

New Steps In RE for the Caribbean

Teacher's Guide

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Introduction

New Steps in RE for the Caribbean: the student books

New Steps in RE for the Caribbean was published in 2003. Its contents are in line with the Jamaican ROSE syllabus, although teachers will find it very useful for developing Religious Education across all the territories in the Caribbean. The series retains the elements that had made the previous three editions of *Steps* so popular. It retains the simplicity and directness of language ideally suited for students at this level. It keeps the quotations and extracts from the holy books, which teachers find to be useful to introduce students to sacred literature. The exercises, as before, are carefully chosen. The quality of the photographs and the overall presentation of material are as high as ever. The content, however, is carefully written to reflect the Caribbean religious and social situation, as well as putting everything into a much wider context.

New Steps in RE for the Caribbean was conceived and designed as a three-book programme for the teaching of religious education from Grades 7 to 9, although it can be used more flexibly if desired. The series provides reliable information on a range of religious traditions but concentrates on Christianity, Judaism, Islam, Hinduism and Buddhism, together with the various indigenous religious traditions found in the Caribbean.

The way that the material is chosen and presented helps students to understand these religious traditions in their own terms whilst gaining an appreciation of each tradition's individual characteristics. It also helps students to gain an appreciation of the role that religion plays in the lives of individuals and communities. Descriptions and explanations offer insights into the deeper meanings that religious practices carry for those who believe in and practise them. The series can be used with all students in Grades 7 to 9 whatever their level of knowledge and understanding. Aspects of some traditions and subjects, such as stewardship, are visited more than once to allow students to see them from a fresh and deeper perspective at different stages in their studies.

The presentation of material and the specific questions and activities set stimulate investigative, exploratory and reflective approaches to the subject. The questions and activities provide a mixture of short-answer tests to understanding, while the 'Things to do' are more open-ended activities: some are more suitable for low-attaining students and

some more challenging for higher achievers in your class.

Using the teacher guide

Throughout this three-year course there are skills and attitudes which, it is hoped, the study of religious education will instil in students. Among these will be the ability to listen to others and to take their opinions seriously; to work in groups co-operatively with others; to be able to distinguish between fact and opinion, and the ability to make well informed, value judgements based on the available evidence. For each topic in the three student books, this teacher guide consists of the following sections.

- **Aims of each topic**
The aims refer to the varying number of spreads covering the various topics in the three student books.
- **Important concepts**
(‘All I ever wanted to know about religion’). This encourages students to keep explanations of the different concepts that are introduced and record their own personal impressions and comments about the religions that they study, the things that impress them, and the things that they do not understand.
- **Important words**
Teachers may also wish to encourage their students to keep a ‘Definitions’ book, which they update frequently, to learn more of the technical words that are a necessary part of coming to terms with different world religions and their indigenous counterparts. Key words have been defined in the Glossary in each book, but the opportunity to write meanings in their own words should help students to learn them. This basic word bank will stand them in good stead if they later work towards the CXC examination in Religious Education.
- **Background material and teaching tips**
This section provides notes to the topics with suggestions for discussions that arise from the topics. We have necessarily had to be selective, but teachers should be able to build on these ideas and follow up suggestions that may come from the students themselves. Local situations may also determine the route you take through a particular topic.

- **Extended work**
Suggestions are given for activities to extend the work done in the student book. These may include arranging visits or for visiting speakers to talk to the students and answer questions. There is also scope for creative writing and artistic work.
- **Glossary**
This consists of the words from all three student books, plus additional words that the teacher may find helpful to have defined in a simple way that they can use for their students.

Steps in RE Book One

Topic 1.1 Introduction to religious education

Pages 4–19

Aims

The aims of this topic are to introduce students to:

- the nature of Religious Education and the reasons why the subject is taught in schools. This will lead to a reflection on the fact that every person is a spiritual being as well as a physical being.
- the ways in which religion affects the daily lives of people and the society in which they live.
- the values which religion supports in society.
- the meaning of the word 'religion' and what it means to be 'religious'.
- the many faces or dimensions of religion.
- the meaning of religious worship.
- the history, beliefs and ways of worshipping in one major world religion, in this instance Christianity.

Important concepts

Belief • Church • Community • Culture • Denominations • Doctrine • Emotions • Ethics • Experience • Festivals • God • Holy books • Holy buildings • Law • Miracle • Morality • Myth • Pilgrimage • Prayer • Religion • Religious Education • Rites of passage • Ritual • Symbols • Values • Worship

Important words

Christianity:

Advent • Anglican Church • Baptist Church • Believer's baptism • Bible • Bishop • Church of England • Citadel • Confirmation • Creed • Crucifix • Disciple • Easter • Epistle • Eucharist • Good Friday • Gospel • Holy Communion • Icon • Iconostasis • Infant baptism • Jesus • Kingdom of God • Lent • Liturgy • Methodist Church • New Testament • Old Testament • Orthodox Church • Pentecostal Church • The Pope • Priest • Protestant Church • Quakers • Roman Catholic Church • Sacrament • St Paul • St Peter • Virgin Birth • Virgin Mary

Judaism:

Circumcision • Sabbath Day • Synagogue • Tanakh

Islam:

Mosque • Qur'an • Shari'ah • Shahadah • Wudu

Hinduism:

Mantra • Temple

Sikhism:

Gurdwara

Buddhism:

Buddha

Background material and teaching tips

- **Why does RE matter?** (pages 4–5) Religious Education is not a subject which immediately justifies its place on the school syllabus in the way that English, mathematics and science do. For pupils to take the subject seriously it must be justified to them. In this spread three reasons are introduced to do this. These reasons can provide the stimulus for class discussion and debate. More information about the religious situation in the Caribbean is given in Book One on pages 76–9. Indigenous expressions of belief such as *Obeah* and *Pukumania* are covered between pages 82–5. The cultural importance and value of religion is mentioned frequently throughout all three books.

Try to provide several local examples of the effect that religion has on life in your own community.

- The spread on **religion** (pages 6–7) introduces many important religious concepts which reappear frequently throughout the series: worship (Book Two, pages 14–17); religious founders (Book Two, pages 18–39); places of worship (Book Two, pages 54–63); holy books (Book Two, pages 64–79), and so on. At this point, simply state that all the major world faiths have these different elements, all of which are important to followers of that faith.
- **The many faces of religion** (pages 8–9) shows that religion is much more complex than it first appears. It covers ritual, ethics, emotions, myth, law and doctrine. If students belong to a religious group, encourage them to examine it from these different angles.
- **Religious worship** (pages 10–11): All students should visit at least two religious buildings to become aware of features that the buildings have in common and those which are peculiar to them. Also examine the question of atmosphere in a religious building and encourage students to pursue this through creative writing, poetry or prose.
- **Looking at Christianity** (pages 12–19). The book now moves from the general to the particular, with

a detailed four-spread study of Christianity – the life and teaching of Jesus, the Christian Church and the Bible, Christian worship, the rites of passage, and the church as a place of worship. For much more detail on this aspect of the syllabus (and for teachers in Jamaica, coverage of most of the aspects of Christianity on the ROSE syllabus), the teacher is recommended to obtain *Aspects of Christianity, Books 1–3*, by Michael Keene, published by Nelson Thornes. The emphasis here is on world, not indigenous, faiths. The focus is on Christianity, as this represents the largest of the world faiths in the Caribbean, has been here much longer than the other religions and has had a greater influence on society.

Extended work

- 1 Carry out a survey to find out how many students in your class/school:
 - a believe in God
 - b do not believe in God
 - c are not sure whether there is a God.

Discuss the results of your survey. Use the information from the survey to draw up a bar

graph and hold a classroom discussion on its findings. It might be interesting to include some adults in your survey if this is possible.

- 2 Discuss these questions with your class:
 - a What do you think religion is?
 - b What is 'Religious Education' in your view?
 - c Why is Religious Education taught in schools?
 - d What aspects of religion should be dealt with in schools? What aspects should be left to parents and teachers in the places of worship themselves?
- 3 Brainstorm any of the concepts listed above in this topic. The purpose of a brainstorm is to write down as many thoughts, ideas and words that occur as you think about a concept for a short time, for example three minutes. You can then return to any of the ideas to discuss them further.
- 4 In groups, role play various scenarios depicting reasons why people feel the need to worship.

or

Take part in a 'Straight Talk' session on this question.

Topic 1.2 Why am I here?

Pages 20–7

Aims

The aims of this topic are to introduce students to:

- the purposes of life described by the different religions and to compare them.
- the fact that any question about the purpose of life is, at heart, a religious question.
- the importance of the unity of the mind, body and spirit in helping individuals to identify and develop their full potential.
- the importance of evaluating personal beliefs and discussing key issues about the meaning and purpose of life.
- the importance of a positive attitude to oneself and life in general.
- the development of positive attitudes to people in society who might have different lifestyles and beliefs about sexuality from their own.

Important concepts

Creation • Goals • Image of God • Learning • Miracle
 • Personal identity • Potential • Purpose •
 Responsibility • Self-awareness • Socialisation •
 Socio-cultural self • Spirituality • Uniqueness • Work

Important words

Judaism:

Abraham • Moses

Islam:

Allah

Background material and teaching tips

- This topic asks one of the most basic questions that human beings can raise about themselves and their existence – why am I here? It is important to stress that there are religious and non-religious ways of answering this question – as teachers will become aware when they ask the question of their students. Do not worry if some students do not follow any faith. They may not believe in any God at all. This does not mean that their life has no purpose. Life without a belief in God can be as equally meaningful as one based on such a belief. Take time out to explore the implications of the answers that the pupils give.

- **The miracle of birth** (pages 20–1): the miracle of birth seems the obvious starting point for any attempt to understand the reason for human existence. The teachings of the various religions are very important here, but you should be able to have a useful discussion about the effect that the birth of a new baby has on every family – concentrate on the emotional and spiritual impact here, rather than the practical. Is the concept of a miracle, an event that is beyond the merely ordinary, helpful in understanding birth? Can anything that happens so frequently, and affects almost everyone, be considered as ‘miraculous’? Why is this term often applied to human birth?
- Discuss the process of socialisation (pages 22–5). How are we turned into the adults we eventually become? What is involved? How much is the process localised? If you have the background knowledge, give the children some examples of different socialisation processes in different parts of the Caribbean. The ‘browning’ of Jamaica and the *dougla* of Trinidad would be useful concepts to describe and compare. A useful basis for this would be the Trinidad Calypso Man. You could also play The Mighty Dougla, ‘Split me in Two’, and Jamaican DJ Bu Ju Banton, ‘Mi Love Mi Browning’. Discuss this in relation to the comment that we are all socio-cultural beings (page 25). What turns us into the people we are and how big a role do parents and religion play? Is it a case of nurture or nature? What does it mean to say ‘God made me’? Discuss the statement on page 24 that we are spiritual beings as well as physical beings. Ask students for examples of the ways in which we express ourselves spiritually: loving, giving, caring, and so on.
- Finally, look at the question ‘Why am I here?’

(pages 26–7) Look at the reasons why this was a very important question for the ancients and how it affected what they believed about God or the gods. Link this in with the different creation stories. Introduce the notion that God has a plan for the world and for individuals (page 27). Discuss the purpose of life in relation to the statement of Jesus on page 27.

Extended work

- 1 Get the students to prepare a simple questionnaire about the meaning and purpose of life with reference to the use of the body, mind, morals, spirit and socio-cultural self to achieve individual potential. Ask them to give their personal views before interviewing friends and family.
- 2 Using role play, depict situations which show hardship and unpleasant outcomes arising from irresponsible behaviour. Use this to highlight the reasons why people still continue to act irresponsibly.
- 3 Drop questions that are commonly asked about life into a question box, plus some of the students’ own questions. Divide the questions among members of the class for them to research the answers that the various religions give to these questions.
- 4 Ask students to write a profile of themselves to answer the question ‘Who am I?’
- 5 Ask the students to write a paragraph explaining how the world religions see individual human beings. Then ask them to write another paragraph describing how they see themselves. Highlight any agreements and disagreements between the two accounts.

Topic 1.3 Creation and stewardship

Pages 28–41

Aims

The aims of this topic are to introduce students to:

- the different religious theories and myths that explain the origin of life; the creation stories of Judaism/Christianity; Islam and Hinduism.
- the scientific account of the origin of the universe and life.
- the different reasons why creation is now at risk: the problem of waste disposal, deforestation, acid rain and chemical weathering.
- the reasons given by the different religions for

seeing human beings as stewards of God’s creation and the responsibilities that they have because of this.

- human responsibility in the area of procreation and the consequences of failing to act responsibly.

Important concepts

Conservation • Creation • Evolution • Myth • Origins of life • Origin of the universe • Pollution • Procreation • Stewardship • Theory • Universe

Important words

General:

Abortion

Judaism:

Adam • Torah

Islam:

Iblis • Prophet

Hinduism:

Aum • Brahma • Brahman • Shiva • Trimurti • Vishnu

Background material and teaching tips

- **Theories and stories** (pages 28–9): exploring and explaining the origins of the world in terms of science is comparatively new in human history. Explaining natural phenomena in spiritual and/or supernatural terms has a much older history. Most people are aware of the real and perceived history of conflict between these two approaches. There is often a lack of understanding about the different roles that both science and religion play in explaining reality. This first topic challenges pupils to see science as essentially concerned with what can be known and demonstrated, and religion as concerned with a different kind of explanation, which involves mystery and faith. Discuss these two aspects of reality and the areas of life that fall into the two different aspects.
- The different creation stories (pages 30–5). It would be worth reading these creation stories and some others that you can add aloud. Ask the different questions in Question 1 (Extended work) of two or more of the creation stories. An extension activity for the more able would be to make up their own creation story, explaining all the aspects of existence that most confuse us (Question 2). Talk about these aspects and the way in which stories and myths can help us to answer them.
- The topics in **Creation at risk** (pages 36–9) take us to issues of great concern – both now and for the future. You will return to these topics with your students extensively in Book Three. It is extremely important that these issues are seen in their local as well as their national and international context. The management of solid waste is an area of serious concern in Jamaica, for example, especially in the parishes of Kingston, St Andrew and the Portmore area of St Catherine. Collect local information, reports and statistics, for example, from firms like GDSS (Garbage Disposal and Sanitation Systems) in Jamaica and Carib Glass

Works Coastal Recycled Papers in Trinidad. Talk with students about their own experiences of the ways in which their family, and society generally, deal with the problem of waste disposal.

- **Stewardship and responsibility** (pages 40–1) introduces the important religious notion of the relationship between God's world and human beings – the idea of stewardship. Consider the quotation from the Qur'an (page 41) in this light. This is also the context in which sexual behaviour and responsibility should be discussed. Introduce current figures for the incidence of sexually transmitted diseases and pregnancies outside marriage. Consider this as a failure of stewardship – human responsibility for the well being of their own and other people's bodies. Questions 2b and 2c on page 41 encourage students to think about issues that apply on a local and even an individual level.

Extended work

- 1 **a** Ask the class to choose a creation story from one of the religions. Read it carefully.
b Make a list of the things that the story explains. For instance, the story might explain:
 - i where day and night came from.
 - ii where the first people came from.
 - iii where the first animals and plants came from.**c** Who is the most powerful being in their chosen story? Can they describe the kind of power the being has? Does the being ask anything of the first humans? If so, what is it?
d Is there anything the chosen story does not explain? If so, what?
e What is the student's own belief about the existence of the Earth and the universe? Where did it come from? Has it always existed?
- 2 **a** Ask the class to write down a list of questions which they find puzzling about human existence. Imagine that they lived thousands of years ago. Make up a creation story that would answer many of the questions that baffle us today.
- 3 Working in groups, the students are to dramatise or do a creative dance to illustrate each of the Jewish, Christian, Muslim and Hindu stories of creation.
- 4 Discuss with members of your class the elements in nature which underline its order and design. Then consider the elements that suggest that it is haphazard and chaotic.

