interdependence, co-operation and purpose in life through the unit on ‘Where do we belong?’ or the unit called ‘What can you learn from living in a plural society?’ This last unit might be a focus for a major exploration of...
respect for human difference. At key stage four, the unit called ‘Why are the world’s resources so unequally distributed?’ examines questions about wealth, poverty, justice and fairness and explores the role of charities and voluntary organisations.

2.3 RE and Citizenship at Key Stages 3 and 4

This section relates to: QCA (2000) Citizenship at key stages 3 and 4: initial guidance for schools. (QCA/00/581)

Citizenship Education forms a new subject from 2002 in the National Curriculum for key stages 3 and 4. This may be delivered as a discrete subject, or taught through cross curricular provision, or through a combination of methods, including some special events.

Citizenship education will give pupils the knowledge, skills and understanding they need to lead confident, healthy and independent lives, and to become informed, active and responsible citizens.

This includes enabling pupils to tackle many of the spiritual, moral, social and cultural issues that are part of growing up. Pupils learn to understand and respect our common humanity, diversity and differences.

The key areas of the Citizenship Curriculum at key stages 3 and 4 will be:

Knowledge, skills and understanding:

1. Knowledge and understanding about becoming informed citizens.

2. Developing skills of enquiry and communication.

3. Developing skills of participation and responsible action.

Some RE topics may contribute to Citizenship, as follows:

Key Stage Three units of work on, for example:

- Moral Codes: Justice, fairness, conflict and reconciliation. How do we decide what is Good?

- Community: Where do we belong?

- Humans using animals and nature: How do religious people respond to environmental issues?

- What can you learn from visiting a religious community / living in a plural society?

Key Stage Four units of work on, for example:

- What is the nature of evil?

- How should people make decisions about sexual ethics?

- Why are the world’s resources so unequally distributed?

- What is meant by the sanctity of life? What answers does this concept provide to ethical questions about birth and death issues?

- World religions today: What can we discover about a particular religion in the contemporary world?
The provision of RE for all, 16-19 will also make a contribution to citizenship education in the sixth form, for example with regard to units such as:

- Religion and sexual ethics
- Religion and politics
- Plural world: inter religious dialogue. Can we seek the truth together?

**Religious Education: An influence against racism.**

A part of the contribution that RE makes in providing opportunities for spiritual, moral, social and cultural development, citizenship and social education is to enable children and young people to develop positive attitudes towards other people, respecting their right to hold different beliefs from their own, and to living in a plural society of diverse religions.

The Macpherson Report into the death of Stephen Lawrence has highlighted the need for education to play a leading part in reducing prejudice and racism in our society. Along with other curricular subjects, RE has a significant part to play.

Attitudes of open enquiry, respect for diversity, appreciation of cultural richness and fairness are promoted by Religious Education in Lincolnshire. The national and global context of Religious Education means that learning to live in communities that are both ethnically and religiously plural is a necessary life skill for our children. Building a society in which people are treated fairly, whatever their beliefs or ethnic heritage, is a goal which finds support from members of all religions and people of no religion.

While Lincolnshire is often pictured as a monocultural county, rather than a multicultural community, teachers take note of the findings of a survey by the LEA related to provision of teaching of English as an additional language in early 2000 that there are nearly 2000 pupils from ethnic minority groups in Lincolnshire schools. In the UK, there are approximately 3 million people in ethnic minority groups and a figure approaching three million are members of religions other than Christianity. So preparation for adult life, for citizenship of the UK, is preparation for life in plural communities. It is obvious that religions themselves are ethnically plural: Christians or Muslims or Buddhists may also be identified with many different ethnic groups in the UK or globally.

This guidance aims to support teachers of RE in making a significant contribution to whole school race equality policy. RE may particularly:

- Draw attention to the plural society on a local, national or global scale, teaching about the cultural riches of diversity.
- Open up opportunities for pupils to consider how racism damages individuals and society.
- Raise pupils’ awareness of issues of race and equality.
- Enable pupils to reflect on their own attitudes to racism and inequality.
- Teach pupils about the lives and impact of opponents of racism from different religions, and consider what can be learnt from them.
- Enable pupils to develop skills appropriate to life in ethnically and religiously plural communities.
Provide opportunities for pupils to develop attitudes of commitment to fairness and awareness of the needs of individuals and communities.

Offer positive role models from many religious, ethnic and cultural groups.

Focus attention upon the concept of justice.

While strategies for reducing prejudice and eliminating racism will vary from school to school and over time, the RE curriculum will always have a significant contribution to make to a just, fair and respectful society.

Bibliography for SMSCD and Citizenship

Kent SACRE (1999) Shaping the Spirit: Guidance on Spiritual Education. From Kent county Supplies, Gibson Drive, King’s Hill, West Malling, Kent ME 19 4QG.

Publications from QCA and SCAA are available online at www.qca.org.uk/ and at www.standards.dfee.gov.uk/schemes
Paper 3
RE AND INCLUSION:
Special Educational Needs

BACKGROUND
Monitoring of the model syllabuses for RE published by SCAA in 1994 showed that among the areas in which LEAs and schools felt more support was needed was the teaching of RE to pupils with special educational needs. This national need was also identified in Lincolnshire schools, and drawn to the attention of the Agreed Syllabus Conference by our initial consultation in 1998. Evidence also gradually accumulated during the 1990s that some groups of pupils were not reaching the standards of which they were capable or were achieved by other groups. The causes for such under-achievement are not totally clear, but it is a matter for great concern that many pupils leave compulsory education with low standards of attainment and too few qualifications. At the same time, there is national concern over the number of pupils who are disaffected with their education.

The government has stated its determination to try to ensure that all pupils are enabled to gain as high standards as possible, and that disaffection is reduced. The RE Agreed Syllabus will contribute to a more inclusive education for all learners.

It is important that RE, although not a subject in the national curriculum, plays a full part in addressing these issues. RE is a core subject of the basic curriculum and is taught to all pupils who are not withdrawn by their parents for the whole of their period of compulsory education. It has a clear, important and positive contribution to make to all the concerns mentioned above. Whilst special educational needs are usefully defined in technical terms, teachers of RE will recognise that all pupils have particular or special needs related to their individual experience and lives. Good teaching takes account of the individual.

POSITIVE ROLE OF RE
There is consistent and clear evidence that RE already makes some distinctive and positive contributions to the achievement of high standards by many pupils, both nationally and in Lincolnshire. OFSTED inspection reports show that RE plays the most successful role among all subjects in promoting the spiritual, moral, social and cultural development of pupils. This is important in affirming and supporting the educational development of pupils in all ethnic and cultural groups. RE deals with issues which promote concern for the well-being of all pupils and enhances their self-esteem of particular groups of pupils. The subject often focuses on equality of opportunity and on the intrinsic value, rights and responsibilities of all pupils. RE promotes the values and attitudes needed for life in a diverse society, where similarities and differences are recognised and valued for the common good.

MORE TO DO
Teaching and learning in RE among pupils with SEN is inconsistent, sometimes inadequate, and under-developed. There are specific issues of cultural, religious and ethnic diversity which require further attention, and the overall imbalance of achievement needs to be addressed. This guidance is based upon a national paper from QCA for LEAs, SACREs, schools and others. It is designed to stimulate, support and promote best practice and high standards of achievement in RE for all pupils in Lincolnshire schools. It focuses on teaching and learning in RE among pupils with a range of special educational needs.
RE AND PUPILS WITH SPECIAL EDUCATIONAL NEEDS

1. Introduction
RE can make a powerful contribution to the learning of children with special educational needs. They can develop a conceptual understanding of religious and life issues that they are not always able to reflect in their written work. RE offers many opportunities to explore religious concepts through discussion and the creative arts. For example, an eleven year old girl within a special school for pupils with moderate learning difficulties, despite great problems with literacy, was able to express her hopes for the world in a class discussion, “There would be no more bullying, no more war and everyone would be happy. There would be no more crying and no more dying.” A group of Year 9 pupils were able to act out the Buddhist story of the Four Sights, despite many pupils having speech and communication difficulties. What follows is guidance on how RE may be made more accessible for such pupils.

2. Principles for RE and pupils with special educational needs

- Valuing the importance of RE for pupils with special needs.
  A positive approach should be adopted to RE and SEN, not a deficit model. RE is an entitlement for all pupils and should be taught with the same educational purposes, validity and integrity to all pupils. In special schools, for example, the law requires the Agreed Syllabus to be taught as far as is practicable. RE is part of the core curriculum for all pupils, and good quality teaching will tailor the syllabus carefully to the special needs of all pupils.
  
  The positive effect may be that in RE pupils with difficulties, problems or tragedies in their young lives find the most space to explore and seek to resolve their own conflicts.

- Using pupils’ experience of difficulty to develop their capacity to understand searching themes in RE.

  There are areas in which pupils with special educational needs may show particular strengths. A child’s experience of difficulties or suffering could lead to a heightened awareness of searching themes in RE. A fourteen year old boy from a special school for pupils with general learning difficulties, who had experienced serious illness, was able to express great empathy towards St Francis’ attitudes towards suffering people. Taking the part of St Francis in a role play, he stated, “There is no such thing as lepers, they are human beings. You can’t throw them in a dark alley”. A class in a school for pupils with general learning difficulties were interested in the story of Bernadette of Lourdes. Their interest was sparked when they discovered she had suffered from asthma and had difficulties learning her catechism. This led to a long class discussion about belief. Sometimes small group work with pupils with special needs is particularly important in making space for reflection on experience and meaning.

- Building on pupils’ interest in people and what they do

  Some children with special educational needs may show heightened awareness of people’s feelings and a curiosity about what people do. This may lead to an interest in the effect of religious belief on people and an interest in how individual religious people lead their lives. This may involve attainment target two (learning from religion and responding to human experience) alongside a traditional ‘learning about religions’ approach. A teacher told the story of the Exodus dramatically, but did not test whether the children had learned the outline of the story. Instead she asked children to draw their own picture of a ‘promised land’, aiming to help pupils to express their own sense of vision and hope.

- Valuing pupils’ use of religious language
Some pupils with special needs may show a lack of inhibitions in using religious and spiritual language, such as ‘soul’, ‘heart’ and ‘spirit’. This leads them into a spiritual perception of religion and human experience and an engagement with the symbolic. One Jewish boy with general learning difficulties stated “It’s in my heart ... The heart is happy to learn about other religions, instead of being Jewish all the time.” This ability to use a religious and spiritual vocabulary could mean that some pupils are able to access, for example, Guru Nanak’s devotional hymns; “You are the light of all light. In every heart you are hid. In every heart burns your light...” (Raga Sorath) as well as understanding what the 5Ks mean to Sikhs.

- Being sensitive to the variety of pupils’ understanding of religious concepts

It is difficult to generalise about the appropriateness of introducing certain religious concepts to pupils with special needs owing to the wide range of their needs. The concept of miracles, for example, occurs in most religions. Some pupils may not be able to differentiate between the wonder of a miracle and everyday occurrence, while others may be drawn to stories of awesome events, such as Moses and the crossing of the Red Sea. Teachers need to judge the appropriateness of the lesson content for the pupils they teach. The story of Bernadette at Lourdes or Jesus’ healing miracles may be perceived differently by a child with a physical disability than by an able-bodied pupil. Equally, a pupil from a religious background may respond to certain concepts more strongly. A young Hindu boy with communication difficulties was able to use concepts of right action, right speech and right conduct to consider his behaviour towards others. RE seeks to develop sensitive and respectful attitudes. These can be exemplified by teaching which is itself sensitive and respectful.

- Allowing pupils to engage with explicit religious material

A religious education which lets the emotion and power of explicit religious materials loose in the classroom, and welcomes personal responses can provide powerful opportunities for spiritual development for pupils with a variety of special educational needs. An over-emphasis on seeing special needs pupils as concrete thinkers, who need a ‘small step’ approach, may block the development of a vital and dynamic form of RE. Some pupils may respond to the ‘burning core’ of questions that engage the imagination and often lead from the spiritual into ‘explicit RE.’ A teacher within a special school for pupils with general learning difficulties, when asking for examples of journeys, was surprised to receive the response “The journey between life and death” and “The journey the soul takes out of the body” as well as examples of everyday trips to shops and to visit family. Such flashes of inspiration can trigger responses in a whole class, and quality teaching will seize the moment.

- Promoting pupils’ use of the arts as a way of expressing themselves

Like most pupils, pupils with special needs may have an enjoyment and engagement with art, music, dance and drama. 13 year old pupils, many with speech and communication difficulties, were able to share their knowledge of gestures and postures used in prayer. These movements were brought together in a class dance piece. A younger class of pupils in a special school were able to convey the wonder of the First Revelation of the Qur’an to the prophet Muhammad (PBUH) through art work. They devised their own creative way of communicating the power of God without representing the prophet, the angel or Allah in human form.
Recognising pupils’ intuitive responses to religious issues

Pupils with special educational needs may show a more intuitive approach to religion and human experience, and this may be expressed through questions (“Why do religions tell the same stories? It’s like they’ve been talking to each other?”) or insights (“Whenever a baby is born, the world changes”), or through gesture (a Sikh boy responding to Chanukah candles by using the same gesture of prayer as in the arti ceremony). These intuitive moments can display leaps of understanding or profundity which are at odds with their understanding of other concepts. Some pupils with special educational needs will show a willingness to share a spiritual response. It is appropriate for such achievements to be celebrated and noted by the teacher, but often no written product of such achievement is necessary. Some of the best RE in SEN settings is not, cannot be, and should not be recorded for inspection!

Valuing pupils’ achievement through creative forms of assessment and recording

These forms need to be developed in order to reflect moments of intuition, insight and response. Methods could include a Wall of Wisdom, where pupils’ deep comments and questions about religion and human experience are written and displayed in the classroom, a photographic or video record of significant events, or a running record in the teachers’ notes.

3. Educational contexts

The principles set out above apply to pupils with special needs in all settings. These include SEN pupils in mainstream schools, units attached to mainstream schools, PRUs, Hospital schools and special schools. Children have a wide range of backgrounds and needs including learning, emotional, behavioural difficulties. In RE these may be accentuated by differences of home and faith backgrounds. Whatever the context it is important to recognise that all pupils can achieve in and through RE. The teaching task is to unlock that potential and facilitate that achievement.


As with all other subjects of the curriculum, pupils are entitled to have access to religious education and the opportunities and learning which it presents irrespective of their starting points. Schools have a responsibility to meet this entitlement with regard to all pupils, taking account of the range of special needs of particular pupils, including talented and gifted pupils. Good quality RE provision is based upon the careful consideration of the needs of pupils, their prior learning and experience, differences of, for example, gender, ethnicity or culture and awareness of the place of religion in family life.

5. Differentiation in Religious Education

The 1996 Education Act provides for an entitlement for all children to a broad and balanced curriculum. A wide range of ability and experiences exists within any group of pupils. Teachers need to be able to provide equal opportunities in learning through a flexible approach and skills which differentiate teaching and learning, matching the challenge of RE work to individual learners’ needs.

Differentiation within Religious Education is about meeting the individual needs of pupils in ways which are relevant to their life experiences. Successful differentiation is dependent on planning, teaching and learning methods and assessment.

This requires:

- an understanding by teachers of the ways in which children learn
- matching work to children’s previous experience
- an understanding of factors which may hinder or prevent children learning
- careful analysis of the knowledge and skills which comprise a particular learning task
SPECIAL EDUCATIONAL NEEDS

- structured teaching and learning which will help children to achieve and to demonstrate their learning outcomes.
- providing imaginative learning experiences which arouse and sustain children’s interest
- supporting the learning which takes place in RE by what is taught in other curriculum areas.

Colleagues in special schools have much to offer from their experiences and expertise in facilitating competence and achievement for individual pupils. But individual education programmes (IEPS) are not the same as differentiated learning. Differentiation strives to help all children to learn together through providing a variety of tasks within the classroom at any one time. Responsibility for differentiation should not rest with the teacher alone. Children should be given some choice over what and how they learn so that their learning reflects their interests and needs.

The ethos of a school, and of the work of individual teachers is very influential in RE. A positive ethos in school or classroom facilitates differentiated teaching through excellence in relationships based on mutual respect between all those who learn and work in the school.

Two factors make an important contribution:
- attitudes to learning - a philosophy which encourages purposeful learning and celebrates effort alongside success, as well as helping children to take responsibility for their own engagement in tasks.
- a safe, stimulating environment which recognises the individual needs of pupils and their families, sets appropriate challenges and builds on a positive, praising classroom culture.

6. Planning from Programmes of Study in Agreed Syllabuses

Once schools are familiar with the requirements of this Agreed Syllabus and have made all the relevant choices which their syllabus allows (e.g. which religions are to be studied in which Key Stage) long, medium and short term planning should include teaching and learning for pupils with SEN.

For special schools there is the additional flexibility to modify the requirements of the Agreed Syllabus to meet the needs of their pupils. This may be by selecting materials from an earlier key stage or by planning learning from just two religions.

Schemes of work form the foundation for schools’ medium term planning and can be tailored to suit individual circumstances. The development of pupils’ IEPs is an important opportunity to provide RE according to pupils’ needs. These may require a focus on communication, social, sensory or other skills to which RE can make a significant contribution. Some pupils may need additional experiences to consolidate or extend their understanding of particular concepts so timing needs to be flexible enough to allow for this. The specific skills of reflection, expression and discernment will not be neglected where teaching is good.

Planning should provide for:
- the range of pupil ability in the group, with differentiated activities to teach the scheme of work appropriately
- the past and present experience of pupils
- the family background of pupils
- the individual needs of pupils, including their special educational needs
- a range of opportunities to assess progress and to report to parents.

7. Teaching and learning approaches for pupils with special educational needs.

A wide variety of approaches can succeed. These may include: use of artefacts, video, visits and visitors, reflection, stilling and experiential activities, classroom assistants, the widest possible range of sensory and experiential approaches, and use of ICT including internet, CDRoms, a digital camera and scanner, big mac switches, concept key boards and overlays.
8. Recording pupils’ achievement
SEN pupils want to be able to show their achievement. Teachers will need to enable pupils to demonstrate statements of achievement and learning outcomes. For children who have greatest difficulty in learning this might be supported by special use of the eight level scale. A particular level could be broken down into a number of smaller elements and steps to work on and celebrate achievements.

