



## Ealing Agreed Syllabus: guidance for teachers

### KS2.11: Rules for living

**Overall aim:** To explore the ways rules are useful to individuals and groups; to look at ways that various traditions have used rules to define good behaviour.

<i>Why do we need rules?</i>	<i>Pupils will</i>	Learn that following rules is crucial in certain situations; be able to give examples of dos and don'ts that they feel are both important and helpful.
<b>Aim:</b> To explore reasons that rules are both helpful and necessary.	<i>SEN</i>	
	<i>Gifted</i>	
Possible activities		Suggested resources
<b>Introduction:</b> Ask pupils to give examples of games that they play. For each game they suggest, ask them to name one of the rules regulating gameplay. Invite children to suggest a definition of a rule and discuss the ideas, agreeing on one to use during the unit.		Rules for a number of games, including popular computer games.
<b>Activity 1:</b> Invite children to cite some school rules. Ask them to give reasons for these rules, e.g. safety, comfort, courtesy, community, creation of optimum learning environment. Discuss rules in competitive sports such as football and activities such as scuba diving. Compare these reasons with the reasons for school rules.		Copy of school or class rules.
<b>Activity 2:</b> Show class copies of the Green Cross code and the Highway Code. Then play the "Staying Alive" video ( <a href="http://www.youtube.com/watch?v=KnwxN24E2yY">http://www.youtube.com/watch?v=KnwxN24E2yY</a> ). Why is following the Green Cross Code important? What about the Highway Code? What do children think would happen if there were no rules governing driving.		A copy of the Green Cross Code and Highway Code.
<b>Activity 3:</b> Show class some stills from Law and Order and Law and Order: UK. Ask if anyone has seen any of these programmes. Brainstorm the term "Law and Order". Discuss the need for laws and knowing the law. Do they think that there should be penalties for breaking the law?		


<p><b>Activity 4:</b> Ask the children for examples of rules that they have been taught regarding good behaviour. Who taught them these rules?</p>	
<p><b>Plenary:</b> Invite children to suggest the most important of the rules mentioned for the varied contexts and write these on the board. (Make sure you write some 'do not' rules in preparation for the next activity.)</p> <p>Then, children work in pairs to rewrite some negative rules ('do not' rules!) as positive rules. Some pairs can read out their ideas and children can explain why people feel differently about negatively phrased and positively phrased rules.</p>	
<p><b>SEN:</b></p>	
<p><b>Gifted:</b></p>	

<i>The 5 ks</i>	<i>Pupils will</i>	Learn that Sikhs wear the ‘five Ks’ to remind themselves of the main beliefs of their faith; think of rules that they follow that remind them of their own values.
<i>Aim:</i> To show that rules help define a group of people with shared values.	<i>SEN</i>	
	<i>Gifted</i>	
Possible activities		Suggested resources
<b>Introduction:</b> Write the five ks on the board: i.e. kesh, kangha, kara, kachera and kirpan. Explain that one rule can be like an umbrella for many rules or for a lifestyle. Tell the children that when followers of the Sikh tradition become members of the Khalsa they have one rule—i.e. to wear the five Ks—that reminds them of important beliefs and rules in their faith. Show class the BBC Learning Zone video ( <a href="http://www.bbc.co.uk/learningzone/clips/the-five-ks-of-sikhism/4805.html">http://www.bbc.co.uk/learningzone/clips/the-five-ks-of-sikhism/4805.html</a> ) made by two young presenters explaining the 5 ks. At relevant points, stop the video to discuss the various signs (see below).		This video is also on YouTube: <a href="http://www.youtube.com/watch?v=qn3KNyPNKic">http://www.youtube.com/watch?v=qn3KNyPNKic</a>
<b>Activity 1:</b> Explain that Sikhs believe that their faith in God should grow throughout life, and as a symbol of this they let their hair grow ( <i>kesh</i> ). But also explain that <i>some</i> Sikhs do cut their hair (in some parts of Punjab, it is estimated that 80% of Sikh youths have cut their hair. Reasons include simple convenience—avoiding the daily combing and tying—as well as social pressures from the mainstream culture to look like everyone else.) Explain that the patka or the turban is not one of the 5 signs, but rather is the means by which a Sikh man or boy keeps his long hair tidy.		Examples of various styles of turban, patka and rumai.
<b>Activity 2:</b> Stop the video after the boy mentions how using the <i>kangha</i> (comb) is symbolic of a belief that God helps them keep the tangles out of their life.		If you can’t get examples of the 5 ks from a member of staff, artefact packs are available from: <a href="http://www.articlesoffaith.co.uk/categories/Sikhism">http://www.articlesoffaith.co.uk/categories/Sikhism</a>
<b>Activity 3:</b> Look at the symbolism of the <i>kara</i> , whose unbroken circle symbolises the belief that God is eternal, i.e. with no beginning and no end. Can the class think of other ways of symbolising eternity?		
<b>Activity 4:</b> Discuss reasons to accept new ideas (symbolised by the short under trousers, <i>kachera</i> , that the Sikh warriors were trained to wear). How do we choose which new ideas to accept and which to reject.		<a href="http://parrotfish.co.uk/">http://parrotfish.co.uk/</a>

