



**Standing Council on Religious Education**

# **Primary Schools RE Syllabus**

## **Key stage 1 and 2**



**Updated 2016**

**[walthamforestgov.uk/religiouseducation](http://walthamforestgov.uk/religiouseducation)**

**Waltham Forest Standing Advisory Council for Religious Education (SACRE) is delighted to introduce an updated version of the Waltham Forest Agreed Syllabus for Key Stages 1 and 2.**

**Religious education is compulsory for all pupils registered in maintained schools up to the age of 18. The Standing Advisory Council for Religious Education (SACRE) is responsible for determining the syllabus for religious education (RE) in council-run or funded schools in Waltham Forest, which these schools must follow.**

**Waltham Forest SACRE is fortunate in having active representation from all the major faiths in our diverse and cohesive borough. The representatives help to promote religious education using the expertise of faith groups. This updated primary school syllabus provides statutory guidance developed with our local faith communities. We have included references where applicable to Humanism and other non-faith based philosophies of right and wrong, to include the spiritual approach to life of parents and children who do not believe in God.**

**Waltham Forest SACRE has also produced non-statutory guidance on how time allocation to Religious Education in schools can be allocated to the different faiths and spiritual beliefs. This non-statutory guidance is already published on The Hub website and sits alongside this new Agreed Syllabus. It can be found on [walthamforest.gov.uk/religiouseducation](http://walthamforest.gov.uk/religiouseducation)**

**We have avoided recommending any additional internet based resources – these will be for each school to locate and verify their suitability. Schools are strongly advised to audit in advance any web based sites not provided by major and well known sources such as the National Association of Standing Advisory Councils on Religious Education: [nasacre.org.uk](http://nasacre.org.uk)**

**With the changes over recent years to the National Curriculum, and in teaching and learning techniques, we want to ensure that schools know the span of knowledge we would expect our school pupils to have at the end of each key stage. We hope our primary syllabus and non-statutory guidance will give teachers a resource upon which to model their own curriculum planning. Some of the knowledge base in this syllabus will be quite familiar, if only presented in a new way. We intend to add other sections and to also update our key stage 3 and 4 guidance.**

**I would like to thank all the past and present members of SACRE in Waltham Forest joined the Agreed Syllabus Conference which has undertaken this work. I would also like to record SACRE's thanks to Denise Chaplin of Lewisham LA, to Ivan Stevenson of VT/Babcocks Surrey, and all the senior officers in Waltham Forest Council who support SACRE.**

**Ted Cooke**

**Chair of Waltham Forest SACRE**

**A message of support from Alex Strangwayes-Booth**



**BBC religious affairs correspondent**

**First of all, thank you so much for inviting me to speak to you today. I offer my sincere apologies for not being able to attend. The nature of my job often makes it hard for me keep appointments, even longstanding ones, as news just happens in its own sweet time!**

**I have been covering Religious Affairs stories for the BBC for nearly 20 years now, give or take. I started working for BBC Local Radio all over the country, and then did a special project (when Greg Dyke was Director General) to get "hard to reach" voices on air. I learned fairly quickly that religious communities are often a great way to meet minority groups on fairly safe ground and I got to know many faith leaders while doing the Community Affairs project.**

**My job is primarily producing news stories for the 39 BBC Local Radio stations - between them they broadcast 5 thousand hours of religious affairs programming a year - and reach an audience of 1.7 million each week. It is a significant, and often under appreciated, part of the BBC's religion output.**

During the last few years I have expanded my remit. For 2 years I produced Caroline Wyatt, who came from Defence to take up the post of Religious Affairs correspondent. My knowledge of the subject helped her to hit the ground running. I had also previously worked for Home Affairs for a while, so I knew the network as well as the BBC Local Radio output.

My job has also been to produce up to 4 original stories each year, which get broadcast across the network - many of them are data stories - for example I did one about how the country is running out of burial space, and then last year showed that the number of Paupers' funerals is on the rise.

The first of these "big moments" was in 2011, when we did an opinion poll to find out if children were attending a daily act of Collective Worship. This was based on anecdotal evidence (and my own experience at my children's school) that this was a statutory requirement which was being broken by many schools. Indeed, we found that a quarter of parents said their children were not attending an Act of Daily Worship at school. I imagine that number has increased now.

This story made headlines both inside the BBC and in all the national papers. It was a first taste for me of how big the appetite is for controversial religious news. But it also brought me into contact with NASACRE and the RE Council - and I realised that the place of religious education in schools was in a similar precarious position.

Although I maintain a degree of objectivity about the issue (I have to!), as the years have gone by, I am becoming increasingly concerned about the way RE is taught, or even not taught, in many schools - and what the consequences might be.

My sister lives in Paris. In France there is NO RE taught in schools. There is far more anti semitism and Islamaphobia there than there is here. And the reason, I believe, is that French children learn nothing about other peoples' faith and belief in a proper educational setting.

Not many people get to meet the extremists. I do. I have met religious extremists from all faiths, and have been astonished, unnerved and increasingly worried about their interpretation of their own and other people's scriptures. I maintain a great relationship with the Charedi Jewish community, who are increasingly fearful for their future in the UK, but whose children learn little or nothing about other religions. I have met an increasingly large number of Pentecostal Christians, who do not like Islam and preach against it. Many Pentecostals don't much like Catholicism either. These are hidden stories, not told by the media, because they are hard to tell without letting those extremists voices on air, where they would break our race hate laws.

If the children of these extremist, and insular, religious groups are not taught about other faiths - how can they ever UNDERSTAND them?

If our secular children aren't taught about faith - how will they ever understand and challenge these views when they come across them?

How will they understand the best of religion - if all they see are fanatical beliefs acted out on the TV news?

Yes, we are a more secular country now. But I have seen religious divisions deepen and grow. I NEVER thought I would see anti-semitism becoming a more common occurrence in the UK. I never thought that Muslim women would become increasingly fearful of walking out by themselves in public in case they get verbally or physically abused. I never thought that I would see Anglican Evangelical Christians publishing a book about how the God of Islam is not the God of Christianity (that book has just been published this week by Christian Concern).

We may be more secular, but that has just made the religious groups become more polarised. We have to educate our children well, so they understand these issues and are equipped to stop them damaging faith and community relations in the UK in the years to come.

That is why the work of Waltham Forest SACRE, its religious leaders and schools working together to celebrate and understand different faiths and belief systems, is so important. I am delighted that you have produced this updated and highly relevant primary syllabus for religious education, and encourage the good example you are setting.

Many thanks, Alex

## BUDDHISM

STATUTORY CONTENT		
Learning about religion – mainly AT1		
Beliefs, teaching and sources – <i>What do they believe in and where do these beliefs come</i>	Practices and ways of life – <i>How do they live their life?</i>	Forms of expressing meaning – <i>How do they show belief?</i>
<p>Gotama Buddha. The Buddha was a human being, not a God. Stories about his concern to find an answer to the problem of suffering and unsatisfactoriness in life, e.g.</p> <ul style="list-style-type: none"> <li>• his restlessness and the four sights,</li> <li>• years spent searching to find an answer</li> <li>• enlightenment</li> </ul> <p>Buddha's teachings: Important in forming attitudes of mind and as guidance for living</p> <ul style="list-style-type: none"> <li>• all things change</li> <li>• The Middle Way</li> <li>• actions have consequences</li> <li>• the Four Noble truths</li> <li>• the Five Moral Precepts</li> <li>• Buddha taught about suffering &amp; the ending of suffering. The story of Angulimala.</li> </ul> <p><b>Beliefs:</b> <sup>1</sup></p> <ul style="list-style-type: none"> <li>Anatta (no permanent self)</li> <li>Anicca (all things change)</li> <li>Dukkha (suffering what we don't like)</li> </ul>	<p>Buddhists try to follow the example of the Buddha's life and live by his teachings</p> <ul style="list-style-type: none"> <li>• following the Noble Eightfold Path</li> <li>• the story of the King's Elephant</li> </ul> <p>Worship at home or in The Buddhist Temple or Centre</p> <ul style="list-style-type: none"> <li>▪ Used for worship, meditation or ceremonies.</li> <li>▪ Significant features and objects - e.g. water offering bowls, image of Buddha, incense, flowers, bell.</li> <li>▪ Mala of 108 beads, used when chanting.</li> </ul>	<p><b>Festivals</b></p> <p>Wesak – a festival that celebrates the birth, enlightenment and passing away of the Buddha</p> <p><b>The Three Jewels</b></p> <p>Buddhists 'take refuge' in the Three Jewels or Triple Gem</p> <ul style="list-style-type: none"> <li>▪ The Buddha.</li> <li>▪ The Dhamma.</li> <li>▪ The Sangha</li> </ul>

<sup>1</sup> These form the essence of the other developed Buddhist teachings; they operate together to produce existence as we experience it and are usually referred to as the 3 signs or marks of being or existence.

Learning about and from religion – mainly AT2		
<b>Identity, diversity and belonging</b> <i>What does it mean to be a member of the faith locally, nationally and globally?</i>	<b>Meaning, purpose and truth</b> <i>How does faith help understanding of life's journey?</i>	<b>Values and commitment</b> <i>What is important to a person and their faith?</i>
<p>The Buddhist community (The Sangha)</p> <ul style="list-style-type: none"> <li>• Made up of ordained (e.g. monks, nuns and priests) and lay people.</li> <li>• All Buddhists try to follow the example of the Buddha's life and live by his teachings.</li> <li>• The lives of ordained and lay people and how they support each other.</li> </ul> <p>Bodhgaya</p> <ul style="list-style-type: none"> <li>▪ An important place for Buddhists worldwide.</li> <li>▪ A place of pilgrimage.</li> </ul>	<p>Beliefs about life, death and the hereafter</p> <p><b>Symbol</b></p> <ul style="list-style-type: none"> <li>▪ The Lotus Flower - symbol of enlightenment.</li> </ul>	<p><b>Compassion</b></p> <ul style="list-style-type: none"> <li>▪ The importance of being compassionate, generous, kind, truthful, helpful and patient</li> <li>▪ Actions have consequences</li> </ul> <p><b>Helping to alleviate suffering</b></p> <ul style="list-style-type: none"> <li>▪ Practice the Dhamma.</li> <li>▪ Be sympathetic and kind to others, including animals.</li> <li>▪ Give generously of time, food and abilities.</li> <li>▪ Teach by example.</li> </ul> <p>Stories that exemplify values - The Monkey King</p>

Unit 1: The Buddha	Unit 2: Living as a Buddhist	Unit 3 The Sangha
<p><b>Key Questions</b></p> <ul style="list-style-type: none"> <li>• what is a Buddha?</li> <li>• how did the Buddha teach that people should live?</li> </ul> <p><b>Concepts:</b>  <b>AT1:</b> Beliefs, teachings, Practices and ways of life  <b>AT2:</b> Meaning, purpose and truth</p>	<p><b>Key Questions:</b></p> <ul style="list-style-type: none"> <li>• how do Buddhists try to follow the teachings of the Buddha?</li> <li>• what is the importance of a temple or a Buddhist centre?</li> <li>• how do the teachings and example of the Buddha help Buddhists to grow towards enlightenment?</li> </ul> <p><b>Concepts:</b>  <b>AT1:</b> Beliefs, teachings and sources Practices and ways of life</p>	<p><b>Key Questions:</b></p> <ul style="list-style-type: none"> <li>• how do Buddhists try to live a good life?</li> <li>• How might visiting a place of pilgrimage help someone focus on the meaning of their faith?</li> </ul> <p><b>Concepts:</b>  <b>AT1:</b> Beliefs, teachings and sources Practices and ways of life  <b>AT2:</b> Identity and belonging. Meaning, purpose and truth</p>
<p>The Buddha's life, enlightenment, search for truth, teaching and death.</p> <ul style="list-style-type: none"> <li>• his restlessness and the four sights,</li> <li>• years spent searching to find an answer</li> <li>• enlightenment</li> </ul> <p>How the Buddha's teaching changed people's lives.</p> <p>Anatta (no permanent self)  Anicca (all things change)  Dukkha (suffering what we don't like)</p> <ul style="list-style-type: none"> <li>• the Four Noble Truths. People should work at becoming kind, compassionate, generous, truthful</li> <li>• The Five moral precepts</li> <li>• Story of Angulimala</li> </ul> <p>Wesak – Festival celebrating the birth, enlightenment and passing away of the Buddha</p>	<p>The Buddha is a perfect example of what people can become</p> <ul style="list-style-type: none"> <li>• the Noble Eightfold Path</li> <li>• symbols of the lotus.</li> <li>• The Dharma (Buddhist teachings) All Buddhists try to learn and practice the Dharma.</li> <li>• story that illustrates Buddhist values <ul style="list-style-type: none"> <li>– The Monkey King</li> </ul> </li> </ul> <p>The Buddhist Temple or Centre</p> <ul style="list-style-type: none"> <li>• Used for worship, meditation or ceremonies.</li> <li>• Significant features and objects - e.g. water offering bowls, image of Buddha, incense, flowers, bell.</li> <li>• Mala of 108 beads, used when chanting.</li> <li>• Buddhists meditate to help them understand the Buddha's teachings</li> </ul>	<p>Buddhists 'take refuge' in the Three Jewels or Triple Gem</p> <ul style="list-style-type: none"> <li>▪ The Buddha.</li> <li>▪ The Dhamma.</li> <li>▪ The Sangha</li> </ul> <p>The Buddhist community (The Sangha)  Living out the teachings of the Buddha</p> <ul style="list-style-type: none"> <li>• all members support one another</li> <li>• story of The King's Elephant – keeping good company matters</li> <li>• Made up of ordained (e.g. monks, nuns and priests) and lay people.</li> <li>• All Buddhists try to follow the example of the Buddha's life and live by his teachings.</li> <li>• The lives of ordained and lay people and how they support each other.</li> </ul> <p>Bodhgaya</p> <ul style="list-style-type: none"> <li>• important place for Buddhists worldwide.</li> <li>• A place of pilgrimage.</li> </ul>



## **Resources - Expanded notes for teachers**

### **The Four Noble Truths**

- Life involves suffering
- The origins of suffering lie in wanting, which is made more intense by greed, hatred & ignorance.
- The ending of suffering is possible.
- The Noble Eightfold Path is the way to end suffering and become enlightened.

### **The Noble Eightfold Path (The 8 spoked wheel)**

- Right Understanding (seeing the world as it is, in terms of the Four Noble Truths).
- Right Thought (commitment to follow the path).
- Right Speech (truthfulness; gentle and useful speech).
- Right Action (following the Five Precepts with love and compassion).
- Right Livelihood (avoiding work that causes harm or injustice, choosing one which is beneficial to others).
- Right Effort (avoiding bad thoughts, encouraging good).
- Right Mindfulness (attentiveness and awareness).
- Right Meditation (training the mind in meditation).

*(When people follow the path, the wheel turns in a positive direction (traditionally clockwise) symbolising their development)*

### **The Five Moral Precepts**

Buddhists should refrain from:

- harming and killing living beings,
- sexual misconduct,
- taking drugs or drink that impair clarity of mind,
- taking what is not freely given,
- wrong speech.

*(There is a positive aspect of each precept, e.g. it is not enough not to harm – one should show compassion for all living things)*

## CHRISTIANITY Key Stage 1

STATUTORY CONTENT		
Learning about religion – mainly AT1		
<b>Beliefs, teaching and sources – <i>What do they believe in and where do these beliefs come from?</i></b> <ul style="list-style-type: none"> <li>that there is one God, the creator of everything</li> <li>God sent Jesus into the world;</li> <li>Jesus showed people the way to live as a perfect example               <ul style="list-style-type: none"> <li>the story of Zacchaeus;</li> </ul> </li> </ul> <b>The Bible's New Testament</b> <ul style="list-style-type: none"> <li>Teaches Christians about God and Jesus.</li> <li>Contains stories and events from the life of Jesus.</li> <li>Jesus' friends – men, women and children.</li> <li>Jesus taught using parables. The lost sheep</li> </ul>	<b>Practices and ways of life – <i>How do they live their life?</i></b> <p>Christians can worship at home or in a place of worship</p> <b>The church/chapel</b> <ul style="list-style-type: none"> <li>in a church or chapel Christians usually worship in groups</li> <li>Prayer and worship is often led by a priest, pastor or minister in a place of worship</li> <li>Sunday is usually a special day for worship.</li> </ul> <b>Christians read the Bible and take Jesus as their example</b>	<b>Forms of expressing meaning – <i>How do they show belief?</i></b> <ul style="list-style-type: none"> <li>Special shared celebrations take place in a church or chapel, including baptisms and naming, harvest, mothering Sunday.</li> <li>Jesus' birth is celebrated at Christmas</li> <li>Jesus' death and resurrection are remembered and marked at Easter time.</li> <li>Symbols of Easter cross, egg, palm cross</li> <li>Jesus washed feet to show his friends were very important to him</li> </ul>
Learning from religion – mainly AT2		
<b>Identity, diversity and belonging</b> <i>What does it mean to be a member of the faith locally, nationally and globally?</i>	<b>Meaning, purpose and truth</b> <i>How does faith help understanding of life's journey?</i>	<b>Values and commitment</b> <i>What is important to a person and their faith?</i>
<p>Christians believe that God loves all people;</p> <ul style="list-style-type: none"> <li>everyone is equal and of equal value in the eyes of God</li> </ul> <p>The importance of the church and the Christian family in shared celebrations</p>	<p>Belief in God and Jesus as God's son</p>	<p>God asks Christians to love their neighbours as themselves</p> <p>The importance of each person – the lost sheep</p> <p>Joining the Christian family</p> <p>Christians try to follow the example of Jesus by caring for others, e.g. the elderly and those less fortunate, for example at Harvest, through charities</p>

