

Exploring the World of Faith and Belief in Lambeth



Appendices

The Lambeth Agreed Syllabus
for Religious Education

Appendices

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Dealing with Discussions, Pupils' Questions and Disclosures

Providing the opportunity for discussions about sensitive, controversial and challenging religious, philosophical, social and moral issues is vital to RE, as is the need to make sense of such issues in the context of pupils' own life experiences. It is important that all class discussions take place in a climate of trust, cooperation and support.

Teachers need to create a safe environment in which pupils in all Key Stages can share their beliefs and feelings, explore their values and attitudes, express their opinions and consider those of others without attracting hostile comment directed to them personally or to their family or a community to which they belong. This will encourage open discussion, enhance pupils' self-esteem and help them develop positive attitudes towards their learning and the beliefs and values of others.

Religious Education, and particularly the second attainment target, 'Learning From Religion', might lead pupils to ask difficult questions or even make personal disclosures about their own beliefs or experiences. Understandably, teachers might find such situations difficult to handle; it would seem easy to say the wrong thing. Teachers might be tempted to focus on the first attainment target, 'Learning About Religion', in order to avoid potentially difficult situations. However, this denies pupils access to those aspects of RE that are the most educationally rewarding.

Examples of difficult situations that might arise in the course of RE include pupils:

- Asking questions to which different religions give different and / or opposing answers, e.g. 'Was Jesus the Son of God?';
- Raising difficult philosophical or theological issues, e.g. 'Why does a supposedly good God allow suffering?' or a more specific or personal version of such a question;
- Asking what the teacher believes, e.g. 'Do you believe in God?';
- Raising spiritual or moral issues in a personal or political context, e.g. 'We can't always forgive people, can we?';
- Making comments or asking questions that reflect an offensive or unreflective approach to religion, e.g. 'Are you one of the God squad?';
- Making inappropriate value judgements about the faith of other people, e.g. 'People who believe that are stupid!';
- Making disclosures that reveal personal faith commitments, e.g. 'I believe that the Qur'an is the absolute word of God'; and
- Making personal disclosures, e.g. 'My grandma died yesterday'.

Such situations might be difficult for one or more reasons:

- They might cause upset or offence to other pupils;
- They might expose the pupil to upsetting comments;
- They might reveal misunderstandings that seem in need of correction;
- There might be no straightforward answer to pupils' questions;
- They might reveal an inability to cope with differences of opinion on the part of some pupils;
- They might be embarrassing;
- There might not be time to deal with them;
- The teacher might not have the training or knowledge needed to deal with them.

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

Suggestions

Encourage the use of ‘owning and grounding’ language such as ‘in my opinion’ or ‘some Hindus would say’. This allows belief statements to be made in the classroom without everyone feeling they have to agree.

- Treat the difficult question or incident as a positive rather than negative event. Remember, it is the way the incident is dealt with and how the class response is managed that matters most;
- Affirm the importance of pupils’ contributions, even if you don’t agree with them, with phrases like ‘That is an excellent question – I’ve often wondered about that too’ or ‘You’re not the only one who doesn’t know the answer to that’;
- Help pupils to understand that diversity of opinion and the existence of unanswerable questions are aspects of life that we all have to accept, and that they do not disappear as they grow older or wiser;
- Encourage an awareness of diversity without undermining the pupil’s own beliefs. Allow for the possibility of a range of answers or opinions, e.g. use ‘Most Christians would probably say... but some Muslims would think differently...’;
- Encourage a ‘let’s explore this together’ approach in which the teacher is a participant, not an expert, e.g. use the situation to open up rather than close down conversation or thinking;
- Encourage further exploration by suggesting that pupils ask their questions of others, including faith community leaders, or look for help from the

SACRE, the Diocese or other places. Advise pupils that their family, faith community and friends can play important roles in helping to provide answers and information;

- Correct factual misinformation factual errors or misinformation, wherever possible, without confrontation. At the same time, always respect the rights of pupils, their families and members of their communities to hold their own beliefs;
- Pupils might make personal disclosures out of a need for comfort. It might be possible in some cases to suggest a follow-up to the pupil’s disclosure (e.g. personal tutor) without ‘fobbing-off’ the importance of it. If this is not possible, assign the class an activity that provides time to attend to the pupil or gives the pupil some personal space.

Safeguarding with respect to religious practices (partially taken from NSPCC)

Understanding more about a child’s faith and the role faith plays in family life is important for anyone working with children, families or communities. It can help when considering appropriate ways to approach conversations around child protection and child safety.

