

Primary Steps in RE for the Caribbean

Teacher's Guide

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Introduction

1 The aims of religious education

The authors of this course hope that the study of religious education will instil in students various skills and attitudes. These include the ability to listen to and weigh up the opinions of others, and to take these seriously; to work together in groups co-operatively; to be able to distinguish between fact and opinion, and make well-informed value judgements based on the available evidence. There are two further aims: that the pupils should both learn *about* religion and learn *from* religion.

As they learn about their own and other faiths, pupils should acquire and develop skills that will help them to appreciate religious ideas, beliefs and practices.

They will, of course, learn about various religious practices and principles, but it is hoped that they will develop an openness and sensitivity towards people whose religious beliefs and practices may be different from those with which they might be familiar or to which they subscribe. By looking at the indigenous faiths, it is hoped that pupils will gain some understanding of the part these play in shaping the religious, cultural and social life of the region. Ultimately, the goal is an appreciation of the importance of commitment and how this can lead to the betterment of themselves, their country and the world.

2 Primary Steps in RE for the Caribbean : about the series

Primary Steps in RE for the Caribbean is a three-book programme for teaching religious education to the seven to eleven age group, although it can be used more flexibly if desired. The three books in the series are fully in line with the Jamaican Revised Primary Curriculum (1999), although the series can be used with confidence in all the territories in the region. The content has been carefully written to reflect Caribbean religious and social situations, while putting everything in a wider world context as well. In spite of potentially complex material in a subject such as religious education, we have aimed for the simplicity and directness of language appropriate for students at primary level.

The series covers the major world faiths of Christianity, Judaism, Islam, Hinduism, Sikhism and Buddhism, and also some of the indigenous religious traditions in the Caribbean, such as Kumina, Revivalism, Rastafarianism and Voodoo. The material helps pupils to understand these religious traditions by gaining an appreciation of their individual

characteristics. It also helps each student 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 and practise them. The nature of the subject means that from time to time some aspects of topics are revisited, but this will allow the teacher to encourage students to see these topics from a fresh and deeper perspective.

The presentation of material and the specific questions and activities are designed to stimulate investigative, exploratory and reflective approaches to the subject. The questions and activities provide a mixture of short-answer tests to understanding as well as activities designed to make the student think more reflectively. The programme can be used with all students in Grades 4–6 whatever their level of knowledge and understanding, although you will find that some activities are suitable for low-achieving students, while others are more challenging.

3 Using the teacher guide

As with all subjects, begin with the areas which are known and move on to those that are less familiar. This is the approach taken in *Primary Steps in RE for the Caribbean*. As you move on to the less

familiar, you will need not only to provide information but also give time for the pupils to think about the new ideas and ask questions. They will need time to think about the ethical issues raised and explore the

idea of religious feelings. There are many opportunities for pupils to learn from each other and develop the ability to see how religious and moral principles can be applied to specific situations.

The teacher guide

This teacher guide consists of the following sections for each spread.

- The aims and objectives of each spread
The aims refer to the varying number of spreads covering the various topics in the three student books.
- Important words
Teachers may wish to encourage their students to keep a 'Definitions' book throughout the three years of the course, which they update frequently. This will help them to become familiar with the technical words that are a necessary part of coming to terms with world and indigenous religions. Rather than just copying from the book, encourage pupils to put the definitions in their own words. Learning selected definitions can be set as extra work from time to time. Key words are highlighted in bold in the pupils' books and defined briefly in the glossary of each book. There is also a glossary at the end of this guide with slightly fuller definitions for each word. For ease of reference, words are listed by religion.
- Background information and teaching tips
Suggestions are given for teaching the material effectively. There are additional resources that you may be able to draw on. You might like to bear these in mind as you prepare for the course:

Members and leaders of faith groups are a very effective source of information. They can also explain what it feels like to belong to their particular community.

Places of worship are valuable points of reference. Empty places of worship allow pupils to move around and ask questions. Places of worship during services convey atmosphere and content. All visits should be carefully planned to get the most benefit from the experience. You will have to obtain permission from the relevant authorities and parents before you take pupils on a visit. You should also visit the places yourself as part of your preparation. Draw up a questionnaire to help focus the pupils' attention when they are there.

