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| Subject Knowledge Audit: REHinduism and Sikhism |
| Self Assessment GradingGrade 1 - Excellent level of knowledge and understanding. Fully prepared to teach.Grade 2- Good level of knowledge and understanding. Not fully confident to teach.Grade 3 - Some knowledge and understanding. Further research and study required before teaching.Grade 4 - Limited knowledge and understanding. Action planning required to prepare for teaching |
|  | **June**Pre-course | **September**Commencement of course | **December**Completion of SE2/Autumn | **March**Mid-point SE3/Spring Summer | **June**Completion of SE3/Spring Summer |
| **Beliefs and Teachings** |   |   |   |   |   |
| the individual, eternal self (atman), distinct from material mind and body; samsara(cycle of birth and death), the law of karma (moral action and reaction); types ofmoksha (liberation) |   |   |   |   |   |
| prakriti (matter); the tri-guna (three qualities); maya (illusion); cosmology; the cycleof four ages; many worlds and their diverse inhabitants |   |   |   |   |   |
| brahman (spirit; the ultimate reality or absolute truth); nirguna and sagunabrahman; vaikuntha (spiritual worlds) |   |   |   |   |   |
| **t**hree features of the divine: 1. brahman (everywhere, as non-personal); 2.antaryami (within the heart); 3. bhagavan (beyond, as a personal loving God) |   |   |   |   |   |
| manifestations of the divine: the tri-murti; male and female deities; avatara; themurti |   |   |   |   |   |
| the four aims of human life; the meaning of dharma; sanatana dharma;varnashrama dharma |   |   |   |   |   |
| individual free will, and responses to suffering; knowledge and ignorance; personalvirtues e.g. ahimsa, respect, empathy, mind/sense control, humility, love |   |   |   |   |   |
| **Practices** |   |   |   |   |   |
| the importance of four paths towards yoga (union with the divine): karma (action),jnana (knowledge), astanga (meditation) and bhakti (devotion) |   |   |   |   |   |
| the significance of forms of worship/meditation: havan, puja, arati, darshan,bhajan/kirtan, japa |   |   |   |   |   |
| the importance of places of worship: the home; temple; outdoors (e.g. shrine); thespace of the heart |   |   |   |   |   |
| the importance of focusses of worship and representations of the divine: one god(personal or non-personal); the many deities, guru and other elders; holy land, hillsand rivers; sacred plants and animals |   |   |   |   |   |
| the origins and meaning of sacred festivals, such as Diwali, Holi, Navaratri,Dussehra, Ram Navami, Ratha-yatra, Janmashtami, Raksha Bandhan |   |   |   |   |   |
| the role of pilgrimage; associated purposes, practices and sacred sites |   |   |   |   |   |
| the importance of Hindu environmental projects e.g. “cow protection”; charities thatpromote well-being, social inclusion and women’s rights |   |   |   |   |   |
| **Sources of Wisdom and Authority** |   |   |   |   |   |
| hree main sources of authority: 1. texts (oral and written) 2. holy people 3.personal insight |   |   |   |   |   |
| main divisions of text: 1. Shruti (revealed) and 2. Smriti (remembered); key texts:Vedas; Upanishads; Vedanta-sutra; Ramayana; Mahabharata; Bhagavad-gita;Puranas |   |   |   |   |   |
| the names of the six schools of Hindu philosophy (sad-darshana); Vedantatheology, especially dvaita and advaita; debates about the existence, nature andidentity of God |   |   |   |   |   |
| the role of the four primary religious traditions/denominations |   |   |   |   |   |
| the roles of guru and sacred lineages; the guru-disciple relationship |   |   |   |   |   |
| the importance of other leaders, such as rishis, saints, brahmanas, temple priests,sannyasins/swamis, famous women, theologians (e.g. Shankara and Ramanuja) |   |   |   |   |   |
| the tradition’s own views on its origins, history and founding figures; Hindureformers |   |   |   |   |   |
| the Sanskrit language; its role and meaning within liturgy and scholarship |   |   |   |   |   |
| **Forms of Expression and Ways of Life** |   |   |   |   |   |
| the role of world renouncing ascetic and tantric traditions; world-affirming traditions– brahminical culture, social systems and family life; popular Hinduism |   |   |   |   |   |
| the importance of modern leaders and movements in the UK: VHP, ISKCON andSwaminarayan |   |   |   |   |   |
| the work of Hindu environmental projects; charities that promote well-being, socialinclusion and women’s rights |   |   |   |   |   |
| the significance and meaning of three visual art forms in Hinduism, drawn fromsymbols, rangoli, painting, temple architecture, sculpture, decoration of shrine andsacred image |   |   |   |   |   |