**Christianity Content organised into non-statutory units**

Unit 1: Jesus' birth and Christmas	Unit 2: Special occasions – baptisms and naming	Unit 3: Jesus the teacher	Unit 4: Easter and Symbols
<p><b>Key Questions</b></p> <ul style="list-style-type: none"> <li>• what do Christians remember at Christmas?</li> <li>• what do Christians believe about Jesus?</li> <li>• why is the Bible important to Christians?</li> </ul> <p><b>Concepts:</b></p> <p><b>AT1:</b> Beliefs, teachings and sources. Practices and ways of life.</p> <p><b>AT2:</b> Meaning, purpose and truth.</p>	<p><b>Key Questions</b></p> <ul style="list-style-type: none"> <li>How does a baby join the Christian family?</li> <li>What does it mean to belong?</li> </ul> <p><b>Concepts:</b></p> <p><b>AT1:</b> Beliefs, Practices and ways of life.</p> <p><b>AT2:</b> Values and commitments.</p>	<p><b>Key Questions</b></p> <ul style="list-style-type: none"> <li>• what beliefs and values do Christians believe that Jesus taught?</li> <li>• how do Christians believe Jesus taught them these values?</li> </ul> <p><b>Concepts:</b></p> <p><b>AT1:</b> Beliefs, teachings and sources. Practices and ways of life.</p> <p><b>AT2:</b> Values and commitments.</p>	<p><b>Key Questions</b></p> <ul style="list-style-type: none"> <li>• what do symbols of Easter represent?</li> <li>• how do symbols and symbolic actions show the importance of Easter for Christians?</li> </ul> <p><b>Concepts:</b></p> <p><b>AT1:</b> Beliefs, teachings, practices and ways of life.</p> <p>Forms of expression &amp; Symbolism</p> <p>Belonging. Death and new life.</p> <p>Identity and belonging.</p> <p><b>AT2:</b> Values and commitments.</p>
<p><b>Beliefs</b></p> <p>Christians believe that Jesus is God's Son</p> <p>The Festival of Christmas is the celebration of Jesus' birth which shows he is special for Christians</p> <p>The Bible is a special book:</p> <ul style="list-style-type: none"> <li>• different from other books</li> </ul> <p>it contains stories about the birth and life of Jesus</p> <ul style="list-style-type: none"> <li>• it is a library of books</li> <li>• the Old Testament is the Hebrew Bible</li> </ul>	<p>Ways in which some of the Christian family name and welcome babies into their community.</p> <p>Christening / infant baptism,</p> <p>symbolism of words, clothes, actions and artefacts.</p> <p>The church as a place where the ceremony takes place.</p> <p>The font</p>	<p>Jesus' teaching and life give Christians the perfect example</p> <p>Stories about Jesus which develop Christian values:</p> <ul style="list-style-type: none"> <li>• Zacchaeus</li> </ul> <p>Jesus told parables about forgiveness and love:</p> <ul style="list-style-type: none"> <li>• The Lost Sheep</li> </ul> <p>The Bible is a special book: Christians read it to learn about Jesus</p>	<p>The story of Jesus' death and resurrection emphasises the idea that Jesus is special for Christians</p> <p>Jesus washed feet and shared food with his friends – some of whom let him down</p> <p><b>Symbols</b></p> <ul style="list-style-type: none"> <li>• cross and egg</li> <li>• palm crosses</li> <li>• symbolic actions: washing feet on Maundy Thursday</li> </ul> <p>Christians share food together to recall Jesus' last meal with his friends</p>

**Christianity Content organised into non-statutory units**

**Unit 5: The Local Church**

**Key Questions**

- What happens in a Christian place of worship?
- How does a place of worship help Christians to remember their beliefs about Jesus?
- How do Christians try to follow Jesus' example?

**Concepts:**

**T1:** Beliefs, teachings and sources.  
Practices and ways of life.  
Forms of expression.  
Identity and belonging.

Through finding out about a local church:

- most Christians keep Sunday as a special day
  - many places where Christians worship together, read the Bible, sing and pray one or more times weekly
  - Prayer and worship is often led by a priest, pastor or minister
  - important ceremonies e.g. welcoming/ dedication/ infant baptisms
- Christians try to follow the example of Jesus by caring for others, e.g. offering gifts at Harvest and contributions to Charities may be used in caring for the less fortunate the elderly and those less fortunate.

## CHRISTIANITY Key Stage 2

STATUTORY CONTENT		
<b>Learning about religion – mainly AT1</b>		
<b>Beliefs, teaching and sources – <i>What do they believe in and where do these beliefs come</i></b> <b>Christian beliefs about God</b> <ul style="list-style-type: none"> <li>God is Father, Son and Holy Spirit.</li> <li>Jesus is the Son of God.</li> <li>God showed His power during events in Jesus' life – baptism and temptations.</li> </ul> <p>The Bible is a source book for Christian belief &amp; teaching</p> <b>The Old Testament</b> <ul style="list-style-type: none"> <li>what occurred before Jesus' birth and predicts Jesus' coming</li> <li>History (e.g. Creation); Law (The Ten Commandments); Poetry (Psalms) and Prophets</li> </ul> <b>The New Testament</b> <ul style="list-style-type: none"> <li>Gospels (stories about Jesus); History (early church)</li> </ul>	<b>Practices and ways of life – <i>How do they live their life?</i></b> <b>Places of Worship</b> <ul style="list-style-type: none"> <li>Many different types/ styles of place of worship, e.g. churches, chapels, cathedrals</li> <li>investigate a parish church and another place of worship</li> <li>The role of a priest and / or minister</li> <li>Christians read the Bible in church and are recommended to read the Bible daily</li> <li>Advent is a time of preparation for Christmas and Epiphany and Lent is a time of preparation for Easter and Pentecost.</li> </ul>	<b>Forms of expressing meaning – <i>How do they show belief?</i></b> <p>Prayer and worship are important to Christians</p> <ul style="list-style-type: none"> <li>Regular worship and meetings and special ceremonies take place in a place of worship</li> </ul> <b>Belonging to the Christian Community</b> <ul style="list-style-type: none"> <li>Examples of people who have followed the example of Jesus in the past and today</li> </ul>
<b>Learning from religion – mainly AT2</b>		
<b>Identity, diversity and belonging</b> <i>What does it mean to be a member of the faith locally, nationally and globally?</i>	<b>Meaning, purpose and truth</b> <i>How does faith help understanding of life's journey?</i>	<b>Values and commitment</b> <i>What is important to a person and their faith?</i>
<p>The Church is an international fellowship of Christians as there are followers of Jesus world-wide</p> <p>Places important to Christians in the UK and worldwide</p>	<p>Christians believe that</p> <ul style="list-style-type: none"> <li>Jesus was human and divine</li> <li>Jesus showed His power as a miracle worker</li> <li>Jesus' resurrection shows Christians that death is not an end</li> <li>Jesus' life and death helps them have a relationship with God.</li> </ul>	<p>Christians try to show God's love through their actions, e.g. by loving their neighbours and showing their care for all people</p> <ul style="list-style-type: none"> <li>The story of the Good Samaritan</li> </ul>

**Christianity Content organised into non-statutory units**

Unit 6: Christian Festivals and times of preparation	Units 7 & 8: Local Christian places of worship	Unit 9: Who was Jesus?	Unit 10: Christians and the world
<p><b>Key Questions</b></p> <ul style="list-style-type: none"> <li>• how do festivals help Christians to remember Jesus and His teachings?</li> <li>• How do times of preparation help Christians understand the inner meaning of the festival?</li> <li>• what happens in places of worship to help Christians understand the meaning behind their festivals?</li> </ul> <p><b>Concepts:</b>  <b>AT1:</b> Beliefs, teachings and sources. Practices and ways of life.  <b>AT2:</b> Meaning, purpose and truth.</p>	<p><b>Key Questions</b></p> <ul style="list-style-type: none"> <li>• why are there different places of worship for Christians?</li> <li>• what similarities are there in what Christians believe?</li> <li>• how does coming together help Christians in their faith?</li> <li>• how does a place of worship help Christians to recall their beliefs?</li> </ul> <p><b>Concepts:</b>  <b>AT1:</b> Beliefs, Practices and ways of life.  <b>AT2:</b> Values and commitments.</p>	<p><b>Key Questions</b></p> <ul style="list-style-type: none"> <li>• who do Christians believe Jesus to be?</li> <li>• what evidence do Christians base their beliefs upon?</li> <li>• what does the Bible tell Christians about Jesus' message for his followers?</li> </ul> <p><b>Concepts:</b>  <b>AT1:</b> Beliefs, teachings and sources. Practices and ways of life.  <b>AT2:</b> Values and commitments.</p>	<p><b>Key Questions</b></p> <ul style="list-style-type: none"> <li>• Why are some places special to different people?</li> <li>• Why do Christians sometimes make journeys to places that are special to them?</li> </ul> <p><b>Concepts:</b>  <b>AT1:</b> Beliefs, teachings, practices and ways of life.  Forms of expressing meaning  <b>AT2:</b> Values and commitments.</p>
<p>The Church has its own calendar with special names for certain times of the year.</p> <ul style="list-style-type: none"> <li>• times associated with Jesus' life; how Christians understand and celebrate these events – Christmas and Easter</li> <li>• times of reflection: Advent and Lent</li> </ul> <p>Pentecost</p>	<p>Through finding out about 2 local places of worship:</p> <ul style="list-style-type: none"> <li>• special places for Christians</li> <li>• there are many different types of Christian places of worship</li> <li>• belonging to a group and sharing activities with others is important and meaningful</li> <li>• worship includes the use of stillness and silence for reflection</li> <li>• prayer is important to Christians</li> </ul> <p>The Bible (a source of Christian belief and teaching) used in services</p>	<p>Christians believe in God as Father, Son and Holy Spirit</p> <p>The Bible tells how Jesus' life was foretold and about his life.</p> <ul style="list-style-type: none"> <li>• Prophecy</li> <li>• Jesus' birth</li> <li>• Choosing 12 disciples and friends</li> <li>• Jesus' baptism &amp; temptations</li> <li>• miracles and acts of healing e.g. 'Stilling the storm', 'The four friends' or 'Healing a leper'</li> <li>• Easter – Jesus' death, resurrection and afterwards</li> </ul>	<p>There are some places that are important to Christians in the UK and the wider world – what makes them important and what Christians gain from visiting them.</p> <p>The Church is an international fellowship of Christians as there are followers of Jesus world-wide</p>

**Christianity Content organised into non-statutory units**

<b>Unit 11: Faith into Action</b>			
<p><b>Key Questions</b></p> <ul style="list-style-type: none"> <li>• How do Christians try to follow Jesus' example?</li> <li>• How can belief have an effect on moral and practical choices?</li> </ul> <p><b>Concepts:</b></p> <p><b>AT1:</b> Beliefs, teachings and sources. Practices and ways of life. Forms of expression. Identity and belonging.</p> <p><b>AT2:</b> Values and commitments.</p>			
<ul style="list-style-type: none"> <li>• Christians try to follow the example of Jesus by caring for others, e.g. the elderly and those less fortunate, for example at Harvest, through charities</li> <li>• The story of the Good Samaritan</li> <li>• Examples of people who have followed the example of Jesus</li> <li>• Examples from the local Christian community of how they put their faith into action today</li> </ul>			

# HINDUISM PART 1

STATUTORY CONTENT		
Learning about religion – mainly AT1		
<b>Beliefs, teaching and sources</b> <i>What do I believe in and where do these beliefs come from?</i>	<b>Practices and ways of life</b> <i>How do I live my life?</i>	<b>Forms of expressing meaning</b> <i>How do I show my belief?</i>
<p>Hindu belief about God</p> <ul style="list-style-type: none"> <li>• There is one God, who:</li> <li>• Is seen in different ways and represented through different forms (deities);</li> <li>• Rama &amp; Sita, Hanuman, Krishna, Murugan and Ganesh;</li> <li>• The story of Rama and Sita recalled at Diwali;</li> <li>• The birth of Krishna;</li> <li>• Krishna and Sudhama.</li> </ul> <p>Sacred Texts:</p> <ul style="list-style-type: none"> <li>• The Ramayana is the source of stories about Rama</li> <li>• Bhagavad Gita the source of stories about Krishna</li> </ul>	<p>Worship at home and in the Temple (Mandir / Kovil)</p> <ul style="list-style-type: none"> <li>• The shrine and what it contains</li> <li>• The Arti Ceremony</li> <li>• Puja</li> <li>• worship in the Temple (Mandir Kovil)</li> <li>• The Mandir or Kovil is the Hindu place of worship</li> <li>• respect of removing shoes and sitting on the floor</li> <li>• Prasad (food offered, blessed &amp; served after prayer).</li> </ul> <p>Festivals</p> <ul style="list-style-type: none"> <li>• Diwali/Deepavali</li> <li>• Janmashtami</li> <li>• Raksha Bandhan.</li> <li>• Holi</li> </ul>	<p>Religious symbols and their meanings</p> <ul style="list-style-type: none"> <li>• The diva</li> <li>• Hands in prayer (Namaste)</li> </ul> <p>Prashad (food offered, blessed and served after prayer)</p>
Learning from religion – mainly AT2		
<b>Identity, diversity and belonging</b> <i>What does it mean to be a member of the faith locally, nationally and globally?</i>	<b>Meaning, purpose and truth</b> <i>How does faith help understanding of life's journey?</i>	<b>Values and commitment</b> <i>What is important to a person and their faith?</i>
<ul style="list-style-type: none"> <li>• love and loyalty between members of the extended family</li> <li>• Hospitality is important to Hindus.</li> </ul>	<p>God is in everything – Namaste greeting shows respect</p>	<ul style="list-style-type: none"> <li>• respect for all people and living things</li> <li>• the importance of caring for others</li> </ul>



## Hinduism Content organised into non-statutory units

<b>Part 1: Unit 1 – Diwali</b>	<b>Part 1: Unit 2 – Living as a Hindu</b>		
<p><b>Key Questions:</b></p> <ul style="list-style-type: none"> <li>• what do Hindus believe about God?</li> <li>• what do stories about Diwali explain about God?</li> <li>• what is the role of a Hindu temple in Hindu life?</li> </ul> <p><b>Concepts:</b></p> <p><b>AT1:</b> Beliefs, teaching, sources; Practices and ways of life.</p> <p><b>AT2:</b> Identity and belonging. Meaning, purpose and truth.</p>	<p><b>Key Questions:</b></p> <ul style="list-style-type: none"> <li>• What does it mean to be a Hindu?</li> <li>• How do Hindus show that family is important?</li> </ul> <p><b>Concepts:</b></p> <p><b>AT1:</b> Beliefs, teachings, sources. Practices and ways of life.</p> <p><b>AT2:</b> Identity and belonging. Meaning, purpose and truth</p>		

<p>Hindus believe in one God</p> <ul style="list-style-type: none"> <li>• represented through different names and forms e.g. Rama Ganesh, Hanuman, Murugan</li> <li>• God has visited earth at different times in different forms to help people: Rama</li> <li>• stories on the theme of good and evil connected to Rama and Sita recalled at Diwali</li> <li>• stories are found in the Ramayana</li> </ul> <p>Worship at Diwali</p> <ul style="list-style-type: none"> <li>• the Hindu Mandir / Kovil</li> <li>• respect shown by sitting on the floor</li> <li>• the shrine</li> <li>• the Arti ceremony</li> <li>• Puja</li> </ul>	<p>Respect for others shown through namaste and respect for all living things because God is in everything.</p> <p>Belief that God is seen in different ways and represented through different forms, such as Krishna:</p> <ul style="list-style-type: none"> <li>• The birth of Krishna;</li> <li>• Krishna and Sudhama.</li> </ul> <p>The importance of caring for others.</p> <p>Worship at home: The shrine; The Arti ceremony; Prasad (food offered, blessed and served after prayer).</p> <p>Festivals</p> <ul style="list-style-type: none"> <li>• Janmashtami</li> <li>• Raksha Bandhan</li> </ul>		
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## STATUTORY CONTENT

### Learning about religion – mainly AT1

<b>Beliefs, teaching and sources</b> <i>What do I believe in and where do these beliefs come from?</i>	<b>Practices and ways of life</b> <i>How do I live my life?</i>	<b>Forms of expressing meaning</b> <i>How do I show my belief?</i>
<p>Hindu belief about God</p> <p>God is worshipped in different forms and /or is believed to be formless</p> <ul style="list-style-type: none"> <li>• Some forms of God: Shiva, Vishnu, Lakshmi, Parvati, Ganesh,</li> <li>• Avatars of Vishnu such as Krishna and Rama</li> </ul>	<p>Worship is a daily ritual expressing devotion, gratitude and love.</p> <p>The Mandir/ Kovil</p> <ul style="list-style-type: none"> <li>• Preparations for worship.</li> <li>• The shrine.</li> <li>• The Arti Ceremony.</li> <li>• Puja and the puja tray</li> <li>• Bhajan and Kirtan.</li> <li>• The role of the divine images.</li> <li>• Meditation.</li> </ul>	<ul style="list-style-type: none"> <li>• Ways that respect is shown to God.</li> <li>• Religious symbols - Aum / Om.</li> </ul>

### Learning from religion – mainly AT2

<b>Identity, diversity and belonging</b> <i>What does it mean to be a member of the faith locally, nationally and globally?</i>	<b>Meaning, purpose and truth</b> <i>How does faith help understanding of life's journey?</i>	<b>Values and commitment</b> <i>What is important to a person and their faith?</i>
<p>The importance of sacred places in India</p> <ul style="list-style-type: none"> <li>• Varanasi</li> <li>• Prayag</li> <li>• Ayodhya</li> <li>• Mathura</li> <li>• Kailash</li> <li>• Chithambaram</li> <li>• Rameshwaram</li> </ul>	<p>The Journey of Life</p> <ul style="list-style-type: none"> <li>• Birth, marriage and death.</li> <li>• Four ashramas.</li> </ul> <p>Beliefs about life, death and rebirth</p>	<p>Belonging to the Community and how Hindus try to live a good life</p>