These could include children’s responses to:
- experiencing an activity
- sharing an awareness of the activity
- using the senses in different ways
- exploring artefacts, experiences, stories, music or other stimulus materials
- participation in the activity

The use of the eight level scale may provide an important tool in enabling teachers to:
- plan future work with objectives, tasks and learning experiences appropriate to pupils’ ability and development
- ensure continuity and progression to the next stage.
- Set appropriate RE targets for children's personal IEPs
- recognise pupils’ levels of engagement and response

9. Accreditation of RE
The new National Qualifications framework provides for entry level qualifications to accredit the achievement of students at 16 whose achievement is below that of GCSE. Entry level qualifications in RE / RS are available from several awarding bodies. These accreditation routes award grades of pass, merit and distinction roughly equivalent to National Curriculum levels 1, 2 and 3. These qualifications may allow appropriate forms of assessments for pupils with special needs. Local collaboration between special schools and other schools can provide support for the use of such accreditation.

Note
Teachers who wish to develop better practice with regard to access and provision for pupils with SEN in RE may find it stimulating to read ‘Religious Education For All’ by Erica Brown, pub. David Fulton, 1996, ISBN: 1 85346 392 2.
The principal concern of any teacher is the education of the whole child through the provision of appropriate learning experiences. There is also a natural involvement in the pastoral care of pupils which may from time to time involve awareness of the spiritual domain. Teaching religious education requires nothing from the teacher by way of personal commitment to a religious understanding of life. It does require the acceptance that such a view is a valid one that is, and has been, held by many people and that its study is a significant part of the whole curriculum. This acceptance is a commitment to an educational view of the subject. Religious education is not concerned with the nurture of a particular faith or the acceptance of a particular way of life. Nurture is the responsibility of the home and the church, gurdwara, mosque, synagogue or temple. The school is concerned with education.

Religious education will quite properly encourage an interest in religion, and in particular faiths among pupils, just as other curriculum subjects such as music, PE or Mathematics may be influential on particular pupils. But it is not the aim of RE to produce or encourage any particular beliefs, religious or secular, among pupils. This must not be the intention of a teacher in a school where this Agreed Syllabus applies. This does not mean that a teacher cannot share religious insights or enthusiasms with pupils as he/she might share artistic or musical ones. Professional care needs to be taken that such enthusiasms do not step over the borders between education and into such activities as evangelisation or proselytising.

This understanding of religious education should commend the subject to all teachers whatever their personal position. Commitment to a particular religious or secular standpoint is not a barrier to involvement in religious education. Indeed the personal positions of both teacher and pupils legitimately form a significant part of the approach to religious education which underlies this Agreed Syllabus.
Dealing with pupils’ questions and disclosures
The nature of RE, particularly the second attainment target, learning from religion and responding to human experience, may lead to pupils asking difficult questions or even making personal disclosures. Understandably, teachers can find such situations difficult to handle; it seems easy to say the wrong thing. This leads to a temptation to focus on the first attainment target, learning about religions, avoiding potentially difficult situations. However, this denies pupils access to those aspects of RE that are the most educationally rewarding.

Examples of difficult situations include pupils
- asking questions to which the religions have no agreed answer, eg ‘Was Jesus the son of God?’
- asking questions that raise difficult philosophical or theological issues, eg ‘Why does a supposedly good God allow suffering?’ (or more concrete and personal versions of this question);
- asking what the teacher believes, eg ‘Do you believe in God?’
- making comments or asking questions that reflect an offensive or unreflective approach to religion, eg ‘Are you one of the God squad?’
- making disclosures that reveal personal faith commitments, eg ‘I believe that the Qur’an is the absolute word of God’;
- making disclosures that are personal, eg ‘My grandma died yesterday’;
- making inappropriate value judgements on the faith of other people, eg ‘People who believe that are stupid!’

Such situations may be difficult for one or more reasons:
- they may cause upset or offence to other pupils;
- they may expose the pupil to upsetting comments;
- they may reveal misunderstandings that seem in need of correction;
- there may be no straightforward answer to the question;
- they may reveal an inability to cope with differences of opinion;
- they may be embarrassing;
- there may not be time to deal with them;
- the teacher may not have the training or knowledge needed to deal with them.

There are no ‘off-the-shelf’ ways of dealing with such classroom incidents. Teachers will need to use their professional judgement and sensitivity. The ethos of the school, and the contribution of RE to it, will be important in establishing the right climate for dealing with such questions and incidents. The following practical guidelines may be of help.

Practical guidelines
1. Encourage the use of ‘owning and grounding’ language such as ‘in my opinion’ or ‘some Hindus would say’. This allows belief statements to be made in the classroom without everyone feeling they have to agree.
2. Treat the question or incident as a positive rather than negative event, wherever possible. Remember that it is the way the incident is dealt with and how the class response is managed that matters most.
3. Affirm the importance of the pupils’ contribution, even if you don’t agree with it, with phrases like ‘I’ve often wondered about that too, that is an excellent question’, ‘You’re not the only one who doesn’t know the answer to that.’
4. Help pupils to understand that diversity of opinion and the existence of unanswerable questions are aspects of life that we all have to learn to live with, and may welcome. Education, age or intelligence will not eliminate all of these aspects.
5. Allow for the possibility of a range of answers or opinions. For example, use ‘most Christians
would probably say..., but some Muslims would think differently, saying...’ Encourage an awareness of diversity without undermining the pupil’s own beliefs.

6. Use the situation to open up rather than close down conversation or thinking. Encourage a ‘let’s explore this together’ approach in which the teacher is a participant, not simply an expert.

7. Encourage further exploration by suggesting other people that pupils could ask, eg faith community leaders, or places where they might find help, eg the resource centre or library. In particular, affirm the importance of people close to the pupil, such as their family, their faith community, their friends.

8. Correct factual misinformation, wherever possible, without confrontation. But always respect the right of the pupils, their families and the members of the communities to which they belong to hold their own beliefs.

9. In the case of personal disclosure, the prime need may be for comfort rather than abstract discussion of any concepts involved. With some pupils it may be possible to suggest a follow-up to the pupil’s disclosure (eg with a personal tutor), but without ‘fobbing-off’ the importance of it. If this is not possible, set the class an activity that provides time to attend to the pupil or allows the pupil some personal space.

10. Throw questions back for further clarification with phrases like ‘What do you think?’?, ‘Can you clarify...?’?, ‘What would happen if... ?’. Aim to keep the pupil pondering, rather than giving closed answers that seem clear cut when the issue is anything but clear cut.

11. Be as honest as possible without being ruthless. For example, it does not help to tell a pupil that her granddad has gone to heaven if the teacher does not believe that, or if it would be offensive to the pupil. But a teacher could tell the pupil that many religious people believe that. In these circumstances a teacher should not normally challenge a pupil’s belief. Keeping one’s integrity with sensitivity is important.

12. Let a discussion develop if it is being taken seriously by the class. But have a quiet or reflective technique ready to provide a suitable close to the discussion, eg a chance for the pupils to make a private diary entry or to make a personal resolution based on the lesson.

13. Never intrude into a pupil’s personal life. There should always be the freedom to remain silent in lessons where the discussion is intimate or deep. Teaching the whole class rather than small groups may reduce the risk of particular pupils being exposed to such intrusions.

14. Establish ground rules with the class for discussing controversial issues.

15. If a difficult issue arises, which is impossible to handle properly, return to it later when it can be dealt with in a more considered way.
Dos and Don’ts for teachers of world religions.

A Preface
This section of guidance is provided in response to the desire, often expressed, of many teachers to be sensitive and professional in teaching particular religions. While it is impossible for every teacher to be expert in numerous different world religions, it is possible for all users of this syllabus to take account of some simple guidance.

We are happy to acknowledge that these lists of ‘dos and don’ts’ are reprinted with permission from the Birmingham Agreed Syllabus (1995) and were prepared in consultation with some representatives of the different faith communities. Many Lincolnshire teachers feel the need for some first hand authentic guidance, and we hope the following pages will enable a more professional approach to RE.

It is of course important that teachers are willing to say ‘I don’t know’, perhaps more often in RE than in other subjects, since RE is centrally concerned with truth seeking in uncertain fields. But regarding matters of religious practice and description, the standard of accuracy for RE is clearly 100%.

The ways in which religions are presented vary: our media often use crude stereotypes to speak about religion, and some of these are negative. In the classroom, religions should be presented carefully, with integrity, in ways that reflect the authentic experience and understanding of believers today.

Teachers may find it helpful to consider:
- Using the language of many, most, some or one, rather than ‘all’. There are very few true sentences which begin ‘all Christians’ or ‘all Hindus’.
- Using ‘distancing’ and ‘grounding’ in the ways that religion is described (eg if a 6 year old pupil asks ‘Is Jesus our God?’ the teacher might reply ‘Christians believe that Jesus is God come down to earth. Who do you know who is a Christian?’).
- Reflecting in their teaching the internal diversity of each religion, for example fundamentalists and conservatives, liberals and radicals are to be found in many religions.
- Using ‘insiders’ perspectives for teaching wherever possible, eg through visits, visitors, resources and artefacts that come from inside a religion.
- Encouraging pupils to consider religion in its local and contemporary manifestations (here and now, rather than just far away and long ago).
- Teaching beliefs, values, practices and specialist terminology as identified by religious communities, presenting the faith as insiders see it (without ignoring the possibility of informed critical responses).

The pages of guidance that follow are designed to be helpful. They may, at certain points, assume some knowledge of the religions referred to, or use terminology with which teachers are not familiar. This serves to emphasise that teachers should equip themselves to teach a religion through the use of appropriate introductory reading and a good glossary.

The specific terms used by these six religions are well explained in the ‘Religious Education, Glossary of Terms’ published by SCAA in 1994, and now available from the Qualifications and Curriculum Authority (ref RE/94/065, ISBN: 1 85838 041 3, £4) QCA orderline: telephone 01787 884444. The QCA website is www.open.gov.uk/qca/
The glossary in this syllabus is very closely based upon the QCA glossary of terms.

A piece of guidance like the following pages will always be incomplete. For example, a Muslim...
reader of the draft of this syllabus points out that Muslims honour all the prophets, and that the holy books of Jews and Christians are treated with respect by Muslims, as well as the Holy Qur’an, and that the ‘greater jihad’ involves resistance to any temptation. But the pages do offer practical starting points for sensitive teachers.

There are many issues to which our pages of guidance make no reference. We hope some main points of concern are covered, but of course the teacher must take responsibility for teaching: approaches to religion which are accurate, sensitive, respectful and alert to diversity are the requirements of professional RE, as with all subjects of the curriculum.
Buddhism: “Do’s and Don’ts”

“Do’s”

Do avoid suggesting that all Buddhists are celibate monks or nuns with shaved heads. Many active and devoted Buddhists adopt no obvious sign of their faith.

Do be cautious about the use of the word “suffering” as it is used in accounts of the “Four Noble Truths”. Suffering (dukkha) refers to the unsatisfactory nature of life. Buddhism doesn’t claim that everything is painful.

Do select Jataka stories carefully. These are accounts of the previous lives of the Buddha. Some are excellent but some are quite difficult to grasp and can appear to be merely grim tales of sacrifice.

Do be cautious about asking the pupils to “try a bit of meditation”. Stilling activities in order to encourage the class to be more reflective are in order but simply announcing that everyone in the class is going to have a go at Buddhist meditation comes so close to a faith activity that unless one has the consent of everyone it could create difficulties.

Do remember that not all Buddhist monks and nuns wear saffron robes, eg Zen wear black/brown; Nichiren wear white and yellow; Cha’an wear black; and Tibetan wear wine/gold.

Do avoid suggesting the Noble Eight Fold Path as a “path” that is starting at step one and then taking the next step and so on. It is really one path with eight aspects. The path is actually followed when observing all eight aspects together.

“Don’ts”

Don’t use the term “Begging Bowl” instead it is better to use the term “Alms Bowl”. Begging Bowl suggests that members of the Sangha are parasitic on the laity when in fact both are spiritually supportive of each other. Members of the Sangha are not allowed to ask for food, so the term “begging” is inappropriate.

Don’t suggest that all Buddhists are Atheists. For many Buddhists the existence of God is not an issue as it is not relevant to the goal of enlightenment.

Don’t refer to Siddhatha Gautama as being the Buddha until after his enlightenment. Strictly speaking the status “the Buddha” can only be given to Siddhatha after his “awakening” under the Bodhi tree.

Don’t equate Buddhist meditation with Hindu meditation or other forms of meditation. Buddhist meditation is usually associated with achieving “Mindfulness” or being fully aware. This leads to calm, concentration and insight. Other forms of meditation are often associated with drawing upon transcendent forces outside of the self or transcendent states of consciousness.

Don’t use the term “merit” unless also explaining it is not a “points system” to gain as much merit as you can for yourself. Merit is only kept when given away totally and freely.

Don’t use the term “reincarnation” as it suggests a soul or something which can be reincarnated. Buddhists prefer the term “Rebirth”.

Don’t confuse showing respect for the Buddha with worship of the Buddha. Prostration in front of statues and shrines is a form of showing respect and gratitude.

Don’t equate the 5 Precepts (for laity) and 10 Precepts (for Sangha) with commandments. They are not commandments but commitments: ‘I endeavour to train myself to abstain from...’
Christianity: “Do’s and Don’ts”

**“Do’s”**

Do attempt to represent the Christian belief that Jesus was both fully God and fully man. Jesus was not half man and half God. Nor was Jesus God disguised as a man.

Do attempt to help pupils understand that Christianity has diversity and takes a wide variety of different forms eg: Catholic, Orthodox, Church of England, Pentecostal, Baptist, etc.

Do try and avoid using Bible stories as the basis of a topic when its relevance is tenuous eg: Noah’s Ark isn’t really relevant to a theme on water.

Do attempt to organise visits to a church when they are busy. Visiting an empty building can reinforce the impression that some children have that churches are a monument to a faith which is no longer relevant.

Do help the pupils to understand that the Eucharist is also a memorial service as expressed in Jesus’ words, “do this in remembrance of me”.

**“Don’ts”**

Don’t represent Jesus in Christian belief as being merely a good man or a wise teacher or as being a prophet. For Christians Jesus is God incarnate represented by titles like “the Son of God”, “the Christ”, “the Messiah”.

Don’t liken Christian belief in the Crucifixion to belief in a human sacrifice which placates a blood-thirsty God. The Crucifixion has to be understood in the light of the Christian claim that Jesus is both fully God and fully human hence God is on the Cross.

Don’t use the term “the Holy Ghost” as it suggests a trivial and spooky concept of the third person in the Trinity. Do use the term “the Holy Spirit”.

Don’t neglect the Resurrection as part of the Easter story. However difficult it may seem the Resurrection and the Crucifixion are inextricably linked and one should not be mentioned without the other.

Don’t suggest that in Christianity, Mary or the Saints are worshipped. Prayers are made to Mary or the Saints as mediators.

Don’t, when exploring the Eucharist, suggest that the bread and wine become “the body of Jesus” or “the blood of Jesus”. This suggests almost the cannibalistic consumption of human flesh rather than participation of Communion with God expressed in the words “the Body of Christ” and “the Blood of Christ”. The belief in the “Real Presence” refers to “whole Christ”, fully God and fully human.

Don’t assume Christian belief by using phrases like “our God” or “we believe” as this will not be appropriate for all pupils. As with all religions distancing devices should be used eg “Christians believe...” “Part of the Christian tradition is that...”
**Hinduism: “Do’s and Don’ts”**

<table>
<thead>
<tr>
<th><strong>“Do’s”</strong></th>
<th><strong>“Don’ts”</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Do attempt to introduce pupils to the Hindu idea of one God, Brahman, the World Soul.</td>
<td>Don’t suggest that all Hindus are polytheists believing in many gods.</td>
</tr>
<tr>
<td>Do be selective when using photographs of ascetics and holy men (Sadhu) and attempt to prepare the pupils before disclosing such material. Photographs of emaciated men caked in mud may merely create the impression that Hinduism is for weirdos or masochists.</td>
<td>Don’t trivialise the concept of Samsara (reincarnation) by suggesting that in one’s next life one may be reincarnated as a species other than human eg. a spider, ant, fly. Although theoretically possible to leap from human to another species Hinduism emphasises that the process is a slow one taking place over hundreds of incarnations.</td>
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<tr>
<td>Do be cautious about the use of the word “Harijan” (Children of God) used by Gandhi to describe outcasts. It is now often resented as being patronising. Untouchables is perhaps the least offensive.</td>
<td>Don’t describe the images and paintings of gods and goddesses as idols as this suggests idolatry as if Hindus literally worship the statue or painting or a spirit inside the statue. Hindus use images to aid and focus worship.</td>
</tr>
<tr>
<td>Do use the spelling Rama rather than Ram when talking about the incarnation of the god Vishnu (the SCAA Glossary of terms says “for obvious reasons”) presumably because of possible association with a male sheep.</td>
<td>Don’t refer to the trimurti in Hinduism of Brahma, Vishnu and Shiva as being “the Trinity”. The role of these three gods in Hinduism bears no resemblance to the place of the Father, the Son and Holy Spirit in Christianity.</td>
</tr>
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</table>
Islam: “Do’s and Don’ts”

**“Do’s”**

- Do avoid equating Islam with terrorism and violence eg: avoid photographs of apparently Muslims holding swords, spears, Kalashnikovs etc. The greater Jihad or Holy War in Islam refers to the idea of striving along the special path. The lesser Jihad refers to using force to defend the faith against attack.

- Do stress the Muslim belief that Islam is the perennial faith which has a long chain of Prophets going back to Adam.

- Do use a Qur’an stand to hold the book when demonstrating it to pupils.

- Do store a Qur’an away carefully ideally wrapped and placed on a high shelf away from danger.

- Do be cautious about the forms of art work Muslim children are asked to undertake. Patterns, designs, buildings and landscapes are usually acceptable but representing animate forms like animals or humans might raise difficulties.

- Do stress that Muslim society has made important contributions in fields of knowledge such as Science, Mathematics, Language, etc.

- Do be cautious about exposing pupils to Islamic sounds without preparation. There are recordings of the Call to Prayer and Qur’anic readers which are intensely beautiful but to untrained Western ears they can seem strange and odd.

- Do avoid any unnecessary references to “pigs” or “pork” when working with Muslim Children. Pigs are thought of as an unclean animal which should be in all forms avoided.

- Do be careful about showing photographs of Shi’ah, commemorating the martyrdom of Hussein on the 10th of Muharram at Karbela. Some participants cut themselves and so can appear very gruesome.