Discussion is an essential element in all RE lessons. The skill of stating one's own point of view and listening respectfully to the opinions of others is one of the most important for pupils to learn.

Religious education lends itself to the widespread use of all available resources. Make use of pictures and posters, slides, paste, tape, scissors and coloured-in worksheets for display purposes. Electronic resources will include the Internet, nature videotapes, audiocassettes, tape-recorder.

This section provides notes to the topics with suggestions for discussions that arise from the topics. We have necessarily had to be very selective but teachers should be able to build on these ideas and follow up suggestions that may come from the students themselves. Local situations and opportunities may also determine the route that you take through a particular topic.

- Extended work
Suggestions are given here for activities to extend the scope of the exercises. These may include arranging visits or for visiting speakers to talk to the students and answer their questions. Students should always be encouraged to ask questions at every opportunity – although this will need careful preparation. There is also scope for creative and artistic work.
- Photocopiable sheets
At the back of the guide there is a selection of photocopiable sheets covering some of the topics in the book. These can be used for reinforcing the material already covered or extending an activity. Coloured-in they could form the basis of a classroom display.
- Note on pronunciation
In a series which covers religions of the world, there are many words that may be unfamiliar to teachers and you may be uncertain of their pronunciation. You might like to invite a member of that particular faith or group to one of your lessons who will be happy to pronounce these words for you and make it an enjoyable learning experience for the class. Do not be so concerned, however, that you avoid introducing these words to your pupils. It is more important that they become familiar with them, learn to recognise them in print and understand their meaning.

Primary Steps in RE Book One

Topic 1.1 What is religion?

Pages 4–15

Aims

The main purpose in teaching this opening topic is to give pupils an insight into the nature of religion and what it means to be 'religious'. Pupils also need to acquire and develop those skills that will help them to appreciate religious ideas, beliefs and practices, both now and in the future. In this topic, pupils are introduced to:

- the need for human beings to relate to God and to each other.
- some of the many symbols, customs and practices that help people in their worship of God.
- the meaning of 'belonging' to a religious group.
- the ways in which religious faith affects the daily life of communities and individuals.
- some of the different faith groups that are found in the community.
- the importance of faith in religious commitment.

Many of these aims continue beyond this opening topic and cover the whole primary religious education course.

Important words

Christianity:

Anglican Church • Bible • Christmas • Church • Missionary • Monk • Nun • Roman Catholic Church • Saint

Judaism:

Prophet • Synagogue

Islam:

Mosque • Qur'an

Hinduism:

Brahman • Mandir • Sadhu

Sikhism:

Gurdwara • Guru Granth Sahib • Guru Nanak

Buddhism:

Vihara

Other religions:

Shrine

Definitions of these words are found in the glossary at the end of this book.

Background material and teaching tips

- **Gods in ancient times** (pages 4–5) This opening spread encourages the pupils to think about living at a time when people attributed natural phenomena to various gods. Think about the different aspects of nature: the miracle of growth as well as the destructive side seen in storms, volcanoes and earthquakes. Rivers flowing, tides ebbing and flowing, day and night, eclipses; the ancients believed that gods controlled these things. Point out that even though scientists now understand why these things occur, it does not mean God is not involved! Even today there are things that puzzle us about our world (the workings of the mind, for example) or about the universe and the planets. Ask the pupils to imagine what it must have been like living many thousands of years ago. Think about the sounds they would have heard, for example, the smells they would have experienced, or what they might have eaten in those days. The ideas in the *To do* activity could link with work in history, while the theme of this spread links to science and geography. Stories from the ancient world about people changing into trees, animals, and so on, often grew out of attempts to explain natural events in nature.

The beliefs of the different religions in life after death and the form that these beliefs take is discussed more fully in Book Three (pages 50–61).