As well as education, safeguarding of children should still be the focus of all discussions as evidence of harmful practice may arise as part of these conversations. Staff must be aware that children need to be protected irrespective of cultural sensitivities. Under UK law, different practices are no excuse for child abuse or neglect and any concerns

identified through classroom activities must be referred to the Designated Safeguarding Lead.

Safeguarding Children from bullying

Undermining or ridiculing another child’s beliefs is another potential issue that could arise and staff would have a responsibility to safeguard children from this behaviour, which can be done in a number of ways, including:

- Setting clear guidelines about respect and acceptance of differences that there may be between other faith and belief systems and the respective consequences of making poor choices in opportunities for discussion;
- Acknowledgement that no view is superior to another;
- Explaining that a difference of opinion is not wrong and using any differences of opinion to develop a healthy discussion.

Staff should take particular care to monitor behaviour and make professional judgements about any behaviour which could be perceived as bullying if it is repeated, deliberate or continuous over time.

The Use of Religious Artefacts

Among the aims of RE in the local Agreed Syllabus is the following:

‘Helping pupils to develop a positive attitude towards other people, respecting their right to hold different beliefs from their own, and towards living in a society of many religions’

This aim is central to our local Agreed Syllabus and RE based on this aim is a central curriculum area for promoting anti-racist, equal opportunity issues. It links schools with their local communities, reflects local diversity and promotes social cohesion and harmony.

Religious Education is preparing pupils to live alongside friends, neighbours and colleagues with different answers from their own and providing a place in the curriculum and a vocabulary to enable pupils to attempt to make sense of their views and concerns.

The Agreed Syllabus ensures that pupils study a balanced programme of religions across all key stages. The balance and the programme requirements have all been agreed by members of the relevant faith communities in order that they are correct, authentic and sensitively taught.

As artefacts play such an important part in the religious lives of many believers, it would be educationally unsound to ignore them in RE. Although books, videos

and teachers can introduce pupils to facts about religions, artefacts can bring the living experience of the believer into the classroom.

Most artefacts that can be used in the classroom are used by members of the faith concerned in their regular religious practice. This means that most artefacts should be handled and not simply used as a visual aid or in a display. However handling needs to be done with care and respect and pupils from the youngest age should appreciate that artefacts should be touched with care and treated with respect. Artefacts can be examined, touched and passed around by pupils. Each artefact’s symbolic nature and use can be discussed and researched.

Remember that religious objects in the classroom are used for education not devotion.

Useful guidelines:

- Remember that these items have special significance to others and imagine that a member of the faith community is present – how might this affect how you behave towards each object?;
- Always handle items with clean hands;
- Keep objects on a table and away from the floor;
- Don’t allow pupils to play with artefacts;
- Avoid an approach to artefacts which plays on the exotic or curiosity angle. Always prepare pupils before an artefact is introduced;

- Pass around to others with care – do not throw them and do not take into an unclean area such as a toilet;
- Do not allow pupils to simulate worship practices in the classroom as this can be offensive to members of many faiths;
- Keep artefacts in a safe place. All religious artefacts should be used, stored and displayed with care and respect by both pupils and teachers;
- Keep scriptures covered in a clean cloth when stored.
- Do not keep artefacts once they have become damaged or promote a negative image – but dispose of them with respect and care;
- Point out to pupils the way that members of the faith will handle and use the item, for example the Qur’an should be handled as little as possible;
- It is important to teach pupils that not all members of a faith use the same artefacts or treat them in the same way. For example some Christians see statues as an integral part of the expression of their faith or as a focus to aid their worship whilst others may see them as violations of the First Commandment, “You shall not make a graven image”.

Membership of Lambeth Agreed Syllabus Conference during this review 2015 to 2020

GROUP A: Faiths and other beliefs other than C of E	
Buddhism	Jo Backus (Vice-Chair)
Caribbean Hindu community	Carmen Singh Shanti Briody (from 2017)
Humanism	Richy Thompson (Vice Chair) (2015-2018) Charley Jarrett (from 2018)
Methodism	Andrew Dart (2020)
Pentecostal Churches	Helen Mills (2019)
Majority Black Churches	Lorna Campbell
Roman Catholic Archdiocese	Mike Cullinane
Judaism	Sandra Teacher (to 2018) Rabbi Stewart Myers
Sikhism	Lady Kanwaljit Kaur Singh
United Reformed Church	Mark Minott (2020)
Islam	Ebrahim Rashid (2015) Umar Mahmood (from 2019)