**“Don’ts”**

- Don’t describe Muhammad as “the founder of Islam”. Muhammad is the last and final Prophet of Islam. Muslims believe that their faith preceded Muhammad and goes right back to the earliest beginnings of human kind.

- Don’t refer to Allah as being “the Muslim God”. Allah means “the God” and is believed to be the same God worshipped by Abraham, Moses and Jesus.

- Don’t use the words “Muhammadan” or “Muhammadism” as they suggest devotion to the Prophet Muhammad rather than submission to God. The proper terms to refer to the faith are “Islam” while believers are called “Muslims”.

- Don’t put a Qur’an, or extracts from the Qur’an in Arabic, on a dirty surface or on the floor.

- Don’t put another book or books onto a Qur’an or onto Arabic extracts from a Qur’an.

- Don’t leave a Qur’an open on a Qur’an stand when not in use as if it was an exhibit.

- Don’t pick up a Qur’an, or an extract from a Qur’an in Arabic, with dirty or chalky hands.

- Don’t use illustrations which claim to show Muhammad or his Companions either in outline or with faces blanked out as appears in some forms of Persian art. Companions include Khadijah, Aishah, Abu Bakr, Umar, Uthman and Ali. However, other close associates may be used, eg: Bilal.

- Don’t cast pupils, or anyone, in drama or role play scenes as Muhammad or as one of his Companions.

- Don’t liken Wudu to Christian Baptism. Wudu is a preparation for prayer. Baptism is a sacramental ritual which marks a person’s entry into the Christian faith.
Islam: “Do’s and Don’ts” (continued)

“Do’s”

Do warn pupils about how they should sit when visiting a mosque. Feet pointing towards the Mihrab, in other words in the direction of Makkah, should be avoided. Girls should cover their heads and wear calf length skirts or better still trousers.

“Don’ts”

Don’t describe Muhammad as “fleeing” from Makkah to Madinah as it suggests cowardice. Muhammad and his followers “emigrated”. It was an organised plan to leave Makkah, not a forced running away.

Don’t dwell on differences in the past which have resulted in bloodshed eg the crusades. The extent to which some of these differences are religiously motivated is questionable.

Don’t suggest that the killing of a sheep or goat during Id-ul-Adha is a sacrifice demanded by a bloodthirsty God. The ritual is a reminder of the story of Abraham and Ishma’il. The killing of an animal results in a sharing or giving, a sacrifice of generosity in the feeding of others.

Don’t refer to Muslim prayer beads as being a “Muslim rosary”.

Judaism: “Do’s and Don’ts”

**“Do’s”**

Do describe the first 39 books of the Bible as being “the Jewish Bible” or “the Tenakh”.

Do be cautious about using the term “Jews”. The word developed a pejorative tone particularly under the Nazis. Many members of the faith prefer the term “the Jewish people”.

Do ensure all pupils cover their heads when visiting a synagogue.

Do attempt to describe the joyous nature of Judaism. Although Judaism might be based on fulfilling the 613 mitzvah this is not to be seen as a burden which one mechanically undertakes. They are undertaken with sincere intention (kavanah) and often with joy.

Do avoid the use of the dating system BC (Before Christ) and AD (Anno Domini) as it assumes that Jesus was the Christ. BCE (Before the Common Era) and CE (Common Era) is widely used by Jewish writers.

**“Don’ts”**

Don’t refer to the first 39 books of the Bible as being “the Old Testament”. It suggests that the books are old fashioned or out of date.

Don’t equate the telling of Bible stories with teaching about Judaism.

Don’t make use of “Yahweh” or “Jehovah” with reference to God. The Hebrew letters standing for God YHWH were never spoken out loud instead phrases like “Lord”, “the Holy One”, “King of the Universe” were always used.

Don’t depict contemporary Judaism as being of the legalistic, narrow minded Pharisaic form claimed in the New Testament. The early Christian depiction of Judaism was not sympathetic or always very accurate.

Don’t confuse the Menorah, the seven branched candelabrum and symbol of Judaism with the Hanukiah, the nine branched candelabrum used at the festival of Hanukah.

Don’t use the term the “Wailing Wall”. It suggests that Jewish prayer is negative and moaning. The proper term is the “Western Wall”.

Don’t suggest that Moses on Sinai received only the Ten Commandments. In Jewish belief, Moses was given God’s Law, the Torah, containing the 613 commandments (mitzvah).
Sikhism: “Do’s and Don’ts”

**“Do’s”**

Do be careful when showing pupils the kach. Without preparing pupils they seem to some like merely voluminous underpants and can give rise to a poor response.

Do warn pupils about receiving karah prashad while visiting a gurdwara. It isn’t to everyone’s taste and it is impolite to be seen to be throwing it away after accepting it.

Do warn pupils about how they should sit when visiting a gurdwara. Feet pointing towards the Guru Granth Sahib should be avoided and boys and girls would usually be separated. Boys and girls should cover their heads and girls should wear calf length skirts or better still trousers.

**“Don’ts”**

Don’t use three dimensional images of Guru Nanak and Guru Gobind Singh. They resemble too closely images of gods and goddesses used by Hindus. Sikhs have expressed the fear that people will equate the place of the Guru in Sikhism with the place of the gods in Hinduism.

Don’t refer to the Amrit Ceremony as being the “Sikh Baptism”. The two rituals are not good parallels.

Don’t use the term “Granth” by itself. It should be accompanied by the honorific titles such as “Guru Granth Sahib” or “Sri Guru Granth Sahib Ji”.

Don’t call the kirpan a “dagger” as it suggests a sneaky, ignoble weapon. However small, it is a “sword”. This suggests a more upright, noble weapon which is more in keeping with the Sikh notion of the “saintly knight”.

Don’t call the chauri as a ‘fly whisk”. It is a fan and is used to symbolise the authority of the Guru Granth Sahib.

Don’t call a kara a bracelet as it suggests that it is merely decorative. “Bangle” isn’t much better. It is a “steel band”.

Lincolnshire SACRE RE Agreed Syllabus 2006
Paper 5
Resources for RE

The resource list which follows includes two listings of RE resources. There are details over 1500 published items which might assist the teaching of RE throughout the age range, and might be of interest and help to the teacher of Religious Education in implementing the Agreed Syllabus. While any such list will be out of date soon after it is published, we have tried to include ‘in print’ materials currently available.

There is no such thing as a perfect resource list. In this list, we have arranged all items alphabetically by title in 2 sections, those received from 1995 – 2000 (on the syllabus CD only), and those published from 2001 - 2005 (in print, pages 35 to 41, and on the CD). This enables some kinds of searching, by topic or religion, quite easily, and we think it is the most helpful arrangement. The authors, publishers and dates are also listed, wherever possible, to help teachers find the resources. The ‘suitability’ column indicates the key stage(s) for which the resources are recommended. The codes ‘T’ for teacher and ‘G’ for general indicate that the resources are for professional readers rather than, or as well as classroom use.

We have also noted those resources which are not printed such as videos, DVDs and CDRoms.

Note:
The inclusion of an item on the list does not imply LEA approval, nor does the omission of any resource indicate disapproval, though the list has been subject to review processes by teachers of RE through the magazine RE Today and the journals Resource and the British Journal of Religious Education.
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<td>1 904025475 0</td>
<td>£ 9.50</td>
<td>100</td>
<td>book pbk</td>
<td>23T</td>
</tr>
</tbody>
</table>
# Video and CDRom resources

Again, the listing of resources is full of pitfalls – they may go out of print, or cease to be broadcast. Quality is variable and usefulness depends as much on the teacher or pupils as on the tape or the CD, but these listings of nearly 100 different items may provide helpful starting points for teachers.

<table>
<thead>
<tr>
<th>What kind of resource? Title?</th>
<th>Suitable for age groups?</th>
<th>Publisher or starting point for availability</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ‘All Our Worlds’ video training pack</td>
<td>T12</td>
<td>Derby City LEA</td>
</tr>
<tr>
<td>2. ‘Speaking for Ourselves’ video / DVD and work book (four hours of clips on 6 religions)</td>
<td>234</td>
<td>RMEP / the RE and School Effectiveness Project</td>
</tr>
<tr>
<td>4. Animated World Faiths</td>
<td>T12</td>
<td>Channel 4 learning</td>
</tr>
<tr>
<td>5. Baha’u’llah: A Glimpse of His Life and Teachings (video)</td>
<td>T34</td>
<td>Baha’i Publishing Trust</td>
</tr>
<tr>
<td>6. Baha’i Faith Through the Eyes of Young Baha’is (video)</td>
<td>T34</td>
<td>Baha’i Publishing Trust</td>
</tr>
<tr>
<td>7. Belief File: Hinduism (video)</td>
<td>T34</td>
<td>BBC Education</td>
</tr>
<tr>
<td>8. Belief File: Islam (video)</td>
<td>T34</td>
<td>BBC Education</td>
</tr>
<tr>
<td>9. Belief File: Judaism (video)</td>
<td>T34</td>
<td>BBC Education</td>
</tr>
<tr>
<td>10. Belief File: Sikhism/Buddhism (video)</td>
<td>T34</td>
<td>BBC Education</td>
</tr>
<tr>
<td>11. Big Questions (The) (Video)</td>
<td>T34</td>
<td>Pathway Productions / Association of Teachers of RE in Scotland</td>
</tr>
<tr>
<td>12. Blood &amp; Honey – Tales from the Old Testament (video)</td>
<td>3</td>
<td>Tony Robinson</td>
</tr>
<tr>
<td>13. Bosnia: A Cry for Help</td>
<td>34</td>
<td>Muslim Aid video productions</td>
</tr>
<tr>
<td>14. Celebrating Festivals (music) audio CDRom</td>
<td>T1234</td>
<td>The Festival Shop</td>
</tr>
<tr>
<td>15. Christianity</td>
<td>1</td>
<td>BBC Educational Publishing</td>
</tr>
<tr>
<td>16. Christians the life of a church CDRom</td>
<td>T234</td>
<td>REACT Multimedia</td>
</tr>
<tr>
<td>20. Deadly embrace: Nicaragua, the IMF and the World Bank</td>
<td>345</td>
<td>CAFOD Video pack</td>
</tr>
<tr>
<td>21. Deadly Embrace: Nicaragua, the World Bank &amp; the IMF (video)</td>
<td>T45</td>
<td>CAFOD</td>
</tr>
<tr>
<td>22. Faith Stories (video &amp; teacher resource pack)</td>
<td>2T</td>
<td>BBC Educational Publishing</td>
</tr>
</tbody>
</table>

Lincolnshire SACRE RE Agreed Syllabus 2006
<table>
<thead>
<tr>
<th>What kind of resource? Title?</th>
<th>Suitable for age groups?</th>
<th>Publisher or starting point for availability</th>
</tr>
</thead>
<tbody>
<tr>
<td>23. Faiths and Celebrations</td>
<td>23</td>
<td>Livewire Public Relations</td>
</tr>
<tr>
<td>24. Facing Death</td>
<td>34</td>
<td>Concorde Videos</td>
</tr>
<tr>
<td>25. Festivals &amp; Celebrations</td>
<td>12T</td>
<td>BBC Educational Publishing</td>
</tr>
<tr>
<td>26. First Bible (book &amp; Teacher Resource Pack)</td>
<td>1</td>
<td>Chrysalis Books</td>
</tr>
<tr>
<td>27. Images of Salvation (Video &amp; Teacher Resource Pack)</td>
<td>34</td>
<td>St John's College Nottingham</td>
</tr>
<tr>
<td>28. Interactive Moral Issues – 2 CDRom set</td>
<td>T34</td>
<td>Birchfield Interactive plc</td>
</tr>
<tr>
<td>29. Interactive Places of worship – Islam</td>
<td>T234</td>
<td>Birchfield Interactive plc</td>
</tr>
<tr>
<td>30. Interactive Places of worship – Judaism</td>
<td>T234</td>
<td>Birchfield Interactive plc</td>
</tr>
<tr>
<td>32. Islam of Man and God</td>
<td>34</td>
<td>Crescent Film Production, Middlesex</td>
</tr>
<tr>
<td>33. Ithaas: Sikh History Stories (CDRom)</td>
<td>T1234</td>
<td>Trilby Multimedia</td>
</tr>
<tr>
<td>34. Jakarta Tales (Buddhist story-telling video)</td>
<td>23T</td>
<td>The Clear Vision Trust</td>
</tr>
<tr>
<td>35. Jesus Quest</td>
<td>34</td>
<td>Agape Productions</td>
</tr>
<tr>
<td>36. Jesus Story Begins (The) (CDRom)</td>
<td>12</td>
<td>Lion publishing</td>
</tr>
<tr>
<td>37. Jesus: Gospels &amp; Paintings (CDRom)</td>
<td>T4</td>
<td>Montpamasse Multimedia</td>
</tr>
<tr>
<td>38. Just Right (CDRom)</td>
<td>T34</td>
<td>Amnesty International</td>
</tr>
<tr>
<td>39. Learning for life (CDRom)</td>
<td>T45</td>
<td>Scientific and Medical Network</td>
</tr>
<tr>
<td>40. Life of Jesus (The) (CDRom)</td>
<td>2</td>
<td>B. Whittam Wiltware</td>
</tr>
<tr>
<td>41. Living it out video and notes</td>
<td>34</td>
<td>Grayswood productions Ltd</td>
</tr>
<tr>
<td>42. Life of Lindisfarne (The) (video)</td>
<td>T3</td>
<td>Pathway Productions</td>
</tr>
<tr>
<td>43. Living Buddhism CDRom</td>
<td>T34</td>
<td>I-Seek</td>
</tr>
<tr>
<td>44. Living Christianity CDRom</td>
<td>T34</td>
<td>I-Seek</td>
</tr>
<tr>
<td>45. Living Hinduism CDRom</td>
<td>T34</td>
<td>I-Seek</td>
</tr>
<tr>
<td>46. Living Islam CDRom</td>
<td>T34</td>
<td>I-Seek</td>
</tr>
<tr>
<td>47. Living Judaism CDRom</td>
<td>T34</td>
<td>I-Seek</td>
</tr>
<tr>
<td>48. Living Sikhism CDRom</td>
<td>T34</td>
<td>I-Seek</td>
</tr>
<tr>
<td>49. Living without God</td>
<td>T34</td>
<td>I-Seek</td>
</tr>
<tr>
<td>50. Martin Luther King CD</td>
<td>34T</td>
<td>Peace Pledge Union / RE Today</td>
</tr>
<tr>
<td>51. Meeting Quakers (video)</td>
<td>GT</td>
<td>Quaker Home Service Religious Society of Friends Outreach Committee</td>
</tr>
<tr>
<td>52. Miraclemaker (animated gospel narrative) DVD / video</td>
<td>1234</td>
<td>Bible Society / S4C.</td>
</tr>
<tr>
<td>53. Monkey King and other tales (Buddhist story-telling)</td>
<td>T1</td>
<td>Clear Vision Trust</td>
</tr>
<tr>
<td>54. My First Bible Stories (CDRom)</td>
<td>T1</td>
<td>Dorling Kindersley Multimedia</td>
</tr>
<tr>
<td>55. Oxford Children's Encyclopaedia (CDRom)</td>
<td>T2</td>
<td>D. Foster Oxford University</td>
</tr>
<tr>
<td>56. Pathways of Belief: Sikhism (video)</td>
<td>2</td>
<td>BBC Educational Publishing</td>
</tr>
<tr>
<td>57. Pathways of Belief: Christianity (video)</td>
<td>T2</td>
<td>BBC Educational Publishing</td>
</tr>
<tr>
<td>58. Pathways of Belief: Islam (video)</td>
<td>2</td>
<td>BBC Educational Publishing</td>
</tr>
<tr>
<td>59. Pathways of Belief: Judaism (video)</td>
<td>23</td>
<td>BBC Educational Publishing</td>
</tr>
<tr>
<td>60. Picturing Creation (CD &amp; picture pack)</td>
<td>1234</td>
<td>RE Today</td>
</tr>
<tr>
<td>61. Places for worship (video &amp; teacher resource pack)</td>
<td>2T</td>
<td>BBC Educational Publishing</td>
</tr>
</tbody>
</table>
## RESOURCES FOR RE