## HINDUSIM PART 2

STATUTORY CONTENT			
Hinduism Content organised into non-statutory units			
<b>Part 2: Unit 3 Belonging to the Hindu community</b>	<b>Part 2: Unit 4 – God and beliefs</b>		
<b>Key Questions:</b> <ul style="list-style-type: none"> <li>• why is visiting sacred places important to a Hindu?</li> <li>• How do divine images help worship?</li> </ul> <b>Concepts:</b> <b>AT1:</b> Beliefs, teaching, sources. Practices and ways of life. <b>AT2:</b> Identity and belonging meaning,	<b>Key Questions:</b> <ul style="list-style-type: none"> <li>• how do the different deities help Hindus to understand God?</li> <li>• what stories do you know that help Hindus to learn about right and wrong or evil or good?</li> </ul> <b>Concepts:</b> <b>AT1:</b> Beliefs, teaching, sources. Practices and ways of life. <b>AT2:</b> Meaning, purpose and truth.		
Worship is a daily ritual expressing devotion, gratitude and love. <b>The Mandir/ Kovil</b> <ul style="list-style-type: none"> <li>• Preparations for worship.</li> <li>• The shrine and divine images</li> <li>• The Arti Ceremony.</li> <li>• Puja and the puja tray</li> <li>• Bhajan and Kirtan.</li> <li>• Meditation.</li> </ul> <b>The World</b> The importance of sacred places in India <ul style="list-style-type: none"> <li>• Varanasi</li> <li>• Prayag</li> <li>• Ayodhya</li> <li>• Mathura,</li> <li>• Kailash,</li> <li>• Chithambaram</li> <li>• Rameshwaram</li> </ul>	<b>Hindu beliefs about God</b> God is worshipped in different forms and /or is believed to be formless <ul style="list-style-type: none"> <li>• Some forms of God: Shiva, Vishnu, Lakshmi, Parvati, Ganesh,</li> <li>• Avatars of Vishnu such as Krishna and Rama</li> </ul> Ways that respect is shown to God. Religious symbols - Aum / Om.  <b>The Life journey</b> <ul style="list-style-type: none"> <li>• what makes each person's unique identity</li> <li>• 4 ashramas</li> </ul> Samskars - especially initiation (sacred thread) and marriage		<ul style="list-style-type: none"> <li>•</li> </ul>

## ISLAM Key Stage 1

### Learning about religion – mainly AT1

<b>Beliefs, teaching and sources</b> <i>What do I believe in and where do these beliefs come from?</i>	<b>Practices and ways of life</b> <i>How do I live my life?</i>	<b>Forms of expressing meaning</b> <i>How do I show my belief?</i>
<p>Allah is the Islamic name for God</p> <p>Muslims worship Allah</p> <p>Allah is the creator and provides all things</p> <p>Allah has no partners</p> <p>Allah sent messengers and books to give His guidance</p> <ul style="list-style-type: none"> <li>Prophet Muhammad (peace be upon him)</li> <li>Prophet Muhammad (pbuh) was chosen by Allah as the final Messenger</li> <li>The Qur'an</li> </ul> <p>Revelation of the Qur'an – the final message</p>	<p>Ramadan:</p> <ul style="list-style-type: none"> <li>the month in which the Qur'an was revealed;</li> <li>fasting and breaking fast together</li> <li>reciting the Qur'an</li> </ul> <p>Id ul Fitr - day of celebration at the end of the month of Ramadan</p> <p>The Qur'an</p> <ul style="list-style-type: none"> <li>is treated with respect</li> <li>children learn the Qur'an</li> </ul>	<p>The naming of a child</p> <ul style="list-style-type: none"> <li>Practices associated with welcoming and naming a child</li> <li>Names are usually selected because they have a good meaning</li> </ul> <p>Prayer to Allah by daily salat</p> <p>The call to prayer</p> <p>Muslims give thanks for Allah's creation</p> <ul style="list-style-type: none"> <li>the Ka'aba the Qiblah<sup>2</sup> for all prayer/worship</li> </ul>

### Learning from religion – mainly AT2

<b>Identity, diversity and belonging</b> <i>What does it mean to be a member of the faith locally, nationally and globally?</i>	<b>Meaning, purpose and truth</b> <i>How does faith help understanding of life's journey?</i>	<b>Values and commitment</b> <i>What is important to a person and their faith?</i>
<p>Establishing the first Muslim community and the Muslim Calendar</p> <p>The story of Bilal</p>	<p>The birth of a child as a blessing (blessings/barakah).</p> <p>Belief in Allah</p>	<p>Muslims respect and appreciate everything Allah created</p> <p>Giving charity and doing charitable works</p> <p>Zakat al Fitr</p>

<sup>2</sup> Qiblah = direction of Makkah

**Islam Content organised into non-statutory units**

Unit 1 Prophet Muhammad (pbuh)	Unit 2 Five Pillars of Islam	Unit 3 Muslim home and family	Unit 4 Ramadan and Id ul Fitr
<p><b>Key Questions</b></p> <ul style="list-style-type: none"> <li>• what do Muslims believe?</li> <li>• why is Prophet Muhammad (pbuh) important to Muslims?</li> <li>• what is the Qur'an?</li> </ul> <p><b>Concepts:</b>  <b>AT1:</b> Beliefs, teachings, sources; Practices and ways of life.  <b>AT2:</b> Identity and belonging. Meaning, purpose and truth.</p>	<p><b>Key Questions:</b></p> <ul style="list-style-type: none"> <li>• what are the five pillars of Islam?</li> <li>• what does worship mean to Muslims?</li> </ul> <p><b>Concepts:</b>  <b>AT1:</b> Beliefs, teachings, sources. Practices and ways of life.  <b>AT2:</b> Identity and belonging. Meaning, purpose and truth.</p>	<p><b>Key Questions:</b></p> <ul style="list-style-type: none"> <li>• How does the Muslim home show that following Allah's requirements are important?</li> <li>• how do Muslims show their respect for Allah in everyday life?</li> </ul> <p><b>Concepts:</b>  <b>AT1:</b> Beliefs, teachings, practices. Concept of God.  <b>AT2:</b> Meaning, purpose and truth.</p>	<p><b>Key Questions:</b></p> <ul style="list-style-type: none"> <li>• why do Muslims fast during Ramadan?</li> <li>• how does fasting help Muslims to grow closer to Allah and to each other?</li> <li>• how do Muslims celebrate Id?</li> </ul> <p><b>Concepts:</b>  <b>AT1:</b> Beliefs, teachings, practices. Concept of God.  <b>AT2:</b> Meaning, purpose and truth.</p>
<p>Stories from the life of the Prophet Muhammad (pbuh)</p> <ul style="list-style-type: none"> <li>• revelation of the Qur'an</li> <li>• the early Muslims</li> <li>• migration to Madinah</li> <li>• the first Muslim community and the call to prayer</li> </ul> <p><b>The Qur'an</b></p> <ul style="list-style-type: none"> <li>• The Qur'an is the holy book of Islam, written in Arabic</li> <li>• The Qur'an must be treated with respect</li> </ul>	<ol style="list-style-type: none"> <li>1. Shahadah</li> <li>2. Salah – Prayer</li> <li>3. Sawm – Fasting</li> <li>4. Zakat – Charity</li> <li>5. Hajj – Pilgrimage</li> </ol> <p><b>Worship of Allah</b>  Muslims serve Allah in many ways</p> <ul style="list-style-type: none"> <li>• giving charity</li> <li>• daily Salah</li> </ul> <p><b>Place of Worship</b></p> <ul style="list-style-type: none"> <li>• the Mosque</li> <li>• the first call to prayer</li> </ul>	<p><b>The Muslim Home</b></p> <ul style="list-style-type: none"> <li>• worshipping Allah at home</li> </ul> <p><b>Living as a Muslim</b></p> <ul style="list-style-type: none"> <li>• the importance of good values for Muslims e.g. honesty, truthfulness and dressing modestly</li> <li>• respect for everyone</li> <li>• birth and naming of a baby – names chosen for their good meanings</li> <li>• keeping food requirements - halal</li> </ul>	<p><b>Sawm</b></p> <ul style="list-style-type: none"> <li>• the importance of the month of Ramadan</li> <li>• Qur'anic quotes about fasting</li> <li>• Ramadan – a time to focus on Allah, being a good Muslim and considering those who have less</li> <li>• fasting requirements</li> <li>• breaking the fast</li> <li>• worship during Ramadan.</li> </ul> <p><b>Id ul Fitr</b>  Celebration of keeping the fast at its end. Zakat al Fitr (charity at Id.)</p>

## Resources

### Muslim names

Male names and meanings		Female names and meanings	
Abdulkarim	Servant of the Bountiful, the Gracious	Aisha	Living, prosperous
Abdusalaam	Servant of the Giver of Peace	Faridah	Unique, precious
Ahmad	Commendable	Halima	Gentle
Akram	More Generous	Jamilah	Beautiful
Ali	Excellent, noble	Khadijah	Wife of Prophet Muhammad
Hamza	Lion, an uncle of Prophet Muhammad (pbuh)	Maryam	Name of mother of Isa (Jesus)
Hasan	Handsome, good	Munira	Brilliant, illuminating
Ibrahim	Arabic name for Prophet Abraham	Nur	Light
Ismail	Arabic name for Prophet Ishmael	Rahmah	Kind
Jibril	Arabic Name for Angel Gabriel	Safia	Pure, serene
Muhammad	Praiseworthy - name of the final Prophet	Sara	Pure, happy
Mustafa	Chosen - a title of Prophet Muhammad	Tayeba	Good, pleasant
Sabir	Patient, persevering		
Yusuf	Arabic name for Prophet Joseph		

## **Qur'an Quotes about fasting**

**“O you who believe, fasting has been made compulsory on you, as it was made on those before you, so that you may become pious (good).”**

*Quran: Chapter 2, Verse 183.*

**“The month of Ramadan is when the Quran was sent down, as a guide to all people and clear proofs of guidance and the criteria (to distinguish right from wrong)”**

*Quran: Chapter 2, Verse 185.*

About those who cannot fast because they are ill or old etc, the Quran says:

**“So whoever among you is ill or on a journey they can make up the missed days later (when they are better or returned home). And upon those who find it hard (e.g. the old) they should feed the poor (each day). And if you give more to the poor it is better for you. But to fast is best for you, if you only knew.”**

*Quran: Chapter 2, Verse 184.*

**Other books / DVDs etc**



## ISLAM Key Stage 2

STATUTORY CONTENT		
Learning about religion – mainly AT1		
<b>Beliefs, teaching and sources – <i>What do they believe in and where do these beliefs come from?</i></b> <b>Allah sent messengers (Prophets) and the Qur'an to give His guidance</b> <b>Other Prophets of Allah</b> <ul style="list-style-type: none"> <li>Prophets Adam, Nuh, Musa, Ibrahim and Isa</li> </ul> <b>Prophet Muhammad (pbuh) was chosen by Allah</b> <ul style="list-style-type: none"> <li>Religious and social context at the time of Prophet Muhammad (pbuh), People had turned away from earlier messages from God</li> <li>The final Messenger from Allah</li> <li>Revelation of the Qur'an – the final message</li> </ul> <b>The Qur'an:</b> <ul style="list-style-type: none"> <li>Is treated with respect</li> <li>Contains the teachings of Allah</li> </ul> <b>The Hadith</b>	<b>Practices and ways of life – <i>How do they live their life?</i></b> <b>Following the traditions of Prophet Muhammad (pbuh) and the teaching of Allah.</b> <b>Id ul Adha</b> <ul style="list-style-type: none"> <li>celebration at the end of the Hajj.</li> </ul> <b>The Mosque:</b> <ul style="list-style-type: none"> <li>the Ka'aba – first house of worship for God;</li> <li>Prophets Ibrahim and Ismail (pbuh) built the Ka'aba;</li> <li>Designs, features and use of a mosque</li> <li>Jumu'ah prayers</li> <li>The Mosque is a local place of worship and study for Muslims</li> <li>Wudu and salah in the mosque</li> </ul>	<b>Forms of expressing meaning – <i>How do they show belief?</i></b> <b>The Qur'an in people's lives</b> <ul style="list-style-type: none"> <li>Children learn the Qur'an</li> <li>Following the teaching of the Qur'an e.g. showing respect to others, being honest and kind, keeping your temper)</li> </ul> <b>Hajj</b> <ul style="list-style-type: none"> <li>Visiting Makkah for Hajj.</li> </ul> <b>Beliefs in action</b> <ul style="list-style-type: none"> <li>Zakat, Sadaqah</li> </ul>
Learning about and from religion – mainly AT2		
<b>Identity, diversity and belonging</b> <i>What does it mean to be a member of the faith locally, nationally and globally?</i>	<b>Meaning, purpose and truth</b> <i>How does faith help understanding of life's journey?</i>	<b>Values and commitment</b> <i>What is important to a person and their faith?</i>
The world is a Mosque: <ul style="list-style-type: none"> <li>role of the mosque as a local social, religious, educational and welfare centre</li> </ul> The Ummah – the world family of Muslims	Beliefs about life, death and the hereafter	Following the teaching of the Qur'an, e.g. showing respect to others, being honest and kind, and keeping your temper.  Following instructions, e.g. halal food  Respect for all creation <ul style="list-style-type: none"> <li>giving charity and doing charitable works</li> </ul>

Islam Content organised into non-statutory units			
Unit 5 The Mosque	Unit 6 Prophets of Allah	Unit 7 Hajj: journey of a lifetime	Unit 8 The World Family of Muslims
<p><b>Key Questions:</b></p> <ul style="list-style-type: none"> <li>- what is significance of worship in the lives of Muslims?</li> <li>- Why is cleanliness important physically and symbolically?</li> <li>-</li> </ul> <p><b>Concepts:</b></p> <p><b>AT1:</b> Beliefs, teachings, practices. Concept of God.</p> <p><b>AT2:</b> Meaning, purpose and truth</p>	<p><b>Key Questions:</b></p> <ul style="list-style-type: none"> <li>- Why did Allah need to repeat the message He sent?</li> <li>- Why was following Allah's message difficult for the early Muslims?</li> <li>- How did the message from Allah change life in Makkah?</li> </ul> <p><b>Concepts:</b></p> <p><b>AT1:</b> Beliefs, teachings, sources. Practices and ways of life.</p> <p><b>AT2:</b> Identity and belonging. Meaning, purpose and truth.</p>	<p><b>Key Questions:</b></p> <ul style="list-style-type: none"> <li>- what is a pilgrimage?</li> <li>- why do Muslims go on Hajj?</li> <li>- which stories are associated with the places on Hajj?</li> <li>- how does the Hajj make Muslims feel they are all part of one family?</li> </ul> <p><b>Concepts:</b></p> <p><b>AT1:</b> Beliefs, teachings, practices. Concept of God.</p> <p><b>AT2:</b> Meaning, purpose and truth.</p>	<p><b>Key Questions:</b></p> <ul style="list-style-type: none"> <li>- How are Faith communities world-wide families?</li> <li>- What contributions to local life can Muslim families and communities make?</li> <li>- How might the experience of a Muslim child in a Muslim country differ from that of a Muslim child in the UK?</li> </ul> <p><b>Concepts:</b></p> <p><b>AT1:</b> Beliefs, teachings, practices. Concept of God.</p> <p><b>AT2:</b> Meaning, purpose and truth.</p>

<p><b>The Mosque:</b></p> <ul style="list-style-type: none"> <li>• the Ka’aba – first house of worship for God;</li> <li>• Prophets Ibrahim and Ismail (pbuh) built the Ka’aba;</li> <li>• Designs, features and use of a mosque</li> <li>• Jumu’ah prayers</li> <li>• The Mosque is a local place of worship and study for Muslims</li> <li>• Wudu and salah in the mosque</li> </ul>	<p><b>Allah sent messengers (Prophets) to give his guidance.</b></p> <ul style="list-style-type: none"> <li>• Allah’s promise to Adam and all people.</li> <li>• Prophets Nuh, Musa, Ibrahim and Isa.</li> <li>• The religious and social context of the time of Prophet Muhammad (pbuh) – people had turned away from earlier messages from God; known as the age of ignorance.</li> </ul> <p><b>Prophet Muhammad (pbuh) the final Messenger from Allah.</b></p> <ul style="list-style-type: none"> <li>• Revelation of Qur’an – the final message.</li> <li>• Prophet Muhammad’s (pbuh) teaching of the Qur’an and the establishment of the first Muslim Community.</li> </ul>	<p>Allah sent guidance through the Qur’an and his Prophets</p> <p><b>The Ka’aba</b></p> <ul style="list-style-type: none"> <li>• first house of worship for God;</li> <li>• Prophets Ibrahim and Ismail (pbuh) built the Ka’aba;</li> </ul> <p>Hajj requirements, stories associated with the places of the Hajj</p> <p><b>Id ul Adha</b></p> <p>Festival that takes place the day after the gathering of pilgrims on Mount Arafat. A time for Muslims worldwide to celebrate and remember the sacrifice of Prophets Ibrahim and Ismail</p>	<p><b>The Ummah – world family of Muslims</b></p> <ul style="list-style-type: none"> <li>• The spread of Islam and its multicultural nature.</li> <li>• The Qiblah<sup>3</sup>, Hajj, Id ul Adha,</li> <li>• Mosques around the world,</li> <li>• Beliefs in action in the world: how Muslims respond to global issues of human rights, fairness, social justice and the importance of the environment.</li> </ul>
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<sup>3</sup> Qiblah = direction of Makkah

## Resources

### Hadith Information Sheet

The Prophet said: If a Muslim plants a seedling or cultivates a field, whenever a bird, a human or an animal eats out of it, it will be counted as charity for him.

The Prophet said: *The world is green and delightful, and Allah has put you in charge of it and is watching how you behave.*

The Prophet said: *Whoever believes in Allah and the last day should entertain his guest generously.*

The Prophet said: *No-one eats better food than what he earns with his own hands.*

The Prophet said: *Acquire knowledge and teach it to people.*

The Prophet said: *Brushing the teeth purifies the mouth and is pleasing to the Lord.*

Pilgrimage to the House at Makkah is a duty that all people owe to Allah, if they are able to make the journey.