Topic 1.4 Religion and family life

Pages 42–75

Aims

The aims of this topic are to introduce students to:

- the rites of passage which are celebrated in all societies – birth, religious responsibility, marriage and death.
- the rites of passage and related ceremonies in the different religions; their importance in supporting and strengthening family life.
- the ways that the different religions celebrate birth: Infant baptism, Dedication, Circumcision, *Aqiqah*, *Samskara*, and so on; the spiritual importance of these ceremonies.
- the ways in which the different religions celebrate the arrival of the age of religious responsibility – Confirmation, Believer's baptism, Bar Mitzvah and Bat Mitzvah, and so on; the spiritual importance of these ceremonies.
- the ways that different religions celebrate marriage – Jewish and Christian weddings, Muslim, Hindu and Buddhist weddings; the spiritual importance of these ceremonies.
- religious rituals and ceremonies surrounding death – Christians, Jews, Muslims, Hindus, Buddhists; the spiritual importance of these ceremonies.

Important concepts

Conception • Cultural retention • Customs • Family life • Festival • Infancy • Naming • Rites of passage • Rituals • Traditions

Important words

General:

Arranged marriage • Humanist • Reincarnation

Christianity:

Chrismation • Requiem Mass • Second Coming

Judaism:

Bar Mitzvah • Bat Chayil • Bimah • Brit Milah • Chevra Kadisha • Huppah • Ketubah • Mohel • Shema • Tallit • Tefillin • Yad

Islam:

Adhan • Akhirah • Aqiqah • Du'a • Five Pillars • Imam • Makkah • Minaret

Hinduism:

Dhamma • Ganesha • Guru • Karma • Samskara

Sikhism:

Guru Granth Sahib

Buddhism:

Bodhisattva • Five Precepts • Nirvana • Sangha • Stupa • Three Refuges

Background material and teaching tips

- **Rites of passage** (pages 42–3). The religious ceremonies associated with birth, naming, coming of age, marriage and death, are among the most important of the rituals performed in most religions. Talk about the landmarks in life that are marked out as being particularly important and why. Discuss ways in which non-religious parents also celebrate or commemorate these events. Also discuss the ways in which symbols are used on these very important occasions and why.
- **Celebrating birth** (pages 44–53). Discuss the significance of birth in a religious family, with the child seen as a gift from God, the responsibilities of parenthood, and so on. Discuss aspirations of students – how does parenthood fit into the scheme of life that they have in mind for themselves?
- **The 'welcoming' ceremony in the Roman Catholic, Anglican, Orthodox and Methodist Churches** (pages 46–7): It is particularly serious in the Catholic Church if a child dies and has not been baptised – explain why this is. Talk about the role played by godparents, the child's representatives before God. The Orthodox Church celebrates Chrismation, a combination of Baptism and Confirmation, with the removal of the child's clothes, dressing in new clothes, and so on. The baby is anointed with oil as the sign of the cross is made on the forehead. In Protestant churches a simple prayer of dedication is offered for the child and parents by the minister or pastor. A prayer of thanksgiving is made for the child's safe entry into the world and for help for parents in guiding it into service for Christ in the future.
- **Circumcision** (pages 48–9). According to an old Jewish *midrash*, 'the whole world rejoices when a child is born.' This sums up the Jewish attitude to birth – a child is a gift from God and must be welcomed by the whole community. Circumcision began as a hygiene issue for a nomadic people in the desert but soon became the physical sign of commitment to the faith. It was the sign of belonging to God's chosen people and it remains so today.

- **The Aqiqah and Samskara ceremonies** (pages 50–1). The *Aqiqah* ceremony is the time when a Muslim child is welcomed into the worldwide family of Islam, the *Ummah*. The *Adhan*, which is whispered into the baby's ear, is the most important statement of faith in Islam. You could set it as an exercise to be learned by heart by the whole class. You might ask students to find out about the *Bismillah* ceremony, which is held in some Muslim communities when the child is four years, four months and four days old.
- **Naming children** (pages 52–3). Talk about the importance of a person's name, particularly significant in Sikhism, Islam and Hinduism. More and more children in the Caribbean are given African names. Why do the students think this is the case?

Coming of age (pages 54–61)

- **Confirmation and Believer's baptism** (pages 56–7): as far as Confirmation is concerned, there are differences between Catholic, Anglican and Orthodox Confirmation ceremonies, but stress that Confirmation is a ceremony of commitment. What does this mean? How do people show their commitment to Christianity? Baptists and other Evangelical churches practise Believer's baptism. This should be called 'Believer's' and not 'Adult' baptism. Explain the reason for this. Emphasise ideas that Believer's baptism is a means of expressing personal faith and is also a way of following the example of Jesus.
- Every Jewish boy begins his education very early on to introduce him to the *mitzvot* (commandments) of God, hence Bar Mitzvah (son of the commandment). This is important because the person can now wear the *tallit* and **tefillin**. Look at the photographs of these or try to obtain the items themselves. Mention Bat Mitzvah (for girls in Reform/Liberal synagogues) and Bat Chayil (for girls in Orthodox synagogues). Explain the importance for the Muslim boy of frequently hearing the Qur'an. What do Muslim parents hope this will achieve? Muslims hope that the teachings of the Qur'an will become a part of the everyday lives of their children. The more they hear it, the more likely it is that this will happen.
- Growing up in a Hindu and Buddhist family (pages 60–1). The Sacred Thread ceremony is the most important of the sixteen *samskaras*. The sacred thread itself has three strands made of cotton or wool and dyed separately – a reminder of the three debts that every Hindu owes to his god for life itself, to his parents who gave him life, and to his ancestors or teachers for imparting wisdom to him.

Marriage (pages 62–7)

- Marriage has both religious and social connotations. In some religions, such as Islam, it is seen largely as a social convention, while in Christianity, the religious component is much greater. Talk about the advantages and disadvantages of arranged marriages. Why are symbols, such as a wedding ring, an important part of marriage in any religion?
- Christian and Jewish marriage (pages 64–5). In Catholic churches, marriage between two baptised believers is a sacrament (sacred ceremony), which reflects their everlasting love for each other (the words of the service can be found in a modern Catholic prayer book, 'The Rite of Marriage 111'). In the Catholic Church, the service takes place within the context of a Nuptial Mass. This makes the couple's promises sacred and makes this particular sacrament unique. In the other six sacraments, the priest dispenses God's blessing to the worshipper. In this sacrament, however, the man and the woman give God's blessing to each other.

The three reasons for an Anglican marriage are given in the Marriage Service in the Prayer Book. Do the students hope to marry? What are their reasons?

In Protestant churches there are two parts to a marriage ceremony. The first is legal and formal and may be performed in a Registry Office in accordance with the legal requirements of the State. The other is the covenant that couples make to each other in their desire for God's blessing on their life together. This is usually performed in a church or a home.

The Hebrew word for marriage is *kiddushin*, which means 'to be holy' – a clue to the Jewish understanding of marriage. The importance of the state of marriage is indicated by the wish expressed during the Circumcision ceremony, that the boy will later enter into the *huppah* (the marriage canopy).

Talk about the quote from the Talmud on page 65.

- Muslim, Hindu and Buddhist weddings (pages 66–7). There are many Muslim customs associated with marriage and such marriages are arranged, as are Hindu weddings. Talk about the name of the Hindu ceremony – the 'ceremony of bliss.' Give the students copies of the Three Refuges and the Five Precepts and talk about them:

The Three Refuges:

- I take refuge in the Buddha
- I take refuge in the teachings (of the Buddha)
- I take refuge in the Sangha (the community of monks)

The Five Precepts:

- Refrain from taking life
- Refrain from taking that which is given
- Refrain from misusing the senses
- Refrain from telling lies
- Refrain from self-intoxication with drink or drugs

Funerals and death (pages 68–75)

- Talk with students about the different ways in which we deal with death. Give examples from different cultures. Discuss the statement that death is probably the last great taboo in modern society (page 68). How is death dealt with in the Caribbean islands? Explain the differences between a belief in resurrection and a belief in reincarnation. Get the students to produce some creative writing to express their beliefs about death and life after death. Discuss these in class. Be prepared to show sensitivity here if any student has recently experienced bereavement. They might, however, be willing to talk about the death of a pet, for example, and how they felt. Discuss how having a faith might help a person to come to terms with death.
- **Christians, Jews and death** (pages 70–1): the basic Christian conviction is that death is not the end and that the soul or spirit survives death. What is the 'soul' or 'spirit' and how does it express itself? Do students believe in its existence? Ask them to find out about the Christian belief in life after death – including Purgatory. In Jewish synagogues the *Chevra Kadisha*, a group of people, takes care of the body after death. Their act is a voluntary act of love and a true *mitzvah* since it is carried out without any thought of reward. Why is this thought to be spiritually significant? (Clue: this makes it a purely spiritual act and so close to the heart of God.)
- **Muslims and death** (pages 72–3). It was reported that the Prophet Muhammad prayed as he was dying: 'Allah, help me through the hardship and agony of death.' He also asked Allah to forgive him for his sins (Question 2). Muslims try to face death in the same spirit. This is why reciting the *shahadah* before death is so important for Muslims. Do some work on the other Pillars at this stage (Question 3).

Just to remind you, the Five Pillars of Islam are:

- The Shahadah – belief in Allah
- Salat – prayer
- Sawm – fasting

- Zakat – giving to charity
- Hajj – pilgrimage to Makkah.
- Hindus, Buddhists and death (pages 74–5). Note the Hindu insistence on cremation. There are different beliefs within Hinduism about what happens to the soul at death: some believe that it survives and is reunited with loved ones (though bad souls are cast into darkness); others think it is destroyed with the physical body. Which would the students prefer? Introduce the notion of *karma*, the belief that what you do in this life affects what happens in the next. Explain why this leads to a strong note of fatalism in Hinduism. The Buddha said: 'To realise that life ends in death, is to escape from the control of death.' What does the Buddhist mean by saying that life is impermanent and decay is always present in the body? Talk about *Nirvana*, a state of mind of peace and contentment: the final goal to which Buddhists aspire.

Extended work

- 1 This passage from the Qur'an speaks about the divine gift of children.

To Allah belongs the kingdoms of heaven and earth. He creates what He wills. He bestows sons and daughters according to His will. Or He bestows both sons and daughters, and leaves barren whom He chooses, for He is full of knowledge and power.

Ask the students to explain the meaning of this passage in their own words.

- 2 **a** What is a *samskara*?
b Find a list of the sixteen *samskaras*. Copy them into your book and, opposite each one, write down the occasion when each takes place.
c Can you suggest any reasons why there are two *samskaras* during pregnancy and why there are two soon after the baby is born?
- 3 **a** What important issues should a couple talk about before they marry and why?
b What do you think a couple should agree on before they decide to go ahead and marry?
- 4 **a** Ask the students to write a paragraph trying to explain their own beliefs about life after death.
b Where have the students' beliefs come from? Are they similar to the beliefs held by their parents? Do they owe anything to religious belief or are they the result of the students' own reflection on life and death?

Topic 1.5 Religion and society

Pages 76–89

Aims

The aims of this topic are to introduce students to:

- the ways in which cultural identity is affected by religion.
- the significance of religious ceremonies and festivals related to rites of passage and family life.
- the growth and development of the Jewish community in the Caribbean.
- the Hindu and Muslim presence in the Caribbean.
- the Christian presence in the Caribbean – the Roman Catholic, Anglican, Baptist and Methodist Churches, together with newer Christian groups.
- religious retentions – Myalism, Revivalism, Obeah and Kumina.
- Rastafarianism – its origins, beliefs and religious practices.
- Bob Marley and the Wailers.

Important concepts

Anti-semitism • Indigenous • Marranos • 'Mother' • Religious freedom • Religious retentions • Ritual • 'Shepherd'

Important words

General:

Anti-semitism

Judaism:

Exodus • Holocaust • Mikveh • Passover

Hinduism:

Avatar • Divali • Durga • Holi • Krishna • Navaratri • Rama

Background material and teaching tips

- **Religion in the Caribbean** (pages 76–9). Make full use of any available facilities as you deal with the topics covering the different religious communities. Visits to local places of worship, attendance at services and visits to the classroom by members of local religious communities are all valuable resources. At the same time, these religions must be seen in a worldwide context and the use of videos and artefacts in this context is equally important. The Internet is a particularly rich source of information if you have access to it. You must check that you have parental or guardians' permission to take children to a religious service. Collect any suitable references in the Mass Media to the different religious communities in the Caribbean, including Christianity, Judaism and

Hinduism. The better informed you are about these matters, the more confident you will feel about teaching your students. Although resources may be limited, try to establish a classroom library of resources, books, newspaper cuttings, and so on. Research carried out by students should always be encouraged and a continually growing library will be a very useful resource.

- If a local community is involved in celebrating a religious festival try to take a class or several classes along – even if that festival is not being studied at the time. The students will gain a great deal from sharing in the atmosphere of the festival, an atmosphere that can hardly be replicated in the classroom. More than almost any other subject, Religious Education benefits from a teacher's attempt to add light, colour and flavour to their lessons. This might include, for example, cooking foods that are shared in a festival in the classroom.
- **Religious retentions** (pages 82–5) are a very important aspect of indigenous religious life in the Caribbean, especially Jamaica. They highlight the African origins of many people and the religions they have inherited. Discuss this African influence with the students. Can they provide any secular as well as religious evidence of this? Students should be encouraged to carry out some research of their own into groups such as the Myalists and the Revivalists, as well as the Shouter and Shaker Baptists found in Trinidad.
- Rastafarianism (pages 86–9). There are strong Christian, Jewish and Hindu, as well as African, influences in Rastafarianism. The central symbol of this religious faith is the outline of Africa, but the Star of David and the Lion of Judah (derived from Judaism) are also important. The colour red represents the blood of martyrs, slaves and brethren, whilst black represents skin and is synonymous with holiness, fire and creativity. Green represents Ethiopia, Jamaica and the 'herb', while gold is for Rastafarianism and for Jamaica. The subject of drugs is covered in Book Two, Topic 20, but in view of the link with marijuana, you may want to discuss it with your class here. It is unlikely that a Rastafarian who is true to his faith would experiment with drugs. Marijuana is regarded doctrinally as a sacrament and this would preclude the use of other drugs.

You may need to show sensitivity here, particularly if you have students who are Rasta or have Rasta

sentiments. There is a growing acceptance of the 'brethren' in the Caribbean, but it has been known for some Rastafarian children to be turned away from public schools because of the length of their hair. In one instance, the child was ordered to cut their hair; in another, the Ministry of Education intervened for a child to be readmitted to the school. It is, however, advisable for proper grooming to be maintained by Rastafarian children who attend public schools.

- Spend some time listening to and discussing Rastafarian music with the students, whether or not it is your musical cup of tea! It would be useful if this could be related to the subject of the lesson.

Extended work

- 1 These words are from Marcus Garvey:
We Negroes believe in the God of Ethiopia, the everlasting God – God the Father, God the Son, and God the Holy Spirit, the one God of all ages. That is the God in whom we believe, but we shall worship Him through the spectacles of Ethiopia

... one day God and His hosts shall bring Princes out of Egypt and Ethiopia shall stretch forth her hand ...

What do the students think he meant by the words 'That is the God in whom we believe, but we shall worship Him through the spectacles of Ethiopia'?

- 2 Ask the students to name one world religion, other than Christianity, that they know about. How did they first become aware of it?
- 3 Write a brief essay explaining how the Christian religion came to the Caribbean. Students may need to ask a history teacher or a minister of religion for some help.
- 4 Write short notes on each of the following:
 - a Myalism
 - b Revivalism
 - c Kumina
 - d Duppies
 - e Obeah.

Topic 1.6 Lifestyles and religion

Pages 90–107

Aims

The aims of this topic are to introduce students to:

- the special clothes that people wear when they are worshipping God.
- the link between food and religion, especially the food that is served on special religious occasions.
- the link between art and architecture and religion. Also to look at the special works of art (icons) which are used in Orthodox worship.
- the close link that exists between music and many aspects of religious worship, particularly important in Christian and Revivalist worship.
- the issues surrounding virginity, celibacy, promiscuity and religion.
- the link between religion and hygiene, especially in Judaism, Islam and Hinduism.