<table>
<thead>
<tr>
<th>What kind of resource? Title?</th>
<th>Suitable for age groups?</th>
<th>Publisher or starting point for availability</th>
</tr>
</thead>
<tbody>
<tr>
<td>62. Places for Worship (video)</td>
<td>12</td>
<td>BBC Educational Publishing</td>
</tr>
<tr>
<td>63. Question Is video (video)</td>
<td>34T</td>
<td>RE Today</td>
</tr>
<tr>
<td>64. Quest: Animated World Faiths (videos, booklets, teachers' guide)</td>
<td>23</td>
<td>S.Humble-Jackson, Channel 4 Learning</td>
</tr>
<tr>
<td>65. RE Teaching in practice</td>
<td>T</td>
<td>Culham Institute</td>
</tr>
<tr>
<td>66. RE Quest: What's it like to be a Christian? Interactive powerpoints and worksheets (2 x DVD)</td>
<td>12</td>
<td>PO Box 613 Taunton, Somerset TA2 8WA.</td>
</tr>
<tr>
<td>67. Rooted: Journeys of Roots and Religion around the World. Video pack and teachers' resources</td>
<td>T23</td>
<td>Christian Aid with Channel 5</td>
</tr>
<tr>
<td>68. Sacred Spaces: Ramgarhia Gurdwara DVD, Bradford</td>
<td>T234</td>
<td>Bradford Interfaith Centre / RE Today</td>
</tr>
<tr>
<td>69. Sacred Spaces: Polish Roman Catholic Church, Bradford DVD</td>
<td>T234</td>
<td>Bradford Interfaith Centre / RE Today</td>
</tr>
<tr>
<td>70. Sacred Spaces: Hindu Cultural Society Mandir, Bradford DVD</td>
<td>T234</td>
<td>Bradford Interfaith Centre / RE Today</td>
</tr>
<tr>
<td>71. Sacred Spaces: Hanfia Mosque Bradford DVD.</td>
<td>T234</td>
<td>Bradford Interfaith Centre / RE Today</td>
</tr>
<tr>
<td>72. Safe and Sound (video pack)</td>
<td>T34</td>
<td>Viz A Viz</td>
</tr>
<tr>
<td>73. Say Hello To (6 religions for beginners) CD with jigsaw and book</td>
<td>F12</td>
<td>RE Today</td>
</tr>
<tr>
<td>74. Shema: The Promise Begins</td>
<td>23</td>
<td>St Paul Multimedia</td>
</tr>
<tr>
<td>75. Son of God (video and CDRom)</td>
<td>34T</td>
<td>BBC Adult learning</td>
</tr>
<tr>
<td>76. Stop, Look, Listen: Animated Bible Stories</td>
<td>012</td>
<td>Channel 4 Learning</td>
</tr>
<tr>
<td>77. Stop, Look, Listen: Dottie and Buzz</td>
<td>01</td>
<td>Channel 4 Learning</td>
</tr>
<tr>
<td>78. Story Keepers (The) (4 videos + teachers guide)</td>
<td>12</td>
<td>COAD Media Ltd</td>
</tr>
<tr>
<td>79. Swindon Sikhs (video)</td>
<td>34</td>
<td>Gurchetan Singh</td>
</tr>
<tr>
<td>80. Taking Issue Series 1 (video and booklet)</td>
<td>34</td>
<td>BBC Educational Publishing / RE Today</td>
</tr>
<tr>
<td>81. Taking Issue series 2 (video and booklet)</td>
<td>34</td>
<td>BBC Educational Publishing / RE Today</td>
</tr>
<tr>
<td>82. The Ark (15 faith stories on video for children) broadcast in spring 03)</td>
<td>12</td>
<td>ITV Sunday (series 2 first</td>
</tr>
<tr>
<td>83. The Collection of the National Gallery (CDRom)</td>
<td>T2345</td>
<td>Microsoft Art Gallery</td>
</tr>
<tr>
<td>84. The heart has its reasons: Larche, Jean Vanier</td>
<td>T234</td>
<td>Veritas video Productions, Dublin</td>
</tr>
<tr>
<td>85. The Heart of Hinduism – CDRom pack</td>
<td>T3</td>
<td>ISKCON</td>
</tr>
<tr>
<td>86. RE Collection (video and booklet)</td>
<td>345</td>
<td>BBC Education (RE Today)</td>
</tr>
<tr>
<td>87. Test of Time (video)</td>
<td>34</td>
<td>The Bible Society / BBC Educational Publishing</td>
</tr>
<tr>
<td>88. Themes in RE (CDRom &amp; text books)</td>
<td>T3</td>
<td>Heinemann</td>
</tr>
<tr>
<td>89. Together (audio cassettes)</td>
<td>2</td>
<td>BBC Educational Publishing</td>
</tr>
<tr>
<td>90. Ultimate Adventure (Bible) CDRom</td>
<td>23</td>
<td>Bible Society</td>
</tr>
<tr>
<td>What kind of resource? Title?</td>
<td>Suitable for age groups?</td>
<td>Publisher or starting point for availability</td>
</tr>
<tr>
<td>-------------------------------</td>
<td>--------------------------</td>
<td>---------------------------------------------</td>
</tr>
<tr>
<td>91. Watch: 6 new programmes from BBC education for KS1. Festivals of world religions.</td>
<td>T1</td>
<td>BBC Edinburgh</td>
</tr>
<tr>
<td>92. Water, Moon, Candle, Tree and Sword (video pack and teachers’ resources)</td>
<td>12T</td>
<td>Channel 4 Learning</td>
</tr>
<tr>
<td>93. Why refugees?</td>
<td>34</td>
<td>Team Video Productions</td>
</tr>
<tr>
<td>94. World Religions: An Illustrated Encyclopaedia (CDRom)</td>
<td>T23</td>
<td>Open Mind</td>
</tr>
<tr>
<td>95. Worlds of Faith (video)</td>
<td>34</td>
<td>Channel Four</td>
</tr>
<tr>
<td>96. Wrestling with the Big One – Parables of Jesus (video)</td>
<td>34</td>
<td>Tony Robinson</td>
</tr>
</tbody>
</table>

Teachers are encouraged to submit new and alternative sources to SACRE for the updating of this list and to observe the public broadcasters’ continuing updating of resources and production of new resources.
Paper 6

- Management and Monitoring of RE
- Self Evaluation
- Readiness for Inspection
- The Role of the Subject Leader

RE is taught by many teachers, and most schools recognise that the appointment of a subject leader is basic to good practice. The Agreed Syllabus Conference takes this view: in primary and secondary schools alike, quality in RE is dependent upon the quality of subject leadership. This is an issue for governors and school managers.

This brief section does not give complete guidance to the subject leader about their role. Teachers should also consult the OFSTED Framework for Inspection, the Teacher Training Agency's 'Standards for Subject Leaders' and the joint publication by PCFRE, AREAIC and AULRE 'Standards for Subject Leaders in Religious Education'.

Policy

It is basic good practice for schools to appoint an RE subject leader, and to agree a policy for RE. Many schools have a link governor for RE. Many schools may wish to review their policy as they implement this Agreed Syllabus during 2006, and so we have included a sample policy (for RE in a primary school) in the guidance and support materials for the Agreed Syllabus. The syllabus is broad and flexible, so school policy should state clearly how the staff and governors wish to implement their RE curriculum in their own context.
Monitoring and Self Evaluation
In the primary school, the RE subject leader can support and guide colleagues through an active monitoring role.

It is appropriate for RE subject leaders to ask:
- Is there a planned programme of RE for each class, in accordance with the Agreed Syllabus?
- Is the curriculum time for RE at or above the minimum time endorsed by the Agreed Syllabus (this can be taken over a term, year and key stage)?
- Are resources for RE of good quality and used appropriately? Are resources varied, challenging, accurate and authentic?
- Does the taught programme of RE address the programmes of study and key questions from the Agreed Syllabus appropriately?
- Is there a suitable balance between the attainment targets? (AT1: Learning about religion and exploring human experience, AT2: Learning from religion and responding to human experience.)
- Do teachers have clear objectives and set high expectations in RE (this will be informed by the eight level scale and assessment guidance in the Agreed Syllabus)?
- Are high standards of attainment in RE promoted through high expectations of pupil progress and a challenging RE curriculum for all pupils?
- Are RE lessons well structured?
- Are teaching and learning in RE suitably paced?
- Is there a suitable proportion of direct teaching in RE, with resources used effectively to model methods?
- Does whole class work, discussion and questioning enable all pupils to make progress and take part?
- In what ways does the teaching provide opportunities for the spiritual, moral, social and cultural development of pupils?
- Are opportunities for spiritual and moral development identified and developed for all the pupils?
- Is group work well organised for learning in RE?
- Does the taught programme of RE provide balanced opportunities for varied learning preferences? Are there good opportunities for visual, auditory and kinesthetic learning?
- Is RE teaching providing varied opportunities for pupils to develop ideas, arguments, thoughtful reflections and questions of their own?
- Are support staff deployed effectively to support learning in RE?
- Do pupils with a variety of special needs, including the more able pupils, make appropriate progress in RE?
- Are opportunities for pupils to use and enhance their ICT skills embedded in the teaching and learning in RE?
- Is the RE Curriculum enriched by visits and visitors?

Observation
Teachers find observation of RE teaching both challenging and reassuring. Subject leaders may wish to take a lead in being observed: this is good practice. Professional approaches to RE will make space for all teachers to be observed, and to benefit from team working.

A programme of observation is often most effective if it runs alongside opportunities for in service professional development, and if the focus is clear, on for example a particular religion, or on learning from religion, or on skills of reflection.

In observing RE teaching, subject leaders may find the observation sheet on the next page gives focus to their monitoring and to staff development issues.
### RE Monitoring: Discussion sheet.

<table>
<thead>
<tr>
<th>Issue or question being addressed:</th>
<th>Observer’s Commentary</th>
</tr>
</thead>
<tbody>
<tr>
<td>What were the aims of the RE lesson? How effectively were the aims shared with the pupils?</td>
<td></td>
</tr>
<tr>
<td>What was expected of the pupils?</td>
<td></td>
</tr>
<tr>
<td>Were expectations challenging?</td>
<td></td>
</tr>
<tr>
<td>Were they appropriately focused on RE objectives?</td>
<td></td>
</tr>
<tr>
<td>What was the structure of the lesson and the learning tasks set by the teacher? Did the tasks enable learning about and from religions (AT 1+2)?</td>
<td></td>
</tr>
<tr>
<td>What resources were available? Did teaching make good use of resources for religious learning?</td>
<td></td>
</tr>
<tr>
<td>In what ways did the teaching provide opportunities for the spiritual, moral, social and/or cultural development of pupils?</td>
<td></td>
</tr>
<tr>
<td>What was the balance of time between direct teaching and the tasks pupils worked on?</td>
<td></td>
</tr>
<tr>
<td>What religious concepts and vocabulary were being taught and / or reinforced? In what ways did questioning develop pupils' religious understanding?</td>
<td></td>
</tr>
<tr>
<td>How did pupils respond, especially to open questioning?</td>
<td></td>
</tr>
<tr>
<td>What strategies were used to match work to pupils' needs (group work, differentiated resources or progressively graded tasks, individual work)?</td>
<td></td>
</tr>
<tr>
<td>Did pupils have opportunities to respond for themselves, reflect on ideas and questions, relate religion to their own experience, learn from religion? Was this effective?</td>
<td></td>
</tr>
<tr>
<td>How did the lesson conclude? Was learning made explicit by pupils themselves? Could they say what they had learned?</td>
<td></td>
</tr>
<tr>
<td>Was the deployment of any support staff effective?</td>
<td></td>
</tr>
</tbody>
</table>
A Sample RE Policy for a Primary School

This policy has been adopted by the Governors in consultation with the RE subject leader and teaching staff.
It was approved by governors on (insert date) and will be reviewed on (insert date)

The Aims of RE at Ourschool Primary.

RE at Ourschool will be provided in line with the legal requirements. These are that:

- the basic curriculum will include provision for religious education for all pupils on the school roll;
- the content of RE shall reflect the fact that religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religious traditions represented in Great Britain;
- the RE which is provided shall be in accordance with the locally agreed syllabus for Lincolnshire LEA (published in 2006).

Within the framework of the law and the Agreed Syllabus, our aims in RE are:

- to enable each child to explore our shared human experience and the questions of meaning and purpose which arise from our experiences;
- to enable pupils to know about and understand the beliefs and practices of some of the great religions of the world, particularly those represented in Lincolnshire and the UK. Among these religions, Christianity has a particular place, and is taught in each year of the primary phase.
- to promote respect, sensitivity and cultural awareness by teaching about the religions represented in the region and the country;
- to affirm each child in his / her own family tradition, religious or secular;
- to provide children with opportunities for spiritual, moral, social and cultural development;
- to develop the ability of pupils to think about, and develop for themselves, beliefs and values by which they can live through studying concepts like celebration, the sacred, authority, religious belief and lifestyle, and through exploring the fundamental questions of life.

Context

- The context of RE at Ourschool is that of a small / large / rural / urban primary school, serving children in the age range...
- We work to the Lincolnshire Agreed Syllabus.
- We recognise the variety of religious and non religious backgrounds from which our pupils come. We welcome the diversity, and we intend to be sensitive to the home background of each child. We are glad to have the active support of members of local faith communities in RE and in general.
- We recognise the inter-relationship between pupils’ spiritual, moral, social and cultural development, and the leading role which the RE curriculum plays in some of these areas.

Time Allocation.
The National Framework for RE (DFES 2004) recognises RE as a ‘core’ subject, required for all pupils. The Dearing Review of the Curriculum (1996) recommended a minimum of 36 hours per year for RE at Key Stage One, and 45 hours per year at Key Stage Two, a recommendation...
endorsed by the Lincolnshire Agreed Syllabus, 2006. The time allocated at Ourschool will be ___ hours per year at Key Stage One and ___ hours per year at Key Stage Two. RE curriculum time does not include assembly or collective worship, even where the assembly provides a starting point for curricular work.

Scheme of Work
A detailed scheme of work is available for teachers and other interested people alongside this policy. It has been written in the light of the Agreed Syllabus and also refers to the QCA Schemes of work for RE (2000, 2005). RE will be based around termly themes in Reception and Key Stage One, where Christianity and ________ will be the major religions studied. At Key Stage Two pupils will learn about Christianity throughout the key stage, and will also have major learning opportunities with regard to two other religions, __________ in years 3 and 4, and __________ in years 5 and 6.

No teacher can be an instant expert in six religions. Staff who feel the need to build up their own subject knowledge can take up some training opportunities. CPD funds are available this year and next, and the RE co-ordinator can supply some introductory reading material for staff.

Teaching and Learning Styles
OFSTED reports suggest that the range of teaching and learning strategies in use in RE is often too narrow, in over using stories and a limited range of drawing and written tasks. Our policy is to aim to increase the use in RE of art, drama, thinking skills, speaking and listening activities, visits, posters, photos, videos, ICT use, display work and other active learning strategies. Cross curricular work is encouraged, in line with whole school policy on teaching and learning. We recognise the importance of teaching to the attainment targets of the Agreed Syllabus in a balanced way.

Resources
Resources are stored in each key stage base, and should be returned after use in tidy order! The school has invested in new books, religious artifacts, video, picture packs and posters, and staff may need to familiarise themselves with the new materials. We maintain an RE story file in the library, which offers many stories from different traditions which teachers have used in RE. There are a range of RE ‘big books’ which can be used across the age range as well. Staff are invited to suggest gaps in the resources for future spending.

Visits to places of worship
We are able to visit two different Christian churches in the immediate vicinity of the school, where clergy and other members of the community are willing to meet with children and be involved in RE. We shall aim to use this valuable resource for all classes. We also intend to enable children at key stage two to visit a place of worship from one of the other major religious traditions while studying the unit on ‘religion in the neighbourhood’. The RE co-ordinator will organise this educational visit.

Matching Work to Pupils’ Needs
Whole school policy with regard to special needs and differentiation applies to RE: teachers should be alert to the fact that some children have special and deep experience of a religion through family practice. This of course may not relate to their general educational ‘ability’.

Assessment
We report on pupils’ progress and attainment in RE to parents, as required by law. The Agreed Syllabus provides descriptions of 8 levels of attainment, which the school has agreed to use as a basis for reporting at the end of each key stage. We will intend to make specific, individual, accurate comments on each child’s progress in RE in end of year reports, based on regular monitoring of work with regard to the attainment targets of the Agreed Syllabus. We will transfer this information to new schools when pupils leave us.
A folder of examples of pupils’ work, which is designed to help teachers make judgments about attainment and progress is available. Staff are asked to add to it copies of pupils’ work that provide clear evidence of achievement. This approach to exemplifying standards aims to clarify our understanding of what makes for quality in learning about religions and learning from religions.

Monitoring, Evaluation and Review
We intend that this policy should operate for the next five years, and then be fully reviewed by all staff and governors. To ensure that the policy is in practice, and to help teachers keep track of their own work and needs for support or training, all staff are asked to return a summary sheet of RE work done to the co-ordinator each term. The co-ordinator’s role includes monitoring and evaluation of this policy in practice. We maintain a ‘self evaluation’ of our RE work in readiness for inspection.

Self Evaluation, RE and Inspection
The subject leader will maintain an active awareness of the strengths and weaknesses of the subject, in line with OFSTED guidance about self evaluation and review. The notes below provide the tools for self evaluation of RE.

Transition to Secondary Education
We use the transition ideas provided by the Agreed Syllabus, and provide the schools our pupils move on to with a simple statement of the religions and topics they have been studying as part of their transition information.

Withdrawal
We note the rights of parents to withdraw their children from RE and of teachers to withdraw from teaching the subject. We aim to provide an open curriculum which can be taught to all pupils, by all staff. Please refer to the co-ordinator or head teacher any questions from parents about withdrawals. There are no pupils withdrawn from RE at present.

Link Governor:

Named Co –ordinator:

Date:

(This sample policy is offered to help schools in developing their own policy for RE)
Self Evaluation for the RE Subject leader.

Under the inspection framework from 2006, OFSTED inspection will use school self evaluation to assess the quality of provision in subjects of the curriculum, including RE.

How will Ofsted continue to inspect subjects, aspects of the curriculum, and policy issues?

Ofsted replies: “The focus of the new inspections will be firmly on those topics that provide key information, along with other published data and performance indicators about how an institution is getting on. Such inspections by their very nature cannot provide all the evidence that is needed to inform and advise all interested parties and stakeholders. We intend to examine in more detail the quality of subjects/curriculum areas and policy issues through other forms of inspection, with HMI working in partnership with independent inspectors. We propose that subjects be inspected on a rolling programme, with a full report on each subject every two to three years. A sample of schools and other institutions teaching a subject or vocational area will be selected to reflect phase, sector, size, geographical patterns, urban and rural. We intend also to inspect school pyramids and groups of schools where there are established patterns of admission to see how progression and continuity within a subject are managed between years, key stages and institutions at transfer.”

Schools will be required, as they are now, to self-assess the extent to which they meet all statutory requirements, including the provision of RE and collective worship. The quality of RE provision, as in other subjects of the curriculum, will be assessed through subject-focused surveys.

The following list contains key documents and evidence you might have ready for senior managers or inspectors to demonstrate current provision for RE.

These are the raw materials of self evaluation for the RE subject leader:

- The school’s policy statement for RE;
- Specific approaches in RE to general school policies and practice, e.g. on RE for pupils with special or additional educational needs or for ‘gifted’ pupils in RE;
- Descriptions of staff roles and responsibilities for RE;
- Your outline programme of study;
- Your Schemes of work, highlighted to show opportunities for spiritual, moral, social and cultural development;
- A range of sample lesson plans;
- Samples of pupils’ work at different levels;
- Samples of pupils’ work demonstrating key skills, e.g., in literacy or ICT;
- Samples of marked work, demonstrating diagnostic comments and target setting;
- A record of visits and visitors, with letters to parents and risk-assessment, photographic records etc;
- Notes on monitoring and support of colleagues’ RE work;
- Results of assessments and examinations, with analysis and evaluation;
- Your RE development plan;
- Your RE budget statement and record of recent spending;
- List of RE resources;
- Notes on RE meetings and staff development, with resulting agreements and targets;
- A record of your own training undertaken in relation to RE;
- Correspondence with governors, parents, visitors, community groups.