| the significance and meaning of the performing arts in Hinduism: such as song,dance, music, drama, poetics; aesthetics and rasa theology |   |   |   |   |   |
| the significance of Hindu etiquette: in relation to food, diet and hospitality; dressand ornamentation; respect for elders; modern expressions of culture |   |   |   |   |   |

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| **Beliefs and Teachings** |   |   |   |   |   |
| the nature of God as expressed in the Mool Mantra |   |   |   |   |   |
| God as Creator |   |   |   |   |   |
| the nature of human life as an opportunity to unite with God |   |   |   |   |   |
| karma and rebirth, and the aim of mukti (liberation) |   |   |   |   |   |
| the importance of being God-centred (gurmukh) and the elimination of pride/ego(haumai) |   |   |   |   |   |
| the oneness of humanity: equality of all human beings; complete equality of menand women as expressed in the Guru Granth Sahib and in examples of storiesfrom the lives of the Gurus and in Sikhism today |   |   |   |   |   |
| equality as expressed in examples of stories from the lives of the Gurus and inSikhism today |   |   |   |   |   |
| the priority of service to others |   |   |   |   |   |
| the role of the sangat (community) |   |   |   |   |   |
| **Practices** |   |   |   |   |   |
| the importance of the gurdwara: religious features of the gurdwara includingdesign, furniture, artefacts and associated practices |   |   |   |   |   |
| the role of the gurdwara within the Sikh community |   |   |   |   |   |
| the meaning and significance of langar as an expression of sewa (selfless serviceto others) |   |   |   |   |   |
| the significance of the practice of meditating on the name of God (nam japna) indaily life and in the gurdwara |   |   |   |   |   |
| the role of prayer in the home |   |   |   |   |   |
| the origins and meaning of festivals (gurpurbs) such as Guru Nanak’s birthday,Vaisakhi, Divali, commemorations of the martyrdom of Guru Arjan and Guru TaghBahadur Ji |   |   |   |   |   |
| the role and importance of the akand path (continuous 48 hour reading of the GuruGranth Sahib) |   |   |   |   |   |
| the meaning and significance of birth and naming ceremonies; the significanceand use of the names Singh and Kaur, Amrit sanskar (the initiation ceremony) |   |   |   |   |   |
| the importance of visiting Sikh historical gurdwaras including the Harmander Sahibin Amritsar (the Golden Temple) |   |   |   |   |   |
| **Sources of Wisdom and Authority** |   |   |   |   |   |
| the concept of ‘Guru’ and the place of the Ten Gurus in Sikhism |   |   |   |   |   |
| the significance of the life and work of Guru Nanak including his three days in theriver, his teachings about God and about equality, and his establishment ofKartarpur |   |   |   |   |   |
| the life and work of Guru Gobind Singh including Vaisakhi and the formation of theKhalsa |   |   |   |   |   |
| the authority and status of the Guru Granth Sahib, its origins, compilation,authority and status as the living Guru shown in practices including reading inworship and study |   |   |   |   |   |
| the role of the Rahit Maryada (Sikh Code of Conduct) as a guide to life andpractice |   |   |   |   |   |
| the role of the granthi (custodian/reader of the Guru Granth Sahib) and othergurdwara functionaries such as the ragi (a person who sings and/or plays amusical instrument during worship) |   |   |   |   |   |
| **Forms of Expression and ways of life** |   |   |   |   |   |
| the importance of sewa in its various forms - tan (physical service), man (mentalservice) and dhan (material service) |   |   |   |   |   |
| the use of symbols, such as the Ik Onkar and khanda as expressions of belief |   |   |   |   |   |
| the ‘Five ks’ (Panj Kakke) and their significance |   |   |   |   |   |
| the importance of respect for all religions as written in the Guru Granth Sahib andpracticed through langar and within the Sikh community |   |   |   |   |   |
| the role and importance of kirtan (singing) in diwan |   |   |   |   |   |
| Nam japna and the avoidance of the five evils of lust, anger, pride, greed andundue attachment, honest work (kirat karni), and service of those in need (vandchhakna) as key values in life |   |   |   |   |   |
| the work of one Sikh organisation in the relief of poverty and suffering |   |   |   |   |   |
| the work of one Sikh organisation promoting community cohesion and interfaithunderstanding |   |   |   |   |   |
| the significance of the prohibition of the use of pictures or statues as aids forworship, the availability of artists' expression of Gurus' pictures for decoration |   |   |   |   |   |