GROUP B: Church of England	
	Shaun Burns (Chair)
	Alex Carton (2016)
	Susie Santoro (to 2018)
	Esther Moorey (2020)

GROUP C: Teachers	
NEU – (ATL)	Pat Bennett
Union Rep	Denise Henry (2020)
Secondary School Teachers	Jason McInnis
Deputy Headteacher & NAHT	

GROUP D: LA	
RE Adviser	Denise Chaplin
LA Officer	Graham Jackson (to 2016) Rachael Norman (from 2016-2019) Kathryn Shaw (from 2019)
Elected Members	Cllr Mohammed Seedat (1 meeting) Cllr Marcia Cameron Cllr Pauline George Cllr Irfan Mohammed (2019)

Other	
Clerk	Maria Gabrielczyk (from 2016) Marcia Corlis (2015-2016)
Lambeth Faith Liaison Officer (co-optee)	PC Damon Tulloch-Foley (to 2018) PC Adam Berry (2020)
Prevent Officer (co-optee)	Lydia Nixon (2019)

Buddhism notes for KS1-2 Statutory Content

The Sangha

‘Sangha’ is a word used in two ways in the Buddhist tradition: either those who live as monks and nuns or those who meditate and practice Buddhism in their ordinary lives. In both cases, they live out their lives by following the teachings of the Buddha.

The Home Shrine

The shrine will generally have one or more images of the Buddha which symbolize values of wisdom and compassion.

It is used for personal Buddhist practice including meditation and recitation of sacred texts containing Buddhist teachings (Dharma).

Buddhists meditate to help them understand the Buddha’s teachings.

Temples or Buddhist Centres

These are sacred spaces, where removal of shoes shows respect. They too may contain a shrine with an image(s) of the Buddha or sacred text. The images communicate values of wisdom and compassion.

These are places where Buddhists meditate together, and can undertake work for the benefit of the community (Buddhist or not).

These centres are where Buddhist teachings and courses are given and sacred texts recited.

Buddhism is a diverse tradition. A great deal of helpful resource material for the topics dealt with here can be found at: <https://clearvision.education>

There are three main strands of the tradition, Theravada, Mahayana and Vajrayana and these are all represented in the UK and internationally.



Background Notes for Key Stage 3 Christianity Content

Salvation

“Jesus’ death and resurrection effect the rescue or salvation of humans. He opens the way back to God. Through Jesus, sin is dealt with, forgiveness offered and the relationship between God and humans is restored.

For Christians, salvation is a deep concept that incorporates all the other key Christian concepts. It includes healing of the whole person, of society and of the natural world.

For Christians, different ways of understanding how Jesus brings salvation depend upon which aspect of Jesus’ significance they emphasise, e.g. His teaching, His example, His death, His resurrection, etc.

For Christians, the Holy Spirit carries on the work of sanctification in their lives, helping them to be more like Jesus, restoring the image of God.”

From ‘Understanding Christianity.’

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LGBT Faith Resources

1. Valuing All God's Children (Second Edition) by the Church of England
2. Made in God's Image by the Catholic Education Service
3. The Wellbeing of LGBT+ Pupils: A Guide for Orthodox Jewish Schools by Chief Rabbi Ephraim Mirvis and Keshet

Some LGBT faith groups that exist:

1. [Quest](#) – Catholic LGBT
2. [Hidayah](#) and [Imaan](#), LGBT Muslim Groups
3. [Keshet UK](#) – Jewish LGBT group



Purim Background Note for Teachers

Purim is a minor Jewish festival which includes much fun and lots of good food. It lasts for one day, starting in the evening and finishing at the end of the following afternoon.

The story can be found in the Book of Esther, which is in the Bible. Some scholars argue that the Book of Esther is the first example of a novel. The whole book is read on the evening of the festival and the next morning in the synagogue. Many people go to the synagogue in fancy dress, often dressed like the characters in the story.

In some ways the reading of the Book of Esther is like a pantomime, with baddies being booed and goodies being cheered.

Purim occurs one month before Pesach / Passover; and is important in the countdown to that major festival. Purim is also known as the Festival of Lots (as in lottery), because lots were cast to determine the destiny of the Jewish people in Persia (modern day Iran).

As the story is so short it is advised that teachers read it for themselves in preparation for teaching about Purim.

The Story

The story is related in the Book of Esther which is called a MEGILLAH. Megillah means 'little scroll' and it is read like a letter, with great eagerness. Each Megillah is a handwritten scroll and it looks like a smaller version of a SEFER TORAH.