In ‘A New Relationship with Schools’, it is proposed that a single document, the school profile, will provide key information to inspectors about the school, its progress and its priorities. It is possible that the school profile will contain much of the following documentation that is currently provided for inspection. This documentation should contain information about RE alongside other subjects and aspects of the school’s provision:

<table>
<thead>
<tr>
<th>Documentation from the whole school</th>
<th>RE information to be provided</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Performance and Assessment (PANDA) report</td>
<td>Examination results and statistical comparisons, e.g.: relative performance of pupils taking RS at GCSE compared with their performance in other subjects.</td>
</tr>
<tr>
<td>The S1: consultation about the inspection and basic information about the school and its provision</td>
<td>Reply to question about type of inspection required, ie whether a denominational inspection is required for RE and/or collective worship.</td>
</tr>
<tr>
<td>The S2: information about the school</td>
<td>Reply to the question about how many pupils are withdrawn by parents from RE and/or collective worship and details of the alternative provision made for these children.</td>
</tr>
<tr>
<td>The S3: governors’ audit of statutory requirements</td>
<td>Reply to the question about compliance with the requirement to teach RE to all registered pupils and provide a daily act of collective worship.</td>
</tr>
<tr>
<td>The S4: self-evaluation report</td>
<td>This may feature RE if there are particular strengths or weaknesses identified by the school. Note any staff specialism in RE. Role of subject leader in managing RE, particularly any separate budget.</td>
</tr>
<tr>
<td>The previous inspection report(s)</td>
<td>Including the report on RE.</td>
</tr>
<tr>
<td>The current development or management plan</td>
<td>May feature RE if there are particular development issues to be addressed, e.g. provision of sufficient curriculum time to meet the recommendations of the agreed syllabus, or extensive use of teachers with other specialisms.</td>
</tr>
<tr>
<td>The prospectus or school brochure</td>
<td>Including statement about the right of parents to withdraw their child from all or part of RE and/or collective worship.</td>
</tr>
<tr>
<td>The most recent LEA monitoring report</td>
<td>May feature RE if there are particular development issues to be addressed, e.g.: provision of adequate accommodation, development in relation to national strategies – literacy, ICT, Key Stage 3 etc.</td>
</tr>
<tr>
<td>The school’s timetable</td>
<td>Including information about setting/streaming/mixed ability classes.</td>
</tr>
</tbody>
</table>
The RE Policy/Department Handbook

It is good practice to maintain a folder of basic information about religious education in the school to set out the working ethos of the department or school and as a point of reference for colleagues. Information kept in this folder should be as brief and pertinent as possible. Key policies will largely result from consultations with colleagues, senior managers and governors. In RE, they will take full account of the Lincolnshire Agreed Syllabus. Much of the folder’s contents could be included in the RE section of the school’s website.

Lincolnshire Schools are required by SACRE to return a monitoring form about their provision to the SACRE when they are inspected.

### Focus of inspection

<table>
<thead>
<tr>
<th>Possible sources of evidence</th>
</tr>
</thead>
<tbody>
<tr>
<td>The quality of provision:</td>
</tr>
<tr>
<td>• Is the school’s approach to RE described in the school’s prospectus?</td>
</tr>
<tr>
<td>• Does the prospectus contain information about arrangements for parents wishing to withdraw their children from RE?</td>
</tr>
<tr>
<td>• Do senior managers make adequate arrangements to supervise any pupils withdrawn from RE?</td>
</tr>
<tr>
<td>• Are teachers aware of their rights to withdraw from teaching RE?</td>
</tr>
<tr>
<td>• Are all pupils receiving their statutory entitlement to RE?</td>
</tr>
<tr>
<td>• Is there a long-term plan consistent with the Lincolnshire Agreed Syllabus?</td>
</tr>
<tr>
<td>• Is there additional planning ensuring continuity and progression in pupils’ learning?</td>
</tr>
<tr>
<td>• Is there a clear plan to provide sufficient curriculum time for RE?</td>
</tr>
<tr>
<td>• How does RE contribute to pupils’ literacy and ICT skills?</td>
</tr>
</tbody>
</table>

A folder of brief policy statements, plans and exemplars could include:

- Pages from the school prospectus relating to RE, including a statement on how RE contributes to anti-racist and inter-cultural development;
- A note of approximate numbers of pupils withdrawn from RE;
- A note on arrangements for pupils withdrawn from RE by the parents on grounds of conscience, including any additional or alternative RE being undertaken;
- A note of arrangements for the teaching of RE to pupils whose teacher has withdrawn from teaching RE on grounds of conscience;
- Evidence of arrangements for the teaching of any pupils in special circumstances, e.g. those who are still on the school’s register but are being taught otherwise than at school;
- A brief (one page per key stage) overview of the programmes of study, with main content, religions studied and links to the Agreed Syllabus;
<table>
<thead>
<tr>
<th>Focus of inspection</th>
<th>Possible sources of evidence</th>
</tr>
</thead>
<tbody>
<tr>
<td>How does RE contribute to other areas of the curriculum, e.g., PSHE &amp; Citizenship?</td>
<td>- Medium term schemes of work, giving details of attainment targets, resources to be used, objectives for learning, assessment activities and expected outcomes;</td>
</tr>
<tr>
<td></td>
<td>- A note of any particular support given to pupils with learning difficulties or to pupils from different ethnic groups;</td>
</tr>
<tr>
<td></td>
<td>- A policy statement with brief notes on: your rationale for the subject; curriculum time for the subject; aims and objectives (as indicated by the Lincolnshire Agreed Syllabus); principles for teaching and learning; relevance to pupils; cross-curricular skills and themes (including literacy, ICT and personal, social and health education and citizenship); continuity and progression; assessment, recording and reporting arrangements; resources and planning; the role of the head of department / subject leader and arrangements for reviewing the policy.</td>
</tr>
<tr>
<td>The standards achieved by pupils:</td>
<td>A folder of brief policy statements, plans and exemplars could include:</td>
</tr>
<tr>
<td>- Are examples of moderated exemplars of pupils' work at different levels available?</td>
<td>- 'I can…’‘simplified' or 'pupil-speak' levels used in the classroom;</td>
</tr>
<tr>
<td>- Are the results of any tests or examinations (performance data) analysed and used in planning?</td>
<td>- examples of pupils' work at different levels;</td>
</tr>
<tr>
<td></td>
<td>- recent assessment results, with an analysis of the achievement of different groups within the school: girls and boys, ethnic and religious minority groups; pupils with special educational needs;</td>
</tr>
<tr>
<td></td>
<td>- a note of any action to be taken in response to the assessment analysis.</td>
</tr>
<tr>
<td>The quality of teaching and learning:</td>
<td>A folder of brief policy statements, plans and exemplars could include:</td>
</tr>
<tr>
<td>- Is there an indication of sufficient expertise within staffing to ensure high quality?</td>
<td>- a list of colleagues teaching RE in each key stage, with an indication of RE expertise, experience and relevant INSET undertaken;</td>
</tr>
<tr>
<td>- What monitoring of teaching and learning has taken place recently?</td>
<td>- notes on monitoring procedures (see the agreed Syllabus Section above), e.g. trawl of pupils' books or interviews with a selection of pupils, measured against a checklist of agreed criteria, such as: Is pupils' learning following the scheme of work? Is pupils' work being marked regularly and is marking consistent with the department or school assessment policy? Are pupils being set constructive targets for improvement?</td>
</tr>
<tr>
<td>- Are there sufficient, relevant and up-to-date resources available?</td>
<td>- an audit of resources: books, videos, artifacts, CD-ROMs, audio-tapes, recommended websites, list of speakers used.</td>
</tr>
</tbody>
</table>
### Focus of inspection

<table>
<thead>
<tr>
<th>The quality of leadership and management:</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Is there an indication of consultation with other members of staff on RE matters?</td>
</tr>
<tr>
<td>• Is there a development plan for RE with clear, costed objectives / targets?</td>
</tr>
<tr>
<td>• Is there a budget statement for RE?</td>
</tr>
<tr>
<td>• Does the subject contribute actively to pupils’ spiritual, moral, social and cultural development?</td>
</tr>
<tr>
<td>• Does the subject contribute actively to the school’s inclusion agenda?</td>
</tr>
<tr>
<td>• Is there an indication of how Learning Support Assistants are used in RE?</td>
</tr>
<tr>
<td>• Are arrangements in place for supply teachers covering RE lessons?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Other factors which impact upon pupils’ achievement:</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Are there RE trips and visits which contribute to the aims of the Agreed Syllabus?</td>
</tr>
<tr>
<td>• Are there visits from members of different faith communities which contribute to the aims of the Agreed Syllabus?</td>
</tr>
<tr>
<td>• Are these accessible to all pupils?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>How quality and standards have changed since the previous inspection:</th>
</tr>
</thead>
<tbody>
<tr>
<td>• has the impact of any action taken since the last inspection been monitored and evaluated?</td>
</tr>
</tbody>
</table>

### Possible sources of evidence

<table>
<thead>
<tr>
<th>A folder of brief policy statements, plans and exemplars could include:</th>
</tr>
</thead>
<tbody>
<tr>
<td>• notes on any meetings with colleagues discussing RE development;</td>
</tr>
<tr>
<td>• a development plan for RE which focuses on raising standards;</td>
</tr>
<tr>
<td>• a budget statement showing a record of spending for the RE department and plans for the coming year;</td>
</tr>
<tr>
<td>• highlighted sections of the scheme of work where specific activities are designed to provide opportunities for pupils’ spiritual, moral, social and cultural development;</td>
</tr>
<tr>
<td>• a policy statement on RE, inclusion and support for pupils with additional and special educational needs, including for very able pupils (see also prospectus statement above);</td>
</tr>
<tr>
<td>• a list of strategies for pupils with different needs and a sample of advice provided for learning support assistants and work produced by supported pupils;</td>
</tr>
<tr>
<td>• a policy statement on arrangements for supply teachers, indicating procedures for leaving lesson plans, and the location of resources and support.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>A folder of brief policy statements, plans and exemplars could include:</th>
</tr>
</thead>
<tbody>
<tr>
<td>• organisational notes on visits, with links to the scheme of work, risk-analysis and insurance arrangements;</td>
</tr>
<tr>
<td>• any special support given to ‘gifted’ pupils in RE;</td>
</tr>
<tr>
<td>• a list of contact details for a range of speakers;</td>
</tr>
<tr>
<td>• guidance for visits and visitors, e.g. as published by the Professional Council for Religious Education (PCfRE).</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>A folder of brief policy statements, plans and exemplars could include:</th>
</tr>
</thead>
<tbody>
<tr>
<td>• a ‘before and after’ summary of the impact of action taken since the last inspection, e.g., planned responses to the new Agreed Syllabus; the introduction of a new assessment scheme, the introduction of a new exam specification, the use of a new text book, the use of new ICT facilities such as an interactive whiteboard, new marking procedures, new staffing arrangements, etc.</td>
</tr>
</tbody>
</table>
Paper 7

Guidance on RE and the use of ICT in Lincolnshire

RE, along with other subjects of the curriculum, can be enriched by the appropriate use of information and communications technologies (ICT). At the same time, RE teaching can use and develop the ICT skills of pupils. This brief guidance provides some starting points for the consideration of two questions: What can ICT do for RE? What can RE do with ICT?

RE provides opportunities for pupils to use and develop their ICT skills. In particular, ICT can support the activities of finding information about beliefs, teachings and practices, and their impact on individuals, communities and cultures. ICT can help pupils to communicate and exchange information and understanding with others, including members of faith communities not represented in the locality, but significant in the UK or world wide. ICT can help pupils to record and interpret data about religions. Many religious communities and groups use ICT on a world wide basis, so pupils may be able to learn from the authentic perspectives available.

As a general rule, ICT should be used in RE if:
- it improves the quality of teaching and learning in RE, and/or
- it reduces the amount of routine or repetitive work done by teachers or pupils so enriching the quality of teaching and learning.

It should not, in general, be used if
- it is only being used because pupils need to use computers more, or
- it is only being used as a prize or ‘motivator’.

In both these cases, there is too great a danger of RE losing out.

What are the key general uses of ICT for RE? It may help teachers, outside the classroom, in administration, developing their own subject expertise, planning, and assessment and evaluation. In the classroom, it may directly help improve the quality of teaching and learning. Basic computer applications including word processing, making and using databases and spreadsheets and working with graphics can all be applied to many areas of the RE curriculum. CDRoms and internet use can make specific high quality contributions to learning in RE. For pupils, ICT may also help improve their learning outside class, in homework and other independent learning tasks.

Why is ICT often problematic for teachers?

RE can make very effective use of ICT, which can bring authenticity, local colour, religious perspectives and contemporary religious voices into the classroom or the experience of many pupils. Many teachers are keen or willing to use ICT for better RE. However, the technology required for whole class entitlements to ICT in RE is still developing, and will continue to be fast changing. Teachers’ abilities to make the technology an effective learning tool for whole classes of pupils are also still developing. Access to ICT in RE should aim for entitlement for all pupils, rather than being used as a reward or motivator for a favoured few. In addition, access to high quality technologies in adequate quantities for entitlement use remains problematic in some schools. These continue to be whole school management and resourcing issues for schools.
Using ICT for RE Administration:
An RE subject leader may well write and rewrite schemes of work, policies, letters and documents. This is often facilitated by using the computer. For example, the RE Agreed Syllabus is available on the Lincolnshire LEA website.

Using ICT for teaching in RE
Whatever academic background teachers of RE may have, they will need to continue developing their subject expertise. A specialist RE CD-rom, or the items on religion in a large general encyclopedic CD-rom (such as Britannica or World Book) can be useful in developing subject expertise. When these are combined with internet access, a teacher can have access to huge quantities of religious information (e.g. from the Religious Tolerance website, or via RE-XS, the RE Site or the National Grid for Learning’s RE resources).

Using ICT for Planning RE
When teachers are investigating a topic that is current, or on which the available books have little information, the internet can provide a massive support. Looking for accurate information on Sikh festivals, or on Muslim approaches to Ramadan, a teacher could find sources that could be used directly or made into resources for teaching. Information may be found via ‘linking’ internet sites (such as The RE Site or RE-XS), or via specialist religious sites (such as Sikhnet or the Islamic Gateway). The development of units from a scheme of work is also facilitated by ICT: teachers might download and adapt units of work from the Lincolnshire LEA website, or from QCA, and customise these accurately to the needs of their own pupils.

Assessment and evaluation
Assessing and evaluating the work of pupils in RE may be facilitated by the careful use of ICT. Comment banks for reporting, electronic records of attendance, experience and marks are easily recorded in this way. Such systems can be easily shared between colleagues in the same school, between clusters of schools when pupils transfer, or between schools working in co-operation.

Using ICT for learning in RE
Pupils need to build upon their skills with ICT and in RE. The key skills of information technology include the ability to use a range of information sources and ICT tools to find, analyse, interpret, evaluate and present information for a range of purposes. In RE, the skills of interpretation are especially important: where, for example, the internet may provide an overload of information, good learning in RE helps pupils to become discerning interpreters of religious materials. Internet sites can offer an up to date and authentic picture of living faith communities. Skills include the ability to make critical and informed judgements about when and how to use ICT for maximum benefit in accessing information, in solving problems, or for expressive work. The ability to use ICT information sources includes enquiry and decision making skills, as well as information-processing and creative thinking skills and the ability to review, modify and evaluate RE work with ICT. There are many ways in which tasks that use and develop pupils’ ICT skills can be, at the same time, effective RE, building up pupils’ knowledge and understanding of religions.

RE and ICT: The Agreed Syllabus. Teachers may find it helpful to consult the following listings of useful web sites and CD-Roms. The schemes of work make some reference to these. Web sites change quickly. Teachers should check the appropriateness of web sites before recommending them for pupil use. There is a unit of the scheme of work for key
stage four which specifically addresses the ways in which religions use and challenge the new ICTs.

Further guidance
Teachers may find it helpful to refer to ‘Byting Back; Religious Education Sinks its Teeth into Computers’ by Julian Stern, Second Edition 1998, available from the BFSS National RE Centre, Brunel University, Osterley Campus, Borough Road, Isleworth, Middlesex TW 7 5DU.
BECTA, the government agency for ICT, intends to publish guidance for teachers of RE. Vernon Blackmore’s little book ‘God on the Net’ (Marshall Pickering, 1999) lists many hundreds of relevant sites with potential for RE. See also the web sites listing in the syllabus.
Some RE Websites to Explore

The following is a list of websites that may prove useful in RE. These are not recommendations or approvals, and teachers should take responsibility for the use of the resource. Sites should be thoroughly explored before being used by pupils. Web listing is changing constantly, and this list was compiled in June 2000.

SOME GENERAL SITES

The Professional Council for RE’s web address is:
www.pcfre.org.uk
re-xs.ucsm.ac.uk/schools/
The RE exchange, the longest established RE gateway site.
www.theresite.org.uk/
The RE site, a gateway site.
refit.ucsm.ac.uk
The PCFRE’s ICT and RE site
www.cant.ac.uk/renet/
The RE net, an RE gateway site
www.strath.ac.uk/Departments/SocialStudies/RE/
Strathclyde University’s RE pages
www.religioustolerance.org/
Ontario Religions site. Full of interesting materials.
vtc.ngfl.gov.uk/resource/cits/re/
The government’s virtual RE teachers centre.
www.lysator.liu.se/religion/index.html
A religious archive.