# JUDAISM Part 1

STATUTORY CONTENT		
Learning about religion – mainly AT1		
Beliefs, teaching and sources <i>What do I believe in and where do these beliefs come from?</i>	Practices and ways of life <i>How do I live my life?</i>	Forms of expressing meaning <i>How do I show my belief?</i>
<p>Jewish belief about God</p> <ul style="list-style-type: none"> <li>• God is One.</li> <li>• God is the Creator.</li> <li>• God is kind and always with us.</li> </ul> <p>The Torah used in a Synagogue is in the form of a scroll</p> <ul style="list-style-type: none"> <li>• Written in biblical Hebrew. (without vowels)</li> <li>• It contains :</li> <li>• The 5 Books of Moses (The Old Testament).</li> <li>• The Creation</li> <li>• The Exodus</li> <li>• Giving of the 10 Commandments</li> </ul>	<p><b>The Torah</b></p> <ul style="list-style-type: none"> <li>• laws and rules which set out how Jewish people should live:</li> <li>• keeping Shabbat</li> <li>• kashrut (the Kosher kitchen)</li> <li>• Written on parchment.</li> <li>• Written by hand</li> </ul> <p><b>Shabbat</b></p> <ul style="list-style-type: none"> <li>• God resting and Shabbat as the day of rest</li> <li>• Preparations for Shabbat</li> <li>• Starting at sunset</li> <li>• Havdalah distinguishes the start of everyday routines after Shabbat ends</li> </ul> <p><b>The Synagogue</b></p> <ul style="list-style-type: none"> <li>• Place of worship and learning</li> </ul>	<p>The Jewish Home</p> <ul style="list-style-type: none"> <li>• Symbols <ul style="list-style-type: none"> <li>- Candelabra with 6+1 Branches</li> <li>- Star of David</li> <li>- Mezuzah</li> </ul> </li> </ul> <p>Welcoming Shabbat</p> <ul style="list-style-type: none"> <li>• Lighting and blessing candles</li> <li>• Blessing the wine <ul style="list-style-type: none"> <li>- Blessing the challah bread</li> <li>- The Friday night meal</li> <li>- Eating as a family</li> </ul> </li> </ul> <p>Festivals celebrated in the home</p> <ul style="list-style-type: none"> <li>• Channukah</li> <li>• Succot</li> </ul>
Learning from religion – mainly AT2		
Identity, diversity and belonging <i>What does it mean to be a member of the faith locally, nationally and globally?</i>	Meaning, purpose and truth <i>How does faith help understanding of life's journey?</i>	Values and commitment <i>What is important to a person and their faith?</i>
<p>Family life</p> <ul style="list-style-type: none"> <li>• the Jewish Home</li> </ul>	<p>The first 4 of the 10 commandments</p>	<p>Care for the environment</p> <p>Charity - tzedekah</p>

**Judaism Content organised into non-statutory units**

<b>Part 1: Unit 1 – Shabbat – A day of rest</b>	<b>Part 1: Unit 2 – Celebrations in the Jewish home</b>		
<p><b>. Key Questions</b></p> <ul style="list-style-type: none"> <li>• why is Shabbat important to Jews?</li> <li>• why do Jews attend the synagogue?</li> <li>• why a day of rest?</li> </ul> <p><b>Concepts:</b></p> <p><b>AT1:</b> Beliefs, teachings, sources; Practices and ways of life.</p> <p><b>AT2:</b> Identity and belonging. Meaning, purpose and truth.</p>	<p><b>Key Questions:</b></p> <ul style="list-style-type: none"> <li>• why is it important to keep traditions/ customs alive?</li> <li>• how do Festivals help to teach young Jews about their past?</li> <li>• what do these festivals show about the Jews' relationship with God?</li> </ul> <p><b>Concepts:</b></p> <p><b>AT1:</b> Beliefs, teachings, sources. Practices and ways of life.</p> <p><b>AT2:</b> Identity and belonging. Meaning, purpose and truth.</p>		
<p><b>Shabbat – the Sabbath Day</b></p> <ul style="list-style-type: none"> <li>• God resting and creation</li> <li>• preparing for Shabbat</li> <li>• starts at sunset</li> <li>• day of separation and different from other days – day of rest/day of joy</li> <li>• blessings</li> <li>• shared meal – kosher food</li> <li>• Shabbat Table and customs</li> <li>• charity contributions given (Tzedakah)</li> <li>• keeping Shabbat - instructions in Torah</li> </ul> <p><b>Synagogue –</b> Attend for prayer with the community on Shabbat. Prayer and learning.</p> <p><b>Havdalah</b></p> <ul style="list-style-type: none"> <li>• end of Shabbat</li> <li>• spices, wine and plaited candle</li> <li>• blessing taken into the week</li> </ul>	<p><b>The Jewish home</b></p> <ul style="list-style-type: none"> <li>• Mezuzah</li> <li>• Keeping the 10 commandment</li> <li>• The Torah</li> </ul> <p><b>Succot (Sukkoth)</b></p> <ul style="list-style-type: none"> <li>• Festival of Tabernacles</li> <li>• Succoth – temporary shelters (singular succah)</li> <li>• celebration at home and the Synagogue</li> <li>• story told of 40 years in the desert</li> <li>• harvest</li> </ul> <p><b>Channukah</b></p> <ul style="list-style-type: none"> <li>• the story behind the festival</li> <li>• activities</li> <li>• celebration in the home</li> <li>• the inner meaning</li> </ul>	<ul style="list-style-type: none"> <li>•</li> </ul>	<ul style="list-style-type: none"> <li>•</li> </ul>

## JUDAISM Part 2

STATUTORY CONTENT		
Learning about religion – mainly AT1		
Beliefs, teaching and sources <i>What do I believe in and where do these beliefs come from?</i>	Practices and ways of life <i>How do I live my life?</i>	Forms of expressing meaning <i>How do I show my belief?</i>
<b>Jewish belief about God</b> <ul style="list-style-type: none"> <li>God cares for all people and all forms of life.</li> </ul> <b>The Torah</b> <ul style="list-style-type: none"> <li>Respect shown to the Torah.</li> <li>The Ten Commandments.</li> <li>Laws and rules (613).which set out how people should live</li> <li>Stories - Creation of the world, the life of Moses.</li> </ul>	<b>The Synagogue</b> <ul style="list-style-type: none"> <li>A special place for Jewish people.</li> <li>Worship and the community.</li> <li>Daily/Weekly worship.</li> <li>Venue for special occasions.</li> <li>Community centre.</li> <li>Place of prayer and study.</li> <li>Main features. – Ark, Ner Tamid, Bimah</li> <li>Role of the Rabbi/Reverend.</li> </ul> <b>Study of the Torah</b> <ul style="list-style-type: none"> <li>Reading the daily/weekly portion.</li> <li>Learning to read from the Torah for Bar Mitzvah.</li> <li>Respect and honour for the Torah and God's name.</li> <li>Positive and Negative commandments</li> <li>To recite the Shema and the Amidah daily</li> </ul>	<b>Belief exemplified through:</b> <ul style="list-style-type: none"> <li>story of Moses;</li> <li>wearing: tzitzit, tallit and, although not biblical - a later addition, a kippah</li> </ul> <b>Festivals and Celebrations</b> <ul style="list-style-type: none"> <li>Passover (exodus and freedom).</li> </ul>
Learning from religion – mainly AT2		
Identity, diversity and belonging <i>What does it mean to be a member of the faith locally, nationally and globally?</i>	Meaning, purpose and truth <i>How does faith help understanding of life's journey?</i>	Values and commitment <i>What is important to a person and their faith?</i>
<b>Israel</b> <ul style="list-style-type: none"> <li>Has always been a special place for many Jews.</li> </ul>	<b>Family Life - life stages, beliefs and rituals</b> <ul style="list-style-type: none"> <li>Birth</li> <li>Bar Mitzvah and Bat Mitzvah.</li> <li>Marriage</li> <li>Death and the hereafter</li> </ul>	<b>The value and expression of gratitude</b> <ul style="list-style-type: none"> <li>General blessings.</li> <li>hospitality</li> </ul>

**Judaism Content organised into non-statutory units**

<b>Part 2: Unit 3 – The Synagogue and beliefs about God</b>	<b>Part 2: Unit 4 – Jewish life</b>		
<p><b>Key Questions:</b></p> <ul style="list-style-type: none"> <li>• how do Jews show their belief that God is present in the synagogue?</li> <li>• how does the Torah help Jewish people to understand what being Jewish means?</li> </ul> <p><b>Concepts:</b></p> <p><b>AT1:</b> Beliefs, teachings, sources. Practices and ways of life. Concept of God.</p> <p><b>AT2:</b> Identity and belonging meaning, purpose and truth.</p>	<p><b>Key Questions:</b></p> <ul style="list-style-type: none"> <li>• how does the Shema tell Jews to keep their religion alive?</li> <li>• how does life change for a Jew after their Bar/Bat Mitzvah?</li> <li>• why are the home and synagogue equally important in Jewish life?</li> </ul> <p><b>Concepts:</b></p> <p><b>AT1:</b> Beliefs, teachings, sources. Practices and ways of life. Concept of God.</p> <p><b>AT2:</b> Meaning, purpose and truth.</p>		
<p><b>Synagogue</b></p> <ul style="list-style-type: none"> <li>• Special place for Jewish people</li> <li>• Daily/ weekly worship</li> <li>• Ark</li> <li>• Ner Tamid</li> <li>• Torah portion read in services.</li> <li>• role of the Rabbi / reverend</li> </ul> <p><b>Torah</b></p> <ul style="list-style-type: none"> <li>• treated with respect</li> <li>• laws and rules which set out how people should live</li> <li>• where stories about the Jews' relationship with God are found – the story of Moses</li> <li>• Israel – has always been special for Jews</li> </ul> <p><b>Festival in the Home</b></p> <ul style="list-style-type: none"> <li>• Passover</li> </ul>	<p><b>The Jewish home</b></p> <ul style="list-style-type: none"> <li>• Mezuzah</li> <li>• keeping Kashrut – rules found in the Torah</li> <li>• hospitality</li> </ul> <p><b>The Shema and Amidah</b></p> <ul style="list-style-type: none"> <li>• said daily.</li> <li>• preparing for prayer.</li> <li>• Philacteries, Tallit, Kippah</li> <li>• The Shema in the Mezuzah – signifying a Jewish home</li> <li>• wearing Kippah, tallit and tzitzit in worship</li> </ul> <p><b>The journey of Jewish life</b></p> <ul style="list-style-type: none"> <li>• Bar/Bat Mitzvah</li> <li>• Marriage</li> <li>• family celebrations in the synagogue</li> </ul>	<ul style="list-style-type: none"> <li>•</li> </ul>	<ul style="list-style-type: none"> <li>•</li> </ul>



# SIKHIAM Part 1

## STATUTORY CONTENT

### Learning about religion – mainly AT1

Beliefs, teaching and sources <i>What do I believe in and where do these beliefs come from?</i>	Practices and ways of life <i>How do I live my life?</i>	Forms of expressing meaning <i>How do I show my belief?</i>
<p>Sikh belief about God</p> <ul style="list-style-type: none"> <li>Sikhs believe there is one God who created all things.</li> </ul> <p>The Gurus</p> <ul style="list-style-type: none"> <li>10 human Gurus</li> <li>Guru Nanak.</li> <li>Tales of his life e.g. feeding the poor and needy</li> <li>Teaching about God and human equality</li> </ul> <p>The Guru Granth Sahib</p> <ul style="list-style-type: none"> <li>The final, everlasting Guru of the Sikhs.</li> </ul>	<p>Guru Gobind Singh</p> <ul style="list-style-type: none"> <li>story of the water carrier. Bhai Ghanaya showing beliefs in action</li> <li>Baisakhi.</li> </ul> <p>The Gurdwara</p> <p>A special place where:</p> <ul style="list-style-type: none"> <li>the Guru Granth Sahib is based and read;</li> <li>The Sikh belief that everyone is equal is shown in practice;</li> <li>ceremonies take place, e.g. naming, festivals;</li> <li>the Khanda symbol is displayed.</li> </ul>	<ul style="list-style-type: none"> <li>The story of Guru Har Gobind and his cloak, showing beliefs about equality recalled at Diwali (Bandi Chhod Divas).</li> <li>The Sikh belief that everyone is equal in practice in the Gurdwara</li> <li>Sikhs worship and share food together in the Gurdwara;</li> </ul> <p>Celebration of Guru Nanak's birthday. Celebration of Baisakhi The 5 Ks</p>

### Learning from religion – mainly AT2

Identity, diversity and belonging <i>What does it mean to be a member of the faith locally, nationally and globally?</i>	Meaning, purpose and truth <i>How does faith help understanding of life's journey?</i>	Values and commitment <i>What is important to a person and their faith?</i>
<p>Guru Nanak's teaching that all people are equal.</p> <p>Sikh names. The 5 Ks</p>	<p>Remember God and treat all as equals</p>	<p>Family life</p> <ul style="list-style-type: none"> <li>Growing up as a Sikh.</li> </ul> <p>Three important rules to follow:</p> <ul style="list-style-type: none"> <li>work honestly</li> <li>share food with the needy</li> <li>remember God</li> </ul>

Sikhism Content organised into non-statutory units			
<b>Part 1: Unit 1 – Guru Nanak</b>	<b>Part 1: Unit 2 – The Gurus and their teachings</b>		
<b>Key Questions</b> <ul style="list-style-type: none"> <li>• what do Sikhs believe about God?</li> <li>• what does Guru mean?</li> <li>• what does it mean to be equal?</li> </ul> <b>Concepts:</b> <b>AT1:</b> Beliefs, teachings, sources; Practices and ways of life. <b>AT2:</b> Identity and belonging. Meaning, purpose and truth.	<b>Key Questions:</b> <ul style="list-style-type: none"> <li>• how do the lives of Sikhs show they follow rules in their lives?</li> <li>• what does worship mean to Sikhs?</li> </ul> <b>Concepts:</b> <b>AT1:</b> Beliefs, teachings, sources. Practices and ways of life. <b>AT2:</b> Identity and belonging. Meaning, purpose and truth		
<ul style="list-style-type: none"> <li>• There were 10 human Gurus</li> <li>• Guru Nanak was the first Guru</li> </ul> Stories about Guru Nanak's life and teachings: <ul style="list-style-type: none"> <li>• There is one God who created all things– symbolised by the Ik Onkar symbol</li> <li>• all people are equal</li> </ul> Guru Granth Sahib – last of the Gurus  Celebrating Guru Nanak's birthday  The Gurdwara - a holy place for Sikhs, where Sikhs worship, listen to teachings, celebrate festivals and share food together.	Stories and teaching of the Gurus and the Guru Granth Sahib teach Sikhs how to live Three important rules to follow: <ul style="list-style-type: none"> <li>• work honestly; share food with the needy; remember God</li> </ul> The Gurus showed how to put teachings into practice in their lives <ul style="list-style-type: none"> <li>• story of Guru Gobind Singh and the Water Carrier, Bhai Ghanaya</li> <li>• The story of Guru Hargobind recalled at Sikh Divali/Bandi Chhod Divas</li> </ul> Sikh Life <ul style="list-style-type: none"> <li>• birth and naming</li> <li>• Festival of Baisakhi.</li> <li>• The 5 Ks.</li> </ul>		

## Sikhism Part 2

### STATUTORY CONTENT

#### Learning about religion – mainly AT1

<b>Beliefs, teaching and sources</b> <i>What do I believe in and where do these beliefs come from?</i>	<b>Practices and ways of life</b> <i>How do I live my life?</i>	<b>Forms of expressing meaning</b> <i>How do I show my belief?</i>
<p>Sikh belief about God</p> <ul style="list-style-type: none"> <li>There is one God – represented by the Ik Onkar symbol</li> <li>God is the supreme truth.</li> </ul> <p>The Gurus</p> <ul style="list-style-type: none"> <li>There were ten human Gurus - from Guru Nanak to Guru Gobind Singh.</li> <li>Guru Arjan built the Golden Temple.</li> <li>Guru Gobind Singh founded the Khalsa.</li> </ul> <p>The Guru Granth Sahib</p> <ul style="list-style-type: none"> <li>Contains teachings of Guru Nanak and other Sikh Gurus, Hindu and Muslim Saints.</li> <li>Treated as a living Guru.</li> <li>Written in Gurmukhi.</li> <li>Contains hymns sung in services.</li> <li>The Mool Mantra.</li> </ul>	<p>Guru Gobind Singh</p> <ul style="list-style-type: none"> <li>The introduction of the 5 Ks.</li> </ul> <p>The Gurdwara</p> <p>Place of Sikh worship and community centre.</p> <ul style="list-style-type: none"> <li>The Nisan Sahib.</li> <li>The Khanda symbol</li> <li>Shoes removed, hair covered;</li> <li>Central place of the Guru Granth Sahib.</li> <li>The Granthi, Music and musicians.</li> <li>Shared meal in the langar hall for all</li> </ul>	<p>Akhand Path</p> <p>Belonging to the Community</p> <ul style="list-style-type: none"> <li>The Khalsa. And the The 5 Ks</li> <li>Amrit ceremony.</li> <li>Marriage.</li> <li>Ceremonies - ceremony of belonging, the Amrit Ceremony and festivals.</li> <li>Vaisakhi</li> <li>End of Life ceremonies</li> </ul>

#### Learning from religion – mainly AT2

<b>Identity, diversity and belonging</b> <i>What does it mean to be a member of the faith locally, nationally and globally?</i>	<b>Meaning, purpose and truth</b> <i>How does faith help understanding of life's journey?</i>	<b>Values and commitment</b> <i>What is important to a person and their faith?</i>
<ul style="list-style-type: none"> <li>Sikh names.</li> <li>Equality of gender.</li> <li>Equality of race and creed - all humans are one.</li> </ul>	<p>Remember God and treat all as equals</p> <p>Beliefs about life and death</p>	<p>Values</p> <ul style="list-style-type: none"> <li>Earning by honest means (kirat karna).</li> <li>Sharing (vand chhakna).</li> <li>Service to all human beings (sewa) e.g. Pingalwara.</li> </ul>

**Sikhism Content organised into non-statutory units**

<b>Unit 3 –The Guru Granth Sahib – final and everlasting Guru</b>	<b>Unit 4 – Belonging to the Sikh community</b>		
<p><b>Key Questions:</b></p> <ul style="list-style-type: none"> <li>• how is the Gurdwara a centre for worship and a place that demonstrates Sikh values?</li> <li>• why is the Guru Granth Sahib ‘The Everlasting Guru’?</li> </ul> <p><b>Concepts:</b></p> <p><b>AT1:</b> Beliefs, teachings, sources. Practices and ways of life.</p> <p><b>AT2:</b> Identity and belonging meaning, purpose and truth</p>	<p><b>Key Questions:</b></p> <ul style="list-style-type: none"> <li>• why was Guru Gobind Singh important?</li> <li>• what is the significance of the Amrit Ceremony?</li> </ul> <p><b>Concepts:</b></p> <p><b>AT1:</b> Beliefs, teachings, sources. Practices and ways of life.</p> <p><b>AT2:</b> Meaning, purpose and truth.</p>		
<p>There were ten human Gurus - from Guru Nanak to Guru Gobind Singh</p> <p>Guru Arjan and the Golden Temple</p> <p><b>The Guru Granth Sahib</b></p> <ul style="list-style-type: none"> <li>• Sikh holy book, final everlasting Guru</li> <li>• treated with respect as a human Guru</li> <li>• contents, use and central place in the Gurdwara and Sikh life</li> <li>• the Akhand Path in the Gurdwara and at home</li> </ul> <p><b>The Gurdwara.</b></p> <ul style="list-style-type: none"> <li>• a centre for the community and place of prayer and worship</li> <li>• Nishan Sahib and Khanda symbol</li> <li>• shoes removed, hair covered</li> <li>• Karah Prasad</li> <li>• the Langar kitchen- free food for all</li> </ul>	<p><b>Guru Gobind Singh</b></p> <ul style="list-style-type: none"> <li>• the last human Guru</li> <li>• celebration of Vaisakhi</li> <li>• established the Khalsa</li> <li>• the 5 Ks and Sikh names</li> </ul> <p><b>Belonging to the Community</b></p> <ul style="list-style-type: none"> <li>• becoming a Khalsa Sikh</li> <li>• Amrit ceremony</li> <li>• Obligations accepted with Amrit</li> <li>• living life according to Sikh Values</li> <li>• marriage</li> </ul> <p>Service to all human beings (sewa) e.g. Pingalwara.</p>		