<p><b>Activity 5:</b> Discuss reasons to defend the weak and to uphold truth. How can and should we 'fight' for what is right (<i>kirpan</i>, symbolic sword).</p>	
<p><b>Plenary:</b> Summarise the 5 ks, asking why we need to be reminded of things, i.e. why do we forget what we think matters, what sort of things distract us, why can it be hard to keep rules? Either in groups or individually, design a symbol for a T-shirt that would serve as a reminder of an important personal rule.</p>	

<i>Hurt no living thing</i>	<i>Pupils will</i>	Learn about the Buddhist five precepts; understand that these precepts are based on the understanding that actions have consequences.
<i>Aim:</i> to learn that Buddhists have devised a code that focusses on alleviating suffering.	<i>SEN</i>	
	<i>Gifted</i>	
Possible activities		Suggested resources
<i>Note:</i> The LGfL espresso for schools site has many short videos on various aspects of worship that can be shown to the class via an interactive white board.		
<b>Introduction:</b> invite children to share what they know about Buddhism and explain that Buddhists follow five precepts or rules. Show the video clip “What the Buddha taught” from Espresso on the London Grid for Learning (see link right).		<a href="http://content.lgfl.org.uk/secure/espresso/modules/t2_faiths/buddhism/index.html">http://content.lgfl.org.uk/secure/espresso/modules/t2_faiths/buddhism/index.html</a>
<b>Activity 1:</b> Discuss the idea of happiness and what makes us happy. Identify those things from the video clip that Buddhists believe lead to happiness.		Five precepts: <ul style="list-style-type: none"><li>▪ Harm no living thing</li><li>▪ Do not steal what is not given</li><li>▪ Be loyal in relationships</li><li>▪ Do not speak falsely</li><li>▪ Take no intoxicants (alcohol or drugs)</li></ul>
<b>Activity 2:</b> Remind class of the five signs of being a Sikh, and how each of those signs reflects an important Sikh belief. Explain that Buddhists have five important rules they follow, all of which are meant to minimise suffering and that reflect the understanding that actions have consequences.		
<b>Activity 3:</b> Briefly enumerate the five precepts. As a class choose one of these to discuss in depth. Questions on the chosen topic could include: What does it mean? Can it be interpreted broadly? How can we all benefit from keeping this rule irrespective of our beliefs? (Use this opportunity to reinforce the idea that we can all learn from each other.) Invite children to suggest contexts in which the chosen rule might be applied.		
<b>Activity 4:</b> Children could work in pairs or small groups to devise a short sketch in which the rule is applied and then, in the same context, ignored. The idea is to show that breaking useful rules can have a variety of consequences.		

<p><b>Activity 5:</b> Discuss the following important teachings of the Buddha, asking pupils what they think of these ideas.</p> <ol style="list-style-type: none"> <li>1) If you do harm, then it will come back to you sometime in the future.</li> <li>2) You could cancel out some of the bad things you have done by doing good things.</li> </ol>	
<p><b>Plenary:</b> Invite a group to show their sketch to the rest of the class and reflect on the value of following the precept identified.</p> <p>End the lesson by reading—or getting someone from the class to read—Christina Rossetti’s poem “Hurt no living thing.”</p>	<p>Hurt no living thing:  Ladybird, nor butterfly,  Nor moth with dusty wing,  Nor cricket chirping cheerily,  Nor grasshopper so light of leap,  Nor dancing gnat, nor beetle fat,  Nor harmless worms that creep.</p> <p>Christina Rossetti (1830 – 1894)</p>