SOME ORGANISATIONS USEFUL FOR RE

info.ox.ac.uk/~manc0039/farm.html
Site of the Farmington Trust, a charity that help teachers research RE issues by providing bursaries, teacher fellowships and links with Universities.
www.cem.org.uk/
The Christian Education Movement’s site.
www.culham.ac.uk/
Culham College
www.bbc.co.uk/education
BBC Education
www.channel4.co.uk/education/
Channel 4 Education

www.becta.org.uk/
BECTa. Ask them for help with RE. Then ask again, they have a duty to help you!
www.open.gov.uk/dfee/dfeehome.html
DfEE
www.qca.org.uk/
QCA
www.cofe.anglican.org.uk/
The Church of England
www.vatican.va
The Vatican
tibetworld.com/orgs/org105.htm
Lim Ram Buddhist Centre
www.stapleford-centre.org.uk/
Association of Christian Teachers
www.quaker.org/
Quakers
www.wcc-coe.org/
World Council of Churches
www.brijnet.org/
British Jews Net
www.ic-el.org/
Islamic Centre of England
sikhs-ms.demon.co.uk/gobind.htm
Sikh Missionary Society

SOME NATIONAL RE CENTRES

www.brunel.ac.uk/faculty/ed/edpages/centres/re/re.htm
BFSS National RE centre
weblife.bangor.ac.uk/addysg/wncre/home.htm
Welsh National RE centre
dspace.dial.pipex.com/nsrec/
The London RE centre
www.ucrysj.ac.uk/services/library/yre3.htm  
York RE centre

WORSHIP

amv.ex.ac.uk/  
Awareness, mystery and values

www.taize.fr  
Taize- Christian spiritual centre in France.

www.yorkminster.org.uk  
York Minister

re-xs.ucsm.ac.uk/schools/cupboard/hod/  
Collective Worship site

www.assemblies.org.uk  
SPCK site providing infant and junior assemblies.

www.virtual.co.il/city-_services/prayer/  
Prayer at the Western Wall in Jerusalem

www.british-museum.ac.uk/  
The British Museum

http://sunsite.unc.edu/wm  
A resource to look at a range of art- useful for downloading pictures of the Easter Story.

www.nationalgallery.org.uk/  
The National Gallery for downloading religion in art pictures

Examinations, Awarding Bodies, revision

www.wjec.co.uk/  
WJEC exam board

www.aeb.org.uk/  
AEB/ SEG exam board

www.ocr.org.uk/  
OCR exam board

www.edexcel.org.uk/  
Edexcel exam board

www.ccea.org.uk/gcse.htm  
CCEA exam board

www.neab.ac.uk/  
NEAB exam board

db.bbc.co.uk/education-bitesize/  
BBC bitesize revision site

www.hopkins.ndirect.co.uk/coursework/  
A GCSE coursework site

www.hopkins.ndirect.co.uk/revision/  
A GCSE Revision site

SOME RE ISSUES

www.oneworld.org.uk/  
One World charities page

www.cre.org.uk/  
Commission for Racial equality

www.blackbritain.co.uk/  
Black Britain

www.amnesty.org.uk/  
Amnesty International

www.eee.eoc.org.uk/  
Equal Opportunities Commission

www.greenpeace.org/  
Greenpeace

www.un.org.uk  
The United Nations

www.afterlife-knowledge.com  
One person with his own particular views on the afterlife.

A lawyer argues the case for the afterlife.

www.near-death.com  
A place where you can meet people who have had near death experiences.

ils.unc.edu/insl300/usr/kapl/doc18.htm  
30 questions and answers on what to expect from the afterlife.

shamash.org/holocaust/  
Holocaust Site

www.sikhseek.com  
Sikhism search engine

www.disability-council.gov.uk/  
The Disability Organisation

www.mariestopes.org.uk/abortion.htm  
Marie Stopes organisation- a site with information on abortion

www.easynet.co.uk/bct/  
The Birth Control Trust

www.hri.ca/  
The Human Rights Internet

www.applicom.com/humanist/links.htm  
The Humanist Index
RE AND THE USE OF ICT

www.corrymeela.org.uk/
Corrymeela Community

www.christian-aid.org.uk/
Christian Aid. Primary pupils may check out their children's paper, Global Gang.

www.cofe.anglican.org.uk/view
The Cof E’s view on various issues.

http://www.Cafod.org.uk
The schoolzone is useful for research into areas such as racism, justice and multicultural issues. Contains worksheets.

musclememory.com/fogarty/gay_issues/orthodox_gay-rabbi.html
An article written by a Rabbi about the issues surrounding homosexuality and Judaism.

webzone1.co.uk/www/srtproject/genpy1.htm
Church of Scotland view on Gene Therapy

www.traidcraft.co.uk
Ethical and fair trading issues from a Christian business.

www.gn.apc.org/peacepledge
The Peace Pledge Union’s site, full of teaching ideas about conflict and peace.

SOME BUDDHIST SITES

www.buddha.net
Buddhist search engine

www2.hawkesbury.uws.edu.au/BuddhaNet
The Buddha net

www.iems.nwu.edu/~cwshen/buda-net.html
The Buddhist World

home.earthlink.net/~srama/index.html
Essentials of Buddhism

www.-ipg.umds.ac.uk/~crr/virtuous-reality/Buddhism for children

dharmanet.org/
The Dharma net

www.serve.com/cmtan/buddhism/
Buddhist Scriptures

SOME CHRISTIAN SITES

www.christianityonline.com
Christian search engine

www.christianity.net/
Christianity gateway site

www.churchnet.org.uk/
Church Net

www.gospelcom.net/bible/
The Bible Gateway. This is a useful way of looking at different translations of the Bible.

www.crosssearch.com/
The Christian Resource List

SOME HINDU SITES

www.hindunet.org/home.shtml
The Hindu Net

www.hindu.org/
Hindu Resources on line

www.krsna.com/gita/toc.html
The Bhagavad Gita

www.HinduismToday.com/
Hinduism Today

www.hindunet.org
Hindu search engine

SOME ISLAMIC SITES

www.islamic-foundation.org.uk/
The Islamic Foundation

www.musalman.com
Islamic search engine

www.islam.org/
The Islam Page

wings.buffalo.edu/sa/muslim/isl/hadith1.html
Hadith

goon.stg.brown.edu/quran_browser/pqeasy.shtml
A Qur’an Browser

www.webplaza.com/pages/Institutions/Hajj.html
The Hajj

SOME JEWISH SITES

www.jewish.com/search/
Jewish search engine

www.shamash.org
The Shamash organisation

www.virtual.co.il
Virtual Jerusalem
RE AND THE USE OF ICT

www.afet.org.uk/
Anne Frank Educational Trust

www.jajz-ed.org.il/
The Jewish Pedagogic Centre

www.jchron.co.uk/
The Jewish Chronicle newspaper

www.torah.org/
Project genesis

SOME SIKH SITES

www.sikhnet.com/
Sikh gateway site

www.sikhseek.com
Sikhism search engine

www.sikhs.org/
The Sikh Home Page

users.uniserve.com/~jsbrar/ggranth.html
The Guru Granth Sahib

SOME OTHER RELIGIONS

www.acemaker.com/ukbahai
The Baha’i faith in the UK

www.lds.org/
Church of Jesus Christ of Latter Day Saints (Mormons)

www.watchtower.org/
Jehovah’s Witnesses

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Teachers should check for themselves what they recommend to pupils.
This list seeks to include a range of the CD Rom products available for teachers of RE to use in bringing ICT into the classroom. It is not an exhaustive list, because we don’t know of everything. It is not an evaluative list, because we are not able to assess what you would find most useful. There are some older floppy disc based products included, along with the CD Roms. We advise teachers to check the value of resources before purchasing them. We have included the details of telephone contact points for the products.

The potential for excellence in RE CD Rom is clear: a good product could combine:
- excellent video sequences;
- fine still photos;
- readable, informative and stimulating text;
- interactivity, the chance for pupils to find their own pathways through the material, to be engaged by roles, games or challenges;
- integrity with regard to religion;
- relevance to the experience of the users;
- the possibility of entitlement use for whole class groups.

Regrettably, these potentialities are not always realised: many CD Roms are little more than a book on a disc at six times the price, frequently not even a good book. The message is clearly that scarce resources should only be used in this field when the product is of real quality.
RE AND THE USE OF ICT

75 CDRoms for Teachers of RE

1. Advent and Christmas Lampeter Project, 01570 423450, £10
2. Al Qari: Learn to Read the Qur’an Properly, Islamic Computing Centre, English and Arabic, 0207 359 6233, £40
4. Aspects of Religions, Granada Learning, £80, £20 to students, KS3/4, 01264 342 992
5. A to Z of World Development, £30, New Internationalist Publications, from Oxfam, tel: 01202712933
7. Bible Picture Library, Christian Clip Art, 12 Crundale Crescent, Cardiff, CF4 5PY, £15
10. Chris the Bat: A Journey with Christianity, Lampeter Project £10, 01570 423450
12. Compton’s Children’s Bible, The Learning Company, £60 (site licence), KS 1 and 2, from SCET, 0500 515152
13. Conflict in Jerusalem, Lynx/Lion Publishing, £35, 01865 747 550
14. Cultural Roots Multimedia Knowledge Base 1, Trilby, £35, Key Stages 1-2, from REM, tel: 01458 253 636
15. Decisions, Decisions Tom Snyder (critical thinking dilemmas), £80, KS 2 & 3, from SCET tel: 0500 515152
16. DAVKA Jewish Holiday with music, KS1, £23, from Jemm Productions, Manor House, tel: 0208 349 9484
17. Electronic Parables, Lampeter Project, £19, 01570 423450
18. Exploring World Religions, Granada Learning Ltd, £60, 0161 6274469, KS2/3
19. Faithquest: Exploring Christianity, Church in Wales, 01222 705278, £50
20. Faiths and Festivals, SEMERC, £20, 0161 627 4469
21. The Gospels, St Paul Multimedia, KS 3 & 4, £49, 01753 577629
23. ICT Activities for RE, CD Rom and book, by G. and H. Windsor, Heinemann, KS3 and 4, 01865 888080, £58.75
25. Indiafestiva, Magic Software, www.magicsw.com/FestivalDemo. £35. Also from REM, 01291 625439
26. Interactive Children’s Bible, KS2, £10, Softekey, from SCET, tel: 0500 515152
27. Interactive Hagaddah, Jemm Productions, Israel, Manor House, £25, 02083499484
28. Ithaas: Sikh History Stories, Trilby Multimedia, 0121 420 1482, £18
29. Investigating Christianity, Heinemann, by G. Windsor KS3 and 4, 01865888080, £58.75
30. Investigating World Religions by G. and H. Windsor, Heinemann, KS3 and 4, 01865 888080, £58.75
31. Islam: Study Course for Christians, Methodist Church Open Learning Centre, £35, 0207 486 5502 (publication forthcoming)
33. Jerusalem: An Interactive Pilgrimage, St Paul Multimedia, £40, 01753 577629.
34. Jerusalem 3000, Jewish Education Bureau, 0113 266 3613, £??.
36. The Jesus Story Begins, Lion, KS1, 01865 747 550, £30.
39. Life of Jesus, The, £19.50 + £8.50 for workcards, Witware, 46 Weir Rd, Kibworth, Leics. LE8 OLP.
40. Living Religions: Buddhism, I-SEEK, £39, KS3 and 4, 0800 0520900 or PO Box 1015 Yately, Hampshire. GU46 7ZR, tel: 01252 408456.
41. Living Religions: Christianity, I-SEEK, £39, KS3 and 4, 0800 0520900 or PO Box 1015 Yately, Hampshire. GU46 7ZR, tel: 01252 408456.
42. Living Religions: Hinduism, I-SEEK, £39, KS3 and 4, 0800 0520900 or PO Box 1015 Yately, Hampshire. GU46 7ZR, tel: 01252 408456.
43. Living Religions: Islam, I-SEEK, £39, KS3 and 4, 0800 0520900 or PO Box 1015 Yately, Hampshire. GU46 7ZR, tel: 01252 408456.
44. Living Religions: Judaism, I-SEEK, £39, KS3 and 4, 0800 0520900 or PO Box 1015 Yately, Hampshire. GU46 7ZR, tel: 01252 408456.
45. Living Religions: Sikhism, I-SEEK, £39, KS3 and 4, 0800 0520900 or PO Box 1015 Yately, Hampshire. GU46 7ZR, tel: 01252 408456.
46. Living Religions: living without God, I-SEEK, £39, KS3 and 4, 0800 0520900 or PO Box 1015 Yately, Hampshire. GU46 7ZR, tel: 01252 408456.
47. Living Stones, Culham College Institute, from CEM, Royal Buildings, Victoria Street, Derby, DE1 1GW, 01332296655, £40, KS2/3.
48. Mahabharata, Magic software, £40, from REM 01291 625439.
49. The National Gallery on CDRom (excellent section on western Christian art), 0207 747 2885, £45 (?), KS2/3/4.
50. Pathways through Jerusalem, (£30 from REM) 01291 625439.
52. Philosophy of Religion, An interactive programme for key stage four and five pupils. C. Reynolds, 2 The Paddock, Featherstones Estate, Coxhoe, Durham DH6 4SF. C. £30.
55. Religions of the World, SEMERC, £25, 0161, 6274469
57. The Renaissance: History through art, (many Christian religious images £11, Zane Home Library, from Religion in Evidence, 0800318686.
59. SalatBase Islamic Computer Centre, 0171 3596233, £40.
60. Sex CD for Schools, CARE (an Evangelical Alliance organisation), 53 Romney Street, London SW1 P 3RF, KS3/4.
61. Stories from the Warsaw Ghetto: Voices from the Past, Computer Bookshops, tel: 0121 778 3333, £ 30, www.compbook.co.uk
64. Stories from the Beginning of Time, Lion, £20, KS3/4, Tel: 01865 747 550.
67. The Most Beautiful Songs of the Torah with Jewish video images, Jemm Productions Israel, from Manor House, £25, 0208 349 9484
68. The Yellow Star Persecution of the Jewish People, 1933-45. Documentary: KS4, £29.50, Jemm Productions Israel, from Manor House, 020 8349 9484
70. Who Stole Hannukkah? Interactive mystery game, Jemm Productions, from Manor House, £15, 02083499484.
72. World Philosophy, £10, KS4+, from REM, Tel: 01865 747 550, includes some religious materials
73. World Religions: An Illustrated Encyclopedia, Sparrowhawk and Heald, price £50
74. World Religions Clip Art, Carn Software, from SCET, tel 0500 515152, £30 KS1-3.
75. Zukhruf: Islamic Clip Art, Minaret House, 020 8681 2972 £40 [?]
Paper 8
Glossary of Religious terms

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

Christianity Glossary

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

Absolution
The pronouncement by a priest of the forgiveness of sins.

AD (Anno Domini)
In the Year of our Lord. The Christian calendar dates from the estimated date of the birth of Jesus Christ.

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

Agape

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

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

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

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

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

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

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

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

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

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

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

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

BC (Before Christ)
Period of history before the estimated birth of Jesus Christ.

Believer’s Baptism
The baptism of people who are old enough to understand the meaning of the rite.

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

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

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

Canon (Scripture)
The accepted books of the Bible. The list varies between denominations.

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

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

Chrismation
(i) The Orthodox second sacrament of initiation by anointing with chrism (a special oil). Performed at the same time as baptism. (ii) Anointing with oil, for example, healing or coronation.
Christ (Messiah)
The anointed one. Messiah is used in the Jewish tradition to refer to the expected leader sent by God, who will bring salvation to God’s people. Jesus’ followers applied this title to him, and its Greek equivalent, Christ, is the source of the words Christian and Christianity.

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

Church

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 wrongdoing. (iii) A particular official statement (or profession) of faith.

Congregationalist
Member of a Christian body which believes that each local church is independent and self-governing under the authority of Christ.

Consubstantiation
Doctrine of the Eucharist associated with Luther, which holds that after consecration, the substances of the Body and Blood of Jesus Christ and of the bread and wine co-exist in union with each other.

Creed
Summary statement of religious beliefs, often recited in worship, especially the Apostles’ and Nicene Creeds.

Crucifixion
Roman method of executing criminals and traitors by fastening them to a cross until they died of asphyxiation; used in the case of Jesus Christ and many who opposed the Romans.

Easter
Central Christian festival which celebrates the resurrection of Jesus Christ from the dead.

Ecumenism (Oikoumene)
Movement within the Church towards co-operation and eventual unity.

Episcopacy
System of Church government by bishops.

Epistle (Letter)
From the Greek word for letter. Several such letters or epistles, from Christian leaders to Christian Churches or individuals, are included in the New Testament.

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

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

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

Font
Receptacle to hold water used in baptism.

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

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

Gospel (Evangel)
(i) Good news (of salvation in Jesus Christ). (ii) An account of Jesus’ life and work.

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

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

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

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

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

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

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

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

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

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

Justification by Faith
The doctrine that God forgives (‘treats as just’) those who repent and believe in Jesus Christ.

Kerygma
The central message about Jesus proclaimed by the early Christians.

Kyrie (Greek)
O Lord. Addressed to Jesus, as in ‘Kyrie eleison’ (Lord have mercy).
Lectern
Stand supporting the Bible, often in the shape of an eagle.

Lectionary
List of scriptural passages for systematic reading throughout the year.

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

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

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

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

Lord’s Supper
Alternative term for Eucharist in some Churches (predominantly Non-conformist).

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

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

Maundy Thursday
The Thursday in Holy Week. Commemorates the Last Supper.

Methodist
A Christian who belongs to the Methodist Church which came into existence through the work of John Wesley in the 18th century.

Missal
Book containing words and ceremonial directions for saying Mass.

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

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

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

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

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

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

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

Paraclete (Comforter)
Advocate. Term used for the Holy Spirit.

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

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

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

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

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

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

Presbyterian
A member of a Church that is governed by elders or ‘presbyters’; the national Church of Scotland.

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

Pulpit
An elevated platform from which sermons are preached.

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

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

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

Redemption
Derived from the practice of paying the price of a slave’s freedom; and so, the work of Jesus Christ in setting people free through his death.
Reformation
A 16th century reform movement that led to the formation of Protestant Churches. It emphasised the need to recover the initial beliefs and practices of the Church.

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

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

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

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

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

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

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

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

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

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

Unction (Sacrament of the Sick)
The anointing with oil of a sick or dying person.

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

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

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

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

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

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

Amitabha Amitayus (Sanskrit)
Also, Amida (Japanese). Buddhas having unlimited light and life respectively.

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

Anatta
Anatman
No self; no soul. Insubstantiality; denial of a real or permanent self.

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

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

Asoka
Gautama
Emperor of India in the 3rd century BCE.

Atta
Atman
Self; soul.

Bhikkhu
Bhikshu
Fully ordained Buddhist monk.

Bhikkhuni
Bhikshuni
Fully ordained Buddhist nun.

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

Brahma Viharas (Pali)
The four sublime states: loving kindness, compassion, sympathetic joy, and evenness of mind.

Buddha
Buddha
Awakened or Enlightened One.

Dalai Lama (Tibetan)
Great Ocean. Spiritual and temporal leader of the Tibetan people.

Dana
Dana
Generosity; giving; gift.

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

Dhammapada
Dharmapada
Famous scripture of 423 verses.

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

Gompa (Tibetan)
Monastery; place of meditation.

Gotama
Gautama
Family name of the Buddha.

Jataka (Pali)
Birth story. Accounts of the previous lives of the Buddha.

Jhana
Dhyana
Also Ch’an (Chinese) and Zen (Japanese). Advanced meditation.

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

Karuna
Compassion.

Kesa (Japanese)
The robe of a Buddhist monk, nun, or priest.

Khandha
Skandha
Heap; aggregate. The Five Khandhas together make up the ‘person’ (form, feeling, perception, mental formation and consciousness).