# The Journey of Life and Death

<b>What this unit contains</b>	Through this unit pupils investigate beliefs about life and life after death and are encouraged to reflect on and express their views and hopes for the future. In this unit pupils will have the opportunity to share their feelings of loss caused by separation. They learn about how faith and belief can provide some answers to life’s most challenging and ultimate questions, and also how faith, beliefs and values challenge attitudes and commitments in life. They will consider how important it is to celebrate the lives of those they have lost and how remembering can help the healing process. They will examine their attitudes, values and commitments in the light of this learning. <b>Key Concepts: AT1:</b> Beliefs and Teachings; Practices; Forms of Expression. <b>AT2:</b> Belonging; Meaning and purpose.			
<b>Where the unit fits and how it builds upon previous learning</b>	This unit should be taught in Year 6. It focuses on Ultimate Questions about the meaning of life and how faith communities and others have found answers to these questions. Some lessons in this unit have suggested cross-curricular links with ICT, art and design, and design and technology. CAUTION: Some lessons could be upsetting to a pupil who has recently suffered bereavement. Care needs to be taken to check whether any pupils are in this situation.			
<b>Extension activities and further thinking</b>	<ul style="list-style-type: none"><li>• Explore personal feelings about grief through: Michael Rosen’s Sad Book by Michael Rosen (Author), Quentin Blake (Illustrator), Walker Books ISBN-10: 1406313165 ISBN-13: 978-1406313161</li><li>• Find out about the work of a local hospice in caring for the families of those who are life limited.</li><li>• Visit a war memorial or graveyard and talk with people about how visiting these has meaning for them</li><li>• Investigate epitaphs</li></ul>			
<b>Vocabulary</b>				<b>SMSC/Citizenship</b>
loss	community	memorial	gravestone	<ul style="list-style-type: none"><li>• Personal hopes for the future</li><li>• Beliefs about death</li><li>• Ultimate questions about meaning and purpose in religion and beliefs.</li><li>• Remembering the lives of others.</li></ul>
sadness	God	healing	priest	
remembering	grave	bereaved	spirit	
religious	reincarnation	burial	soul	
hope	Heaven	coffin	eulogy	
grief	Karma	cremation		
bereavement	commemorate	epitaph		

# The Journey of Life and Death

## Session 1. Key Question: How is life like a journey?

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<b>Pupils should:</b> <ul style="list-style-type: none"> <li>realise there are significant milestones of the journey of life;</li> <li>think about what they would like to happen for themselves and the world in the future;</li> <li>understand the importance of hope and the possibility of change to human beings.</li> </ul>		✓  ✓  ✓  ✓  ✓	<p>Make a class map of the journey of a life identifying significant milestones along the way for an imaginary person. This could be drawn as a road with smooth and rocky sections, crossroads, a river etc</p> <p>Encourage pupils to share thoughts about key moments in their lives so far, e.g. taking their first steps, starting school, learning to read, moving from KS1 to KS2, etc. Were these 'rocky' or 'smooth'?</p> <p>The teacher could share with pupils some of the significant milestones in his/her life, e.g. leaving school, first job ... then a personal reflection on what the teacher still hopes to see or do in his/her lifetime. Invite pupils to share their hopes - it may be appropriate to make a list of these and for pupils to know that life can sometimes be difficult. Talk about how, during tough times, people hope for better times in the future. Decide on how one might show easy and hard times in life, on the diagram.</p> <p>Pupils draw their own timelines, based on the idea of the one that has been modelled. The timelines should branch off showing their probable and ideal futures.</p> <p><b>Plenary:</b></p> <p>During this session the pupils can share their timelines with other members of the class. Encourage pupils to consider and share what helps them to look forward to better times during times of difficulty.</p>	<p><b>Resources</b></p> <p>Template of timeline for modelling to the pupils</p> <p>RE Today: Exploring the Journey of Life and Death</p> <p><a href="http://shop.retoday.org.uk/find/exploring-the-journey+of+life+and+death/1">http://shop.retoday.org.uk/find/exploring-the-journey+of+life+and+death/1</a></p> <p><b>Notes for teachers:</b></p> <p>This activity may lead to discussion about the end of the journey of a person's life and may also lead to pupils sharing experiences of the ends of lives</p> <p>of members of their families. These need to be dealt with very sensitively and a class code of conduct where disclosures are treated with respect would benefit the atmosphere for starting this unit.</p>

# The Journey of Life and Death

## Session 2. Key Question: How do we feel when people leave us?

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<b>Pupils should:</b> <ul style="list-style-type: none"> <li>consider human responses to loss and bereavement;</li> <li>reflect on their own response to human experience of life and death.</li> </ul>		✓	<p>Start the lesson by reminding pupils how they shared and discussed their timelines in session 1. Talk about the incidents in them and why they are different e.g. starting school, illness, friends moving, so that pupils consider the different experiences everyone of them has had and also that everyone has had some difficult times to cope with.</p> <p>✓ Read the storybook 'Children Also Grieve' with the pupils.</p> <p>✓ Talk about how the characters cope with their loss and grief and how they begin to feel less sad.</p> <p>✓ In groups think about questions you might like to ask the dog characters. Then pupils could, using the puppets, 'hot seat' the characters asking their questions.</p> <p>✓ <b>Plenary:</b></p> <p>Discuss how people feel when someone close to them dies. How might the book help the audience that it is intended for?</p>	<p><b>Resources</b></p> <p>'Children Also Grieve' – Talking about death and healing' by Linda Goldman (Jessica Kingsley) Dog puppets or toys can be the dogs in the story</p> <p>SEAL Pack - Primary National Curriculum</p> <p>Relationships Years 1 and 2 Pages 15, 29, 30 and 33</p> <p>Relationships Years 3 and 4 Page 20</p> <p>Relationships Years 5 and 6 Pages 22 and 23</p> <p>Photographs of feelings and emotions (SEN Pack)</p> <p>Schools that do not have the SEAL materials any more can find them on <a href="http://webarchive.nationalarchives.gov.uk/20110809101133/http://nsonline.org.uk/node/194108">http://webarchive.nationalarchives.gov.uk/20110809101133/http://nsonline.org.uk/node/194108</a></p> <p><b>Notes for Teachers:</b></p> <p><i>These sessions may all involve pupils sharing experiences of the deaths of members of their families, friends or pets. These need to be dealt with very sensitively and it will help to recall the class code of conduct.</i></p>

# The Journey of Life and Death

## Session 3. Key Questions: What do Christians believe happens after we die?

## How does the Christian community respond to bereavement?

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<b>Pupils should:</b>		✓	Recap work from last lesson.	<b>Resources</b>
<ul style="list-style-type: none"> <li>learn about ways in which human experiences associated with death, loss and bereavement are understood in Christianity;</li> </ul>	✓		Explore some of the different Christian viewpoints about death and the afterlife. Explain to pupils that most Christians believe in some kind of Heaven, where believers enjoy God's presence and the company of other believers. This is spoken of as a place of freedom from suffering. Views differ as to whether those of other faiths or none at all will be in Heaven, and concepts of what Heaven will be like differ as well.	Good News Bibles for pairs or small groups
		✓	Watch the short video extract on 'Waterbugs and Dragonflies' or read the book to the pupils and discuss the symbolism with them.	'Pathways of Belief' Video/DVD:
<ul style="list-style-type: none"> <li>understand the term bereavement;</li> </ul>	✓		Refer to the words of The Bible taken from 1 Corinthians 2:9:  <i>"No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him."</i>	Christianity – Easter 'Waterbugs and Dragonflies' or the book on which this is based:
		✓	Compare this to the dragonfly which is unable to return to tell the other waterbugs what he has discovered about life after the pond.	'Waterbugs and Dragonflies: Explaining Death to Young Children' by Doris Stickney
<ul style="list-style-type: none"> <li>be aware that people cope with bereavement in different ways;</li> </ul>		✓	Introduce the term "bereavement" and talk about how different people cope with loss in different ways.	<a href="http://www.itsma.org.uk/inspirations/waterbugs.html">www.itsma.org.uk/inspirations/waterbugs.html</a>
		✓	Think about how being part of the Christian community might help Christians who are bereaved in a variety of ways.	<a href="http://www.belovedhearts.com/stories/Doris-WaterbugsandDragonflies-632617144169637500.aspx">www.belovedhearts.com/stories/Doris-WaterbugsandDragonflies-632617144169637500.aspx</a>
<ul style="list-style-type: none"> <li>understand how the Christian community supports the person who is bereaved.</li> </ul>		✓	Record pupils' views on Heaven – artistically on posters or in poetry/prose. <i>During the plenary the pupils can show their posters or read their responses to the class.</i>	



# The Journey of Life and Death

## Sessions 4 and 5. Key Questions: What do other religions and beliefs believe happens after we die?

## How do they respond to bereavement?

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<b>Pupils should:</b> <ul style="list-style-type: none"> <li>understand the term bereavement;</li> <li>learn about the ways in which human experiences associated with death, loss, hope, and meaning in life are understood in Islam, Buddhism, Judaism, Hinduism and Sikhism;</li> <li>be aware that people cope with bereavement in different ways;</li> <li>understand how each community supports the person who is bereaved.</li> </ul>	✓  ✓  ✓  ✓  ✓	✓  ✓  ✓  ✓  ✓	<p>Recap the areas covered in the unit so far. Explain that different religions have different answers to the question ‘What happens when someone dies?’</p> <p>Remember the term ‘bereavement’ and talk about how people cope with loss in different ways. (<i>You may be able to refer to topical local, national or international events or scenarios in familiar television programmes to distance from pupils’ experiences.</i>)</p> <p>Explain that religious communities and non-believers have certain beliefs about what happens after we die. Religious communities and individuals help people who are bereaved in different ways. In these 2 sessions the pupils are going to find out some of these. Divide the class into 6 groups, each group will be finding out about one religion or belief and becoming the class experts on what that community believes about death and what it does to mark the death of someone and to support their family. The group can use fact sheets, books, ICT and audio-visual resources etc. At the end of this double session, each group will feedback to the class on its findings.</p> <p><b>Feedback session:</b> Pupil groups report back their findings. Draw out from them how being part of a ‘faith community’ might help people who are bereaved in a range of ways. Talk about the support given by friends to all those who have suffered a loss, whether they belong to a community or not.</p> <p><b>Plenary:</b> Using a circle and a straight line explore the two ideas of reincarnation / rebirth and one earthly life. Sensitively compare and contrast the different beliefs about life after death. Play some peaceful music and ask pupils to think about the different helpful activities. If possible, record a personal response.</p>	<b>Resources</b>  Hodder/Wayland series – Life’s End  Various websites  Espresso Faiths - Buddhism (Worksheet on Pets)  Research Sheet  RE Today  Clearvision Buddhism for Key Stage 2’ Video/DVD – ‘The story of Kisa and the Mustard Seed’  <a href="http://www.clear-vision.org/schools/Teachers/KS2/Bsm-KS2.aspx">http://www.clear-vision.org/schools/Teachers/KS2/Bsm-KS2.aspx</a>  Fact sheets for pupils on beliefs about death and bereavement in each faith.  Music

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## Session 6. Key Question: How do we remember people who have died?

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<b>Pupils should:</b> <ul style="list-style-type: none"> <li>know some ways in which human experiences associated with death, loss, hope, and meaning in life are expressed;</li> <li>reflect on their responses to human experience of death;</li> <li>understand how important it is to celebrate a life and how remembering them can help their friends to become less sad.</li> </ul>		<p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p>	<p>Recap the work done in previous lessons and in particular feelings about parting and loss. Watch the video or read the book 'The Fall of Freddie the Leaf' with pupils. Give pupils a leaf shaped piece of paper and encourage them to write their feelings about the story on the leaf. These could be displayed in the classroom.</p> <p>Read 'Badger's Parting Gifts'. Then give out text extract.</p> <p>Highlight all the words that describe feelings. Discuss the parting gifts. Can pupils suggest any 'gifts' that people have given them? Write a short account as one of the animals, of an experience with Badger that they might recall to tell the others, and that includes positive feelings that will help them to remember him with less sadness. Play peaceful music while pupils share their writing with each other.</p> <p>Talk about how important it is to celebrate the lives of people who have died and how remembering can help people to heal.</p> <p><b>Plenary:</b> During the session, either have a candle lighting ceremony in which each child lights a candle to remember somebody special.</p> <p>or</p> <p>Encourage the pupils to write down some sort of wish. During the plenary session the pupils may consider various parting gifts that have been left to them by those who have died.</p>	<p><b>Resources</b></p> <p>Badger's Parting Gifts by Susan Varley (ISBN 0-00-664317-5)</p> <p>The Fall of Freddie the Leaf: A Story of Life for All Ages by Leo F. Buscaglia Publisher: Slack; (Aug 2002) ISBN-10: 0-80507-195-4</p> <p><b>Notes for Teachers:</b></p> <p>During this session pupils may share personal experiences of loss. These need to be dealt with very sensitively within the class code of conduct.</p>

## The Journey of Life and Death

### SESSION 4 AND 5 INFORMATION SHEET

# Death and Bereavement in Christianity

For Christians **Good Friday** is when they remember the death of Jesus on the Cross (his **Crucifixion**.) and **Easter** Day is when they remember Jesus rising, (his 'astonishing' **Resurrection**.) Christians believe that when Jesus had risen, it was a promise for a life after death, John 3: 16, known as **eternal life** for those who believe in him.

Christians believe that although death is very sad, living a Christian life ensures that when they die, Christians will continue the next stage of their journey, sharing the promise of an eternal life with God in Heaven and with those Christians who have passed on before, and not find their way to Hades/Hell, the place of eternal punishment. Matthew 25:46; John 5: 28-29.

In many Christian traditions the priest or **minister** prays with a person who is dying and **anoints** them with **Holy Oil** to help them on their journey to **eternal** life.

### Bereavement

Some Christians wear black after someone dies as an outward sign to sympathise and empathise with the sadness of the occasion. The period of wearing black may differ between culture to culture and denomination to denomination within the Christian faith.

Christians remember the life of the person who they have lost. Although Christians believe that their loved one has gone onto a better and everlasting life, they will still miss them and usually feel very sad.

Christians comfort each other at this time through strong community fellowship; visiting each other and talking

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with each other about their sense of loss. This experience can differ from church to church. A special service is held for the burial or cremation usually within two weeks of the death. In addition a memorial service may be held as an opportunity for many people to remember and thank God for a person's life. This may be held on the same day or several months later.

Before the service the Christian minister visits the bereaved family and helps them talk about their loved one and helps them choose readings and prayers for the service.

The funeral service is usually held within the church, chapel or crematorium. The Christian family are invited to celebrate the life of the person who has died and say 'Goodbye'.

People often show their respect by sending flowers to adorn the coffin and grave, or they may donate money to a charity in the person's memory.

The leader of the Christian family, priest, minister or bishop, leads the funeral service. Through prayer, reading, songs and a shared eulogy, Christians are supported to say goodbye to someone who has been part of their family. Christians can only be buried in consecrated ground. Christians may also be cremated and their ashes are either buried or scattered somewhere special to the person who has died and the family.

While earth is sprinkled over the grave, by a faith leader and sometimes by family members, or ashes are scattered, the faith leader will say "Earth to Earth. Ashes to Ashes. Dust to Dust."

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This reminds Christians that a person's body returns to dust, but the spirit or soul lives on with God. The period of time spent at a graveside can differ between culture to culture and denomination to denomination, e.g. most Pentecostal churches do not leave until their Christian family have buried the Christian family member. While this is being carried out, the congregation continue to sing and comfort each other until the coffin is completely buried.

After a funeral service it is customary for the bereaved family and friends to continue to share time, food and drink in order to comfort each other. Again the length of this time together can vary between denomination to denomination, from a few hours on the day of the funeral to nine nights.

Families may mark the site of the grave with a gravestone highlighting the life of the person who has died. As part of this an appropriate quote from the Bible with an epitaph about the person may be placed on the gravestone. Some people remember a person in another way such as by placing a plaque on a memorable site or by planting a tree to commemorate the person's life.

The Christian minister will call or visit and offer to keep in contact and provide support for the family after the funeral.

People who are grieving often need to talk about their loved one and the personal loss they feel. Sometimes they need to be told they are allowed to be sad. They may feel lonely, guilty, fearful and even angry. The Christian Church offers friendship, practical support and prayers.

All Christians will share beliefs and rituals, but within the Christian faith there is also room for people to express their grief in different ways and to deal with their bereavement personally, but knowing that they have the support of their Christian community.

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#### Helpful Bible Quotations.

“Jesus said: ‘For God loved the world so much that He gave his only Son, so that everyone who believes in him may not die but have eternal life.’” – John 3:16 (*Taken from The Good News Bible.*)

“Jesus said: ‘Do not let your hearts be troubled. Trust in God, trust also in me. In my Father’s house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you. And if I go to prepare a place for you, I will come back and take you to be with me that you also may be where I am. You know the way to the place where I am going.’” – John 14:16 (*Taken from The New International Version.*)

“Now we see but a poor reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known.” – 1 Corinthians 13:12 (*Taken from The New International Version.*)

The ‘**Committal**’ from ‘*Common Worship.*’ (The Church of England Prayer Book)

“We have entrusted our brother/sister....to God’s mercy,  
and we now commit his/her body to be cremated/to the ground:  
Earth to Earth, Ashes to Ashes, Dust to Dust:  
in sure and certain hope of the resurrection to eternal life  
through our Lord Jesus Christ,  
who will transform our frail bodies  
that they may be conformed to his glorious body,  
who died, was buried, and rose again for us.  
To him be glory for ever. Amen.”