<i>The Ten Commandments</i>	<i>Pupils will</i>	Understand the importance of the rules in the Bible for Christians and Jews; think about rules which should never be broken.
<i>Aim:</i> to understand that many of the beliefs and practices of Jews and Christians have their foundation in rules found in the Bible.	<i>SEN</i>	
	<i>Gifted</i>	
Possible activities		Suggested resources
<b>Intro:</b> Read Deuteronomy 6:4-9 and explain to the children that this prayer, known as the Shema, is a prayer that Jewish people say every day. Play the BBC learning zone clip about the Shema. Point out that this prayer sounds like a command or rule (“Hear, O Israel...”). Discuss how it could be helpful to say a rule aloud at the start of each day, and invite pupils to think of something that would help them if they repeated it each morning; if any are willing, ask them to share their ideas.		<a href="http://www.bbc.co.uk/learningzone/clips/the-shema/4746.html">http://www.bbc.co.uk/learningzone/clips/the-shema/4746.html</a>
<b>Activity 1:</b> Ask the children how many rules they think they have in their school, in the classroom, at home? Explain that for most Jews and Christians there are ten rules that are particularly important. Read the ten commandments from a suitable version of the Bible and have them on the board as well. (If an IWB is available a suitable version can be chosen from <a href="http://www.biblegateway.com">www.biblegateway.com</a> ) Go through each rule briefly so that there is a shared understanding of meaning. Compare the Shema to the first commandment.		 <p><i>Moses and the tablets of the Law</i> Lawrent de la Hyre (1606-1656)</p>
<b>Activity 2:</b> Tell the story of Moses receiving the tablets of the Law on Mt Sinai. [You can show some pictures of this, although if there are Muslim children in the class you might just want to show pictures of the tablets, as Moses (Musa) is considered one of the prophets in Islam, and it is forbidden for Muslims to represent the human figure, especially that of a prophet. Jewish synagogues are adorned with the tablets of the law, either on the outside of the building or in the sanctuary, so you could Google for pictures of these.] Point out the fact that the Bible says that Moses received the stone tablets directly from God, which indicates how important these rules are for Jews and Christians. Also point out that some of the commandments are considered important by many people, both religious and not: for instance most people who do not believe in a god still believe that behaviours such as killing and stealing are wrong.		


<p><b>Activity 3:</b> Discuss the saying “It’s not written in stone.” What does this mean? Could it be referring to the 10 commandments, which were said to be written in stone, and hence meant to be unbreakable? Ask pupils: if there was one rule that you would like to be written in stone, something which everyone had to obey, what would it be? Would it be one of the 10 commandments?</p>	
<p><b>Activity 4:</b> Discuss why it helps us in our relationships to get consistent behaviour from friends and family. In groups, children to discuss what the rules for this kind of behaviour could be. Each group to write a short dialogue about their rule between two people with opposing viewpoints.</p>	
<p><b>Plenary:</b> Get groups to present their dialogues, either just reading them or acting them out. How easy or difficult is it to see another person’s viewpoint regarding the rules that should be followed?</p>	



<i>The five pillars</i>	<i>Pupils will</i>	Learn about the five main duties of Islam; consider the symbolism of these rules as “pillars” of the faith.
<i>Aim:</i> to look at how rules can provide support to a person.	<i>SEN</i>	
	<i>Gifted</i>	
Possible activities		Suggested resources
<p><b>Introduction:</b> On the IWB, show a series of images of buildings where pillars are prominent features. Also, show images of a building in the process of construction, pointing out the structural supports that will later be hidden. Talk about pillars, and how they can be both visible and hidden, e.g. the human skeleton, which is the ‘support’ for the body. Discuss the function of a pillar (e.g. holding something up, providing support). Then describe the use of ‘pillar’ as a metaphor or symbol. Ask children to suggest things or people that serve as pillars in their lives.</p>		
<p><b>Activity 1:</b> Explain that in Islam the rules known as the Five Pillars support the faith of individual Muslims. Discuss why this might be helpful, including the idea that following any faith tradition can be quite challenging at times depending on a person’s mood, circumstances and outside influences. Talk about challenges that make it hard to be consistent.</p>		
<p><b>Activity 2:</b> If there are any Muslim children in the class, ask if anyone is willing to say what the Five Pillars are? (Depending on when the class has covered the unit on Islam, this may be an opportunity for review.) Use a variety of methods to go through the Five Pillars (e.g. wall poster, having five children come to the front of the class to hold a sign with the name of the pillar, on the back of which is a simple explanation that they can read).</p>		<p>Flash animated illustration of the Five Pillars for children:  <a href="https://hwb.wales.gov.uk/cms/hwbcontent/Shared%20Documents/vtc/ngfl/b_tidcombe_rct/re/5_pillars.html">https://hwb.wales.gov.uk/cms/hwbcontent/Shared%20Documents/vtc/ngfl/b_tidcombe_rct/re/5_pillars.html</a></p>
<p><b>Activity 3:</b> Compare the first pillar, the statement of faith, with the first commandment and the Jewish Shema, reminding pupils that Jews and Christians, like Muslims, believe in one God, the God of Abraham. It could be mentioned that the followers of Judaism and Islam share other rules, such as not eating pork.</p>		<p>YouTube videos of people singing or chanting the Shema, also chanting the Muslim Shahadah. Examples of calligraphy of both, e.g. on buildings, tiles, ceramics.</p>