Important concepts

Clothes • Commitment • Dietary requirements • Hygiene • Ritual cleanliness • Sexuality • Vestments

Important words

General:

Celibacy • Contraception • Promiscuity

Christianity:

Breaking of Bread • Lord's Supper • Mass • Palm Sunday

Judaism:

Ark • Kosher • Yarmulke

Islam:

Mihrab • Minbar

Hinduism:

Atman • Baisakhi

Sikhism:

Amrit Sanskar • Five Ks • Kachera • Kangha • Kara • Kesh • Khalsa • Khanda • Kirpan • Panj Pyares

Background material and teaching tips

Topic 1.6 is a group of topics linked by the common theme of the influence of religion on the everyday life and lifestyle of worshippers. The section shows how religion affects people in their everyday lives.

- **Religious clothes** (pages 90–3). Here is a good opportunity for the teacher to invite visitors into

school – people who wear special clothes to conduct or take part in religious worship; for example, a Roman Catholic or an Anglican priest or bishop, a church minister, a rabbi or an imam. Encourage students to take real advantage of their visit by asking them not only about the clothes they wear and any symbolism involved, but the worship and the beliefs of the faith they represent. To make this successful, prepare questions beforehand and try to find out why people in many faith groups wear special clothes to worship God.

Encourage students to learn the *Shema*. Just as the Shahadah is at the heart of Muslim belief, so the shema is the most important statement of Jewish faith. Ask students to find out where it comes from and how it affects the religious life of Jews today.

- **Special food, special occasions** (pages 94–5). Discuss the meaning of the second sentence on page 94: 'For many people, eating is like a sacrament ...' Why do some people believe that eating is a form of religious worship? The answer lies, in part, in the ancient belief that all the goodness of the earth is part of God's miraculous provision for human beings to enjoy. Compare the Jewish faith where a grace is said thanking God for every possible kind of food. Several terms are used here for the one Christian service: Holy Communion, the Mass, the Breaking of Bread, the Lord's Supper, and so on. Look at the meaning and significance of each term. Eating kosher is at the heart of Jewish spirituality. Look at Deuteronomy 14:1–21 with the students and find out the rules that determine which animals are and are not kosher. Cattle, sheep, chickens and turkey are acceptable to eat; pigs and birds of prey are *treifah* (forbidden). Tell students about the use of separate utensils and crockery, and the need to keep milk and meat products separate in the cooking process. Suggest practical and religious reasons for these laws. Find out the nature of the food laws in Islam.
 - **Religious art** (pages 96–7). Art is a visual media: try to collect together photographs of some examples of religious art, including some icons. Work out what makes them special. Tell students about the special preparation that is necessary before they are painted. If there are any good examples of stained-glass windows or other art in local churches then arrange a visit. Talk about art as a way of helping people in their worship but counterbalance this by referring to the Islamic rule that forbids any artistic representation of people and animals in mosques. Try to find pictures of some of the beautiful intricate patterns on mosques. How might looking at these help worshippers?
 - **Religious buildings** (pages 98–9). As mentioned in Topic 1.1, a visit to any religious building would be very valuable. If you can arrange more than one visit, the students could compare buildings of different denominations. They could also compare different kinds of religious buildings – a cathedral and a mosque, for instance. Encourage the students to think of the reasons (for example the climate, available materials) that affect the shape, size and characteristics of different buildings, artefacts, and so on. Show pictures of the inside of a synagogue, a Hindu temple, a Buddhist temple and a mosque from the other books in this series. Look for symbols in religious buildings and explain their significance.
 - **Religion and music** (pages 100–1). Visit a Pentecostal and a Roman Catholic Church and compare the different types of music used in worship. Talk about the reason and value of the different music in these churches (focus on God, emotional release, and so on). Discuss the emotional impact that music has. Bring some music in to listen to and invite the students to contribute as well.
 - **Sex and marriage** (pages 102–5). Talk about the law and sexual behaviour, marriage, cohabitation and divorce in your island. Can the students see the need for a society to have such laws? Talk about the differences between the various religions in their approach to sexual matters. Why do religions concern themselves in this subject?
 - **Virginity, celibacy and promiscuity** (pages 104–5). Explain the value attached by the world's religions to what they see as correct sexual behaviour. Encourage students to think seriously about their own sexual behaviour. Do some religions seem to have stronger views than others on this? Does this fit in with the other moral values they teach? Think about the pressures put on young people by films, advertising, and so on. Does this seem at odds with what faith groups teach?
- Promiscuity is sexual behaviour which is out of control. Why is this bad? Why do some people live promiscuous lives while others do not? Underline the importance of using contraception and the dangers of uncontrolled sexual behaviour. Stress the importance of responsible parenthood. Introduce some local statistics about unplanned pregnancies, sexually transmitted diseases and AIDS. Discuss the devastating effects these illnesses have on the lives of sufferers and those close to them, and what can be done to reduce the number of cases.

Extended work

- 1** Find photographs of the Five Ks. Get the students to draw each of them and describe their spiritual significance.
- 2** Describe the significance of food in each of these religions:
 - a** Christianity
 - b** Judaism
 - c** Hinduism.
- 3** Have a class debate on healthy and unhealthy sexual practices

or

As a class activity, make an audio-cassette on healthy sexual practices from a religious point of view.

- 4** Collect material and information from television and newspapers about any of the topics covered in this section. Mount a classroom wall display and use the material for classroom discussion on the issues involved.

Steps in RE Book Two

Topic 2.1 Religious worship

Pages 4–17

Aims

The aims of this topic are to introduce students to:

- the basic religious question of why people feel the need to worship.
- the different acts and forms of worship across the various religions and the different Christian denominations.
- the elements that are common to worship across the different religions.
- ceremonies and rituals at the heart of religious worship.
- the useful part that symbols play in religious worship.
- the form and times of worship.
- the Christian sacraments and their importance in most Christian churches.
- the influences on people when they choose a religious faith.

Important concepts

Corporate worship • Faith • Liturgy • Personal worship • Prayer • Religious rites • Ritual • Sacred writings • Symbols • Worship

Important words

Christianity:

Nuptial Mass • Salvation Army

Judaism:

Bar Mitzvah • Rabbi • Tallit • Tefillin

Islam:

Madrasedh

Hinduism:

Mantra • Samskara

Sikhism:

Guru • Guru Granth Sahib

Background material and teaching tips

- **Why do people worship?** (pages 4–5). This spread provides an introduction to the topic of religious worship and looks at the common elements that run through all the world's religions. The common elements are teased out before they are developed in more detail in the next spread. As any study of different religions tends to concentrate on the distinctive elements, it is good to remind students that all faiths share a great deal as well. You could

relate the discussion to current world issues – what part is intense religious feeling playing in these?

- **Common elements of worship** (pages 6–7). In the following three spreads teachers are expected to give an overview of worship across the main religions by looking at the elements that they share. Pages 6 and 7 mention prayer, music, sacred writings and exhortation as elements found in most forms of worship, though, it should be noted, not all. Point out to your students that whereas prayer is important in almost all acts of worship, it is particularly central to Muslim worship. The importance of music varies – it is central to Christian worship but plays no part in Muslim worship. Only unaccompanied singing is used in Jewish worship on the Sabbath. Discuss with the class the part music plays in church services in your region. What sort of music do the students prefer? You could remind them by way of contrast of Quaker services which take place largely in silence.
- **Ceremonies and rituals** (pages 8–9). Many of the most important religious ceremonies are concerned with rites of passage. Sketch these out here but note that you are going to deal with Christian sacraments, which cover the rites of passage between pages 12–15. Underline the importance of circumcision and Bar Mitzvah within the Jewish community – Bat Mitzvah is only used in Liberal/Reform Jewish synagogues, while some Orthodox synagogues do have Bat Chayil ('Daughter of Valour') ceremonies. The most important of the sixteen samskaras in Hinduism is the Sacred Thread ceremony – note that it applies only to the top three castes, it does not apply to the *sudra* (unskilled labourers) and the untouchables. It takes place at different ages depending on the caste that the boy belongs to.
- **Forms and times of worship** (pages 10–11). What do believers gain from worshipping with others? Think about non-religious events when a lot of people come together for a shared purpose: a football match, a rock concert or watching a film, for example. How is it different from watching it on TV by yourself? Stress the uniqueness of the Jewish Sabbath Day. Talk about the idea of a day of rest, in this case, God's greatest gift to the Jews.

Is having a day of rest still important in the modern world? Which groups in society cannot abstain from work – nurses, mothers, police, and so on? What impact might having to work on the Sabbath Day have on a devout person?

- **The sacraments** (pages 12–15). The sacraments are at the heart of much church worship. The Roman Catholic and the Orthodox Church celebrate all seven sacraments, as do some Anglican churches – those which are Anglo-Catholic. Two of the sacraments are celebrated in most Protestant Churches – Holy Communion and baptism. Note, however, that Protestants do not refer to them as sacraments nor do they believe that the services in themselves have any spiritual power. The Quakers and the Salvation Army do not celebrate any of the sacraments. Encourage students to find out why this is. Both of these Christian denominations believe that life itself is a sacrament – a special channel of God’s blessing. Explain how a material element – bread, wine, water, oil, and so on – is used to convey a spiritual blessing in the sacraments. Go through each of the sacraments and point out what the material element is in each case. Point out why the sacrament of marriage is different from the other six sacraments.

Underline spiritual differences between infant and believer’s baptism. Point out the role played by the priest in the sacraments, although this is much less in Protestant celebration. Christians agree that Holy Communion is the most important of the sacraments, but the frequency of its celebration in the different churches is significant. Roman Catholic churches hold the Mass daily while Protestant churches no more than monthly or twice monthly.

- **Choosing a religious faith** (pages 16–17). Discuss whether people have a free choice in this matter or whether the choice is likely to be made for them – by parents, place of birth, and so on. Question 4 provides an opportunity for students to debate this

as a class. Prepare the topic thoroughly to make sure that the students think through their arguments first. Talk with students about their own path to accepting or rejecting a religious faith. What influences have there been on them? Encourage everyone to be involved in the debate, with groups working to prepare the main speakers, and participation from the ‘audience’.

Extended work

- 1 The word ‘worship’ covers a wide range of religious activities. Brainstorm the word with the students, allowing three minutes for everyone to contribute words and ideas that the word ‘worship’ suggests to them. Revisit any or all of the words that you feel are important. Turn this into a written exercise, with students selecting six of the words and writing notes on each one.
- 2 Put together a class project with photographs, students’ work, and so on, on the theme of ‘worship’. If appropriate, re-enact one or more different acts of worship so that students can see what they involve. Preferably, take them along to one or two services in places of worship (remember to get permission from parents or guardians before you do this). These can be supplemented by drama, role-play or artwork.
- 3 If you can arrange it, invite representatives in from the different faith communities. The academic study of worship is valuable but students will also gain insight from people with direct experience of taking part in the worship of their faith group. Prepare students beforehand to ask questions about the meaning and importance of the worship. Videotapes are a valuable resource if you have access to them and should be used where relevant. Visiting places of worship, as in Question 2, especially during services, is another way for students to experience the atmosphere of religious worship, but again, remember to get permission from parents or guardians before you do this.

Topic 2.2 Founders, leaders and places

Pages 18–63

Aims

The aims of this topic are to introduce students to:

- places of worship in the different religions and to explain the importance of certain features in them.
- the significance of holy places and places of pilgrimage.
- the basic beliefs of each religion.
- the lives of the founders of each religion – birth, teachings and significant spiritual moments.

- the significant roles played by religious leaders and their importance for the way that religious worship is practised today.

Important concepts

Creed • Doctrine • Founder • Holy place • Pilgrimage
• Place of worship • Sacred building

Important words

Christianity:

Jerusalem • Resurrection

Judaism:

Abraham • Cantor • Idol • Messiah • Moses

Islam:

Black Stone • Id-ul-Adha • Ihram • Ka'bah

Hinduism:

Brahmin • Moksha • Puja • Sadhu

Sikhism:

Adi Granth • Amritsar • Golden Temple • Guru
Nanak • Harimandir • Karah parshad • Langar

Background material and teaching tips

This is a long and varied topic covering the founders of the religions (pages 18–39), holy places and pilgrimage destinations (pages 40–9), religious leaders (pages 50–3) and places of worship (54–63). These different topics are linked together by their relevance to religious worship.

- **Jesus** (pages 18–23). These spreads cover the birth, early life, teaching, ministry, death and resurrection of Jesus. You could mention that although the numbering of our years in the Common Era presumes that Jesus was born in 1CE, this is in fact not so. Explain the belief of the Virgin Birth, the miraculous conception of Jesus, and the importance for many Christians of this belief. Do the students find this hard to accept? Do they think it matters to a Christian's faith if they cannot accept this?

The 'Jewishness' of Jesus may come as a surprise to many students, but give some examples – dedication at birth in the temple; regular celebration of Passover festival, and so on. Discussion of the ministry of Jesus largely centres around his teaching and his miracle working. Get the students to write their own modern parables; as with those told by Jesus, these should convey a spiritual or a moral lesson from an everyday story. Give students a copy of some of the Sermon on the Mount (Matthew 5–7) to look at, especially the

Beatitudes (Matthew 5). Discuss with them how relevant this teaching is for the twenty-first century.

Examine the historical accounts and the significance of the death of Jesus. Why did Jesus die? Look at the historical reasons (opposition by the Jews and the political fears of the Romans) and the theological reasons (to redeem mankind, to offer forgiveness of sins, and so on). What is the significance of the resurrection? Was it a physical or a spiritual resurrection? Many Christians believe that the body of Jesus was brought back to life, although the nature of the post-resurrection body was different, whilst others believe that Jesus was 'resurrected' in the hearts and minds of his followers.

- **Abraham, the Patriarchs and Moses** (pages 24–7). Emphasise the importance of Abraham as founder of Judaism and also the first known monotheist. Why is this significant? Its significance lies largely in the fact that all of the world's main religions are monotheistic. Read the stories of the later Patriarchs (Isaac, Jacob and his sons) in Genesis. These are important figures in Jewish history (and both Muslims and Jews emphasise the importance of the 'sacrifice' of Isaac) and the class should enjoy the many famous stories. Question 2 on page 25 focuses on the issues arising from the story of Abraham and Isaac. Talk about whether God would really ask someone to kill their only son to prove their religious commitment.

Look at the Ten Commandments (Ten Sayings) in their historical context of rules given to a nomadic and desert community. Consider the different sorts of commandments: the personal responsibility to God in commandments 1–4 and to others in commandments 5–10. Reflect on our responsibilities to God and others today. Are the Ten Commandments a useful guide to life in the modern world?

- **Muhammad** (pages 28–31). Indicate some of the other prophets recognised by Islam – Abraham, Moses, Jesus, Buddha, and so on. Indicate how Muhammad was thought to be different, as the last and greatest of Allah's prophets – the Prophet. Show photographs and video images of Makkah and the Ka'bah, showing the impressive sight of thousands visiting at Hajj, for example. Talk about the story of replacing the Black Stone. Why was this thought to be spiritually significant? Talk about the strong prohibition in Islam against any visual representation of God, Muhammad, human beings or animals in mosques.

The Hijrah (page 30) is believed to be the most important event in Islam. It elevated Madinah into

the second most important city in the faith after Makkah. Mention the last sermon of Muhammad preached in Makkah (which contained much of what became his teaching) and the importance of the Hajj. Look at the words spoken by Abu Bakr on the death of Muhammad (page 31) and talk about their spiritual significance.

- **The Buddha** (pages 32–5). Pages 32 and 33 introduce the enlightenment of the Buddha, showing how four sights affected him. Show the pupils different images of the Buddha and ask what they notice about the shape of his hair, the shape surrounding his head, his face, his clothes, and so on. Ask them to find out the significance of the bump on his head and the third eye in the middle of his head. Talk about the four sights and why they disturbed Siddhartha Gotama so much.

The search of Siddhartha Gotama for the truth is covered on pages 34 and 35. Discuss the Middle Way (page 34). Why is it called the Middle Way? Talk about the enlightenment of Buddha. You may need to spend some time discussing what 'enlightenment' means. Can this idea of searching for truth be applied to any of the other major world faiths? You could point out how many religions use light in worship. The Buddha was the first *bodhisattva*, a person who has been enlightened and so qualifies for entry into Nirvana, yet chooses to remain on earth to teach others how to reach enlightenment.