The story starts with a King called Acheshverosh (Ahasuerus in some Bibles) who holds a feast. After many days of drinking and feasting Acheshverosh calls for his Queen, named Vashti, to appear before him naked! She refuses and so he has her killed.

Overtaken by sadness the King wants a new Queen and so holds a beauty pageant. One of the women who enters the competition is Hadassah, whose uncle Mordechai helps her to prepare for the competition but tells her to change her name to Esther, meaning hidden. She is so beautiful she becomes the Queen. BUT there is a courtier called Haman who hates Mordechai and all the Jews and decides to trick the King to having them all killed. Haman tries to do horrible things to Mordechai but ends up doing the opposite. Eventually, though, he gets the King to pass a decree to kill the Jews and he plans to kill Mordechai himself. What Haman doesn't know is that Esther is a Jew and she goes to the King to plead for her life.

Acheshverosh allows the Jews to defend themselves on the day that the lot had fallen. The Jews are saved and there is much feasting.

Key characters

- **Esther** – the heroine, the most beautiful woman in the world and full of virtue.
- **Mordechai** – Head of the Jewish community, Esther's uncle (some say cousin) – a really good and honest man who follows the Torah.
- **Acheshverosh** (Ahasuerus) the King.
- **Bigtan and Teresh** – Persian servants who wanted to kill the King. Mordechai the Jew saved the King's life.
- **Haman** – The King's political leader who hated the Jews and plotted to kill them. Mordechai saved the day.

The key idea

One striking feature of the Book of Esther is that it never mentions G-d. G-d, like Esther, is hidden but the message is that the Jews will be saved as they are a special people. In the end evil will not win!

Customs / How the Festival is celebrated

Ever since then the Megillah is read publicly in the Synagogue and kindness is also shown to others by giving charity and food gifts to family and friends. There are special foods for the festival, such as Hamantashen.

Charity is collected and given to those in need. This is called Matanot Laevyonim. Often this is given to the synagogue to distribute so that those receiving charity don't know who is giving it and therefore their dignity is preserved. Often, too, the donors do not know who the money has gone to.

Giving food: Mishloach Manot – Giving of at least two different kinds of food e.g. an apple and piece of cake.

Seudat Purim – A special Purim meal is enjoyed with family or friends. Often children will make fun of adults at this meal by impersonating them. In some communities three children are designated as rabbis and they make funny judgements as a court to make people laugh.

Hearing the Megillah – Every word should be heard precisely and when wicked Haman's name is mentioned the Synagogue is filled with noise to "wipe out" his name.

Celebration – Purim is a very happy time and Jews still celebrate the "Turning around" of Haman's order to kill the Jews.

Many people, young and not so young "turn" themselves into someone else. Hence the colourful outfits.

The festival does not celebrate Haman's demise or that of his ten sons, but Jews do appreciate what God has done. It is therefore, strange that this is the only book in the Hebrew Bible, where God's name does not appear, but the Jewish community acknowledge this miracle in the whole story.

To adapt for use with pupils

The Jewish Community have lots of fun festivals.

One of them is called Purim – it's usually in March.

It's all about a story from long ago.

For this festival we have lots of traditions:

- We dress up – sometimes as one of the main characters in the story;
- We give gifts of food to our friends – especially hamantaschen. Mishloach manot;
- We give money to charity;
- We have a big special meal;
- We hear the story and make lots of noise.

I'm going to tell you a shortened version of the story – just like our kids hear in Synagogue – and you will see how we celebrate Purim.

So.....let's get dressed up.

Now we're going to hear the story of Esther. Every time you hear the name of the baddie, Haman, you have to make lots of noise to drown out his name – shakers or stamping.

The story is written in Hebrew on a long scroll called a Megillah. Here we go.....

Long, long ago, in a land called Persia (now Iran) there was a king called Ahashverosh who wanted a new queen. Lots of ladies wanted to be queen but Ahashverosh chose the beautiful Esther who was Jewish. The king didn't know she was Jewish as she disguised herself – which is why we dress up and

wear masks. The king had a chief minister called Haman. Haman was evil and wanted to get rid of all Jews. One day Haman made a plan to kill the Jews but Esther found out about the plan and told the king. The king was very angry with Haman and punished him so Haman's plan was ruined and the Jewish people were saved.

Antisemitism

Sometimes people are horrible (unkind) to others, just because they are different.

Throughout history, Jews have often been treated badly because they are seen as different. This form of racism is called antisemitism.

Sometimes it is because Jews have a different religion from others.