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### Christian Glossary

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Anoints	The sacrament of placing holy oil on the body of a person. This is done by a priest for a dying person to help them on their journey to eternal life.
Bereavement	The period that follows when someone has lost someone/something, usually when someone/something has died.
Bishop	A name for the leader of the Christian community.
Burial	When a person who has died is buried in the earth.
Chapel	A Christian place of worship.
Christian	A follower of Christianity.
Church	A Christian place of worship.
Coffin	The container in which the body of the person who has died is placed for burial or cremation.
Commemorate	Remembering something.
Committal	The prayer that is said at a funeral when Christians pray over committing the body of the person who has died to be cremated/to the ground in the sure and certain hope that the person will be raised to eternal life.
Consecrated	Blessed by a priest, bishop or other faith leader.
Cremation	When the body of a person who has died is cremated (burned.)
Crematorium	The place where a cremation takes place.
Crucifixion	Being put to death by being placed on a cross and left to die.
Easter Day	The greatest festival of Christianity, when Christians celebrate the resurrection of Jesus.

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Epitaph	A sentiment or statement about the person who has died which is placed on their gravestone.
Eternal life	Everlasting life which Christians have been promised by God that they will have after death.
Eulogy	A review of the life of the person who has died. This is shared at the funeral service and may be given either by the Priest or a family member/one of the friends of the person who has died.
Good Friday	The Friday before Easter Day when Christians commemorate the crucifixion of Jesus.
Grave	The place where a person who has died is buried.
Gravestone	A stone that is laid to mark the place where a person who has died is buried. Details about the person's life are written on the gravestone.
Grief	A feeling of something missing and emptiness that a person can experience when someone / something close to them has died.
Grieving	Enduring the pain that someone can feel when someone/something close to them has died.
Holy Oil	Oil that has been blessed by a priest or bishop and may be used by them in the sacrament of anointing a person who is dying.
Loss	A feeling of something missing and the emptiness that a person can experience when someone / something close to them has died.
Memorial Service	A religious service that may be held some time after a person has died for their family and friends to celebrate the life of their loved one and in which to remember them.
Minister	A name for the leader of the local Christian community.
Priest	A name for the leader of the local Christian community.
Resurrection	The rising of Jesus from the dead, which forms the basis of Christianity.
Spirit	The inner nature of a being, the soul.
Soul	The inner nature of a being, the spirit.



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### SESSION 4 AND 5 INFORMATION SHEET

#### Death and Dying in Buddhism

Traditional Buddhists believe that when people die they are reborn as another **being** - and not always as a human being. The English word for this is **rebirth** (*bhavana* or *jati* in Sanskrit, the language in which many Buddhist sacred texts are written).

When beings die, Buddhists believe that they are reborn in one of the six realms of existence.

#### Rebirth and the Six Realms

Buddhists believe that there are many kinds of beings in the universe. Some live very long lives. Some others live only for a few hours. Some beings live happy lives full of pleasure. Some others have lives full of suffering and unhappiness.

The Buddha taught that all things change and pass away, including everyone and everything we like and love; and whatever kind of being we are now - for example a human or an animal - we won't stay like that forever. Buddha taught that lives may be short or long, happy or unhappy, but the one thing humans all have in common is that we will die at some point, and when that happens we will be reborn as another being, maybe a completely different kind of being. This is why Buddhists teach that we should always try to be kindly to other living things because we are all connected together, like members of one great family.

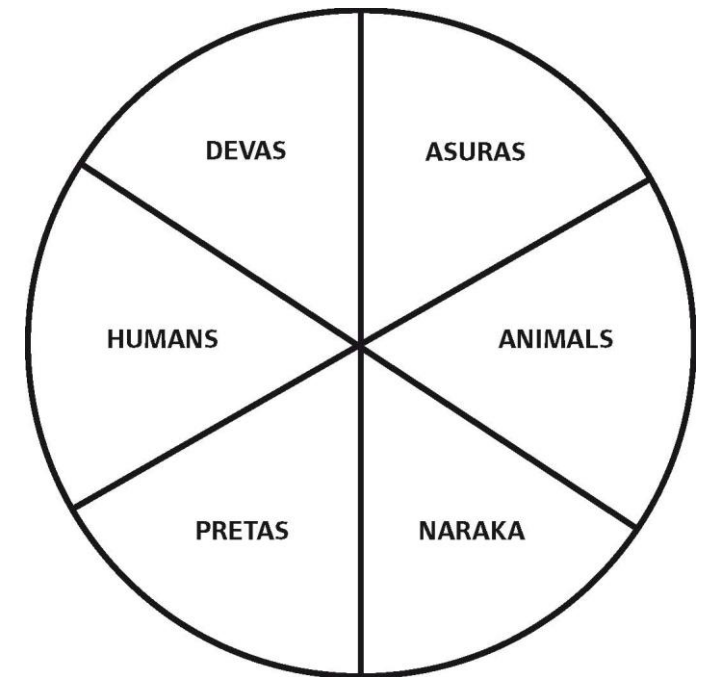
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In traditional Buddhism there are said to be six kinds of beings who live in the six realms of existence. **SESSION 4 AND 5 INFORMATION SHEET**

- First there are humans.
- Then there are animals (which includes all the different kinds of insects).
- Then there are the **devas** (gods) who live for a very long time in a kind of heaven, filled with light and many pleasant things.
- Next are the **asuras** (jealous gods) who are powerful warriors, always fighting a war against the devas.
- In the past people everywhere believed in other kinds of non-human beings, like ghosts and fairies, who hang around the edges of our human world. In Buddhism the name for the place where these beings live is called the **preta** (spirit) realm. Pretas often live lonely lives and suffer from hunger and thirst.
- The last kind of beings live in **naraka** (hell) which is a horrible nightmarish place full of pain and suffering.

The endless cycle of the birth and death of beings through the six realms is called **samsara**, which means something like 'continually moving on'. All beings are trapped in samsara.

The deva, asura and human states are called the higher realms. The animal, preta and hell states are the lower realms. It's only in the higher realms that we can do good actions and become wise enough to get free from samsara.



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### Karma and Rebirth

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Buddhists believe that the things people do and the way we think is important in this life and also affects the kind of **rebirth** we will have. This is the idea of **karma**, which means 'action'. In Buddhism it matters how we behave. The way we act now shapes our present life. But our actions also have a powerful influence on the kind of being we become after we die and are reborn.

For example, when our minds are filled with angry thoughts towards other people, we always want to fight and other people become frightened of us. We may have very few friends and make lots of enemies. Always being angry causes a negative kind of karma and makes us very unhappy and lonely in this life. Buddhists believe that after someone like that dies, because of the habit of being angry, they are more likely to be born somewhere where they are surrounded by lots of fighting. On the other hand, if we are kind, generous and work for the happiness of others, this creates good karma, and we will probably be reborn in one of the higher realms.

### Things Buddhists do for dying people

Buddhists think that it is important for people to die in a peaceful place, cared for by those they know and trust.

Sometimes the dying person will be visited by their Buddhist teachers who chant special verses. They might also re-take some of their Buddhist vows. Dying people are encouraged to let go of the attachment to this life by giving away their wealth for the benefit of others - maybe to help support a monastery or print Buddhist texts, but also to help relieve suffering and poverty in the world.

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### After Death

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Immediately after death, it is common for Buddhist scriptures to be chanted around the body, and for people who were close to the dead person to say farewell and make wishes for them to have a happy rebirth. Buddhist ceremonies are performed, and the benefit of doing the ceremony is dedicated to the person who has died, to make sure they are born as another human being.

In Buddhism the body is usually cremated, following the example of the Buddha. The destruction of the body through fire is thought to be a very powerful teaching on impermanence and helps the family and friends to realise that the person has left this life and cannot return.

### Rebirth

In South East Asian countries the person who dies is thought to be reborn immediately after dying. In Tibetan and Chinese Buddhism there is said to be a period of seven weeks between one life and the next.

In Tibetan Buddhism, a picture of the dead person is sometimes placed on the shrine for seven weeks. Special words are chanted regularly during this period. On the 49th day, the picture is burned, and special prayers are made.

In many East Asian Buddhist countries special prayers are made for the dead person to be reborn in a **Pure Land**, a happy place where they can learn much more about the Buddha's teachings and train in ways to help free other beings from suffering.

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### Buddhist Glossary

<b>Asura</b>	'Jealous God' – one of the six realms
<b>Being</b>	Every kind of living thing, apart from plants.
<b>Deva</b>	'God' – one of the six realms. A bit like Heaven, but doesn't last.
<b>Karma</b>	Actions with a strong intention that influence not only the current life, but also future rebirths.
<b>Naraka</b>	'Hell' – one of the six realms. Like hell, but doesn't last.
<b>Preta</b>	'Spirit' or 'Hungry Ghost' – one of the six realms.
<b>Pure Land</b>	'Buddha Realm'. A kind of temporary heaven presided over by a Buddha, where people can go further on the Buddhist path.
<b>Rebirth</b>	The process by which beings are endlessly born into one of the six realms. The traditional Sanskrit words for this are <i>Bhavana</i> which means 'becoming' or <i>Jati</i> which is 'birth'.
<b>Samsara</b>	The endless cycle or wheel of birth and death, driven by the actions of beings (karma).
<b>Six Realms</b>	The six realms cover all the possible kinds of beings that exist in the universe. None of these realms are permanent.

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### SESSION 4 AND 5 INFORMATION SHEET

## Rituals Related to Death in The Hindu Family

Hindus believe in **reincarnation**. They believe that death is the start of a long sleep for the soul, before it sets out on a new life. Hindus believe that death is part of the cycle of life and is what happens before you set out on a new life.

Each life teaches new lessons and brings a soul closer to God. Good deeds will bring you nearer to God and bad deeds will push you away from him so that you will just stay in the cycle of life and death and not move towards freedom.

### What happens when a Hindu dies?

Where possible, relatives gather around a dying person, dip a leaf of sweet basil in water from the Ganges or milk, and place this on the lips of the dying person while they sing holy songs and read holy texts. If available, a special funeral priest is called. A light is lit in the home which is kept alight for twelve days. The “**chief mourner**” leads the rites. This person is either the eldest son in the case of the father’s death or the youngest son in the case of the mother. If there are no sons the work will be done by the nearest male relative.

After death, the chief mourner performs arati, passing an oil lamp over the remains, and then offering flowers. The body is prepared for **cremation**. Sesame oil is applied to the dead person’s head. The body is bathed with water, anointed with salve of sandalwood, kum kum powder and vibuthi from the nine **kumbhas**, dressed in best clothes and placed in a coffin. The women then walk around the body and offer puffed rice into the mouth to nourish the deceased for the journey ahead. A widow will place her **Mangalsutra** around her husband’s neck, signifying her enduring tie to him. The coffin is then closed. The ritual **homa** fire can be made at home or kindled at the crematorium.



## The Journey of Life and Death

### The Funeral

#### SESSION 4 AND 5 INFORMATION SHEET

How a Hindu funeral is organised differs in India and in the UK

#### In India

These days, in most families the body is laid in a coffin and covered with flowers before it is driven to the crematorium. In the crematorium, a small candle or oil lamp (Diwali lamp) is lit, which the main mourner holds in his hand while carrying a container of water on his shoulder. He circles the dead person three times, and a hole is made in the container each time he goes around. The coffin is then moved to the cremation room (Shamshan ghat). Only men go to the cremation site, led by the chief mourner. When there is a funeral pyre, the body is carried three times counter-clockwise around the pyre, and then placed upon it. At each turn around the pyre, a relative knocks a hole in the water container with a knife, letting water out, signifying life is leaving its vessel.

#### In the UK

The body is laid in a coffin and covered with flowers before it is driven to the crematorium. In the crematorium, a small candle or oil lamp (Diwali lamp) is lit.

At a gas-fuelled crematorium, sacred wood and ghee are placed inside the coffin with the body. Where permitted, the body is carried around the chamber, and a small fire is lit in the coffin before it is consigned to the flames. The cremation switch then is engaged by the chief mourner.

## The Journey of Life and Death

### SESSION 4 AND 5 INFORMATION SHEET

Returning home, everyone bathes and shares in cleaning the house. A lamp and water pot is set where the body lay in state. The water is changed daily, the picture of the deceased is placed in a room and a garland is placed on it. A lamp is lit next to it and is kept lit for twelve days.

The family shrine room is closed, with white cloth draping all images. During these days of ritual impurity, family and close relatives do not visit other homes, though neighbours and relatives bring daily meals to relieve the burdens during mourning. The mourners do not attend festivals, temples, visit swamis, nor take part in marriage arrangements. Some families observe this period for up to one year.

About twelve hours after the cremation, men from the family return to collect the remains. Water is sprinkled on the ash; the remains are collected on a large tray. At crematoriums the family can arrange to personally gather the remains: ashes and small pieces of white bone called “flowers.” In crematoriums these are ground to dust, and arrangements must be made to preserve them. Ashes are carried or sent to India for depositing in the Ganges or are placed in an **auspicious** river or the ocean, along with garlands and flowers.

### Helping the family

After the cremation, friends visit the bereaved family for the next two weeks, to pay their respects and provide support. Devotional songs are sung and scriptures are read from the Ramayana. This period may be longer if it is a young person who has died or it is an unexpected death. The friends and family talk together about the dead person, share happy memories about their lives with that person and help around the home. Hindus believe that by sharing their grief with each other, the amount of grief will be halved. They believe that although everyone will miss the deceased, death is not sad. The dead person has learned the lessons he or she was meant to learn in life and will move on nearer to God.



## The Journey of Life and Death

### The Final Farewell

#### SESSION 4 AND 5 INFORMATION SHEET

Each month during the first year after the death, a **pinda** rice-ball and bowl of water are offered in memory of the dead person. A widow will erase her **sindoo** and wear white clothes for the first year after her husband's death. Sons will hold a memorial service each year on the day of their father's death as long as they are alive.

At the yearly anniversary of the death (according to the moon calendar), a priest conducts the **shraddha** rites in the home, offering pinda to the ancestors. This ceremony is done yearly as long as the sons of the deceased are alive (or for a specified period). It is now common in India to observe shraddha for ancestors just prior to the yearly Navaratri festival. This time is also appropriate for cases where the day of death is unknown.

## The Journey of Life and Death

### Hindu Glossary

<b>Auspicious</b>	Lucky
<b>Chief mourner</b>	Either the eldest or the youngest son or the nearest male relative
<b>Cremation</b>	Burning
<b>Homa</b>	Fire used in worship
<b>Kumbhas</b>	Brass water pots
<b>Mangalsutra</b>	Wedding pendant
<b>Pinda</b>	Rice-ball
<b>Reincarnation</b>	Rebirth into a new body for another life
<b>Shraddha</b>	Hindu ritual of treating people to feasts in the name of the deceased
<b>Sindoor</b>	Marriage mark



## The Journey of Life and Death

# Notes about Death and Bereavement in Judaism

### SESSION 4 AND 5 INFORMATION SHEET

As death approaches an observant Jew would read, or have read for them, a Prayer of Confession followed by the **Shema**, a prayer said twice a day. The Shema declares that there is one G-d, which is the main belief of Judaism.

There are no services at the Synagogue concerning a funeral. All prayers are said in the 'House of Mourning' (usually the home of the deceased, or a close relative) or at the cemetery.

At the 'House of Mourning' (**Bet Avel**), all shiny surfaces such as mirrors and TV's are covered. This is so that the mourners are not tempted to look at themselves, but think of their departed loved one. Great respect is shown to a person after death - as in life.

Jews believe that the soul of the departed goes to Heaven.

Jewish people believe that all their good deeds are 'weighed up' against their bad deeds, with one angel speaking for their 'good deeds' and another angel speaking about their 'bad deeds'. When the good deeds outweigh the bad deeds, the soul can enter Paradise, or **Gan Eden**, the Garden of Eden.

Eternal Life is a cornerstone of Jewish belief. Jewish people believe that this life, life on earth, is a 'preparation' for the 'Heavenly World'. Jewish people also believe that their souls (but not their bodies) are destined for Eternal Life.

Jewish people believe all their deeds on earth are weighed in this way. They believe that their souls return to G-d in this way. After a person has died, the same respect is shown for them as when they were alive. With this in mind, the body is not left alone at any time. A 'watch' is kept from the time of death until the funeral. Funerals in the Jewish tradition are held very quickly, sometimes on the day of death, but usually on the next day. It is very unusual for there to be a delay, except for **Shabbath**. A funeral would break the laws of **Shabbath** (the Jewish Day of Rest), as Shabbath is a day of joy.

## The Journey of Life and Death

### SESSION 4 AND 5 INFORMATION SHEET

Jewish people are always buried in a Shroud. Men are buried in their **Tallit** (Prayer Shawl) over the Shroud. Coffins are always plain, with no decoration or adornments, and made of unpolished wood. It is not usual to have flowers at a Jewish funeral. These are all signs of the equality of all, in death.

The Mourners (**Aveylim**) at a funeral would be parents, siblings, children and spouse of the deceased.

One of the main customs to take place before the funeral, either at the Mourners' house before leaving for the funeral, or at the cemetery, is to 'Make **Kriah**'. A piece of clothing of each Mourner would be cut by a friend, relative or by the Rabbi. Kriah is always cut on an actual piece of clothing, such as a shirt or cardigan, but not a tie or scarf, etc. Kriah is cut on the left side of the clothing for a parent, (over the broken heart), and on the right for other relatives. This signifies the more intense grief for a parent. After the cutting, the garment is then torn further by the Mourner.

Each Mourner will wear their torn clothing for the week of intense mourning known as the **Shiva**.

At every Jewish Cemetery there is a Prayer Hall. Prayers are said in the Prayer Hall both before and after the burial. A tribute may be paid before the burial by a friend or relatives or read by the Rabbi.

The service is aimed at honouring the deceased, and not at comforting the mourners. The service mostly consists of chanting of Psalms. While walking to the graveside, Psalm 91 is chanted.