- **Marcus Garvey** (pages 36–9). The early life of Marcus Garvey (pages 36–7) is interesting for the light it throws on his later aims, particularly his concern for the welfare of black people and racial integration. Outline the opposition that Garvey met in his early years. Why might he have found the situation too limiting in Jamaica? Talk about the situation that Garvey found in the USA. Find some examples of the oppression of black people in the USA in the 1930s – the Ku Klux Klan, for example. Talk about the situation that Garvey found in the USA that made it difficult for black people to have any say in politics or issues that affected their own lives. This could lead on to a discussion of racism, equal opportunities, and so on.

The later life of Garvey (pages 38–9) is important for Garvey's 'Back to Africa' policy and the founding of the shipping line, the Black Star Line, and various newspapers. What was Garvey trying to achieve? Why was the 'Back to Africa' policy doomed to fail? Point out the sad end of Garvey at a comparatively early age in contrast to his eventual rehabilitation and acceptance as a national hero. Think about other people, spiritual and secular leaders in all walks of life, whose true value was

only recognised after their death, and the lessons this teaches us.

- **Christian holy places** (pages 40–1). Use a map to locate the different Christian holy places, for example Lourdes, Santiago de Compostela, Walsingham, Rome. Talk about why pilgrims visit holy places. Discuss the popularity of pilgrimages today and why someone might undertake a religious journey of this nature. Explain why the Holy Land and Rome are important pilgrim destinations (not just for Christians). Use any video help available.
- **Jerusalem** (pages 42–3). Explain why this city is described as the holiest on earth – is this why it has so often been the location of conflict? Look at the long-running problems in the Middle East from this geographical position, with the city of Jerusalem at the heart of that conflict. Talk about the relationship between Judaism, Christianity and Islam, and the effects of sharing a holy place. Question 2 on page 43 shows the importance of knowing a little of the history of the city as a prerequisite for understanding its significance. Consider the words of Jesus in the quotation and the anguish he expressed over the city of Jerusalem.
- **Makkah** (pages 44–5). Making a pilgrimage to this city is one of the Five Pillars of Islam and a sacred duty. Note that there are three stages to the pilgrimage:
 - 1 Entering *Ihram* – putting on special clothes on the outskirts of the city.
 - 2 Entering Makkah – walking seven times around the Ka'bah.
 - 3 Travelling to Mina.

The pilgrimage must always be undertaken between the eighth and thirteenth days of the last month, *Dhul-Hijjah*, of the Muslim year. Talk about the customs of walking around the Ka'bah seven times and of throwing stones at the three pillars so that the pilgrims can cast out sin from their lives. Try to find someone who has made the pilgrimage to talk to the class about the impact the experience made on them, both at the time and afterwards.

- **Hindu holy places** (pages 46–7). The many holy places in India remind us of ancient associations with the gods of natural features like mountains and rivers. Talk, in particular, about the importance of rivers and the point where two rivers meet. Think about why a mountain would appear to be a holy place. Link the idea of holy places with rituals connected to death. Explain the meaning of karma and why most Hindus hope to

have their ashes scattered on a river or over the sea.

- **Amritsar** (pages 48–9). The development of Amritsar as the centre of Sikhism took place over several centuries. Underline the importance of the Golden Temple to the faith worldwide. (If you can research it, you could consider the attack on the temple in 1984 when politics and religion once again clashed with tragic results.) Look at the different activities that take place there daily: readings from the holy book, prayers, music, and so on. In particular, note the centrality of the Guru Granth Sahib, characteristic of every Sikh gurdwara. The photographs in this spread will help students to imagine what a visit to the Golden Temple would be like and so to answer Question 2.
- **Religious leaders** (pages 50–3). These two spreads recognise the important role that religious leaders play in the major religions. Their role is often one of leadership in the community but, more importantly, it is also one of inspiration. Leaders are expected to be further along the spiritual path than those they lead and to be willing to share their spiritual insights with others. Talk about the three vows that Christian monks and nuns are expected to take (page 50). Are they realistic in the twenty-first century? Is it possible to be fully devoted to God without taking them? A visit from a monk or a nun would begin to answer these questions. Note that a rabbi is mainly a teacher in the Jewish community whilst the main function of the imam is to lead the people in their prayers. A Hindu *brahmin* leads acts of *puja* as well as performing the many spiritual rituals found in the religion. Should religious leaders involve themselves in politics?
- **Places of worship** (pages 54–63). This extended collection of spreads should encourage teachers and students to make the best possible use of places of worship in their locality – they are an invaluable resource for teaching religious education. Places of worship – churches (pages 54–5) gives teachers the opportunity of drawing attention to the similarities and differences of these buildings. These, in turn, point to theological areas of agreement and disagreement between the different churches. Why, for example, is there an altar in a Catholic or Anglican church, but not in a Methodist or Baptist church? The answer lies in the sacramental nature of Anglican and Catholic worship compared to that of other Protestant denominations. Why is there a font in an Anglican church but a baptistry in a Baptist church? This could lead to some very productive work in the form of debates, drawings and creative writing on students' own views on how the characteristics of a

building affect the form of worship inside it. Although you will need to be sensitive to your students' different backgrounds, try to make your class a healthy environment in which to raise different issues of belief within the same religion, as well as across the different faiths.

If visits to a synagogue, a mosque, a mandir or a Hindu temple are not possible, then use what visual material you have to give a real insight into the nature of these buildings and the pieces of furniture which have spiritual significance. If you have access to it, the Internet will have plenty of information. In a Buddhist temple (pages 62–3) the statue of the Buddha is at the centre, although various symbols such as flowers, candles and incense, play an important part in worship. Notice the prominence given to the Torah in a synagogue and to the Qur'an in a mosque. This leads into the discussion of the sacred books in Topic 3.

Extended work

- 1 Provide a fuller account of the life and teaching of one of the religious founders. If possible, the students can read a biography of the life of one such figure. Students could write an extended essay on the life and teaching of founder that they have studied.
- 2 Pupils are to carry out their own research of one or more of the holy places mentioned in the text and mount a wall display. They can write letters to the headquarters of different groups or the embassies to obtain extra information and photographs.
- 3 Pupils should visit two places of worship from different religions, if this is practical and produce a project on these two places showing photographs, descriptions, drawings, and so on, dealing with the places of worship.
- 4 Play some music about Marcus Garvey – possibly some songs by Burning Spear. Discuss the lyrics and the work of Marcus Garvey that they highlight.
- 5 Hold a spelling contest on the difficult words found in students' 'Definitions' books. A variation on this would be to read out the definitions and ask the students to give the word being defined.
- 6 Continue to make sure that students keep their 'Definitions' book up to date. Understanding the meanings of these technical words are an essential part of finding out about world religions. Familiarity with these words will also be invaluable for students who continue with religious education at CXC level.

Topic 2.3 Sacred writings

Pages 64–79

Aims

The aims of this topic are to introduce students to:

- the names of the books recognised as ‘sacred’ by the different religions.
- the ways in which the different holy books came to be written and recognised as special.
- the basic contents of some of the holy books.
- the similarities between the holy books and the different ways that they are treated.
- some of the stories found in the holy books.
- the ways in which the different holy books are used in worship.

Important concepts

Holy Scriptures • Infallibility • Revelation • Sacred • Sacred writings

Important words

Christianity:

Synoptic Gospels

Hinduism:

Shruti • Smriti

Sikhism:

Akhand Path

Background material and teaching tips

- **The holy books** (pages 64–5). This introductory spread introduces a number of themes: what makes a book ‘holy’, what it means to call a book ‘the Word of God’, and how the holy books should be treated to show due respect. The authority of the holy books for believers is obviously very important and a mystery to most outsiders. Talk about the different levels of authority of the books, which in turn depends on how they came to be written. Discuss the different ways of treating the holy books, especially in Sikhism and Judaism, outlined in the spread. Study the words in the box about studying the Torah.
- **The Bible (1)** (pages 66–71). Emphasise that the Old Testament is the same as the Jewish Scriptures although the books are in a different order. This is the only case where a sacred book is common to different religions. The Gospels are central to Christian experience, but the Epistles are important for understanding much of the teaching of the Christian Church, even though the language and ideas can be difficult for students. It would be easier with this age group to focus on the life of St

Paul as found in the Acts of the Apostles to stress his dominant position in the New Testament and the early Christian Church. Was his conviction stronger because of his early hostility to Christians? Explain the way that the synoptic Gospels differ from John’s Gospel. Each synoptic Gospel is a reasonably straightforward account of the life and teaching of Jesus, although they do not always agree on the details. John’s Gospel is a much more ‘theologically’ sophisticated work. Discuss the words in the box on page 67, especially the meaning of the words ‘The word of God is living and active’.

The Bible (2) (pages 68–9) shows how the Old Testament acts as a forerunner to the New for Christians. The centrality of the death and resurrection of Jesus are crucial for understanding the New Testament, with over 35 per cent of the Gospels devoted to the last few days of Jesus’ earthly life. These two events dominate the teachings of St Paul – he barely refers to the teachings or deeds of Jesus at all.

The Bible (3) (pages 70–1) concentrates on the central role played by the Bible in Christian worship and spirituality. The high respect paid to the reading from the Gospels in most services should be noted, seen in the fact that it is usually the priest who takes the Gospel reading. Many people believe that any intelligent reading of the Bible has to acknowledge the importance of God’s inspiration, the Holy Spirit. Talk about the importance of the sermon, often based on some words from the Bible. Its role is most important in Protestant churches. The other churches are sacramental (the worship is based on the sacraments – see page 12 onwards) and so their emphasis is on the *shared* rather than the *preached* word.

- **The Tenakh** (pages 72–3). Underline the fact that the scrolls of the Torah are the most precious objects in every synagogue. The value placed on them by worshippers is indicated in the fact that they are never destroyed. When they reach the end of their useful life they are buried. Although the *Nevi’im* and the *Ketuvim* are important, the Torah is the most holy part of the Jewish Scriptures. Jews prefer to call the ‘Ten Commandments’ the ‘Ten Sayings’.
- **The Qur’an** (pages 74–5). This spread deals with the way that the Qur’an was put together and the way it is treated with great respect. Try to show

students a copy of the Qur'an – illustrated if possible. Show how the different *surahs* (chapters) have their own titles – each title indicating the content of or a story in the *surah*.

Question 3 should be opened out into a discussion of the importance of having a guide when one is making moral decisions. Could students use any of the holy books for this purpose?

- **The Hindu Scriptures** (pages 76–7). The Hindu holy books are much more complicated than those of other religions and much longer. They do, however, contain many wonderful stories and teachers might like to read one or two of them aloud. Make sure that students know the difference between the *shruti* group of holy books and the *smriti*. Discuss the three kinds of sinful mental action and the four kinds of evil verbal action, which are mentioned in the quote. You may need to spend time making sure that your students understand the meaning of the quote. Discuss the overall message of the Hindu holy books that good will always triumph over evil in the end. Does life today bear this conviction out? Do the students believe this? Give some modern examples.
- **The Buddhist holy books** (pages 78–9). Talk about the long period in which the material circulated orally – how was the accuracy of the material guaranteed? Discuss the role played by the *sangha* (the community of monks) in keeping the teaching of the Buddha pure and in communicating that teaching to others. Talk about 'straying thoughts' and how it is or is not possible to control them.

Would it be desirable to control them if this was possible?

Extended work

- 1 Encourage the students to become more familiar with the holy books. Choose three or four themes of general interest, for example God, creation, guidelines for life, death and the after-life, and collect extracts from the holy books on these themes. Make notes on the teachings of each religion and compare them with each other.
- 2 The Torah is often called 'The Book of Life' by Jews. Explore with students the point that this phrase is making about the Torah.
- 3 An old Jewish tradition says that there was total silence over the whole earth when God gave the Torah to Moses. Discuss with pupils the important point that this traditional belief is making. Silence is a cloak in the Jewish Scriptures for God. It simply underlies the importance that Jews attach to the Torah – God's greatest gift to them.
- 4 'The Qur'an is an ancient book that cannot offer any help to people in today's world.' Discuss with students how a Muslim might react to this comment. Would students hold this opinion about all holy books?
- 5 Christians and Jews have long disagreed over the Christian description of the Jewish scriptures as the 'Old Testament'. Why do students think that Jews object so strongly to this title being used?

Topic 2.4 Signs and symbols

Pages 80–91

Aims

The aims of this topic are to introduce students to:

- signs and symbols and their importance in religion.
- signs and symbols which are common to different religions and those which are particular to a group.
- Christian symbols: the importance and symbolic meaning of the cross as the central Christian symbol.
- Jewish symbols: the religious symbols in the home and those in the synagogue.
- Muslim symbols: the religious symbols in the mosque and importance of prayer as a symbol.

- Hindu symbols: the statues of the gods, *murtis*, as symbols. The meaning of the sacred syllable – *Aum* – as a symbol.
- Buddhist symbols: the eight-spoked wheel, the lotus flower and the statue of Buddha as important symbols.
- certain gestures that people use as symbolic movements in acts of worship.

Important concepts

Cross • Crucifix • Font • Symbols

Important words

Judaism:

Mezuzah

Islam:

Sawm • Zakah

Hinduism:

Aum

Background material and teaching tips

- **Signs and symbols** (pages 80–1). Religions place a very high value on the symbols that go to the heart of their faith. These symbols are important because of the nature of the information and experiences that religion is trying to convey. In this opening spread to the topic, the central problem of religious language is spelled out – how is it possible to speak of an all-powerful, invisible and all-loving Spirit who is beyond the reach of all human language in ways that limited human beings can understand? This is only possible if a bridge between God and human beings is found and symbols provide the bridge. They take what is familiar and use it to open up the unfamiliar. Talk about one of the most important Christian symbols – thinking of God as Father. What are the limitations of this symbol? Not everyone's experience of their father is a happy and positive one. In many families the father may be an absent figure. Be prepared to show sensitivity here.
- **Christian symbols** (pages 82–3). Use your imagination to describe Christians hiding from the Romans in the catacombs under Rome and making use of symbols to send secret messages to other Christians. Remind students of the fish symbol, the Greek letters of which (ICTHUS) stand for 'Jesus Christ, Son of God, Saviour'.

Ιησοϋ	Jesus
Χριστοϋ	Christ
Θεου	of God
Υιοϋ	son
Σωτηρ	Saviour



Deal with three or four main Christian symbols used in worship today, for example the bread and wine in Holy Communion, the cross, candles. Why is the cross such a powerful Christian symbol? It comes in many forms – give the students examples of these and leave them to find out the significance of each form that the cross takes – the Russian

Orthodox cross, the Maltese cross, the Celtic cross, the crucifix, and so on. Candles are another symbol, used widely in Catholic and Orthodox churches. Jesus said of himself, 'I am the Light of the world' (John 8:12).

- **Jewish symbols** (pages 84–5). The Jewish religion is particularly rich in its symbolism, which surrounds the worshipper both in the home and in the synagogue. Food is used as a symbol – talk about the kosher restrictions. (This can be set as an exercise for research.) The *mezuzah* is an important symbol, showing that God is present everywhere in the house. Discuss the Jewish idea of the home as being as spiritually important as the place of worship. Talk about the symbols associated with praying – the tallit, the tefillin – used by Jewish men after their Bar Mitzvah when they reach the age of spiritual responsibility.
- **Muslim symbols** (pages 86–7). Show the students a picture of a mosque that shows the minarets and the dome. The crescent moon and star are reminders of the desert origins of this faith and the text notes how important they were as guides. Look at the Five Pillars in some detail, as these are the foundation on which the whole edifice of Islam is built. The first of the Pillars, the Shahadah, is the most important and this is heard and repeated by Muslims many times a day. The Hajj has already been considered in Topic 2.14. Question 2 reminds students of the symbolism attached to washing. If no water is available for the *wudu*, then the worshipper performs the ritual without it, highlighting the symbolism of the actions.
- **Hindu symbols** (pages 88–9). The most important symbols in Hinduism are the murtis. Many of them are to be found in every temple. Stress, however, the opening two paragraphs where it is underlined that the murtis are not worshipped as God – they are a door into understanding Brahman and highlight an aspect of His personality. Most scholars believe that Hinduism is a monotheistic religion, although it is not always taught as such.
- **Buddhist symbols** (pages 90–1). The wheel is a very important Buddhist symbol. It occurs in the Wheel of Life. The illustration on page 91 is of a traditional painting which illustrates the Buddhist understanding of life in the *samsara* – the repeated cycle of birth, life and death from which the Buddhist longs to escape. The wheel is also used to illustrate the Eightfold Path (the Middle Way). This is central to Buddhism, laid down by the Buddha in his first sermon, and needs to be explained along with the Four Noble Truths. Think about why the wheel is an appropriate symbol for this faith.