Sometimes it is because they are seen as too rich. Sometimes it is because they are seen as too poor.

Sometimes it is because they are seen as having a different race. Between 1933 and 1945, the Nazis in Germany tried to wipe Jews out altogether and killed six million of all the world's Jews. This was called the Holocaust or Shoah.

Disagreements about Israel sometimes spill into antisemitism.

However, there have always been people who were willing to stand up and protect their Jewish friends and neighbours.

We must work together for a world without hatred – a world of peace and love.

The Jewish Calendar

The Jewish calendar is based on lunar months, running from new moon to new moon. Each lunar month comprises twenty-nine or thirty days. A Jewish year usually consists of twelve lunar months. However, as the lunar year is eleven days shorter than the solar year, a leap-month is added seven times in each nineteen-year cycle in order to keep the calendar in step with the seasons. Although the Jewish calendar date of a festival is constant, the date on which it falls in the standard calendar varies from year to year.

The secular year 2020-2021 is the Jewish Year 5780-5781

Festival / Fast	Jewish Date	Secular Month
Fast of the Firstborn	14th Nisan	March / April
Pesach	15th-22nd Nisan	March / April
Shavuot	6th-7th Sivan	May / June
Fast of Tammuz	17th Tammuz	June / July
Fast of Av	9th Av	July / August
Rosh Hashanah	1st-2nd Tishrei	September / October
Fast of Gedalia	3rd Tishrei	September / October
Yom Kippur	10th Tishrei	September / October
Succot	15th-21st Tishrei	September / October
Simchat Torah	22nd Tishrei	September / October
Chanukah	25th Kislev – 2nd Tevet	November / December
Fast of Tevet	10th Tevet	December / January
Tu B'Shevat	15th Shevat	January / February
Fast of Esther	13th Adar	February / March
Purim	14th Adar	February / March

Purim

Purim commemorates the averting of a plot to wipe out all the Jews of the Persian Empire in the fourth Century BCE. The date the massacre should have taken place was chosen by drawing lots (Purim), after which the festival is named. The brave and timely intervention by the Jewish Queen Esther resulted in overturning the plot by Haman, the Chief Minister, and the triumph of the Jewish people over their enemies.

Purim is celebrated on the 14th day of the Hebrew month of Adar. It usually falls in February or March. It is a carnival festival; a time for feasting and merrymaking. The Purim story is recounted in the biblical Scroll of Esther, which is read aloud in synagogue. Whenever Haman is mentioned during the reading, the congregation boos, hisses, and uses rattles and noisemakers to drown out his name. It is traditional to give presents of food to friends and neighbours, to make donations to charity and to participate in a festive meal. Another tradition is the wearing of fancy-dress costumes, as a reminder of the way the Queen Esther concealed her true identity until the moment arrived to denounce Haman in front of the King.

A popular traditional food eaten during Purim are Hamantaschen. These are three-cornered pastry parcels filled with poppy seeds, fruit or jam, and are said to represent Haman's hat.

Purim Activity Ideas for Key Stages 1 and 2

- Read or tell the pupils the story of Queen Esther and ask them to decide which of the characters are good and which are evil. Ask them to think of other adjectives they might use to describe those characters;
- Ask pupils to think of other stories which feature both good and evil characters. Display the collection in the school library or classroom book corner with a selection of character profiles composed by the pupils to justify why they have classified some as good and some as evil;
- Invite the pupils to devise their own drama or role-play of a story featuring a brave heroine and an evil villain. Ask the pupils to consider how they can show their good and bad characteristics to an audience. Invite parents, friends and other members of the school to watch the performance and encourage them to "boo and hiss" at the appropriate times.

Recipe for Hamantaschen

You will need:

- Risen yeast dough or biscuit dough;
- 1 cup water or milk;
- 2 cups poppy seeds (scalded, drained and pounded);
- 1/2 cup honey;
- Large pinch of salt;
- 2 eggs (optional);
- 1/4 cup sugar.

Method:

- Form balls of dough which are the size of a medium apple and roll out circles of 1/4"-1/2" thickness and 4" in diameter.
- Mix all the ingredients for the filling – except for the eggs – and cook in a saucepan over moderate heat until thick.
- Allow to cool and add eggs, beating thoroughly. If the mixture is too thin, cook gently for 1-2 minutes.
- Place some filling on each circle of dough, moisten the edges and bring together to form a triangle, pinching the seams together from top down to corners.
- Brush with diluted egg yolks or milk and bake for 35-40 minutes at 350F / 177 C / Gas Mark 4 until lightly browned.

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