Khanti
Kshanti
Patience; forbearance.
**Kilesa**  
Mental defilement or fire, such as greed, hatred or ignorance.

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

**Kwan-yin (Chinese)**  
Also, Kannon (Japanese). Bodhisattva of Compassion, depicted in female form. Identified with Bodhisattva Avalokitesvara.

**Lama (Tibetan)**  
Teacher, or one who is revered.

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

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

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

**Mala (Pali)**  
Also, Juzu (Japanese). String of 108 beads used in Buddhist practice (like a rosary).

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

**Metta Sutta (Pali)**  
Buddhist scripture which describes the nature of loving kindness.

**Metta Sutta (Pali)**  
Buddhist scripture which describes the nature of loving kindness.

**Mudita**  
Sympathetic joy. Welcoming the good fortune of others.

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

**Nirodha**  
Cessation (of suffering). The third Noble Truth.
Sila
Sila
Morality.

Sutta
Sutra
Text. The word of the Buddha.

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

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

Tathagata
Tathagata
Another epithet for the Buddha.

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

Thupa/Cetiya
Stupa
Reliquary (including pagodas).

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

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

Tulku (Tibetan)
Reincarnated Lama.

Upaya (Pali)
Any skillful means, eg meditation on loving kindness, to overcome anger.

Upakka
Upaksa
Equanimity; evenness of mind.

Vajrayana (Sanskrit)
Thunderbolt; Diamond Way. Teachings promulgated later, mainly in India and Tibet. Another term for esoteric Buddhism.

Vedana (Pali)
Feeling. The second of the Five Khandhas.

Vihara (Pali)
Dwelling place; monastery.

Vinaya (Pali)
The rules of discipline of monastic life.

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

Vinnana
Vijnana
Consciousness. The fifth of the Five Khandhas.

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

Viriya
Vīrya
Energy; exertion.

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

Zazen (Japanese)
Meditation while seated, as in Zen Buddhism.

Zen (Japanese)
Meditation. Derived from the Sanskrit ‘dhyana’. A school of Mahayana Buddhism that developed in China and Japan.
Hinduism Glossary

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

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

Advaita
Adwaita
Non-dual. Refers to the impersonalistic philosophy which unqualifiedly equates God, the soul and matter.

Ahimsa
Ahinsa
Not killing. Non-violence; respect for life.

Artha
Economic development. The second aim of life.

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

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

Ashram
A place set up for spiritual development.

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

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

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

Ayodhya
Birthplace of Rama.

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

Bhajan
Bhajana
Devotional hymn or song.

Bhakti
Devotion; love. Devotional form of Hinduism.

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

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

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

Brahman
Brahmacarya
Brahmacarya
Also two words – Brahma and chari, cari, charin or carin
The first ashrama or stage of life.

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

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

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

Dharmacharya
Brahmacarya
Also two words – Brahma and chari, cari, charin or carin

Dharmachari
Brahmacarin

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

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

Dhyana
Meditation.
GLOSSARY

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

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

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

Dwarka
Dvarka
Dvaraka
Dwaraka
Pilgrimage site on the west coast of India.

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

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

Gangotri
Source of the river Ganges.

Gotra
Exogamous group within Jati.

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

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

Guru
Spiritual teacher, preceptor or enlightener.

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

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

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

Hitopadesh
Stories with a moral.

Holi
The festival of colours, celebrated in Spring.

Homa
Term often used interchangeably with havan.

International Society for Krishna Consciousness (ISKCON)
A religious group of the Vaishnava tradition.

Janeu
Jenoi
Sacred thread worn by Hindus who study under a guru.

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

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

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

Jnana
Gyan
Knowledge.

Jnana-yoga
Gyan-yoga
The path of knowledge, that aims at liberation.

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

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

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

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

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

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

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

Kshatriya
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.
**GLOSSARY**

**Mala**
Maala
Circle of stringed beads of wood or wool used in meditation.

**Mandala**
Mandal
A circle, area or community/group.

**Mandir**
Temple.

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

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

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

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

**Mathura**
Holy place connected with Krishna.

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

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

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

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

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

**Nirvana**
The cessation of material existence.

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

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

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

**Pranayam**
Pranayama
Regulation of breath as a means of controlling the mind.

**Prasada**
Prasad
Prashad
Sacred or sanctified food.

**Pravachan**
A lecture or talk, usually based on the scriptures.

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

**Purana**

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

**Sadhana**
Sadhan
Sadhu
Sacred or sanctified food.

**Sadhana**
Sadhana
One’s regulated spiritual practices or discipline.

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

**Sama**
Sadhhu
Holy man, ascetic.
Samsara
Sanskara
The world – the place where transmigration (the soul’s passage through a series of lives in different species) occurs.

Samskara
Sanskara
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.

Sanyasa
The state of renunciation, the fourth stage of life.

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

Sanskrit
Sacred language of the Hindu scriptures.

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

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

Seva
Sewa
Service, either to the divine or to humanity.

Shaivism
Saivism
The religion of Hindus who are devotees of Shiva.

Shakti
Sakti
Energy or power, especially of a Hindu feminine deity.

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

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

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

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

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

Sita
Seeta
The divine consort of Rama.

Smt
Smt
That which is remembered. Scriptures less ancient than the Vedas. Includes the Ramayana and Mahabharata.

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

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

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

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

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

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

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

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

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

Vaishya
Vaisyya
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.

Vedanta
The last part of the Vedas, and the source of all philosophical and spiritual thought of Hinduism.
Varanasi
Banares
Benares
Kashi
Kasi
City on the river Ganges, sacred to Shiva. It is one of the holiest pilgrimage sites and also an ancient centre of learning.

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

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

Varsha Pratipada
The day of Creation, celebrated as New Year’s Day by many Hindus.

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

Vijay Dashmi
Vijaya Dashami
Another name for Dasahera.

Vishnu
Visnu
A Hindu god. With Brahma and Shiva forms the Trimurti.

Vrat
Vratam
Vow. Often including abstention from certain foods.

Vrindavan
Brindavan
Vrindavana
Brindaban
The sacred village connected with Krishna's pastimes as a youth.

Yajur Veda
One of the four Vedas, dealing with the knowledge of karma.

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

Yatra
Jatra
Pilgrimage. Usually to important sacred places in India.

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

Yuga
Age, or extended period of time, of which there are four.
Islam Glossary

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

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

Abd
Servant. As in Abdullah, servant of Allah.

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

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

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

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

Akhirah
Everlasting life after death – the hereafter.

Akhlaq
Conduct, character, attitudes and ethics.

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

al-Aqsa

al-Fatihah
The Opener, Surah 1 of the Qur’an . Recited at least 17 times daily during the five times of salah. Also known as ‘The Essence’ of the Qur’an.

al-hamdu-li-Llah
All praise belongs to Allah. Frequently used as an expression of thanks to Allah.

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

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

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

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

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

Allahu Akbar
Allah is most great.

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

Ansar
Supporters. The Muslims of al-Madinah, who welcomed, helped and supported the Muslims who migrated from Makkah.

Arafat
A plain, a few kilometres from Makkah, where pilgrims gather to worship, pray and ask for forgiveness. This takes place on the ninth day of the Islamic month of Dhul-Hijjah, the day before Id-ul-Adha.

Asr (Salat-ul-Asr)
Mid-afternoon salah which may be performed from late afternoon until a short while before sunset.

As-Salamu-Alaykum
Peace be upon you. An Islamic greeting.

Ayah (sing.)
A unit within a Surah of the Qur’an.

Barakah
Blessings.

Bilal
The first Mu’adhin of Islam (see Adhan), a companion of Prophet Muhammad (peace and blessings of Allah be upon him), formerly an Abyssinian slave (Radhi-Allahu-anhu – may Allah be pleased with him).

Bismillah
In the name of Allah.

Bismillah-ir-Rahman ir-Rahim
In the name of Allah – All Gracious, All Merciful. The preface to all Surahs of the Qur’an except the ninth one. It is usually said by Muslims before eating or beginning any action.

Dar-ul-Islam
House or abode of Islam. Sometimes used to refer to lands ruled by Islamic Shari‘ah.

Da’wah
Call. Inviting people to Islam, whether by literal invitation and preaching, or by the example of good actions.
Dawud
David (peace be upon him). A Prophet of Allah to whom the Zabur (the Book of Psalms) was given.

Dhikr
Remembrance. Remembrance of Allah in one’s heart or by reciting His names or sections from the Qur’an.

Dhimmi
A non-Muslim living freely under the protection of an Islamic state.

Dhul-Hijjah
The month of the Hajj, last month of the Islamic year.

Din
Way of life, religion together with its practices.

Din-ul-Fitr
A description of Islam as the natural way of life.

Du’a
Varying forms of personal prayer and supplication.

Fajr (Salat-ul-Fajr)
Dawn salah which may be performed from dawn until just before sunrise.

Fard
Obligatory duty according to divine law, for example, offering salah five times a day.

Fatihah
See al-Fatihah.

Fatimah (al-Zahrah)
Daughter of the Prophet Muhammad (peace and blessings of Allah be upon him); wife of Ali; mother of Hassan, Hussein and Zainab (Radhi-Allahu-anhum – may Allah be pleased with them).

Fatwa
The legal guidance of a pious, just, knowledgeable Muslim scholar and jurist, based on the Qur’an, Sunnah and Islamic Shari’ah.

Fiqh
Understanding. Islamic jurisprudence.

Ghusl
Greater ablution. Formal washing of the whole body prior to worship (see Wudu).

Hadith
Saying; report; account. The sayings of the Prophet Muhammad (peace and blessings of Allah be upon him), as recounted by his household, progeny and companions. These are a major source of Islamic law. Some Hadith are referred to as Hadith Qudsi (sacred Hadith) having been divinely communicated to the Prophet Muhammad (peace and blessings of Allah be upon him).

Hafiz
Someone who knows the whole Qur’an by heart.

Hagar
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.

Halaal
Any action or thing which is permitted or lawful.

Haram
Anything unlawful or not permitted.

Haram Sharif
The grand mosque in Makkah, which encompasses the Ka’bah, the hills of Safa and Marwah and the well of Zamzam.

Hijab
Veil. Often used to describe the head scarf or modest dress worn by women, who are required to cover everything except face and hands in the sight of anyone other than immediate family.

Hijrah
Departure; exit; emigration. The emigration of the Prophet Muhammad (peace and blessings of Allah be upon him) from Makkah to Madinah in 622 CE. The Islamic calendar commences from this event.

Hira
The name of a place near Makkah, where the Prophet Muhammad (peace and blessings of Allah be upon him) went for solitude and worship. It was there that he received the first revelation of the Qur’an.

Ibadah
All acts of worship. Any permissible action performed with the intention to obey Allah.

Iblis
The Jinn who defied Allah by refusing to bow to Adam (peace be upon him), and later became the tempter of all human beings (see Shaytan).

Ibrahim
Abraham (peace be upon him). A Prophet of Allah to whom the ‘scrolls’ were given.

Id
Recurring happiness. A religious holiday; a feast for thanking Allah and celebrating a happy occasion.

Id Mubarak
Id blessings! Greeting exchanged during Islamic celebrations.

Id-ul-Adha
Celebration of the sacrifice, commemorating the Prophet Ibrahim’s willingness to sacrifice his son Isma’il for Allah (peace be upon them). Also known as Id-ul-Kabir – the Greater Id – and Qurban Bayram (Turkish) – feast of sacrifice.

Id-ul-Fitr
Celebration of breaking the fast on the day after Ramadan ends, which is also the first day of Shawal, the tenth Islamic month. Also known as Id-ul-Saghir – the Lesser Id – and Sheker Bayram (Turkish) – sugar feast.

Ihram
The state or condition entered into to perform either Hajj or Umrah. During this period, many normally permitted actions are placed out of bounds to Muslims. Also, the name of the two plain white unsewn cloths worn by male pilgrims to indicate the brotherhood, equality and purity of the pilgrim. For women, the dress of Ihram consists of their normal modest clothing.
GLOSSARY

Ijma
General consensus of scholars, expressed or tacit, on matters of law and practice.

Imam
Leader. A person who leads the communal prayer, or a founder of an Islamic school of jurisprudence. In Shi’ah Islam, Imam is also the title of Ali (Radhi-Allahu-anhu – may Allah be pleased with him) and his successors.

Imamah
Office and function of an Imam. Religious authority in Shi’ah Islam; successor to the Prophet Muhammad (peace and blessings of Allah be upon him) as leader of the Muslim community.

Iman
Faith.

Injil
Gospel. A book given to Prophet Isa (peace be upon him).

Iqamah
Call to stand up for salah.

Isa
Jesus. A Prophet of Allah, born of the virgin Mary (peace be upon them).

Isha (Salat-ul-Isha)
Evening salah which may be performed from just over an hour after sunset, until midnight.

Islam
Peace attained through willing obedience to Allah’s divine guidance.

Isma’il
Ishmael. A Prophet of Allah. Son of the Prophet Ibrahim and Hajar (peace be upon them).

Isnad
Chain of transmission of each Hadith.

Jibril
Gabriel. The angel who delivered Allah’s messages to His Prophets.

Jihad
Personal individual struggle against evil in the way of Allah. It can also be collective defence of the Muslim community.

Jinn
Being created by Allah from fire.

Jumu’ah (Salat-ul-Jumu’ah)
The weekly communal salah and attendance at the khutbah performed shortly after midday on Fridays.

Ka’bah
A cube-shaped structure in the centre of the grand mosque in Makkah. The first house built for the worship of the One True God.

Khadijah
First wife of the Prophet Muhammad (peace and blessings of Allah be upon him). Mother of Fatimah Zahrah (Radhi-Allahu-anhum – may Allah be pleased with them).

Khilafah
The institution of the Khalifah.

Khums
Contribution (additional to zakah) of one fifth of surplus annual income paid by Shi’ah Muslims. Sunni Muslims only apply Khums to booty.

Khutbah
Speech. Talk delivered on special occasions such as the Jumu’ah and Id prayers.

Laylat-ul-Qadr
The Night of Power, when the first revelation of the Qur’an was made to Prophet Muhammad (peace and blessings of Allah be upon him). It is believed to be one of the last ten nights of Ramadan.

Madhat, al-Muntazar
The (rightly) guided one who is awaited and will appear towards the end of time to lead the Ummah and restore justice on Earth. The one who is promised in the Judaic, Christian and Islamic traditions.

Makkah
City where the Prophet Muhammad (peace and blessings of Allah be upon him) was born, and where the Ka’bah is located.

Maryam
Mary. The virgin mother of the Prophet Isa (peace be upon them).

Masjid
Place of prostration. Mosque.

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.

Mi’raj
The ascent through the heavens of the Prophet Muhammad (peace and blessings of Allah be upon him).

Mu’adhin
Caller to prayer (see Adhan). Known in English as ‘muezzin’.

Muhammad
Praised. Name of the final Prophet.
GLOSSARY

Muharram
First month in the Islamic calendar, which is calculated from the time the Prophet Muhammad (peace and blessings of Allah be upon him) migrated to Yathrib (Madinah).

Musa
Moses (peace be upon him). A Prophet of Allah to whom the Tawrah (Torah) was given.

Mumin
Faithful. A believer, a practising Muslim who wholeheartedly yields to Allah’s guiding wisdom and is thus in harmony with His will and at peace with himself and fellow creatures.

Muslim
One who claims to have accepted Islam by professing the Shahadah.

Muzdalifah
Place where pilgrims on Hajj stop for a time during the night of the day they spend at Arafat.

Nabi
Prophet of Allah.

Niyyah
Intention. A legally required statement of intent, made prior to all acts of devotion such as salah, Hajj or sawm.

Qadar
Allah’s complete and final control over the fulfilment of events or destiny.

Qiblah
Direction which Muslims face when performing salah – towards the Ka’bah (see Mihrab).

Qur’an
That which is read or recited. The Divine Book revealed to the Prophet Muhammad (peace and blessings of Allah be upon him). Allah’s final revelation to humankind.

Rak’ah
A unit of salah, made up of recitation, standing, bowing and two prostrations.

Ramadan
The ninth month of the Islamic calendar, during which fasting is required from just before dawn until sunset, as ordered by Allah in the Qur’an.

Rasul
Messenger of Allah.

Sahih Muslim
The title of the books of Hadith compiled by Abul Husayn Muslim ibn al-Hajaj, a Sunni scholar. The collection is described as Sahih (authentic).

Salah
Prescribed communication with, and worship of, Allah, performed under specific conditions, in the manner taught by the Prophet Muhammad (peace and blessings of Allah be upon him), and recited in the Arabic language. The five daily times of salah are fixed by Allah.

Sawm
Fasting from just before dawn until sunset. Abstinence is required from all food and drink (including water) as well as smoking and conjugal relations.

Shahadah
Declaration of faith, which consists of the statement, ‘There is no god except Allah, Muhammad is the Messenger of Allah’.

Shia’ah
Islamic law based upon the Qur’an and Sunnah.

Shaytan
Rebellious; proud. The devil (see Iblis).

Shi’ah
Followers. Muslims who believe in the Imamah, successorship of Ali (Radhi-Allahu-anhu – may Allah be pleased with him) after the Prophet Muhammad (peace and blessings of Allah be upon him) and eleven of his most pious, knowledgeable descendants.

Shirk
Association. Regarding anything as being equal or partner to Allah. Shirk is forbidden in Islam.

Shura
Consultation of the people in the management of religious and worldly affairs. A duty prescribed in the Qur’an to leaders at all levels, from family to government.

Sirah
Biographical writings about the conduct and example of the Prophet Muhammad (peace and blessings of Allah be upon him).

Subhah
String of beads used to count recitations in worship.

Sunnah
Model practices, customs and traditions of the Prophet Muhammad (peace and blessings of Allah be upon him). This is found in both Hadith and Sirah.

Sunni
Muslims who believe in the successorship of Abu Bakr, Umar, Uthman and Ali (Radhi-Allahu-anhum – may Allah be pleased with them) after the Prophet Muhammad (peace and blessings of Allah be upon him).

Surah
Division of the Qur’an (114 in all).

Takbir
Saying ‘Allahu Akbar!’ Recited during salah, Id and other celebratory occasions.

Tawaf
Walking seven times around the Ka’bah in worship of Allah. Also, a part of Hajj and Umrah.
Tawhid
Belief in the Oneness of Allah – absolute monotheism as practised in Islam.