Extended work

- 1 Walk around the immediate neighbourhood. Write down some of the signs and symbols that can be seen – secular and religious. Talk about the findings of the survey.
- 2 Make an illustrated display in the classroom of all the signs and symbols associated with the different religions.
- 3 Oil is a traditional Christian symbol. It is used today in the ordination service and to anoint people close to death. Ask students to find out why oil is used in both these services and what they think it stands for (in the past oil was a valuable product, used both for cooking and as a fuel). Using a valuable substance in worship has a long history. Jesus' attitude to this can be seen in the story of the woman who anointed his feet with nard (Mark 4:3–9).
- 4 Make a classroom display of writing and illustrations on the importance of clothing worn and gestures used during services of worship. This can be in the form of an audiotape if you prefer and you have access to the equipment.
- 5 Ask the students to copy the Aum syllable into their books and write two sentences underneath explaining the importance of this symbol to all Hindus.
- 6 Muslim prayer is full of symbolic actions. Ask students their view of the symbolism behind these two actions:
 - a facing the direction of Makkah during prayer
 - b kneeling and prostrating oneself while praying.
- 7 Islam, Judaism and Christianity are strongly opposed to the idea of making a statue to represent God. Hindus see their statues as a way of making God more real for those worshipping Him. Many people are suspicious of the prevalence of statues in Catholicism and think that the statues themselves are worshipped. Catholics, however, believe that statues of the Virgin Mary, for instance, help them to focus their minds on what she can do to help them in their worship. They certainly do not worship the statues themselves.

Topic 2.6 Celebrations

Pages 92–107

Aims

The aims of this topic are to introduce students to:

- an overview of the main religious festivals.
- the reasons for celebrating the different religious festivals.
- Christian festivals including Advent, Christmas, Epiphany, Lent, Holy Week, Good Friday and Easter Day.
- Jewish festivals including Rosh Hashanah, Yom Kippur and Passover.
- Muslim festivals including Id-ul-Fitr and Id-ul-Adha.
- Hindu festivals including Divali and Holi.
- special Buddhist days including Wesak, Rainy Season Retreat and New Year.
- the significance of the various festivals together with the rites and customs.

Important concepts

Fasting • Festivals • Rites

Important words

Christianity:

Epiphany

Judaism:

Rosh Hashanah • Shofar • Yom Kippur

Islam:

Id-ul-Fitr

Sikhism:

Gurpurb

Buddhism:

Mandala • Wesak

Background material and teaching tips

- **Religious festivals** (pages 92–3). Talk with the pupils about celebrations. Why do we enjoy celebrating? Talk about the important part played in the world's religions by celebrations or festivals

and why these festivals are held. What are the favourite religious festivals of students? Can they give reasons? Look at the two-fold purpose of a festival – looking back and looking forward as mentioned in the text. Why is it important to do both?

- **From Advent to Lent** (pages 94–7). In the first of these two spreads on Christian festivals, the three mentioned festivals are grouped around Christmas (the birthday of Jesus). When considering Advent, concentrate on the three ‘comings’ that are celebrated and the many symbols associated with this festival (Advent wreath, Advent candle, and so on). This is the time of year when liturgical colours are important in such churches as Catholic and Orthodox. Explore the Christmas customs and traditions of your locality. Some of these may have origins in pre-Christian festivals. The festival of Epiphany is celebrated in some churches, while for others, as Twelfth Night, it marks the end of the festive season.

Lent is the period of reflection and preparation for Easter. Shrove Tuesday, the day before Lent begins, derives from the old English word ‘shrive’ (to confess one’s sins) and the practice of going to church on this day to confess and receive forgiveness before the beginning of Lent. All the fat and eggs in the house were made into pancakes before the period of abstinence. Lent itself begins with Ash Wednesday on which, in some churches, the priest draws the sign of an ash cross on the forehead of each worshipper.

- **Holy Week and Easter** (pages 96–7). The final week of Lent is Holy Week, beginning with Palm Sunday. Look at the three important days in this week: Palm Sunday, Maundy Thursday and Good Friday. Talk about the two important events on Maundy Thursday – Jesus washing the feet of his disciples and the inauguration of Holy Communion at the Last Supper. Are there any links with modern church practices? Stress the importance of Holy Communion within most churches. End with Easter Day and explain why this day is central to the belief of most Christians. Discuss the meaning of the resurrection of Jesus. Although the text on pages 96–7 mentions the importance of Holy Communion to Orthodox and Catholic Christians, it also matters deeply to many Protestant believers.
- **Rosh Hashanah and Yom Kippur** (pages 98–101). Although there are several Jewish festivals, the three that the students study, Rosh Hashanah, Yom Kippur and the Passover, are the most important. Rosh Hashanah, the Jewish New Year, is one of the most solemn days in the year’s calendar. It is

celebrated in the autumn (September/October) and ushers in ten days of heart-searching for all Jews. In Orthodox synagogues it is celebrated over two days. Look at the photo on page 99. The blowing of the *shofar* includes three sounds – a drawn out sound which calls on everyone to listen; a broken sound which represents the repentant people of Israel, and a sharp sound which reminds everyone of repentance.

Yom Kippur is the holiest day in the Jewish year. It is marked by 25 hours of fasting and prayer. On this day Jews attempt to serve God as if they are angels. They follow the teaching of the Talmud, which forbids eating, drinking, washing, sexual intercourse, anointing with oil and wearing sandals on this day. Encourage your students to think of the value of looking back over the past year to review their shortcomings.

Passover or Pesach (pages 100–1) is the most important festival in the Jewish calendar. One way to look at the festival is to read the service from the Haggadah. Look at the customs associated with the festival – the searching in the house for unleavened bread beforehand, and so on. Some, if not all, of the ingredients on the Seder table can be prepared in class and placed in a special seder dish. Students could be set to learn the four promises of God. If there is a Jewish student in school then it would be very interesting, if they are willing, to hear them speaking of the preparations for Passover which are carried out in their home. If you looked at the stories of the Patriarchs suggested for Topic 2, you could return to the story of the tenth plague and the escape from Egypt, which lies behind some of the customs of Passover.

- **Muslim festivals** (102–3). Introduce the fast of Ramadan. What are the spiritual benefits of fasting likely to be? One benefit is the awareness that Muslims throughout the world are sharing the same hardships. Also, Ramadan gives them the opportunity of observing the Five Pillars with greater devotion than at other times. Link the festival of Id-ul-Adha with Abraham and Isaac (Ibrahim and Isaachar).
- **Hindu festivals** (pages 104–5). Out of the many Hindu festivals, Divali and Holi are mentioned here. Many festivals are localised but Divali is celebrated throughout India, although it is celebrated for different reasons in different locations. Tell the story of the rescue of Sita by Rama. Underline what this story teaches husbands and wives. Tell the story of Prahlada and Holika to illustrate why people celebrate Holi. This is a time of tricks and jokes, a time to let off steam and settle old scores without causing physical injury.

Do the students think this is a useful thing to do? How do they 'let off steam'? What can happen if people do not do this from time to time? Think of local festivals when people have a good time.

- **Special Buddhist days** (pages 106–7). This spread covers the Buddhist festivals of Wesak, Rainy Season Retreat and New Year. Wesak is the most important Buddhist festival, celebrating the birth, enlightenment and death of the Buddha – all of which are believed to have occurred on the same day of the year. Point out how light plays a part in Wesak, as it does in the Christian festival of Advent and the Hindu festival of Divali. Explore this symbol and why it is so important in a religious context.

Extended work

- 1 Divide the class into small groups and carry out a brainstorming session on symbols that are associated with Christmas (tree, crib, star, cards, and so on). Write down all the contributions. Each group then selects one of the symbols, investigates its significance, and discusses its background, meaning and place in the Christmas story. The group then present their findings to the whole class.
- 2 Find out the different ways that the churches in your locality celebrate Holy Week and Easter Day.
- 3 At Pesach, Jews look back to their ancestors who were slaves in Egypt. They also remember the needs of people who are 'slaves' in the modern world. By watching the news on television or reading about it in the newspaper, examine the plight of those who are 'slaves' in the modern world. What prevents many people from being truly 'free'? Think about unemployment, money, political systems, gender roles, social values, and so on.
- 4 Discuss the spiritual activity of fasting with students in the context of keeping the fast of Ramadan. What benefits could be gained from the kind of self-control that Muslims exercise over their bodies at Ramadan?
- 5 Turn this work on celebrations and festivals into individual project work. Students could work on a project or dictionary of religious festivals, rites and customs across the various religions.

Steps in RE Book Three

Topic 3.1 Stewardship

Pages 4–11

Aims

The aims of this topic are to introduce students to:

- stewardship – both personal and corporate.
- matters of personal and corporate responsibility in the modern world and the importance of distinguishing between them. Who carries the responsibility?
- personal responsibility for looking after individual lives and the world in which we live.
- the responsibilities that corporations have for the natural resources which they use and which belong to everyone.
- the part that religion plays in the lives of many people in deciding their own personal responsibilities.
- the consequences of bad stewardship for the earth's resources.

Important concepts

Duty • Ownership • Religious duties • Resources • Respect for life • Respect for property • Steward • Stewardship

Important words

General:

Contraception

Christianity:

Vocation

Islam:

Allah • Khalifah

Hinduism:

Aum

Background material and teaching tips

- **What is stewardship?** (pages 4–5). It would be good in this introductory spread to ask the students about the personal, social and international issues that most concern them. Draw a graph to indicate the issues that are of the deepest concern. The meaning of the word 'steward' is given in the text, but you can give some practical examples, for example looking after someone's pet or house when they are away. What would a steward in these cases be expected to do? What would the owners expect of him or her? Examine the meaning of the phrase: 'This world belongs to

God.' Look at what is meant by human beings acting with honesty, integrity and social justice. Collect examples from the mass media of occasions when this does and does not occur. Look at the words of Jesus in the box – debate whether this is a general principle that could be applied to all forms of human behaviour today. Do the students agree that we 'do not even own our own bodies' (page 4)? In this view, alcohol or drug abuse, for example, or suicide, is wrong.

- **Personal stewardship** (pages 6–7). The idea that our gifts and talents are given by God is a very important religious concept. In what ways may talents be used responsibly or otherwise? Think of a dedicated teacher, for instance, and by contrast someone using their IT skills to hack into sites or practise theft on the Internet. Give students some, or all, of the questions on page 7 to consider. Discuss the Parable of the Talents (Matthew 25:14–30) with the students. What responsibilities do the students feel they take on board as they pass into adulthood (for example getting a job, a further qualification)? Are they optimistic or pessimistic about their future?
- **Corporate stewardship** (pages 8–9). Discuss with students ways in which the actions of business affect the whole community. Students could provide examples of this. One example might be the effects of bauxite mining by foreign companies. Are necessary health precautions taken in agricultural communities? There have been government failures in implementing and monitoring the relevant laws. What does big business owe the community in which it operates? Should bauxite companies pay for the maintenance as well as the building of roads? Do they have an obligation to contribute to the health care of poorer people who might be adversely affected by the mining?

Should fast food outlets pay for cleaning the streets of empty cartons? Do some businesses overstep the mark; that is, do they act irresponsibly, take too much out of the natural world? Examples are logging companies or the giant Monsanto Corporation accused of forcing farmers to buy Monsanto's own brand of seed to sow each year rather than keeping their own. Burger companies have been responsible for clearing forest to provide

ranches for raising millions of cattle that end up as beefburgers. What is the result of the loss of trees? Think of recent landslide disasters in Central America.

- **Religion and stewardship** (pages 10–11) outlines the teachings of four major religions – Christianity, Judaism, Islam and Hinduism – about human stewardship. Underline the teaching of Christianity, Judaism and Islam that God is the Divine Creator – what are the implications of this teaching? Discuss how the Hindu emphasis on the oneness of humanity with nature, the future of all things bound up together, ties in with the old Christian hymn given on page 11. Explain the Muslim notion of man as the *khalifah*, the trustee. How does this tie in with stewardship? Are the two saying the same thing?

Extended work

- 1 Use flash cards that outline situations which demand a personal or a corporate response. Two examples are what to do with your litter when no

litterbin is provided (personal) and how a company deals with small farmers when it wants to mine bauxite on their land (corporate). Pupils can write down or discuss personal and corporate responses.

- 2 Invite religious and community leaders into school to explore the question of what makes a good citizen or steward in the twenty-first century. What would a good steward do? What would they *not* do?
- 3 Find out more about any inter-religious or interdenominational group where the members are working together as stewards of the environment. Try to highlight the work of a local group.
- 4 Explore the individual identities and self-awareness of the students to answer such questions as:
 - a Who am I?
 - b Why am I here?
 - c What talents do I have?
 - d What duty do I have to use my talents responsibly?

Topic 3.2 Personal stewardship

Pages 12–49

Aims

The aims of this topic are to introduce students to:

- the different stages by which a person might arrive at a faith in God.
- the different ways in which the birth of a baby is marked and celebrated by the various religions. The importance of family life and the value attached to bringing up a child within the different traditions.
- the processes by which the different religions recognise young people as adults and the different responsibilities this is believed to bring.
- the opportunities presented in the different religions to young people to commit themselves fully to their faith.
- the importance attached to personal relationships – sexuality, contraception, marriage, divorce, and so on – in the various religions.
- the attitudes of the various world religions to homosexuality, lesbianism and prostitution.
- the attitude of the different world religions to abortion.

Important concepts

Adulthood • Divorce • Extra-marital sex • Human

relationships • Marriage • Parenthood • Pre-marital sex • Promiscuity • Sexuality • Singleness

Important words

General:

Homophobia • Homosexuality • Incest • Prostitute

Christianity:

Church

Judaism:

Chuppah • Hadith • Orthodox Jew • Talmud

Islam:

Muhammad • Rak'ah • Ramadan • Surah

Hinduism:

Caste • Sacred Thread

Background material and teaching tips

- **Preparing for life** (pages 12–13). This topic introduces the idea of stewardship in the context of personal issues (Topic 3 looks at stewardship and corporate responsibility). This spread looks at how many people derive their understanding of personal responsibility from their religious faith. It also

raises the issue of what we learn from our religious faith, including respect for the beliefs of others and their right to worship freely. Talk with students about the multi-faith and multi-cultural society in which we live. Does the presence of several cultures make people more sympathetic to others or do the students think it causes conflict? How easy is it for nations to aspire to the Jamaican motto of 'Out of many one people'?