After the coffin is lowered into the ground, first the Aveylim, and then all those present who wish to, are invited to throw three spades full of earth into the grave. This is done until the entire coffin is covered, showing continuing concern for the deceased. The spade is not passed from hand to hand, but each person returns the spade to the mound of earth, for the next person to take. This signifies that death is not 'catching', and will not pass from one person to another. The sound of the earth on the coffin is an act of finality. It helps all concerned to accept the death of the relative or friend. There are two parts of the final goodbye: respect for the deceased, and comfort for the mourners.

## The Journey of Life and Death

### SESSION 4 AND 5 INFORMATION SHEET

Before re-entering the Prayer Hall it is customary for all those who have been on the 'grounds' of the cemetery to wash their hands. This represents washing their hands clean of pre-occupation with death. Water is a symbol of life and a source of life in Judaism, no life survives without water. Washing of hands also shows faith that death is not the end, and that life, for the living, must go on. If there are ten men (boys aged over 13 years and one day and men) present, the service in the Cemetery will conclude with the Aveylim reciting the Mourners Prayer, or **Kaddish**. This prayer declares the greatness of G-d, and the acceptance of his will. If there are not ten men (a **Minyan** or quorum) present, this prayer cannot be said.

On taking their leave of the Aveylim, both from the cemetery, and later from the House of Mourning, visitors wish each Mourner a 'Long Life'. This is one of the ways Jewish people tell each other to 'move on', and not let grief take over their lives. This is a very important concept in Judaism. Concern is for the living, while showing respect for the deceased.

It is considered to be an exceptional 'good deed', (**Mitzvah**), to 'accompany the dead' to their final resting place. This is because this is one Mitzvah for which no reward from the recipient can possibly be expected or given. It is not necessary to have known the deceased to 'accompany the dead'. It is still considered to be a very important Mitzvah.

There are two parts of the final 'goodbye'. respect for the deceased and comfort for the mourners.

On return from the Cemetery, the Aveylim eat a special 'meal', consisting of a hard boiled egg, a baigel, and a piece of salt herring. This is called the 'Meal of Consolation'. The significance of these foods is as follows: The egg, for fertility, and for continuity, an egg has no beginning or end, as mankind has no beginning or end. The baigel, also for continuity, and, as bread, is the staff of life, the sentiment that life must go on. The salt herring signifies the sad time brought by the death of a relative or friend, and reminds us of tears.

## The Journey of Life and Death

### SESSION 4 AND 5 INFORMATION SHEET

After the funeral, seven days of intense mourning are observed by the Aveylim. This period is called 'Shiva' meaning seven (days). A memorial candle is kept alight for all of the seven days. During this time, the Aveylim do not work, or beautify themselves, they do not cook or clean, and they sit on low chairs, and wear slippers, not leather shoes, all signs of mourning. Friends and relatives come to the house to speak to them and comfort them.

The Aveylim only leave the house to attend the Synagogue on **Shabbath**. Friends and family bring ready prepared food for the Aveylim. The three daily prayers (Morning, Afternoon and Evening) are held at the Shiva House for the week of mourning, except for on the Shabbath, as they are then said in the Synagogue. Kaddish is said by the Aveylim at each of these services, as long as there is the required Minyan.

From the day of the funeral, thirty days of mourning are observed, referred to as '**Shloshim**', meaning 'Thirty' (days). During this time, the Aveylim do not go to parties, listen to music, watch TV, cut their hair, or shave their beards. After the first week of Shiva, the Aveylim continue to say Kaddish in the Synagogue, at all daily services. If an Aveylim is mourning the loss of a parent, these restrictions and prayers will continue for one year.

On the anniversary of the death of a relative according to the Jewish calendar, (counting from creation), the Aveylim lights a candle in their home. The candle lasts for 24 hours, and is a reminder of the deceased. On this day, the Aveylim again does not listen to music or attend parties etc. The Aveylim would also say Kaddish in the Synagogue, as before.

Although it is acceptable to dedicate a memorial stone to mark the grave of a loved one after the Shloshim have elapsed, it is more customary to do so at the end of a year.

*Note: G-d has been used because it is Jewish practice not to write the Lord's name as this makes a document or paper holy.*



## The Journey of Life and Death

### Jewish Glossary

<b>Aveylim</b>	Mourner
<b>Bet aveyl</b>	House of mourning
<b>Kaddish</b>	Mourners prayer or memorial prayer
<b>Kriah</b>	Cutting of mourners clothes
<b>Minyan</b>	Quorum of ten men (over 13 yrs and one day)
<b>Mitzvah</b>	Good deed
<b>Shiva</b>	Seven days of intense mourning
<b>Shloshim</b>	Thirty days of mourning
<b>Tallit</b>	Prayer shawl

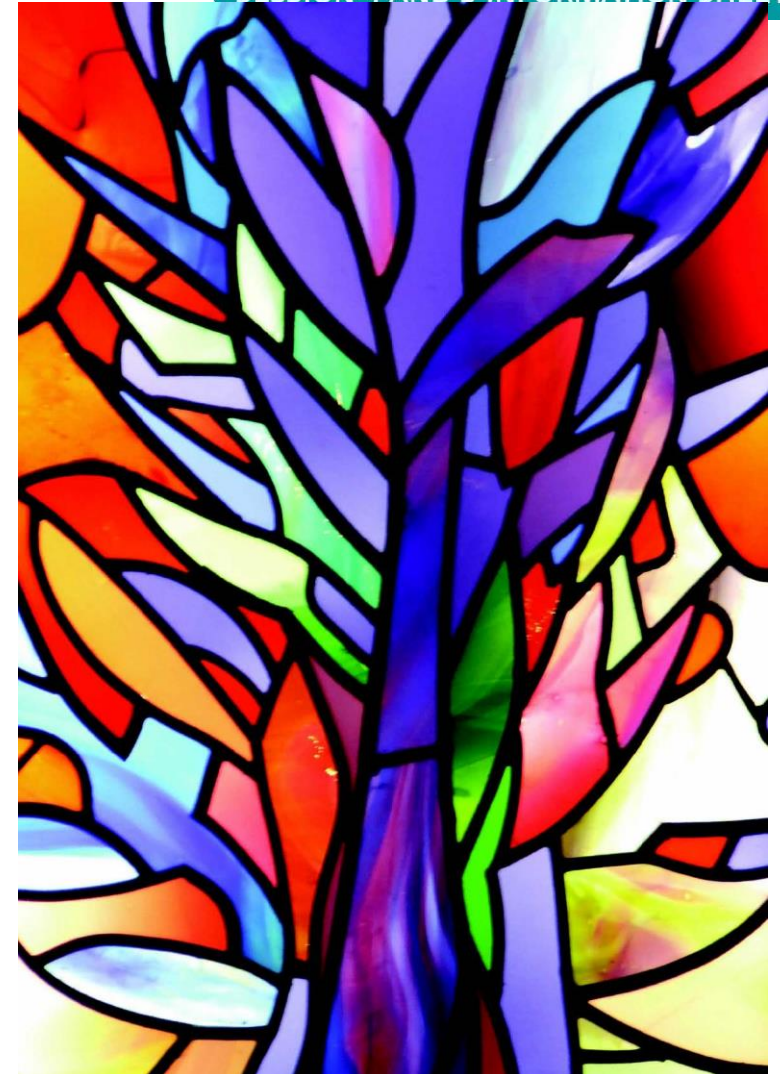
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### SESSION 4 AND 5 INFORMATION SHEET



## The Journey of Life and Death

### SESSION 4 AND 5 INFORMATION SHEET

## Notes about Death and Bereavement in the Muslim Faith

### Death

For Muslims, the purpose of life and death and of the afterlife in Islam is explained in the **Qur'an**. For a Muslim, death is the return of the soul to their Creator, **Allah**, and so the inevitability of death and the hereafter is never far from the Muslim's mind.

### When a Muslim is dying

Family members of the dying person and their good Muslim friends should be informed and should support him or her in reminding them of Allah. They encourage the dying person very gently to be sorry for all that he or she has done wrong, remind him or her about all the good things that he or she has done, about Allah's mercy, and of Allah's forgiveness. Prophet Muhammad (pbuh) said: "Let no Muslim die except expecting and hoping the best from Allah."

### What should be done when someone dies?

Muslims are recommended to do the following when someone dies:

- Advise the dying person to say: "**La ilaha illa-Allah**."
- To lay the dying person so that the **Qibla** is on his right side.
- When the person has died, close their eyes and cover them.
- Prepare the body for burial without delay, as soon as death is confirmed by a doctor.
- Settle any debts of the dead person.



## The Journey of Life and Death

### SESSION 4 AND 5 INFORMATION SHEET

#### Informing Family and Friends

Muslims tell the family, friends, and other good people when someone dies so that they can attend the funeral. It is a Muslim's duty to offer condolences, comfort, and sympathy to the family and the relatives of the deceased.

#### Grieving for the Deceased

Muslims are agreed that crying and grieving for the dead is good, but it is not acceptable to be angry with Allah for the person's death. It is allowed and acceptable for a Muslim to be sad and grieve for as long as they want to and as long as they need. However people are encouraged to restrict loud and outward mourning.

#### Preparation of the Deceased

Wherever someone dies, it is very important that the body is taken to the mosque as soon as possible, with all the necessary papers. Muslims have been taught to treat the dead body with gentleness and respect. Cremation is forbidden. Rather, the body is cleaned "washed or bathed", scented, and covered with a clean cloth for burial. There are certain steps in the preparation of a Muslim's body for burial, these are:-

**Ghusul** - This involves a ritual washing like **wudu** and then there is a complete washing of the whole body. Male bodies are washed by a man and female bodies are washed by a woman, these will normally be close relations.

**Kafan** - This is the shroud that is used to wrap the body of the person who has died. The kafan must be wrapped around the body at least three times overlapped. These could be the Muslim's **Hajj** robes.

## The Journey of Life and Death

### SESSION 4 AND 5 INFORMATION SHEET

#### The Funeral

Praying for the person who has died and having funeral prayers in the mosque **Salat-ul-Janazah**, are essential in Islam. The Muslim starts his or her life with a call to prayer and life is concluded with a prayer, so all of life is seen as an act of worship. The congregation pray to ask Allah to forgive the dead person's sins, have mercy on him or her and to grant them a place in **Jannah**.

#### Burial

The body should be buried by Muslims as soon as possible in a Muslim cemetery and the body should be turned towards the Qibla. Generally graves should be simple. People may visit them afterwards to pray for the person who has died and to remember that there is an end to earthly life but also to reflect on the life after death.

#### Bereavement

The initial bereavement period lasts for three days, during which prayers in the home are recited almost continuously. Shoes are taken off before entering the house of the bereaved, and it is customary to cover one's head when talking about the person who has died. People often sit on the carpet to pass on their condolences. Traditionally, black clothes or veils are not worn during bereavement - most people wear plain simple clothes with no make-up or jewellery.

**“Allah** has created life and death as a test to see who is the better in conduct.”

*From The Qur'an, Sura 67:2*

## The Journey of Life and Death

### Muslim Glossary

<b>Allah</b>	God, in Arabic.
<b>Ghusul</b>	Washing the dead body.
<b>Hajj</b>	Pilgrimage to Makkah. Hajj Robes are the robes worn by men during the Hajj. Women do not wear Hajj robes.
<b>Jannah</b>	This is paradise, a place that Muslims believe has been prepared as a reward for those who have lived a good life. 'A good life' means one that Allah considers good.
<b>Kafan</b>	Shroud used for wrapping the dead body.
<b>"La ilaha illa-Allah"</b>	"There is no god but Allah."
<b>Qibla</b>	Towards Makkah.
<b>Qur'an</b>	The final revealed message from God.
<b>Salah-ul-Janazah</b>	The funeral prayers.
<b>Wudu</b>	Ritual washing before prayer.

### SESSION 4 AND 5 INFORMATION SHEET



## The Journey of Life and Death

### SESSION 4 AND 5 INFORMATION SHEET

## Notes about Death and Bereavement in the Humanist belief system

### Death

Humanists believe that this is the one life we have. They believe that there are no gods, no heaven or hell, and that we no longer exist as people once we have died.

They believe that their bodies, or the atoms that make up their bodies, will continue to exist as part of the natural world. However, the person themselves will live on only in other people's memories, or in the work they have done while alive and left behind them, or in their children.

Many humanists, like many people, would prefer not to die. However, they believe that wanting something to be true is not the same as it being true. They believe that death is a natural part of life, and because we can't avoid that, it makes sense to try not to be afraid of it, but instead to come to terms with it. Then we can focus on finding meaning and purpose in the here and now.

For humanists, life is all the more precious because it comes to an end. Humanists have no expectation of reward or punishment after death. The main thing is to try to lead good and happy lives now, while we are alive, and to help other people do the same. We don't get another chance.+

[Humanists think that really important questions for all of us are 'How can I live a fulfilled and worthwhile life? How can I help others to do this? Asking the question "What would I like to be remembered for when I am dead?" helps people to think about the answers to these questions.

## The Journey of Life and Death

### SESSION 4 AND 5 INFORMATION SHEET

#### **When a person is dying**

Because humanists do not believe in gods or an afterlife, they believe that the important things to do when somebody is dying are the 'humane' things: supporting and comforting them as far as possible, alleviating their suffering, listening to and respecting their wishes as far as possible, helping their close relatives and friends who may also be suffering.

#### **When someone dies**

When someone they know dies, most people feel grief, sadness, shock, pain and possibly other emotions such as anger, guilt, or remorse. If they were close to the dead person, these emotions can be even more overwhelming.

Humanists believe that this is true for religious and non-religious people alike. The natural human response is to comfort, or seek comfort from, those around us, and humanists will do this in whatever way comes most naturally to them. This could include staying close, or 'being there' for someone; showing respect for the dead person; practical help; or simple expressions of sympathy.

#### **A humanist funeral or memorial ceremony**

Humanism has no rules about what should be done with the body of the person who has died, other than legal requirements. The body may be cremated, or buried, or even, if the person has left instructions, donated to medical science. There may be a funeral, or there may be a memorial ceremony separate from this.

## The Journey of Life and Death

### SESSION 4 AND 5 INFORMATION SHEET

A humanist funeral is a positive celebration of a person's life, specially created for that person and their family, with music, readings and time to reflect.

It will

- focus sincerely and affectionately on the person who has died
- allow friends, relatives and acquaintances to express their feelings and to share their memories
- celebrate the life of the person who has died by paying tribute to them, to the life they lived, the connections they made and left behind.

It will usually include:

- Music that is in some way connected to the dead person: for example songs they liked, or that reminds their friends of them
- Family or friends' memories or stories about the dead person.
- A eulogy: a talk focussing on the achievements of the dead person, and the meaning of their life.
- A brief period for quiet reflection. There will often be religious people amongst the mourners, and this can be a chance for them to offer their own private prayers if they wish.

It may also include readings of poetry and prose, a non-religious reflection on death, or symbolic actions like candle lighting, or formal words of goodbye.

It may be conducted by a trained humanist celebrant, or by family or friends themselves.

Humanists believe that a funeral like this helps the bereaved in their grief, and helps us all to come to terms with the cycle of life and death.

## The Journey of Life and Death

### SESSION 4 AND 5 INFORMATION SHEET

## Notes about Death and Bereavement in the Sikh Faith

### Sacred Text

This text tells Sikhs to behave well in this life, so that when they die they will be able to stay with God and escape reincarnation.

*'Strive to seek that for which you have come into the world, find through the grace of the Guru, God will dwell in your heart. You will abide in His presence, in comfort and in peace and not return ever to be born and to die once more.'*

*Guru Arjan*

### The Long Sleep

Many Sikhs believe in reincarnation. They believe that death is the start of a long sleep for the soul, before it sets out on a new life. Sikhs believe that death is part of the cycle of life and is what happens before you set out on a new life.

Each life teaches new lessons and brings a soul closer to God. Good deeds will bring you nearer to God and bad deeds will push you away from him and that you will just stay in the cycle of life and death and not towards freedom.

Sikhs believe that souls are rewarded for good deeds and that when all lessons are learned God will free them from the need to experience another life. Then they will be able to join God and be liberated (**mukti**) from the cycle of birth and death.

## The Journey of Life and Death

### SESSION 4 AND 5 INFORMATION SHEET

The Sikh holy book, the Guru Granth Sahib, says that mukti can only be achieved by living a God-conscious life, where everything you do is guided by the word of God. Sikhs believe that the only thing that you carry with you when you die are good deeds. (See Guru Nahak's story of the Rich Man and the Needle.)

### What happens when a Sikh dies?

When a Sikh dies the evening prayer is said and everyone remembers God by saying '**Waheguru!**' meaning 'Wonderful Lord'.

Everyone is treated equally in Sikhism because Sikhs believe that everyone is of equal importance and was created by one and the same God, so no matter how wealthy or powerful a Sikh may be in this life, his or her funeral will be the same as the poorest Sikh's. Sikhs believe in cremation, not burial, as the body that is left is just a shell for which the soul has no more use. The cremation should take place as soon as possible, and in India it usually happens on the same day as the death, or the next day.

Before the cremation, the body is washed, traditionally yoghurt and water are used. It is then dressed in new clothes, including the Five Ks – the symbols of the Sikh faith: shorts, uncut hair, sword, bracelet and a comb. The body is then placed on a bier or in a coffin and covered with a plain cloth. It is brought home on the way to the funeral so that friends and relations can pay their respects to the dead person one last time.

When a death occurs, the family and friends make arrangements to read the Guru Granth Sahib. This can either be read whenever the bereaved wish or continuously (**Akhand Path**). The continuous reading takes approximately 48 hours to complete. Sometimes the Guru Granth Sahib is read over a week or more.



## The Journey of Life and Death

### SESSION 4 AND 5 INFORMATION SHEET

### The Funeral

On the way to the place where the cremation takes place, the body is taken to the **Gurudwara** for prayers. It is not usually taken inside the building, the prayers are said outside the building. Then a procession takes the body to the funeral ground where it will be cremated.

Once they arrive, the friends and relations say a general prayer over the coffin. This is the concluding prayer (**Keertan Sohila**), and this is the same prayer which is said every night when the Guru Granth Sahib is placed in its resting place in the Gurudwara. At the cremation site the funeral pyre is lit. This is usually done by the eldest son. If the cremation takes place in a crematorium, the nearest relative will indicate when the cremation should begin. After the cremation, everyone returns to the Gurudwara for the *Bhog* service, in which **Shabads** (hymns) from the Guru Granth Sahib are recited and sung.