Tawrah
The Torah. The book given to the Prophet Musa (Moses) (peace be upon him).

Ulama
Scholars of Islamic law and jurisprudence (sing. Alim).

Umar ibn ul-Khattab
The second Khalifah of Islam.

Ummah
Community. World-wide community of Muslims; the nation of Islam.

Umrah
Lesser pilgrimage which can be performed at any time of the year.

Uthman
The third Khalifah of Islam.

Wudu
Ablution before salah.

Yathrib
Town to which the Prophet Muhammad (peace and blessings of Allah be upon him) migrated from Makkah (see al-Madinah).

Zabur
The Book of Psalms given to Prophet Dawud (David) (peace be upon him).

Zakah
Purification of wealth by payment of annual welfare due. An obligatory act of worship.

Zakat-ul-Fitr
Welfare payment at the end of Ramadan.

Zamzam
Name of the well adjacent to the Ka’bah in Makkah. The water first sprang in answer to Hajar’s search and prayers (see Hajar and Sa’y).

Zuhr (Salat-ul-Zuhr)
Salah which can be performed after midday until afternoon.
Judaism Glossary

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

The preferred form is given first, followed by any variants.

Afikomen (Greek)
Dessert. Portion of a matzah eaten near the end of the Seder.

Agadah
Telling. Rabbinical teachings on moral values.

Aleinu
Key prayer at the conclusion of each service.

Aliyah
To go up. (i) Being called to read the Sefer Torah in the synagogue. (ii) The migration of Jews to Israel.

Amidah
Standing. The standing prayer.

Aron Hakodesh
Holy Ark. The focal point of the synagogue, containing Torah scrolls.

Ashkenazim
Jews of Central and Eastern European origin.

Bar Mitzvah
Son of Commandment. A boy’s coming of age at 13 years old, usually marked by a synagogue ceremony and family celebration.

Bat Mitzvah
Bat Chayil
Daughter of Commandment. As above, but for girls from 12 years old. May be marked differently between communities.

Bet ha Knesset
Beit ha Knesset
Shul
House of Assembly. Synagogue.

Bimah
Dais. Raised platform primarily for reading the Torah in the synagogue.

Brit Milah
Berit Milah
Bris
Circumcision.

Challah
Hallah
Enriched bread used particularly on Shabbat and during festivals.

Chazan
Hazzan
Cantor
Leader of reading, singing and chanting in the services of some synagogues.

Chumash
Five. The Torah in book form, used in the synagogue and the home.

Circumcision
Religious rite of Brit Milah, performed by a qualified mohel on all Jewish boys, usually on the eighth day after birth.

Gemara
Gemarah
Commentary on the Mishnah included in the Talmud.

Genizah
Storage place for damaged religious texts.

Haftarah
Completion. Passages from Nevi’im (Prophets) read in the synagogue (linked to weekly Torah and festival readings).

Haggadah
Telling. A book used at Seder.

Halakhah
Halacha
The Way. The code of conduct encompassing all aspects of Jewish life.

Hanukiah
Chanukiah
Menorah
Nine-branched Hanukkah lamp used at the festival of Hanukkah.

Hanukkah
Chanukah
Dedication. An eight-day festival of lights to celebrate the re-dedication of the temple following the Maccabean victory over the Greeks.

Hasid (plural Hasidim)
Chasid (plural Chasidim)
Piou. Member of the Orthodox movement of Hasidism.

Hasidism
Chasidism
A religious and social movement formed by Israel Baal Shem Tov (from the 18th century onwards).

Havdalah
Distinction. Ceremony marking the conclusion of Shabbat.

Hebrew
Ivrit
Ancient Semitic language; language of the Tenakh (Hebrew Scriptures) and used by Jews for prayer and study. Also, everyday language in Israel.

Huppah
Chuppah
Canopy used for a wedding ceremony, under which the bride and groom stand.

Israel
One who struggles with God. The phrase refers to the world-wide Jewish community; the land of Israel and the modern state of Israel.
Kabbalah
Cabala
Jewish mysticism.

Kaddish
Prayer publicly recited by mourners.

Kashrut
Laws relating to keeping a kosher home and lifestyle.

Ketubah
Document that defines rights and obligations within Jewish marriage.

Ketuvin
Writings. Third section of the Tenakh.

Kibbutz (plural Kibbutzim)
Israeli collective village based on socialist principles.

Kiddush
Holy. A prayer sanctifying Shabbat and festival days, usually recited over wine.

Kippah
Yamulkah
Capel
Head covering worn during prayers, Torah study, etc. Some followers wear it constantly.

Knesset
Assembly. Israeli parliament.

Kol Nidrei
Kol Nidre
All vows. Prayer recited on the evening of Yom Kippur.

Korach
Name of the leader who defied Moses in the wilderness

Kosher
Kasher
Fit; proper. Foods permitted by Jewish dietary laws.

Ladino
Language used predominately by Sephardim.

Magen David
Shield of David, popularly called Star of David.

Maimonides
Rabbi Moses ben Maimon (1135–1204), a leading Jewish philosopher, medical writer and codifier of Jewish law.

Mashiach
Moshiach
Messiah
The anointed one who will herald in a new era for Judaism and all humankind.

Matzah (plural Matzot)
A flat cracker-like bread which has been baked before it rises; used at Pesach.

Menorah
Seven-branched candelabrum which was lit daily in the Temple.

Mezuzah
A scroll placed on door posts of Jewish homes, containing a section from the Torah and often enclosed in a decorative case.

Midrash
Collections of various Rabbinic commentaries on the Tenakh.

Mikveh
Ritual bath used for the immersion of people and objects.

Minyan
Quorum of ten men, over Bar Mitzvah age, required for a service. Progressive communities may include women but do not always require a minyan.

Mishnah
First writing down of the Oral Tradition. An authoritative document forming part of the Talmud, codified about 200 CE.

Mishkan
Dwelling. The original travelling sanctuary used prior to the building of the permanent Temple in Jerusalem.

Mitzvah (plural Mitzvot)
Commandment. The Torah contains 613 Mitzvot. Commonly used to describe good deeds.

Mohel
Person trained to perform Brit Milah.

Moshav (plural Moshavim)
Collective village or farm in Israel.

Ner Tamid
Eternal light. The perpetual light above the Aron Hakodesh.

Nevi'im
Prophets. Second section of the Tenakh.

Noachide Laws
Seven laws given to Noah after the flood, which are incumbent on all humankind. These laws form the foundation for a just society.

Parev
Parveh
Neutral foods, which are neither milk nor meat, for example vegetables, eggs, fish.

Pesach
Passover
Festival commemorating the Exodus from Egypt. One of the three biblical pilgrim festivals. Pesach is celebrated in the spring.

Pikei Avot
Pirke Avoth
Sayings of the Fathers. Part of the Mishnah containing ethics of Rabbinical sages.

Pikuakh Nefesh
Save a soul. The setting aside of certain laws in order to save a life.

Pogrom
Organised attack on Jews, especially frequent in 19th and early 20th century Eastern Europe.

Purim
Festival commemorating the rescue of Persian Jewry as told in the book of Esther.

Rabbi
My teacher. An ordained Jewish teacher. Often the religious leader of a Jewish community.
GLOSSARY

Rashi
Rabbi Shlomo ben Yitzhak (1040 – 1105). A French rabbinical scholar and leading commentator on the Torah and Talmud.

Rebbe
Rabbi. The term used by Hasidim for their religious leader.

Rosh Hashanah
Rosh Ha-Shanah
Head of the Year. Jewish New Year.

Seder
Order. A home-based ceremonial meal during Pesach, at which the Exodus from Egypt is recounted using the Hagadah.

Sefer Torah
Torah scroll. The five books of Moses hand-written on parchment and rolled to form a scroll.

Sephardim
Sefardim
Jews originating from Mediterranean countries, especially Spain, North Africa and the Middle East.

Shabbat
Shabbos
Day of spiritual renewal and rest commencing at sunset on Friday, terminating at nightfall on Saturday.

Shatnez
Shaatnez
Garments containing a forbidden mixture of wool and linen.

Shavuot
Weeks. One of three pilgrim festivals. Shavuot is celebrated in the summer, seven weeks after Pesach.

Shekhina
The divine presence.

Shema
Major Jewish prayer affirming belief in one God. The Shema is found in the Torah.

Shemot
Names. Seven holy names of God.

Shiva
Seven days of intense mourning following the burial of a close relation. During this period, all ordinary work is prohibited.

Shoah
Desolation. The suffering experienced by European Jews at the hands of the Nazis, including the systematic murder of six million Jews between 1933 and 1945.

Shofar
Ram’s horn blown at the season of Rosh Hashanah

Siddur

Simchat Torah
Rejoicing of the law. Festival celebrating the completion and recommencement of the cycle of the weekly Torah reading.

Sukkah (plural Sukkot)
Tabernacle; booth. A temporary dwelling used during Sukkot.

Sukkot
One of three biblical pilgrim festivals, Sukkot is celebrated in the Autumn.

Synagogue
Shul
Bet Haknesset
Bet Hamidrash
Building for Jewish public prayer, study and assembly.

Tallit
Tallith
Prayer shawl. Four-cornered garment with fringes.

Talmud
Mishnah and Gemara, collected together.
Tefillah  
Tefila  
Self-judgement. Jewish prayer and meditation.

Tefillin  
Tephilin  
T'filin  
Phylacteries  
Small leather boxes containing passages from the Torah, strapped on the forehead and arm for morning prayers on weekdays.

Tenakh  
Tanakh  
The collected 24 books of the Jewish Bible, comprising three sections: Torah, Nevi'im, and Ketuvim (Te;Na;Kh).

Teshuva  
Repentance. Returning to God.

Tikkun Olam  
Tikun  
Care for the world and environment.

Torah  
Law; teaching. The Five Books of Moses.

Tzedaka  
Righteousness. An act of charity.

Tzizit  
Tzitzit  
Fringes on the corners of the Tallit. Also commonly refers to the fringed undervest worn by some Jewish males.

Yad  
Hand-held pointer used in reading the Sefer Torah.

Yahrzeit  
Year-time. Anniversary of a death.

Yeshiva  
College for study of the Torah and Talmud.

Yiddish  
Language used predominantly by Ashkenazim.

Yishuv  
Ingathering. The Jewish community of Israel.

Yom Hashoah  
Day to commemorate the Shoah.

Yom Kippur  
Day of Atonement. Fast day occurring on the tenth day after Rosh Hashanah; a solemn day of Tefillah and Teshuva.

Zionism  
Political movement securing the Jewish return to the land of Israel.
Sikhism Glossary

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

Akal Purakh
The Eternal One. A designation frequently used of God by Guru Nanak.

Akal Takht
Throne of the Eternal; throne of the Timeless One. Building facing the Golden Temple in Amritsar, where Sikhs gather for political purposes.

Akhand Path
Continuous reading of the Guru Granth Sahib from beginning to end.

Amrit
Nectar. Sanctified liquid made of sugar and water, used in initiation ceremonies.

Amrit ceremony
Amrit Sanskar
Amrit Pahul
Khande di Pahul
Sometimes just ‘Amrit’ or ‘Taking Amrit’ (‘Amrit Chhakna’) The Sikh rite of initiation into the Khalsa. ‘Baptism’ should not be used.

Anand karaj
Anand Sanskar
Ceremony of bliss. Wedding ceremony.

Ardas
Prayer. The formal prayer offered at most religious acts.

Baisakhi
Vaisakhi
A major Sikh festival celebrating the formation of the Khalsa, 1699 CE.

Bangla Sahib
The site of the martyrdom of Guru Har Krishan (Delhi).

Bhai Khanaya
A Sikh commended by Guru Gobind Singh for serving water to the enemy wounded.

Bhai Lalo
A humble carpenter who opened his house to Guru Nanak. The Guru preferred Bhai Lalo’s simple food to the offerings of a local rich merchant.

Chanani
Chandni
Canopy over the scriptures, used as a mark of respect.

Chauri
Chaur
Symbol of the authority of the Guru Granth Sahib. Fan waved over scriptures, made of yak hairs or nylon. It should not be called a ‘fly whisk’.

Dasam Granth
Collection of compositions, some of which are attributed to the tenth Sikh Guru, compiled some years after his death.

Giani
A person learned in the Sikh scriptures.

Granthi
Reader of the Guru Granth Sahib, who officiates at ceremonies.

Gurbani
Bani
Vani
Divine word revealed by the Gurus. The Shabads contained in the Guru Granth Sahib.

Gurdwara
Gurudwara
Sikh place of worship. Literally the ‘doorway to the Guru’.

Gurmat
The Guru’s guidance.

Gurmukh
One who lives by the Guru’s teaching.

Gurmukhi
From the Guru’s mouth. Name given to the script in which the scriptures and the Punjabi language are written.

Gurpurb
Gurpurab
A Guru’s anniversary (birth or death). Also used for other anniversaries, for example, of the installation of the Adi Granth, 1604 CE.

Guru
Teacher. In Sikhism, the title of Guru is reserved for the ten human Gurus and the Guru Granth Sahib.

Guru Arjan
The fifth Guru who was the first Sikh martyr (1563–1606).

Guru Gobind Singh
Guru Govind Singh
(Original name: Guru Gobind Rai)
Tenth Sikh Guru. It is important to note that the title ‘Guru’ must be used with all the Gurus’ names. Sikhs usually use further terms of respect, for example Guru Gobind Singh Ji or Guru Nanak Dev Ji.

Guru Granth Sahib
Adi Granth
(‘Granth’ by itself should be avoided)
Primal collection of Sikh scriptures, compiled by Guru Arjan and given its final form by Guru Gobind Singh.

Guru Har Gobind
Guru Hargobind
Guru Hargovind
Sixth Sikh Guru.

Guru Har Krishan
Guru Harkishan
Guru Harkrishan
Eighth Sikh Guru.

Guru Nanak
The first Guru and the founder of the Sikh faith (1469–1539).
Guru Tegh Bahadur
The ninth Guru who was martyred for the principle of religious tolerance (1622–1675).

Haumai
Egoism. The major spiritual defect.

Hukam
God's will.

Hukam Vak
Random reading taken for guidance from the Guru Granth Sahib.

Ik Onkar
There is only One God. The first phrase of the Mool Mantar. It is also used as a symbol to decorate Sikh objects.

Janamsakhi
Janam Sakhi

Japji Sahib
A morning prayer, composed by Guru Nanak, which forms the first chapter of the Guru Granth Sahib.

Jivan Mukt
Jivan Mukht
Enlightened while in the material body; a spiritually enlightened person, freed from worldly bonds.

Kachera
Traditional underwear/shorts. One of the five Ks (see panj kakke).

Kakka
See panj kakke. Singular of the Punjabi letter K (plural ‘kakke’)

Kangha
Kanga
Comb worn in the hair. One of the five Ks (see panj kakke).

Kara
Steel band worn on the right wrist. One of the five Ks (see panj kakke).

Karah parshad
Karah Prasad
Sanctified food distributed at Sikh ceremonies.

Kaur
Princess. Name given to all Sikh females by Guru Gobind Singh (see Singh).

Kesh
Kes
Uncut hair. One of the five Ks (see panj kakke).

Khalsa
The community of the pure. The Sikh community.

Khanda
Double-edged sword used in the initiation ceremony. Also used as the emblem on the Sikh flag.

Kirat karna
Earning one's livelihood by one's own efforts.

Kirpan
Sword. One of the five Ks (see panj kakke). ‘Dagger’ should be avoided.

Kirtan
Devotional singing of the compositions found in the Guru Granth Sahib.

Kirtan Sohila
A prayer said before retiring for sleep. It is also used at the cremation ceremony and when the Guru Granth Sahib is laid to rest.

Kurahit
Prohibitions, for example intoxicants.

Langar
Guru ka Langar
Guru’s kitchen. The gurdwara dining hall and the food served in it.

Mela
Fair. Used of Sikh festivals which are not gurpurbs.

Manji
Manji Sahib
Small platform on which the scripture is placed.

Manmukh
Mumukh
Self-orientated (as opposed to gurmukh).

Mool Mantar
Mul Mantar
Basic teaching; essential teaching. The basic statement of belief at the beginning of the Guru Granth Sahib.

Nam Simran
Nam Simaran
Naam Simran
Meditation on the divine name, using passages of scripture.

Nankana Sahib

Nishan Sahib
Sikh flag flown at gurdwaras.

Nit nem
The recitation of specified daily prayers.

Panj kakke
The five Ks. The symbols of Sikhism worn by Sikhs.

Panj piare
Panj Pyare (other forms may also be found)
The five beloved ones. Those first initiated into the Khalsa; those who perform the rite today.

Panth
The Sikh community.

Patases
Patashas
Sugar bubbles or crystals used to prepare Amrit.

Punjab
Panjab
Land of five rivers. The area of India in which Sikhism originated.
Ragi
Sikh musician who sings compositions from the Guru Granth Sahib.

Rahit
Sikh obligations, for example to meditate on God.

Rahit Maryada
Rehat Maryada
Sikh Code of Discipline.

Sadhsangat
Sangat
Congregation or assembly of Sikhs.

Sewa
Seva
Service directed at the sadhsangat and gurdwara, but also to humanity in general.

Shabad
Sabad
Shabd
Word. Hymn from the Guru Granth Sahib; the divine word.

Sikh
Learner; disciple. A person who believes in the ten Gurus and the Guru Granth Sahib, and who has no other religion.

Singh
Lion. Name adopted by Sikh males (see kaur).

Sis Ganj Sahib
The site of the martyrdom of Guru Tegh Bahadur (Delhi)

Vak
Vaak
A random reading taken for guidance from the Guru Granth Sahib.

Vand chhakna
Sharing one’s time, talents and earnings with the less fortunate.

Waheguru
Wonderful Lord. A Sikh name for God.
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Mr D Gould  Mrs C Williamson
Mr J Haden  Ms C Wright

The Teachers’ Working Group:

Ms C Acheson Head of RE Stickney William Lovell Church of England School
Mrs J Austin Headteacher, Lincoln Manor Leas Infant School
Mrs Paulette Bissell Diocesan Schools RE Adviser
Mr T Darby CfBT School Improvement Service
Mr R Mayes CfBT School Improvement Service
Mrs S Morrison Headteacher Boston John Fielding School
Mr P Staves Lincoln Diocesan Director of Education
Mrs C Williamson Head of RE Lincoln Joseph Ruston Technology College
Ms C Wright Headteacher Sleaford St Botolph’s Church of England School, Quarrington

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