- **Bringing up a Christian child** (pages 14–15). This spread mentions the service of Infant baptism, which is the first step that parents may take on the route to bringing up their child as a practising Christian. Discuss how Christian parents try to influence and educate their children in their own religious faith. After baptism, what else might they do? Discuss the teaching of the Bible on bringing up children – children should obey their parents, who in turn should treat their children with love and fairness. Question 2 focuses on the issue of whether students might want their own children baptised, even if they do not go to church themselves. Do the students think it possible to live a 'Christian' life without actually being a 'Christian'?
- **Bringing up a Jewish child** (pages 16–17). The four most important stages in life are summarised in the first paragraph. Both Judaism and Islam practise circumcision on the eighth day after birth. Talk about the different ways that boys and girls are treated in the Jewish tradition. The religious education of young Jewish children is largely in the hands of the mother, but is then, for boys, taken over by the father as the boy gets older and approaches his Bar Mitzvah.
- **Bringing up a Muslim child** (pages 18–19). The important point here is the part that the Qur'an plays in all Muslim education – for children and for adults. The Qur'an stresses the importance of prayer in the Muslim life and learning to do this properly is at the heart of a Muslim upbringing. Talk about the different expectations for men and women in prayer. For men it comes before everything else, but for women it is responsibility for her children that is uppermost. Learn the words of the *al-Fatihah* with the students, as this is the first part of the Qur'an that most children learn. It is a prayer acknowledging the power of God and asking for guidance throughout life. You must show some sensitivity here: a number of students are likely to be Jehovah's Witnesses. They do not support the idea of public prayers. Now that the students are a year older it could be useful to revisit the topic.
- **Confirmation** (pages 20–1). This spread covers the

topic of confirmation, which is believed to bestow the Holy Spirit on the candidate and is a strengthening of promises made on someone's behalf when they were a baby. In most Protestant churches this first infant ceremony is the Dedication of infants. Discuss with your students the dedication in a Sunday service of children born to 'concubinage/common law' unions. With over 70 per cent of children in Jamaica born in 'common law' unions, the government is committed to similar treatment as for those born in wedlock. The word 'illegitimate' has even been outlawed. The Church, however, has more traditional views and finds it difficult to keep pace with these changes. Talk about the age at which the different Protestant denominations, such as Baptists, Adventists and Pentecostals, treat people as being responsible for their own spiritual welfare. Discuss the idea of the bread and wine at Holy Communion being 'spiritual food'. What does this mean?

- **Believer's baptism** (pages 22–3). Discuss the spiritual differences between Infant and Believer's baptism. Discuss with students whether they think infants should be baptised. Make sure they understand why it is practised by some denominations. Look carefully at the things adult believers are expected to do at their baptism – before entering the pool, while in the pool, and coming up from the pool. Why do some churches in rural areas prefer to baptise believers in a river or stream rather than in a pool?
- **Bar Mitzvah and Bat Mitzvah** (pages 24–5). The significance of these different ceremonies gives an insight into the different spiritual responsibilities of men and women in the Jewish community. For men these responsibilities are uppermost whilst for women they are superseded by the spiritual responsibilities of running a home on biblical lines. Show, if possible, what the tallit and tefillin are like – you can buy these artefacts or ask someone to show them to the class. Discuss the ages of twelve, for a girl, and thirteen, for a boy, as the time of spiritual responsibility. How do they compare with secular age limits, such as being allowed to vote, drive, and so on? Read Proverbs 31 in a modern version of the Bible for its description of an ideal wife and mother. How does this Jewish ideal fit in with modern ideas on the equality of the sexes? Discuss the meaning of the blessing pronounced at a boy's Bar Mitzvah.
- **Growing up in a Muslim family** (pages 26–7). Underline the importance of good manners and good education in a Muslim upbringing. Why are these qualities singled out? Look at the reasons why there is much concern amongst Muslim parents about the stories told to children. Why do

they rule out stories about demons, fairies and witches? What are the attitudes of non-Muslim children and parents in your area towards such stories?

- **The Sacred Thread ceremony** (pages 28–9). The caste system in India is discussed in Book Three, Topic 3, Racism (pages 70–1). Discuss the importance of the Sacred Thread ceremony within Hindu spirituality (the idea of a 'second birth'). Talk about the three debts that a Hindu boy is expected to pay and why each of them is important. Question 2 asks the students to consider what the debts to one's ancestors might be. You could link this to a more general discussion of the value of old buildings, books, artefacts, and so on. Is there any value in treasuring old things simply because they are old?
- **Making a commitment to Buddhism** (pages 30–1). Talk about the importance of the monastic community, the sangha, and its contribution to everyday Buddhist life. The motivation for going through with the ceremony is much more important than the ceremony itself. Discuss the motivations that might lead to a person becoming a full-time member of the sangha and the tests that they must pass before acceptance. Think about the additional rules described on page 31.
- **Human relationships – Christianity** (pages 32–5). These two spreads are very important because they examine the Christian attitude to some important ethical issues. These issues are later considered from a Jewish perspective (pages 38–41), a Muslim perspective (pages 42–5), and a Hindu perspective (pages 46–9). They are also the concern of governments, medical authorities and people without any religious convictions at all. Open the debate out into a discussion of each issue from the students' point of view – the issues are too important to allow anyone to slip under the net!

Discuss pre-marital and extra-marital sex. What are the arguments against them? What difference does it make to describe marriage as a sacrament to the two people involved? Make your discussion of these issues as topical and relevant as possible. These are issues that are raised frequently in the mass media, especially television and newspapers. Set students the task of keeping their eyes and ears open over several months for relevant information. The issues are important enough for the sequence of lessons to be interrupted if something interesting and important arises. Religious Education provides a valuable context in which to discuss issues that may not be covered elsewhere in the syllabus.

Homosexuality (pages 34–5) and abortion (pages

36–7) are immensely important social topics. Talk about the attitude of many people in the Caribbean towards homosexuality. What is homophobia? Why are so many people in the Caribbean homophobic? How does this homophobia manifest itself? Why is it so dangerous? What can be done about it? Discuss with students the roots of homophobia amongst young people.

Find out the legal position regarding abortion in your area then discuss the Christian opposition to abortion and the reasons for this. Think about the situations in which abortion might be justified. Should women have the right to choose? Does the father have any rights? Some people feel so strongly that there have been attacks on abortion clinics and people who work in them.

- **Human relationships – Judaism** (pages 38–41). Discuss the view held by Jews (and almost every other religious group) that marriage is the best and only place for sexual relationships. Discuss the idea of remaining a virgin until one marries and remaining faithful afterwards. Is this realistic advice for the twenty-first century or not? What is the attitude of students towards contraception? Talk about the problems that some Jewish women have in obtaining a *get* (bill of divorce) from their husband – what could be the possible motives of the husband refusing to sign a *get*? Without one a Jewish woman cannot re-marry. Do students agree with the strong sentiments about divorce expressed in the quote in the box?
- **Human relationships – Islam** (pages 42–5). Explain why celibacy is not an option for Muslims because of the importance placed on marriage. Why do Muslim societies treat adultery with such severity? The Muslim attitude to adultery is defined within the Qur'an, and this largely decides the attitude towards it today. Compare the Muslim attitude to marriage with that of Christianity, Judaism and Hinduism. Note down differences and similarities in the teachings of the different religions. Islam is strongly against homosexuality – note down the reasons for this. It is also strongly opposed to abortion. Note, however, the one exception which is also permitted in Judaism and by most Christians. Along with other religions Islam strongly condemns prostitution and any form of abuse.
- **Human relationships – Hinduism** (pages 46–9). Explain why sons are so important in a Hindu family – for support of elderly parents, carrying out funeral rites, and so on. See page 28 for a reminder of the duties of a son at this time. This explains why marriage is given such a high priority in Hinduism and sex before marriage is much

disapproved of. Say something about India's population problems since more than 90 per cent of the world's Hindus live on the sub-continent. Consider what is said about contraception in the light of this. Also talk about 'arranged marriages' since the vast proportion of Hindu marriages are arranged. Question 4 on page 47 focuses on the advantages and disadvantages.

The attitude of the Hindu faith to the practice of homosexuality is not clear. Conflicting views can be found in their scriptures. For example, according to the *Manusmriti* (The Laws of Manu) it is not acceptable.

Extended work

- 1 There are some weighty moral and ethical issues in this topic. It is important to identify the feelings and prejudices of the students about these issues. Brainstorm such words as marriage, divorce, abortion and homosexuality, to find out some information about the views of your students.

- 2 Many of the issues in this topic crop up frequently in newspapers, television programmes, soap operas, and so on. Set students the task of collecting such examples over a period of time and then spend time discussing the issues that they raise. This could be done at the start of one lesson each week.

- 3 Form a panel of people such as parents, social workers, religious leaders, to discuss some of the issues in this topic. To make this really successful you will need to have a strong chairman and articulate panel members.

- 4 Get the students to design a questionnaire and carry out interviews of parents and friends or complete case studies to help students come to terms with 'responsible adult behaviour'. What does it mean to act responsibly and what forms of behaviour are childish when carried out by an adult?

Topic 3.3 Corporate worship

Pages 50–95

Aims

The aims of this topic are to introduce students to:

- the consequence of the actions of individuals on the lives of others locally, nationally and globally.
- the concern expressed by the major religions about the vulnerable in society and the increasing vulnerability of the natural world.
- various controversial issues within medical ethics such as cloning and the treatment of infertility.
- the nature and dangers arising from unrestricted sexual activity and Sexually Transmitted Diseases (S.T.D.s).
- the whole area of disability.
- the issues surrounding the debate about euthanasia and the importance of the Hospice Movement.
- the way in which old people are treated within society and ageism.
- the different ways that the two sexes are treated within society and sexism.
- the nature of racism and its dangers.
- the issue of suicide.
- wealth and poverty in the modern world; the great gulf between the rich and the poor; the teaching of the different world religions on poverty.
- the attitude of the different world religions to the use of time, work and leisure.
- crime and punishment. Why do people break the law and why punish them?

- capital punishment: arguments for and against executing serious criminals; religion and Capital Punishment.
- war and peace.
- human rights; the work of Amnesty International; the United Nations Declaration of Human Rights.
- animal rights.
- substance abuse; why people take drugs; Class A and Class B drugs.

Important concepts

Adoption • Animal rights • Cloning • Conception • Death • Disability • Euthanasia • Fertility • Genetic engineering • Human rights • Infertility • Poverty • Sacredness of life • Surrogacy • Wealth

Important words

General:

Democracy • Euthanasia • Poverty line • Vegetarian • Vivisection • Xenophobia

Christianity:

Holy war • Just war • Pacifism

Judaism:

Tithe

Islam:

Jihad • Salah • Shari'ah

Background material and teaching tips

- When does human life begin? (pages 50–1) This is one of the most important questions in the whole area of medical ethics. It lies, for instance, behind any discussion of abortion and scientific experiments carried out on human embryos. It could lead to a discussion of cloning. Spell out the five possible times during pregnancy when the life of the baby might be said to have started – from conception through to birth. Lead into the difference between those who believe in reincarnation and those with a belief in Life after Death – Christians, Jews and Muslims.
- **Cloning** (pages 52–3). This is a very important topical issue. The students must understand what cloning is before they can see what its implications are. This is a clear situation where religious education teachers may feel out of their depth and may seek expert help from another member of staff or an outsider. Concentrate on the importance, and possible benefits, of therapeutic cloning. Discuss the implications for individuals and society of being able to cure almost every disease and defect. Is this desirable or could it be dangerous?
- **Infertility** (pages 54–5). Begin by explaining the reasons why a couple may be infertile – stress that this is just as likely to affect the man as the woman. Talk about Artificial Insemination, egg or sperm storing, fertility drugs and surrogacy as possible answers. The opinion in the box is an interesting attitude from the past. Does it have anything interesting to say to us today? Is everyone entitled to have a child if they want one? People with a strong religious faith might say (as they might have before the technology was available) that it was God's will that some people remain childless. Encourage the students to form their own opinions. As a teacher, try to facilitate this and establish the right atmosphere for open and frank discussions without anyone dominating or people feeling too nervous of taking part.
- **Sexually transmitted diseases** (pages 56–7). Although the HIV virus and AIDS are an integral part of this topic they need to be seen in the wider context of Sexually Transmitted Diseases. Give some up-to-date local statistics in this area and underline that these diseases are only caught through sexual contact – take the opportunity to dispel the many myths that exist around this subject. Make sure that students understand HIV and why it is so serious. The 'safe sex' message is absolutely crucial here. There is now a

considerable amount of written and visual material available to help you as a teacher come to terms with this subject in the classroom. The local family planning clinic may be willing to provide information (leaflets, posters, and so on) to help you with this topic.

- **Disability** (pages 58–9). Encourage the students to think about the special needs that disabled people have. Discuss the importance of the United Nations motto for the International Year of the Disabled: 'Full participation and equality.' What does this mean in practice? Students could carry out an investigation into the facilities for the disabled in their local town or village. What has been done and what still needs to be done? Whose responsibility is it to make sure that the disabled can live a normal and active life? Is it a good idea for children with disabilities to be in mainstream education? Some children may have attention Deficit Hyperactivity Disorder, for example, and disrupt the class. What can society do to include everyone (ramps and lifts to public buildings, pedestrian crossings with audible signals as well as flashing lights, shops with wide aisles)?
- **Euthanasia and the Hospice Movement** (pages 60–3). Make sure that students understand what is being discussed here, with the different situations in which a person might be so ill that their relatives wished to end their suffering for them, and a situation in which the person was able to make their own decision to ask someone else to end their life. Look carefully at the arguments for and against Voluntary Euthanasia. Should the individual, relatives or some other person make this decision? Find out any objections from the students to the practice. This might be a good subject for a class debate. Explain why all of the major religions are opposed to Euthanasia and evaluate their arguments. Look at the quotation on page 61 and talk about whether permitting Euthanasia does lead to a devaluing of old age and human life. Would students like Euthanasia to be available when they draw towards the end of their life? What might the dangers be?

If hospices are not common in your area, explain that hospices look after people who are not going to recover and offer support to them and their families. It does not try to cure patients but will give them medication to make them comfortable as they end their lives. There are hospices especially for children and the staff try to concentrate on the celebration of a child's life as well as preparing their family for the inevitable end. If you have access to a hospice then invite someone along to answer the questions of your students.

- **Organ transplants** (pages 64–5). This spread opens with the astonishing information that it is now possible to transplant over 25 human organs. Talk about the opportunity this presents to the desperately ill to live a normal life. Talk also about the limited supply of organs for transplant. Should everyone carry a card giving permission for their organs to be used in the event of their sudden death? Would the students be happy for this to happen? Talk about the implications of the example given in the text of the young Jewish man whose heart was transplanted into a young Palestinian girl. In fact, the hopes this raised for a wider reconciliation between Jews and Arabs in the area did not materialise. Do you think that people in the poorer areas of the world should be allowed to sell their organs – a kidney, for example?
- **Ageism** (pages 66–7). Talk with students about the different attitudes to the elderly in the Caribbean – when does ‘old age’ begin? Should there be a compulsory retirement age? Should people be able to work for as long as they wish? Is retirement something to look forward to or not? What are the main problems of growing old in the Caribbean (for example, poverty, failing health, loneliness)? What lessons can our society learn about old age from the different world religions? Plan a project on the subject of old age or mount a wall display using illustrations, photographs, poetry, and so on, on the subject. Invite elderly people into class to speak about their experiences of growing old – the positive as well as the negative.
- **Sexism** (pages 68–9). Explore the different ways that parents treat boys and girls and the reasons for any differences. Are there different rules, different standards, different expectations? How is this reflected in adult society? How are the two sexes treated in the world of work in the Caribbean? Is there active discrimination? Talk with students about their future expectations – is there anything they would really like to do but will not be able to do because of their gender? Talk about Sex Discrimination in religion. Does this matter?
- **Racism** (pages 70–1). Talk about racial prejudice and racial discrimination, and think as well about class prejudice. Find local examples of discrimination. What is stereotyping? What stereotypes do the students hold? Where have they come from? Provide more information about stereotyping people as belonging to the *Dougla*. Talk about the Indian Caste System in this light. Discuss the photograph on page 71. Why do children not seem to notice racial differences – at what age do different attitudes begin to appear?
- **Suicide** (pages 72–3). Suicide is become an

increasingly serious problem in modern society, with the largest recent increase among the 18–25s, especially among women. The statistic in the opening paragraph is particularly disturbing. Talk about the possible reasons for taking one’s own life, especially the reasons that might affect young people. Question 2 on page 73 deals with the sensitive issue of what might lead a person to think of suicide.

- **Wealth and poverty** (pages 74–7). Provide students with local examples that highlight the ‘poverty gap’. What is the ‘poverty line’? Look at the people in the Caribbean who are most likely to fall beneath the ‘poverty line’. What do the unemployed, single mothers and the elderly have to live on? Arrange for students to speak to people in each of these different categories so that they can understand the extent of their problems. What state provisions are made for these vulnerable groups in your country? Is it enough?