**Activity 4:** Look again at the Five Pillars. Discuss how these rules can 'support' a Muslim in their desire to lead a good life, as well as supporting their faith by strengthening their relationship with their God. Again, ask pupils to think of the things in their life that provide this kind of support.

**Plenary:** Discussion about how people choose the pillars they will depend on. How do we decide/learn what pillars stand the test of time (e.g. a relationship or dependence on such things as wealth, fame and status). What happens when a person's 'pillar' collapses, for example, when a parent dies? How can we offer support to someone in these situations? As a class, decide on a 'rule' that each member of the class could use as a 'support'.

<i>The golden rule</i>	<i>Pupils will</i>	Understand that 'the golden rule' has appeared in slightly different forms in many traditions; learn that Jesus considered it to sum up all the commandments.
<i>Aim:</i> to show that there is one particular rule that most people consider important.	<i>SEN</i>	
	<i>Gifted</i>	
Possible activities		Suggested resources
<p><b>Introduction:</b> Read the story of the Good Samaritan to the class (Luke 10:27-37) or show the Espresso version or a YouTube version on the IWB. Then read Matthew 7:12 and explain that Jesus said that this rule summarised the Ten Commandments. Invite the children to suggest links between the story of the Good Samaritan and the quote from Matthew, particularly trying to answer the question "who is our neighbour?"</p>		<a href="http://content.lgfl.org.uk/secure/faiths/t2_faiths/christianity/story_samaritan.html">http://content.lgfl.org.uk/secure/faiths/t2_faiths/christianity/story_samaritan.html</a>
<p><b>Activity 1:</b> Point out that many people who do not believe in a god or have a religion still have strong ethical beliefs. Tell them that some of these people are known as Humanists, and that they believe strongly in individual responsibility, social cooperation and mutual respect. The fact that versions of the golden rule have appeared in many times and cultures (see background information) is evidence to Humanists that moral values are part of human nature.</p>		 <p><i>The Good Samaritan (detail)</i> Fresco by Ben Long <a href="http://truefresco.net">truefresco.net</a></p>
<p><b>Activity 2:</b> Give some background information on who the Samaritans were in Biblical times, and why it was seen as surprising that it was someone from a different cultural/ religious tradition who helped the victim of the attack. Has anyone in the class ever been helped by a stranger? By someone who was very different than them? How did this make them think about this person or their culture? Point out that there is a modern organisation known as The Samaritans who are there to help people in trouble. That they work anonymously: i.e. they provide their help without expectation of reward, just as the Samaritan in the Bible story did.</p>		<p>Nice animated version of the Good Samaritan story: <a href="http://www.youtube.com/watch?v=hGdqKWTsXdU">http://www.youtube.com/watch?v=hGdqKWTsXdU</a></p>

**Activity 3:** Children to work in groups or pairs to make short lists of how they like to be treated. Discuss: Why do you think this rule is described as “golden”? Allow children to portray the Golden Rule or the story of “The Good Samaritan” symbolically in whatever form they want, working individually or in small groups. (For instance, if they have learned how to write a haiku, they could write a haiku that summarises this rule.) Before allowing children to present their work with the class, ask: Should anyone who doesn’t wish to share their work be forced to do so? How does the answer relate to “treating others as you would like to be treated?”

**Plenary:** Get children to read out some of the variations in the Golden Rule (see background information). What do the children think about the fact that this rule has appeared over and over again in human history?