Everyone shares **Karah parshad**, a sweet which symbolizes equality of all humans, and they have a meal in the community kitchen, or **langar**. Both of these rituals symbolize equality to Sikhs. They also remind everyone that life must go on for those left behind. Sikhs often give money to charity at this time.

## The Journey of Life and Death

### SESSION 4 AND 5 INFORMATION SHEET

### Helping the Family

After the cremation, friends visit the bereaved family for the next two weeks, to pay their respects and provide support. This may be longer if it is a young person who has died or it is an unexpected death. They talk together about the dead person, share happy memories about their lives with that person and help around the home. Sikhs believing that by sharing their grief with each other, the amount of grief will be halved. This will help bring the community together and may heal any family conflicts that existed before the person died.

Sikhs believe that although everyone will miss the deceased, death should not be sad. The dead person has learned the lessons he or she was meant to learn in life and will move on nearer to God.

### The Final Farewell

In Sikhism it is forbidden to erect a tomb of memorial to a dead person because Sikhs do not believe that the body is of any use after the soul has left it. In India, therefore, after a cremation many families arrange for the dead person's ashes to be taken to Kiratpur near Anandpur Sahib. There they are sprinkled onto the waters of a river. Sikhs living outside India that cannot arrange to travel there for this purpose will still arrange for the ashes to be scattered onto flowing water in the local river or sea.

## The Journey of Life and Death

### Sikh Glossary

<b>Akhand Path</b>	The 48 hour continuous reading of the Guru Granth Sahib
<b>Bhog</b>	Food offering
<b>Guru Granth Sahib</b>	Last and everlasting Guru, Sikh holy book
<b>Karah parshad</b>	A sweet pudding which symbolizes equality of all humans
<b>Keentan Sohila</b>	Concluding prayer of the day for Sikhs
<b>Langar</b>	Food prepared and shared in the community kitchen
<b>Mukti</b>	Liberation
<b>Shabads</b>	Hymns
<b>Waheguru</b>	Wonderful Lord

### SESSION 4 AND 5 INFORMATION SHEET



## The Journey of Life and Death

*Make some notes for your feedback under the name of the religion.*

1. Which faith/belief are you studying?
2. Where do people of this community believe they go after death?
3. What can you find out about that place?
4. What does this community teach about how this life influences what happens to believers after death?
5. What rituals or traditions are used by members of this faith / belief when a believer has died?
6. Are there any special ways that this community has helped people to remember someone who has died?

## The Journey of Life and Death

### From “Badger’s Parting Gifts”

“Although Badger was no longer with his friends, he had given each of them a special memory of him.

He wanted them to help each other using these gifts.

Even though Mole and his friends felt lost, alone and unhappy, in time their sadness melted like the winter snow.

They remembered the joyful moments they had shared with Badger and all that he had taught them, and they felt thankful that they had known him. As he had left them he had felt free and happy, not afraid.”

By Susan Varley



# The Natural World and (Jewish/Christian/Muslim) Religious Beliefs about it



<b>What this unit contains</b>	<p>In this unit pupils investigate patterns, rhythms in nature, change, growth and start to consider the cycle of life. It provides an opportunity to experience awe and wonder as pupils reflect on attitudes to life, living things and the world. The question is raised: 'Where did it all begin?' Through this unit pupils are introduced to the fact that whilst some people believe the universe occurred through a natural process without a creator, people of many faiths, and specifically Jews, Christians and Muslims, believe a Creator God, created the universe.</p> <p>Content includes: Jewish and Christian beliefs about God as a Creator, responsibility for living things on the planet as a response to this belief, harvest thanksgivings and St Francis as an example of a Christian living a life in response to these beliefs. Islamic beliefs about Allah, the Creator of all things and people as the custodians of the earth.</p> <p>Nothing in this unit should be taught in a way that would undermine the theory of evolution, or any other generally expected scientific explanation for the continuously changing universe.</p>			
<b>Where the unit fits and how it builds upon previous learning</b>	<p>This unit should be taught at the start of term 1 in Year 1. It introduces pupils to beliefs in Judaism, Christianity and Islam. Throughout the unit pupils should be encouraged to notice and wonder at change in the world around them – in the weather, in plant life around the school, in themselves and in seeds/bulbs that can be grown in class. If possible they should be encouraged to care for creatures, for example feeding fish or birds.</p>			
<b>Extension activities and further thinking</b>	<ul style="list-style-type: none"> <li>• Find out more about other celebrations in faiths and beliefs that follow the rhythm of the year, e.g. May Day celebrations.</li> <li>• Discuss elements of the natural world which may at first seem unappealing and consider their place in the greater scheme of things (snakes, spiders, slugs in the garden).</li> </ul>			
<b>Vocabulary</b>  <div> <div>create</div> <div>Christianity</div> <div>Jewish</div> <div>unique</div> </div> <div> <div>make</div> <div>Christian</div> <div>earth</div> <div>special</div> </div> <div> <div>God</div> <div>Saint Francis</div> <div>sea</div> <div>shell</div> </div> <div> <div>Creator</div> <div>Islam</div> <div>sky</div> <div>feather</div> </div> <div> <div>dead</div> <div>Muslim</div> <div>animal</div> <div>stone</div> </div> <div> <div>alive</div> <div>Allah</div> <div>bird</div> <div>egg</div> </div> <div> <div>living</div> <div>Judaism</div> <div>mysterious</div> <div>beautiful</div> </div>	<b>SMSC/Citizenship/Values</b>  <ul style="list-style-type: none"> <li>• Encourage responsibility for behaviour, show initiative, and understanding of how they can contribute positively to the lives of those living and working in the locality of the school and to society more widely</li> <li>• Ultimate questions about the origin of life on the planet and beliefs about a Creator who cannot be seen.</li> <li>• Ways to care for the planet, starting with the local area</li> <li>• The work of a school council and how pupils can be active members of the school community through this.</li> </ul>			

# The Natural World and (Jewish/Christian/Muslim) Religious Beliefs about it



## Session 1. Key Question: Where did the world and everything in it come from?

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p><b>Pupils should:</b> know that the world contains many beautiful natural things, all of which are unique;</p> <ul style="list-style-type: none"> <li>consider that life is special and transient;</li> <li>consider beliefs about origins.</li> </ul>	✓	<p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p>	<p>Before the lesson prepare a collection of items from different natural environments, e.g. water, land, air. Have items derived from the natural world e.g. oil, wool, feathers, eggshells, stones, shells, seedpods, leaves, plants.</p> <p>Select and talk to the class about one object from the collection. How many different words can they suggest to describe the item? Do they know what it is and where it comes from? Introduce them to the idea that although there may be many similar items in the world, each one is unique.</p> <p>Distribute items so each pupil has one. Look at it closely and think of words to describe it. Ask pupils: Is their object dead or alive? Did it ever live? Did anything ever live on or in it? What does it feel like? Smell like? Who made this object?</p> <p>Talk about the fact that whilst many people believe the universe occurred through natural processes without a Creator, many other believe it was made by a Creator, God.</p> <p>Using a range of art materials let pupils draw, make a rubbing or paint their special item. Label pictures.</p> <p><b>Plenary</b></p> <p>Look again at the whole display. Ask the class where the birds are that grew the feathers or the creatures that lived in the shells? Share outcomes of the lesson and display.</p>	<p><b>Resources</b></p> <p>Items for natural world display. Art materials – pastels, chalks, paints and a range of brushes, Paper of different colours, grades and sizes.</p> <p>An alternative way to introduce the discussion would be to go on a sensory walk to collect items as nature detectives and to bring back selected ‘finds’ or photographs which can be used as a stimulus for discussion.</p> <p><b>See end of unit for a list of books which can be used throughout this unit</b></p> <p><i>Throughout the unit pupils should be encouraged to notice change in the world around them – in the weather, in plant life around the school, in themselves and in seeds/bulbs that you can grow in class. If possible they should be encouraged to care for creatures, for example feeding fish or birds.</i></p>



# The Natural World and (Jewish/Christian/Muslim) Religious Beliefs about it



## Session 2. Key Question: What do Jews, Christians and Muslims believe about the creation of the world?

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<b>Pupils should:</b> <ul style="list-style-type: none"> <li>know that Jews, Christians and Muslims believe that God created the world;</li> <li>know that Jews, Christians and Muslims believe that people have a responsibility to care for God's creation;</li> <li>consider the need to care for the planet today;</li> <li>know about conservation projects to support wildlife or the natural environment;</li> <li>support the local environment and become involved in the work of the school council.</li> </ul>	✓  ✓  ✓	✓  ✓  ✓  ✓	<p>Watch a video or read versions of the Jewish/ Christian and Muslim Creation stories. As a class sequence the steps of creation and focus on the repetition of 'it was good'. Talk about the responsibilities given to Adam and Eve in caring for the garden and naming the animals. How might that have felt?</p> <p>Show pupils images of creatures from around the world – can they recognise them? Do they know their names? Do pupils know where in the world animals live?</p> <p>Explain that some creatures are finding it hard to live as the world around them changes and people are trying to help them to survive. Examine information about a conservation charity, e.g. Save the Tiger / whale; link to human responsibilities as carers for the world. How might Adam and Eve feel about this project? How do the class feel about it? Explain that Christians and Jews believe all people have a responsibility to continue to look after the world that they believe God made.</p> <p>This lesson could link to local conservation work or the need for it in and around the school grounds. Groups of pupils could formulate rules for caring for part of the school grounds. The class could then decide which rules are the best and make a class list and some posters to encourage others to keep the rules.</p> <p>Take this work to the school council as a proposition for the school to consider following or developing.</p>	<p><b>Resources</b> DVD: Creation Stories – Quest, Channel 4 Christian creation story. e.g. The Creation by James Weldon Johnson – Holiday House ISBN 0-82341207-5</p> <p>Images/ PowerPoint of creatures from around the world including large, small, nocturnal, reptiles, mammals, fish, birds. Include some animals that are 'endangered'. Charity information about saving endangered creatures, e.g. whales, dolphins, orangutans, tigers.</p> <p><i>Throughout the unit pupils should be encouraged to notice change in the world around them – in the weather, in plant life around the school, in themselves and in seeds/bulbs that you can grow in class. If possible they should care for creatures, for example feeding fish or birds</i></p>



**Session 3. Key Question: How do Christians thank God for the world? How do they show their care for other people?**

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<b>Pupils should:</b> <ul style="list-style-type: none"> <li>know that Christians celebrate Harvest festivals to thank God for His creation;</li> <li>know that at harvest Christians remember that humans are dependent on the weather and nature for the food and drink needed to survive;</li> <li>know that Christians often use harvest as a way to share food with those less fortunate than themselves.</li> </ul>	✓  ✓ ✓ ✓	  ✓ ✓  ✓	Either: 1. Watch the film of children from Bushey Baptist church collecting and distributing items for the community at harvest. Invite a local Christian into the class to talk about harvest in their church - why and how it is celebrated and how it is an opportunity to share with others. or 2. Visit a local church to see it decorated for harvest and discuss how harvest is a time when Christians thank God and share with others. or 3. Read a harvest story and consider what contributes to the plants growing and how at harvest Christians thank God for ensuring the harvest is good. or 4. Make a harvest loaf with the class in the shape of ears of corn. Explain to pupils how the ingredients have been dependent on nature and explain that at harvest Christians thank God for the way he provides for their needs.  After the lesson either organise a charitable collection or link the school's Harvest celebration to donations for local charities for the less fortunate.	<b>Resources</b> ‘The Tiny Seed’ by Eric Carle ‘Ears and the Secret Song’ by Meryl Doney (Lion)  BBC Active DVD Celebrations and Special Times.  <i>Throughout the unit pupils should be encouraged to notice change in the world around them – in the weather, in plant life around the school, in themselves and in seeds / bulbs that you can grow in class. If possible they should be encouraged to care for creatures, for example feeding fish or birds.</i>

# The Natural World and (Jewish/Christian/Muslim) Religious Beliefs about it



## Session 4. Key Question: How did St. Francis show his thanks to God for His creation?

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<b>Pupils should:</b> <ul style="list-style-type: none"> <li>know why St Francis is a Christian example of caring for and protecting living things;</li> <li>know St Francis' canticle to the sun from 'The Circle of Days';</li> <li>consider ways that they can think of and help others.</li> </ul>	✓   ✓  ✓  ✓	✓   ✓   ✓	<p>Talk about how sometimes people's beliefs make them choose to live in particular ways. Ask pupils for any examples they may know such as following food rules, celebrating festivals, working for charities.</p> <p>Read with pupils the story of the life of St Francis, an example of someone who tried to follow Jesus' teachings. Explain that the title 'Saint' is sometimes given to Christians who have lived particularly special lives.</p> <p>Discuss why Francis gave up his rich clothes and lifestyle to live simply. How hard might that have been for him and his friends?</p> <p>Read the 'Circle of Days' What does it tell about St Francis' beliefs about the natural world.?</p> <p>Discuss how the story and Francis' words show that Francis was determined that he would follow Jesus' teachings and be peace – loving, kind and thoughtful to everyone and every creature.</p> <p>Make a class list of times when people have behaved kindly or when others have been kind and thoughtful to them. Initiate a class 'thoughtfulness' award to give to members of the class to wear for a day if they have been particularly thoughtful or kind to others.</p>	<b>Resources</b> Stories about St Francis, e.g: <ul style="list-style-type: none"> <li>from RE-tell Stories volume 5 – Lewisham Education</li> <li>'St Francis' by Wildsmith, Oxford</li> <li>'Lives and Times St Francis' (big book) Heinemann</li> <li>'The Circle of Days' by Reeve Lindbergh, Candlewick Press ISBN-13: 978-0763603571</li> </ul> Pictures of Franciscan friars Pictures of animals  <i>Throughout the unit pupils should be encouraged to notice change in the world around them – in the weather, in plant life around the school, in themselves and in seeds/ bulbs that you can grow in class. If possible they should be encouraged to care for creatures, for example feeding fish or birds.</i>

# The Natural World and (Jewish/Christian/Muslim) Religious Beliefs about it



## Session 5. Key Question: What do Muslims believe about the creation of the world?

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<b>Pupils should:</b> <ul style="list-style-type: none"> <li>know that Muslims believe Allah is the Creator of all things;</li> <li>know that Muslims respect and appreciate everything that Allah created and believe that people are the custodians of the earth;</li> <li>know that many Muslims do not draw human beings or creatures.</li> </ul>	✓  ✓  ✓  ✓	    ✓	<p>Explain that in this lesson pupils are going to find out about what Muslims believe about where everything in the world came from.</p> <p>Watch the part of the first Islam programme from the Pathways of Belief video that explains about Muslim beliefs about creation. Afterwards draw out the new vocabulary that pupils have encountered and clarify their understanding.</p> <p>Show pupils the beautiful images inspired by nature that can be found in the Muslim world. Explain that many Muslims believe that humans should not be drawn or reproduced but that respect is shown to Allah's creation and it is celebrated in many decorative ways.</p> <p>Explain that Muslims thank Allah for His wonderful creation. Show pupils the prayer mat and explain that this is often used to kneel on during prayer, to provide a clean place to pray.</p> <p><b>Assessment task</b> Either draw flowers or plants from around the class/ school or do bark or leaf rubbings and use these to make small paper prayer mats that show how much Muslims recall Allah's creation and thank Him in their prayers. Label to explain what Muslims believe about creation and display outcomes.</p>	<p><b>Resources</b></p> <p>Prayer mats and images from the Muslim world of patterns and designs showing calligraphy and plant life Flowers, leaves.</p> <p>Art materials</p> <p><b>DVD:</b> Pathways of Belief – Islam programme 1</p> <p><i>Throughout the unit pupils should be encouraged to notice change in the world around them – in the weather, in plant life around the school, in themselves and in seeds/bulbs that you can grow in class. If possible they should be encouraged to care for creatures, for example feeding fish or birds.</i></p>

# The Natural World and (Jewish/Christian/Muslim) Religious Beliefs about it



## Session 6. Key Question: How should we care for the world?

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p><b>Pupils should:</b></p> <ul style="list-style-type: none"> <li>• reflect on attitudes to life, living things and the world;</li> <li>• identify living things in the environment that they can care for and protect;</li> <li>• recognise their roles and responsibilities in caring for the world.</li> </ul>	<p>✓</p> <p>✓</p> <p>✓</p>	<p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p>	<p>Consider how pupils feel when they have made something that they are proud of. How do they feel if someone spoils or damages it?</p> <p>Design an area of the school that can be either part of the natural world or can incorporate part of the natural world and can be used for quiet reflection. This could be a focus about how special the world is or can be used as a memory garden or a place where people can go if they want to think about something. This could link to Islamic beliefs about the garden of Paradise.</p> <p>If making a garden area is not possible, you might develop some tubs or window boxes or even set up a bird table to help the local birds.</p> <p>Make up a code of conduct for that area. How could it best be shared with others/kept in a good state?</p> <p>Link to non-religious, Jewish, Christian and Muslim beliefs.</p> <p>Take proposals to the school council.</p>	<p><b>Resources</b> Materials for design project.</p> <p><a href="http://www.reep.org/">www.reep.org/</a></p> <p><i>Throughout the unit pupils should be encouraged to notice change in the world around them – in the weather, in plant life around the school, in themselves and in seeds / bulbs that you can grow in class. If possible they should be encouraged to care for creatures, for example feeding fish or birds.</i></p>

# The Natural World and (Jewish/Christian/Muslim) Religious Beliefs about it



## Resources for this Unit

### Books that may be useful throughout the unit

Barton M, *Why Do People Harm Animals?* Franklin Watts 0-863-13774-1

Brand J (ed,) *The Green Umbrella*, A & C Black 0-713-63390-5

Butterworth N and Inkpen M, *Wonderful Earth!* Hunt & Thorpe 1-856-08005-6

Foreman M, *One World*, Andersen Press 0-862-64289-2

Harrant W and Opgenoort *Isn't it a Beautiful Meadow*, OUP 0-192-79815-4

Hoggarth P, *Roar: Animal Rights Handbook for Kids*, Bloomsbury 0-747-52686-9

Jacobs U, *Earth Calendar*, A & C Black 0-713-62747-6

Lewin H and Kopper L A, *Flower in the Forest*, Hamish Hamilton 0-241-12215-5

Mendoza G, *Were you a wild duck where would you go?* Stewart, Tabori and Chang 1-556-70136-5

Al-Hafiz B.A. Masri, *Animals in Islam*