All the major religions teach the importance of showing compassion towards the poor. Discuss whether it is necessary to belong to a faith group to show this compassion. Look at the work of Food for the Poor and other charities working in this region. The National Poverty Eradication Programme (NPEP), launched in 1995/6, aimed to reduce the incidence of poverty in targeted communities by 50 per cent by 2000/1, promote economic and social development and contribute to the eradication of absolute poverty in the long run. Are there any faith groups involved in this work? Can you arrange for the students to see any of these groups in action? Talk to representatives from the different groups. Note that Christianity, Islam and Judaism encourage members to give a certain amount of their income – the amount involved is different. Discuss ways in which amassing riches can be a constructive or a destructive way to live.

- **Time, work and leisure** (pages 78–9). The concept of time must be seen within the context of stewardship – we are answerable to God for the way in which we use our time both at work and in leisure. Religion is a great supporter of the need for people to be conscientious in their work as this is a very important means of self-expression. Discuss with students how they see work – what responsibilities they have to others and to themselves.

Tourism clearly presents both opportunities and dangers. Over 1 million tourists come to Jamaica each year while Trinidad receives over 300,000. What should the attitude of those living in the Caribbean be towards tourism? What damage can

tourism do? What benefits can it bring (think of Eco-tourism)? Can tourism fit into the idea of stewardship, that is, looking after God's creation?

- **Crime and punishment**, including **Capital punishment** (pages 80–5). Our society is becoming increasingly lawless and Capital Punishment is a live issue of debate in the Caribbean due to the explosion of drug-related murders. Discuss with the students the four possible reasons given on page 80 for people breaking the law. Mention the problem of unemployment, which is responsible for more crime than drug abuse. Help the students to make the link, through lack of money, boredom of the person without a job, pressure from advertising, and so on. Is the loss of faith in God an important factor? Do human beings have a basically sinful nature, which makes it likely that they will do bad things? Treatment of offenders in modern society is a very important topic. The four purposes of punishment (page 81) are those usually put forward as a justification for punishing the offender, but ask the students to place them in order of importance. How does the idea of retribution fit in with the idea of forgiveness, preached for example by Christianity?

Capital Punishment is a very important and controversial issue in the Caribbean with many calling for the restoration of the Death Penalty. This is imposed in Trinidad and Jamaica, although the last execution was carried out in Jamaica in 1988. An agreement to create a new Caribbean Court of Justice was reached in 2001 and this increases the likelihood of executions being carried out some time in the future. This is the response of many people to the escalation of the murder rate. Look carefully at the arguments for and against Capital Punishment. As with many of the other issues, this could form the basis of a class or inter-form debate. Explain why the subject divides religions and religious people so strongly. Encourage students to make a rational rather than a highly emotional response to the question. Also talk about the religious idea of extending the possibility of forgiveness and redemption even to the most hardened criminals.

- **War and peace** (pages 86–7). Help the students to understand the extent of war in recent times and the immense cost in terms of human suffering that war exacts. Talk about this cost in terms of destruction, refugees and economic cost. Religion clearly does have some responsibility, with just wars, holy wars and jihads. It would be good for the teacher to focus on one modern war so that the reasons for it and the course that it took can be carefully explored. Talk with the students about how their generation might begin to build for peace

– is that a realistic hope for the future or not? Is war inevitable?

- **Human rights** (pages 88–9). You might like to give the students the full United Nations Declaration of Human Rights in support of Question 2. If you have time, you could discuss which human rights are more important than others. This will lead on to Question 3, which, in turn, can lead to a class debate. Discuss the work of Amnesty International and its value in raising awareness of the abuses of human rights that some governments would prefer to keep secret. There are, however, conflicts of interests if people feel that there is a lack of understanding of local issues. In some countries where there are many instances of urban violence and fatal attacks on police, people and governments feel that an organisation like Amnesty appears to support those who callously take human life but have little to say on behalf of the victims.
- **Animal rights** (pages 90–1). This spread introduces two areas of modern behaviour that are very controversial in some countries: blood sports and the use of animals in scientific experiments. What do the students understand by the phrase 'animal rights'? Are they aware of basic rights that animals have? Discuss the morality of vivisection. Discuss whether vegetarianism is a realistic option for most people today. Talk about the Christian idea that human beings and animals are different – do human beings have a soul and not animals?
- **Substance abuse** (pages 92–5). Discuss the two most widely used legal drugs – nicotine and alcohol. Ask the students to imagine that these drugs had just been discovered. Would they have been legalised or added to the list of unlawful drugs? The point is that they kill far more people than all the illegal drugs put together in all western countries. Should people be able to take any drug they wish? Think of the concept of personal freedom. Look at the issue of whether such drugs as cannabis and ecstasy should be legalised. Talk to policemen, social workers and youth workers about the drug problem and what they think should be done about it.

Here, as elsewhere, Substance Abuse commonly arises in the mass media. Find some case studies which highlight the impact that drug taking has on users. Students themselves may well be able to add some information from among their own social circle.

Extended work

- 1 There are many subjects in this topic which are worth brainstorming. Two of the most profitable

would be Sexism and Ageism. Again, set aside three minutes to visit each of these topics to draw out the associated words and ideas and then use them as the launch pad for exploring many of the conceptions and misconceptions that arise.

- 2 Over a period of weeks, pupils to drop questions and concerns stemming from their study of any of the subjects covered in this topic. Invite in a group of 'experts' to answer these questions. Developing a questioning approach to such personal and national issues is one of the most important legacies you can give to students in Grade 9. Using this anonymous way of eliciting queries will allow the more reticent students to air their concerns.
- 3 Mount a wall display tackling some, or all, of the issues tackled in this topic. Provide some space to record the feelings and ideas of the pupils.
- 4 Launch a class project using audio or visual equipment to record responses. Talk to local religious leaders, policemen, older people, officials

from the adoption agencies or family planning clinics, probation officers, social workers, on a range of topics. At the same time, other students could be compiling portfolios on some of the issues, recording their own impressions, the laws of the land and different religious views on these issues.

- 5 Invite in, or visit, a group of employers and workers to discuss problems, difficulties, misapprehensions, and so on, concerning work and the workplace. What do employers expect of their workers? Why do workers often mistrust their employers?
- 6 Many of the issues covered by this topic are frequently mentioned or covered in the mass media. One of the most important resources for teaching this topic is to collect this material and constantly add to it to ensure its topicality. Devise some way of making this material readily available to students.

You will find many suggestions for learning activities on this topic in the 'Curriculum and Teacher's Guide', pages 97, 98, 101–2, 105–107.

Topic 3.4 Caring for the natural world

Pages 96–107

Aims

The aims of this topic are to introduce students to:

- local and global issues and concerns about the state of the natural world.
- reasons for the neglect or the use/abuse of the environment and its resources.
- reasons why religious groups emphasise the importance of caring for the natural world.
- the benefits of caring for the natural world.
- the ways in which they might be involved in corporate activities to care for their natural environment.

Important concepts

Conservation • Creation • Creator • Ecology • Environment • Natural world • Pollution • Sacredness of nature • Waste disposal

Important words

Deforestation • Global Warming • Greenhouse Effect • Recycling

Background materials and teaching tips

- **Damaging the environment** (pages 96–9). There is insufficient space here to give really adequate coverage to each of the massive subjects in these

two spreads. Make sure that students understand the threats posed by deforestation, Global Warming, depletion of the Ozone Layer and pollution to the future of the human race. Give as many local examples of these things as you can, especially of pollution and deforestation. Note that traffic-related pollution and congestion are a great concern in Trinidad and broad-leaved tropical forests have largely disappeared from Jamaica.

Draw on the expertise of other members of staff, especially those in the science department. They could perhaps carry out a simple experiment or two to show the effects, for example, of pollution on the environment. Talk about the depletion of the earth's resources and the increasing possibility of Genetic Engineering and Therapeutic Cloning – link this with the extract from the Brundtland Report on page 99 but bring the subject up to date by researching more recent meetings (The Earth Summit, 1992; Kyoto Protocol, 1997; Johannesburg Summit for Sustainable Development, 2002) and discussing why it is difficult for countries to agree on future action. Question 2 on page 99 provides the opportunity for some creative writing to increase the students' awareness of what will be lost if pollution is allowed to continue unchecked.

- **Rubbish** (pages 100–1). Waste and its proper and safe disposal is a worldwide problem but it is also one that is very acute in different Caribbean islands, especially Jamaica. Question 1 is a very useful exercise as students will probably be astonished at how much waste their family generates in the course of a week, a month, or a year. Also encourage them to examine the amount of packaging on food, furniture, and so on. Is it necessary? Extend Question 2 by organising students to write letters, prepare posters, and so on, to bring pressure on the authorities if the provision of recycling facilities is inadequate once they have discovered what is available locally.
- **Endangered Species** (pages 102–3). Here is an opportunity for pupils to do some real research if the facilities are available. This spread only mentions a handful of species that are under threat – how many more can they find? Find out whether any local species are under threat. Explain why it is so important to maintain diversity of both animals and plants.
- **Religion and the Environment** (pages 104–7). Try to find out more about the meeting of world religious leaders in Assisi in 1986. It led to important statements by each religion about its attitude to the natural world. The interesting attitude of the Jewish Scriptures to the importance of trees and the need to preserve them from the ravages of war is well worth discussing. Look at the significance of the Muslim word 'khalifah' to describe human responsibility for the natural world – what is the difference between this and stewardship? What does it mean to consider human beings as part of nature, rather than separate from it and dominant over it? The idea that the world itself is holy and sacred arises in religions other than Hinduism. How would it affect the behaviour of the students if they believed this?

Extended work

- 1 Do a role play or a characterisation of people involved in different aspects of environmental preservation/destruction to try to work out why they do what they do.
- 2 Invite people in to school who deal directly with rubbish – a road sweeper, a refuse collector, and so on – to share their experiences of how people treat rubbish and cleanliness/hygiene. Try to work out ways that the general behaviour of people in this respect could be improved. Draw up a list of principles of good behaviour for students to follow.
- 3 Collect examples of local, national and international behaviour/treatment of the environment. Look at examples of good practice and suggest how they might be applied on a wider scale. Examples to look at are the work of The Pointe a Pierre Wildfowl Trust in Trinidad or the WWFN's work in conservation of bat habitats in Jamaica. You could link this with the earlier topic of animal rights. Is it right to spend time and money on this sort of research when there are people in desperate need of facilities such as clean water and basic sanitation?
- 4 Walk with the students around the school to see areas of good practice and areas where this could be improved. Devise ways of getting a more positive message over to other members of the school. Make a poster to display around the school encouraging good environmental behaviour.
- 5 Try to obtain a regular spot in school assemblies to encourage better behaviour within the school environment and beyond.

Glossary

The words are grouped according to the religion they belong to. The first group contains words not specifically religious or which are common to all faith groups.

Definitions in the student books are intentionally simple; here the definitions are slightly fuller to assist teachers who may be working in unfamiliar areas.

General

Arranged marriage: The practice common to several faiths of parents and relations choosing a person's spouse.

Contraception: 'Against conception'; any attempt by 'natural' or artificial means to prevent conception after sexual intercourse.

Deforestation: The chopping down of large expanses of trees, so causing global problems.

Democracy: The system of government that gives the people the right to choose their own government through free elections.

Euthanasia: 'Easy death'; offering a termination of life to those who are terminally ill.

Global Warming: The warming of the earth through excessive pollution.

Greenhouse Effect: The warming up of the earth's surface due to the trapping of long-term radiation by carbon dioxide.

Holy War: A war that is fought in the name of God.

Homophobia: An irrational fear of homosexuality and homosexuals.

Homosexual: Someone who is sexually attracted to members of their own sex instead of those of the opposite sex.

Humanist: Someone who believes that human beings have the ability to solve all of their problems without recourse to a belief in God.

Incest: Sexual relationships between members of the same family.

Just War: The belief that war can be justified under certain conditions.

Pacifism: The belief that violence and war are wrong in all circumstances.

Poverty line: The average standard of living in society below which someone is living in poverty.

Promiscuity: Sexual behaviour that is uncontrolled with several sexual partners.

Prostitute: Man or woman who is paid to engage in sexual activity.

Recycling: Making material available so that it can be re-used.

Reincarnation: The belief held by Hindus, Sikhs and Buddhists that the soul is reborn many times before reaching heaven.

Resurrection: The belief of Christians, Jews and Muslims that the body will be brought back to life in some way in the future to live in heaven with God.

Sexually Transmitted Disease: Any disease such as HIV/AIDS, syphilis, gonorrhoea, and so on, which can only be passed from one person to another through unprotected sexual intercourse.

Vegetarian: A person who does not eat any meat, and in some cases, fish.

Visisection: The use of live animals in scientific experiments.

Vocation: A calling by God to a work role such as a priest, a monk or a nun.

Xenophobia: The fear of foreigners or strangers, their customs and beliefs.

Christianity

Advent: 'An arrival', the season which marks the beginning of the Christian Year, a time of reflection and preparation leading up to the 'arrival' of Jesus and Christmas.

Altar: The table, usually stone, at the eastern end of Anglican, Roman Catholic and Orthodox churches; the Eucharist is celebrated by a priest at the altar.

Anglican Church: The Church of England and other

Episcopal Churches that accept the leadership of the Archbishop of Canterbury.

Baptist Church: A worldwide Protestant denomination that practises Believer's baptism through total immersion in water before admitting people into membership.

Believer's baptism: The belief of the Baptist Church that only adult believers in Christ can be baptised.

Bible: The Christian holy book; contains the books of the Old Testament (the Jewish Scriptures) and the books of the New Testament.

Bishop: The highest of the three major orders in the Christian Church (bishop, priest, deacon); has authority over the churches in his diocese.

Breaking of Bread: One of the names given to the service of Holy Communion by the Baptist Church and other Protestant Churches.

Cathedral: The mother-church of a diocese, which contains the throne (cathedra) of the bishop.

Celibacy: Requirement for monks, nuns and Catholic priests to abstain from marriage and all sexual contact.

Christmas: The Christian festival that celebrates the birth of Jesus.

Chrismation: The service in the Orthodox Church in which a baby is baptised and then anointed with oil (Confirmation).

Church: The physical building in which Christians meet for worship; also used to refer to all Christians of whatever denomination.

Church of England: The Church in England first severed its link with the Catholic Church under King Henry VIII; formally made the Established Church in England under Queen Elizabeth 1 in 1559; known in other countries as the Anglican Church.

Citadel: A small, fortified city; word used by the Salvation Army for their places of worship.

Confirmation: Service held in Anglican and Roman Catholic Churches; provides opportunity for those baptised as babies to 'confirm', or strengthen, the vows made to God at their baptism and commit themselves to the Christian way of life.

Creed: Historical document that lists the items of belief for Christians; some creeds are still used in some acts of Christian worship.

Crucifix: A cross used in Roman Catholic and some Anglican churches, which shows a figure of Jesus on the cross.

Disciple: 'Pupil'; used to describe followers of Jesus and any Christian believer; the twelve chosen by Jesus are strictly speaking 'Apostles', but are often referred to as the 'Disciples'.

Easter: The annual Christian festival which commemorates the death of Jesus on Good Friday and his resurrection from the dead on Easter Day.

Epiphany: The Christian festival celebrated by some churches twelve days after Christmas.

Epistle: A book in the New Testament written in the form of a letter to early Christians by one of the Apostles, such as St Peter or St Paul, or another early Christian disciple.

Eucharist: 'Thanksgiving'; one of several terms used for Holy Communion, the central service of Christian worship.

Exodus: The journey of the Jewish slaves out of Egyptian slavery towards the Promised Land of Canaan.

Font: The stone or wooden receptacle inside a Catholic or Anglican church, which holds the water for Infant baptism.

Good Friday: The day, at the end of Holy Week, when Christians throughout the world remember the death of Jesus on the cross.

Gospel: One of four books at the beginning of the New Testament that record the life, teaching, death and resurrection of Jesus.

Holy Communion: The title most frequently used for the central service of Christian worship; the service at which worshippers remember the death of Jesus when they eat bread and drink wine.

Holy Spirit: The third member of the Christian Trinity along with God the Father and God the Son.

Hospice: A place provided to help and comfort people with incurable illnesses towards the end of their life, and their families; there are some hospices especially for children.