<b>Key words</b>	Rules, commandments, codes, precepts
<b>Points to note</b>	
<b>Sample assessment activities</b>	
<p>Children to imagine that they are starting a club or organisation for a specific purpose. They should write down:</p> <ul style="list-style-type: none"> <li>▪ The name and purpose of the club</li> <li>▪ Rules for the club</li> <li>▪ Reasons they have chosen these rules. (Tell them to think about the various reasons for rules discussed in the unit, e.g. to establish identity, to provide support, to remind groups of their beliefs and purpose, to help define good behaviour.)</li> <li>▪ Examples of rules from a specific tradition that gave them ideas for the club rules.</li> </ul> <p>The students are working at the following levels if:</p> <ol style="list-style-type: none"> <li>1. They can say why rules are important.</li> <li>2. They can describe their club and one of the club's rules.</li> <li>3. They can say why the rules they've chosen are important for the club.</li> <li>4. They can link one of the rules they've chosen to the purpose of the club.</li> <li>5. They can link one of their rules to a rule from another tradition, or to the Golden Rule.</li> </ol>	

## Background information



The five ks

[www.bbc.co.uk](http://www.bbc.co.uk)

On Vaisakhi Day 1699 Guru Gobind Singh gave the community of Sikhs—the *Khalsa*— unique, distinctive identity. He prescribed a uniform or *bana*, which included *kurta* (a loose fitting tunic), *churidas* (pants that are loose fitting around the thighs and tight around the ankles), *cumberbund* (a cloth wrapped around the mid torso region to maintain mild pressure on the solar plexes and internal organs) and *turban* (a cotton cloth wrapped around 'kesh' or long, uncut hair). He adhered five symbols to the *bana* which are commonly known as the Five Ks:

- Kesh: uncut hair
- Karra: the iron bracelet
- Kangha: the wooden hair comb
- Kirpan: the sword
- Kachhehra: the long underwear

The purpose of this uniform was to instil the strength of the warrior into the Sikhs, to ensure their survival in the face of persecution by the ruling Mughals.



Statue of Buddha  
in the teaching position

[www.buddhamuseum.com](http://www.buddhamuseum.com)

On the face of it, Buddhism offers five abstentions, i.e. things to avoid. The **first** of these is to abstain from harming living beings. This includes human beings, animals and insects. This is why many (but not all) Buddhists are vegetarians, as the eating of meat involves the slaughter of animals. However the Buddha, didn't explicitly forbid the eating of meat: his monks were allowed to eat meat providing it hadn't been killed for them specifically. The **second** precept is to abstain from taking what is not given, i.e. stealing. The **third** precept is to abstain from sexual misconduct, such as being unfaithful to one's partner, involvement with prostitution or pornography or entertaining lustful thoughts. The **fourth** precept, abstaining from false speech, includes lying, tale-bearing, and gossiping. The **fifth** and final precept is to abstain from intoxicating drinks and drugs, although drugs taken for medicinal purposes are perfectly acceptable.

Useful websites: <http://www.worldalmanacforkids.com/explore/religion/buddism.html>  
<http://www.dharmaforkids.com>, <http://buddhism.about.com/od/ethics/a/B2Precepts.htm> (background to the five precepts)



Yemeni Jew wearing a *kippah* (skullcap) and praying with a *tallit* (shawl). The prayer boxes strapped to his forehead and arm are *tefillin*.

[www.answers.com](http://www.answers.com)



It is customary for Jews to wear a head covering when praying, and for orthodox Jews to cover their heads whenever they are awake, with the exceptions of when bathing and swimming. In Hebrew, the small, round head covering is called a *kippah*, which literally means 'dome' or 'cupola' (the Yiddish word is *yarmulke*, pronounced ya-ma-ka). The kippah also serves as a symbol of Jewish identity and loyalty. The *tallit* is a Jewish prayer shawl.



Phylacteries or *tefillin*—boxes containing the portions of the Torah that mandate their use—are also worn by religious Jews during weekday morning services. Tefillin consist of two leather boxes, one worn on the arm and known as *shel yad* ("belonging to the hand"), and the other worn on the head and known as *shel rosh* ("belonging to the head"). They are made of the skins of kosher animals.

Useful websites, including information about the 'Shema':

[http://www.aish.com/literacy/mitzvahs/Shema\\_Yisrael.asp](http://www.aish.com/literacy/mitzvahs/Shema_Yisrael.asp), <http://biblia.com/jesusbible/deut4.htm>  
<http://www.worldalmanacforkids.com/explore/religion/Judaism.html>



Poster of five pillars

[www.hf.uib.no](http://www.hf.uib.no)

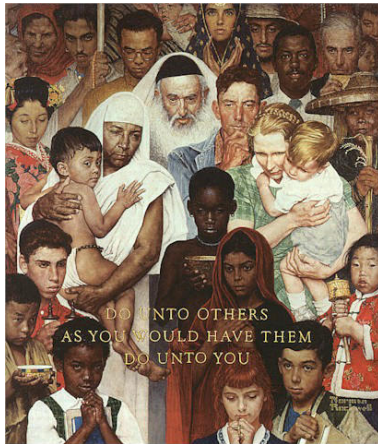
The five pillars of Islam are the basic duties to God that every Muslim is obliged to fulfil. Read from right to left—as one does in Arabic—the picture begins with the sentence "In the name of God, the Merciful, the Compassionate", inscribed in the candle-flame.