Icon: A painting or a mosaic of Jesus Christ, the holy family or one of the saints used in the Orthodox Church to help believers in their worship.

Iconostasis: Screen in an Orthodox church that separates the sanctuary from the nave.

Infant baptism: The practice of some churches, including Roman Catholic and Anglican, of baptising babies, to symbolise their becoming members of the Christian Church.

Jesus: The founder of Christianity.

John the Baptist: The cousin of Jesus; his preaching prepared people for the coming of Jesus.

Kingdom of God: The spiritual kingdom to which all those who believe in Jesus belong.

Lent: The 40 days of spiritual preparation observed by many Christians before the Easter festival.

Liturgy: The name used in the Orthodox Church for Holy Communion.

Lord's Supper: One of the terms used in Protestant churches, especially Baptist churches, for the service of Holy Communion.

Meeting House: A Quaker meeting place for worship.

Methodist Church: One of the largest Protestant churches, founded on the teachings of the eighteenth century preacher, John Wesley, in England.

Maundy Thursday: The day before Good Friday on which Jesus washed the feet of his disciples and instituted the celebration of Holy Communion so that they could remember him after he left the earth.

Minister: The leader of worship in a Protestant church.

Mass: The Catholic term for the service of Holy Communion.

New Testament: The second part of the Bible which tells the story of Jesus and the Early Church; also contains many letters (epistles) written by St Peter, St Paul and others.

Nuptial Mass: The special Mass celebrated in a Catholic church at the end of the marriage service.

Old Testament: The Christian term for the Jewish scriptures (the Tenakh), which forms the first part of the Christian Bible.

Orthodox Church: One of the oldest and largest Christian churches formed in the eleventh century when the churches in the East split from the Catholic Church.

Palm Sunday: The first day of Holy Week when Christians celebrate the entry of Jesus into Jerusalem on a donkey.

Parable: Story told by Jesus that had a moral or spiritual lesson.

Paul: Early Church leader; spread Christianity throughout Roman Empire; wrote many of the books in the New Testament.

Pentecost: Christian festival celebrating the coming of the Holy Spirit to the Apostles.

Pentecostal Church: A Protestant Church, very popular in the Caribbean, which believes in the gifts of the Holy Spirit such as healing and speaking in tongues.

Peter: Leading disciple of Jesus; believed by many Christians to have been the first Pope.

Pope: The leader of the Roman Catholic Church; believed by Catholics to be in direct line of succession from St Peter, the first Pope.

Priest: Man or woman in Catholic and Anglican churches who is responsible for giving the sacraments and leading worship.

Protestant Church: Any Church that is not Roman Catholic or Orthodox.

Pulpit: Elevated platform in most churches from which the sermon is delivered.

Quakers: The Christian denomination, also known as

the Society of Friends, formed in the seventeenth century; believers take part in a largely silent form of worship.

Requiem Mass: The special Mass that follows a burial service in a Roman Catholic church.

Roman Catholic Church: The largest Christian denomination; claims to have been descended from Peter; led by the Pope.

Sacrament: A special Christian service by which God's blessing is given to the worshipper.

Saint: A man or woman especially noted for the holiness of their life; saints are created by the Roman Catholic Church.

Salvation Army: The Protestant organisation formed in 1880, known for its social work in the community; their place of worship is called a 'citadel'.

Second Coming: The belief held by many Christians that Jesus will return to earth sometime in the future.

Sermon: The part of a service in which the priest or minister explains the meaning of a passage from the Bible.

Stations of the Cross: Sculptures or pictures in a Catholic church illustrating the places where Jesus stopped on his way to his crucifixion.

Sunday: The Christian holy day; the day of rest set aside by Christians for the worship of God.

Synoptic Gospels: The Gospels in the New Testament written by Matthew, Mark and Luke that share similarities of content, order, and so on.

Virgin Birth: The belief of many Christians that Jesus did not have a human father but was conceived by the intervention of the Holy Spirit.

Virgin Mary: The mother of Jesus.

Judaism

Abraham: Israelite patriarch (father figure) who left Ur of the Chaldees and settled in Canaan; regarded by Jews as the father of their nation.

Adam: The first man, mentioned in the creation story in the book of Genesis.

Anti-semitism: A dislike or hatred of Jewish people.

Ark: The cabinet in the synagogue in which the scrolls of the Law (the Torah) are kept.

Bar Mitzvah: The ceremony at which a thirteen-year-old Jewish boy becomes an adult member of the Jewish community; literally a 'son of the commandment'.

Bat Chayil: The ceremony in some Orthodox synagogues that shows that a girl is recognised as an adult; literally a 'daughter of valour'.

Bat Mitzvah: The ceremony in Reform and Liberal synagogues at which a twelve-year-old girl becomes an adult member of the Jewish community; literally a 'daughter of the commandment'.

Bimah: The desk or platform in a synagogue from which the Law (the Torah) is read during a service.

Brit Milah: The Jewish tradition of circumcision, the removal of the foreskin of the penis to indicate membership of the covenant people of Israel.

Cantor: The man who leads the singing in a synagogue.

Chevra Kadisha: Group of men and women in a synagogue who take care of all the arrangements for a person's funeral.

Circumcision: See *Brit Milah*.

Holocaust: The events during World War II which led to the slaughter of more than six million Jewish men, women and children by the Nazis.

Huppah: The canopy underneath which a Jewish couple marry either in a synagogue, in another building, or in the open air.

Jerusalem: City founded and extended by King David; location of Solomon's Temple; city where Jesus was crucified; sacred to Jews, Christians and Muslims.

Ketubah: The Jewish wedding document that outlines the responsibilities the husband has to his wife.

Kosher: The term applied to those categories of food that Jews are allowed to eat; also applies to the way that the food is prepared and cooked.

Messiah: Leader sent by God that Jews expect to deliver them from all their enemies.

Mezuzah: A small container, holding very important texts from the scriptures, which is placed on the doorpost of most rooms in a Jewish home.

Mikveh: Bath in which Jewish women wash after childbirth and menstruation to make themselves ritually clean.

Mohel: The man responsible for circumcising boys in the Jewish community.

Moses: The leader who led the Israelites out of Egyptian slavery and gave them the Torah.

Orthodox Jew: Member of the largest group of Jews who try to keep to the traditional teaching of Judaism in their worship.

Passover: Festival at which Jews celebrate the delivery of their ancestors from Egyptian slavery.

Rosh Hashanah: The Jewish New Year recalling God's creation of the world; the shofar is blown in the synagogue.

Sabbath Day: The seventh day of the week; a day of rest as a reminder God's rest after creating the world in six days.

Shema: 'Hear'; the Jewish name for the words of Deuteronomy 6:4, which is the Jewish statement of faith; heard by Orthodox Jews at least twice a day.

Shofar: The ram's horn that is blown in the synagogue during the festival of Rosh Hashanah.

Synagogue: A Jewish place of worship and learning.

Tallit: A prayer shawl made of white or blue linen with tassels, usually worn by men when praying in the synagogue.

Talmud: The major source of Jewish law collected together in the second century CE.

Tefillin: Two black leather boxes containing small scrolls from the Torah; strapped by Jewish men to their left arm and forehead when they are praying.

Ten Commandments: The laws given by God to Moses on Mount Sinai; the basis for Jewish religious and moral behaviour.

Tenakh: The colloquial name for the Hebrew Scriptures, taken from the initial letters of its three sections – The Torah (Law), the Nevi'im (the Prophets), and the Ketuvim (Writings).

Tithe: The Jewish custom of giving a tenth of all one's wealth to God.

Torah: The five books of the Law given to God by Moses on Mount Sinai; the Torah is the most important part of the Tenakh.

Yad: Metal finger pointer used by anyone reading the Jewish scriptures in the synagogue.

Yarmulke: Skullcap worn on the back of the head by a man when he worships.

Yom Kippur: Most solemn Jewish holy day; the Day of Atonement; a fast which brings to an end the ten days of repentance started at Rosh Hashanah.

Islam

Adhan: The call to prayer issued five times a day from the minaret of the mosque by the Mu'adhin.

Akhirah: The Muslim belief in life after death.

Black Stone: The stone in the corner of the Ka'bah in Makkah, believed to have been a meteorite.

Du'a: Voluntary prayers, spoken in the worshipper's own language; can be offered at any time in addition to salah.

Five Pillars: The five beliefs on which the faith of Islam is based: the declaration of belief, prayer, fasting, giving to the poor and making a pilgrimage to Makkah.

Hadith: Traditions of Islam that preserve many sayings of the Prophet Muhammad and stories about him.

Iblis: The jinn or angel who disobeyed Allah by refusing to bow to Adam, the first man, after his creation.

Id-ul-Adha: The festival commemorating the Prophet Ibrahim's willingness to sacrifice his son, Ismail; festival celebrated at the end of the Hajj and involving the sacrifice of an animal.

Id-ul-Fitr: Festival marking the end of Ramadan; feasting lasting for several days.

Ihram: The state of ritual purity entered into on the outskirts of Makkah at the start of the Hajj. Ihram involves every pilgrim wearing the same clothes.

Imam: 'The one who stands in front'; the man who leads the prayers in a mosque.

Jihad: 'Striving' or 'holy war'; duty imposed in Qur'an on every Muslim to fight against those opposed to Islam; now seen by most Muslims as a fight against spiritual evil.

Ka'bah: 'Cube', sacred shrine in Makkah set in the courtyard of the mosque; the direction towards which Muslims turn throughout the world when praying.

Khalifah: The term used in the Qur'an to describe the relationship that humankind has to God's creation.

Madrashah: The school attached to a mosque.

Makkah: The birthplace in Saudi Arabia of Muhammad and the location of the Ka'bah; the main destination of those undertaking the Hajj.

Mihrab: The niche in the wall of the mosque that indicates the direction of Makkah (the Qiblah).
Minaret: The tall tower on the mosque from which the Call to Prayer is given.
Minbar: Platform of steps in a mosque from which the imam delivers his sermon in Friday prayers.
Mosque: The Muslim place of worship.
Muhammed: The final Prophet sent by Allah; the only one chosen by God to receive the final revelations.
Prophet: Man sent to deliver God's message; particularly important in Islam; Muhammad believed to be God's final and greatest Prophet.
Qur'an: 'That which is read or recited'; the holy book of Islam; contains the revelations of Allah to the Prophet Muhammad.

Rak'ah: The ritual of repeating set prayers five times a day.
Ramadan: The ninth month of the Muslim calendar; observed as a month of fasting.
Sawm: The obligation to fast during the month of Ramadan; one of the Five Pillars of Islam.
Shari'ah: Laws that are based on the Qur'an.
Shahadah: The first Pillar of Islam; the statement of faith that there is only one God and that Muhammad is His Prophet.
Surah: The division of the Qur'an into chapters; each chapter carrying its own title.
Wudu: The washing ritual before every act of prayer.

Hinduism

Atman: The soul, the part of God that is in us all and moves into another body after death.
Aum: The most sacred spoken mantra in Hinduism; the sacred syllable used to represent that which is ultimately divine, the sound of Brahman.
Avatar: The birth of God on earth in the form of an animal or a human.
Brahma: The Hindu god of creation, first in the Hindu triad of Brahma, Vishnu and Shiva; always represented with four heads and four arms.
Brahman: The one, all-embracing Spirit, the Absolute who exists beyond all human attributes.
Brahmin: The priestly caste in Hinduism, responsible for sacrifices and the study of the Veda scriptures.
Caste: Divisions or groups within Indian society into which a person is born; there is a group of main castes and then hundreds of sub-castes.
Diwali: 'The Festival of Lights' marking the end of the old year and the beginning of the new.
Durga: A goddess, usually shown riding on a tiger and carrying many weapons.
Ganesha: The Hindu elephant-headed god; the son of Shiva and Parvati, who is believed to bring good luck to those about to undertake a business enterprise.
Guru: A holy man or spiritual teacher.
Holi: Festival; time of practical jokes characterised by throwing colour dyes.
Karma: The law of cause and effect that works through a soul's successive reincarnations.

Krishna: A popular Hindu god whose teachings are found in the Bhagavad Gita.
Mandir: A Hindu temple.
Mantra: A term used in Hindu, Sikh and Buddhist worship for a sacred song or chant.
Moksha: The end of the spiritual quest when the soul is delivered from the cycle of rebirth.
Navaratri: Important festival dedicated to the goddess Durga.
Puja: An act of worship.
Rama: One of the ten avatars (appearances on earth) of the god Vishnu.
Sacred Thread: The thread that is placed around the shoulder of a Hindu boy to indicate that he is now an adult member of the community.
Sadhu: A holy man.
Samskara: The sixteen stages in a Hindu's life from before conception to death.
Shiva: One of the most important Hindu deities.
Shruti: The revealed scriptures; applied specifically to the four Vedas, including the Upanishads.
Smriti: The scriptures that were committed to memory; includes the Bhagavad Gita.
Trimurti: The three most important gods after Brahman: Brahma, Shiva and Vishnu.
Vishnu: The 'Preserver'; associated with Brahma and Shiva in the Trimurti of Hindu gods.

Sikhism

Adi Granth: 'First Book'; the sacred book of Sikhs which was largely the work of Guru Arjan,

incorporating poems from his predecessors with his own.

Akhand Path: A continuous reading of the Adi Granth which takes 48 hours, often carried out after someone's death.

Amrit Sanskar: The ceremony by which Sikhs are initiated into the Khalsa.

Amritsar: The sacred city in the Punjab, the pilgrimage destination of many Sikhs who wish to worship at the Golden Temple in the city.

Baisakhi: The Sikh festival celebrated in April commemorates the establishment of the Khalsa by Guru Gobind Singh in 1699.

Five Ks: The five symbolic items worn by members of the Khalsa: kesh, kangha, kara, kachera and kirpan.

Golden Temple: The chief centre for Sikh pilgrimage; built by Guru Arjan beside the Pool of Nectar in Amritsar.

Gurdwara: A temple or building used for public worship; the gurdwara ('gateway to the Guru') is any building which houses a copy of the Guru Granth Sahib.

Gurpurb: A festival commemorating the birth or death of a Sikh Guru.

Guru Granth Sahib: The holy book of Sikhism, a collection of holy hymns and writings.

Guru Nanak: The first Guru and founder of the Sikh community.

Harimandir: Commonly known as the Golden Temple in Amritsar.

Kachera: Undergarments or breeches; one of the five Ks, symbols of their faith, worn by members of the Khalsa.

Kangha: Symbolic wooden comb; one of the five Ks.

Kara: The symbolic steel band worn on the wrist; one of the Five Ks.

Karah parshad: Sacred food distributed in Sikh ceremonies; a mixture of ghee, sugar and flour.

Kesh: The long, uncut hair, tied in a special knot; one of the Five Ks.

Khalsa: The Sikh brotherhood, founded by Guru Gobind Singh in 1699, open to men and women.

Khanda: The symbolic, two-edged sword used in the Sikh Amrit Sanskar ceremony; one of the Five Ks.

Kirpan: Short knife carried by Khalsa members; one of the Five Ks.

Langar: The dining hall of a gurdwara in which a meal is shared after every service.

Panj Pyares: The five Sikhs who initiate new members into the Khalsa and represent the first five followers of Guru Nanak.

Turban: Head covering worn by Sikhs to keep their hair tidy.

Buddhism

Buddha: A person who has been awakened to the truth; title particularly applied to Siddhartha Gotama, the historical founder of Buddhism.

Dhamma: The teachings of the Buddha and the way they are applied to life.

Five Precepts: The five rules by which lay Buddhists are expected to run their lives; five more rules are added for those who are monks.

Mandala: A symbolic circular diagram that represents wholeness or completeness.

Nirvana: 'Extinction', enlightenment, the end of reincarnation; the cessation of human existence.

Sangha: The community of monks that has maintained the purity of the holy books and the Buddha's teachings.

Stupa: A mound under which the remains of the Buddha or another sacred object are buried.

Three Refuges: Formula repeated by every Buddhist daily: 'I go to the Buddha, the Dhamma and the sangha for refuge.'

Wesak: The full moon festival observed in Theravada Buddhism to commemorate the birth, enlightenment and death of the Buddha.