The titles of the books beneath the crescent moon signify the five pillars, i.e.

1. *Shahadah*, the Profession of faith: faith in one God, and Muhammad's status as his prophet
2. *Salah*, the five compulsory daily prayers
3. *Sawm*, fasting from sunrise to sunset during the month of Ramadan
4. *Zakah*, almsgiving, by which one's responsibility for the poor of the community is satisfied
5. *Hajj*, pilgrimage to Mecca, once in the course of one's life

In the poster the books end at the minaret, which can be said to point to God. The crescent moon encircles the symbols for God (the Ka'abah and a minaret) and for the prophet Muhammad (the green cupola over his grave in Medina).





Norman Rockwell 1961

<http://psyc.queensu.ca/~psyc382/rockgold.html>

*The heart of the question is whether all Americans are to be afforded equal rights and equal opportunities, whether we are going to treat our fellow Americans as we want to be treated. If an American, because his skin is dark, cannot eat lunch in a restaurant open to the public, if he cannot send his children to the best public school available, if he cannot vote for the public officials who will represent him, if, in short, he cannot enjoy the full and free life which all of us want, then who among us would be content to have the colour of his skin changed and stand in his place? Who among us would then be content with the counsels of patience and delay?* (John F Kennedy, 11 June 1963. Extract from a radio and television report on civil rights. For complete speech visit the John F Kennedy library and museum site: [http://www.jfklibrary.org/Asset-Viewer/LH8F\\_0Mzv0e6Ro1yEm74Ng.aspx](http://www.jfklibrary.org/Asset-Viewer/LH8F_0Mzv0e6Ro1yEm74Ng.aspx) )

In 1959 the American painter Norman Rockwell had an idea for a ten-foot mural for the United Nations that was meant to promote world tolerance. Unfortunately he received little encouragement, which prompted him to abandon the project. And then a year later he decided to illustrate the Golden Rule. He got out his old sketches and reworked them in the form of a painting, which appeared on the cover of the "Saturday Evening Post" in April 1961.

Rockwell received the Interfaith Award of the National Conference of Christians and Jews that same year. Of all the honours he received, he valued this one the most because it praised him for his dedication "to the highest ideals of amity (friendship), understanding, and cooperation among [people]." The award described his painting as "...depicting the universal fact that all [human beings] ... are members of the One Family of [Humankind]..."

Versions of the simple moral principle commonly known as 'the golden rule' can be found in many cultures and religions around the globe. Examples include:

- "He should treat all beings as he himself should be treated. The essence of the right conduct is not to injure anyone." (Jain, *Suta-Kritanga*, c550 BCE)
- "Do not do to others what you would not like for yourself." (*Analects of Confucius*, c 500 BCE)
- "I will act towards others exactly as I would act towards myself." (Buddhism, *Siglo-Vada Sutta*, c 500 BCE)
- "This is the sum of duty: Do nothing to others which, if done to you, could cause you pain." (Hinduism, *Mahabharata*, c150 BCE)
- "What you would avoid suffering yourself, seek not to oppose on others." (Greek philosophy, Epictetus, c90CE)
- "Love your neighbour as yourself." (Judaism, Leviticus 19, c400 BCE, quoted by Jesus in Matthew 22 and Mark 12, 1<sup>st</sup> century CE)
- "What is harmful to yourself do not do to your fellow men. That is the whole of the law...." (Judaism, *Talmud*, c100 CE)
- "None of you truly believe, until he wishes for his brothers what he wishes for himself." (Islam, saying of the Prophet Mohammed, 7th century CE)
- "As you think of yourself, so think of others." (Sikhism, *Guru Granth Sahib*, 1604 CE)
- "One should be contented with so much liberty against other men, as he would allow against himself." (Thomas Hobbes, English Philosopher, 1588-1679 CE)
- "He should not wish for others what he does not wish for himself." Baha'i, from the writings of Baha'u'llah, c 1870 CE)