- **What does 'religion' mean?** (pages 6–7) The idea that emerges from this spread is the similarity underlying many aspects of the world's religions. The names for God may be different, but encourage the pupils to see that they are just different names for the same Being. Likewise, the names of the places of worship – though here, of course, there are visible differences. You could link this with science and use the example of the different names used for some fruits and vegetables in different territories, or link it with language work and discuss the different labels in US and British English (sidewalk/pavement, pants/trousers). People too have nicknames used by their friends (be careful to avoid embarrassing any of the pupils here). The product or the person underneath is the same. You could set the pupils to learn the

different names of God, and the places of worship, so they will be familiar with them whenever they recur.

- **God punishes wrongdoing** (pages 8–9) Sin was traditionally an important religious concept. The story of Adam and Eve helps to introduce the idea of wrongdoing and punishment. Read the story from the pupils' book, the Bible (Genesis 3:1–20), or tell it to the pupils in your own words. Ask the pupils what they think are bad deeds. You may be able to lead your class towards a general principle (initially doing what has been forbidden, causing hurt or inconvenience to other people, then, in a religious sense, breaking God's rules). Discuss with them the question of punishment – what is the appropriate punishment for the bad deeds you have identified? Is it sometimes better not to punish but rather try to teach the person to behave better in future?

In the story, the devil who tempted Eve took the form of a snake, so snakes have been viewed as evil in the Christian tradition. How are snakes viewed in your territory? In some cultures they are seen as clever creatures. If you can find images, link with biology by showing the pupils some of the amazing powers of snakes – eating a creature much larger than itself, the patterns made on the desert sand by a sidewinder, for example. The story of Noah's Ark and the flood (Genesis 7) is also an illustration of God being 'angry' with human beings because of their behaviour. Again, read the story from the pupils' book, the Bible, or tell it to the class if you have time to include more detail. This story is prominent in Jewish, Christian and Muslim thought. It occurs with some variations in the Qur'an. There is also a Greek myth, about Pyrrha and Deucalion, who repopulated the earth after a flood by throwing stones over their shoulders.

Talk about the idea of forgiveness following punishment, in ordinary family relationships as well as in our relationship with God. In Genesis 8:21–2, God promised that he would not punish mankind again.

- **Abraham** (pages 10–11) Judaism, Christianity and Islam all recognise the figure of Abraham. They all accept that he was the first to reject the idea of many gods in favour of what he believed is the one true God. To Jewish people, he was the founder of their nation; Muslims regard Abraham as one of twenty-four prophets sent by Allah (others include Moses, Jesus, Buddha and Muhammad).

For Jewish people and Christians, Abraham is a great example of faith: read the story of how he set

out on his long journey simply trusting God (Genesis 12:1–9) and how he showed his willingness to sacrifice his only son, Isaac (Genesis 22:1–11). Link this with geography by looking at life in the desert and modern-day Bedouins, or take the opportunity to introduce some current events if you think it appropriate for your class. Look at the map on page 10. Abraham's land is present-day Iraq, with many famous ancient sites at risk from the conflicts there. Mesopotamia means 'the land between the rivers' and is very fertile. Archaeological finds suggest that this is where civilisation began. We may not have to face the sort of challenges faced by Abraham but the pupils could be encouraged to think of examples of trust, both when they trust someone else and when they themselves are trusted to do something or look after someone.

Use *Worksheet 1* to draw attention to Abraham's act of faith in undertaking the journey from Haran to Canaan in response to God's call. Pupils can colour in the map and draw a line to show the journey that Abraham took. Where did he start? Where did he stop on the way? Where was Abraham going?

- **Worshipping in the Caribbean** (pages 12–13) This spread introduces pupils to the multi-religious nature of life in the Caribbean by setting the arrival of Christianity, Islam, Hinduism and Rastafarianism in their historical context. If you live in an area that has any important historical sites and buildings linked with this, then this would be a good time to visit them. In any case, you should take the pupils to see at least two places of worship, preferably of different religions, before the end of the course. It would be helpful if the buildings had some link with the arrival of the early immigrants. This has obvious links with the study of Caribbean history.

The *To think about* activity on page 13 could be used to encourage pupils who are members of different faith groups to begin to talk about their own religions. This could open up a rich source of information and insight throughout the course if you can create the right atmosphere in the classroom. Through sharing information with each other, the pupils come to respect the views and customs of others, as well as developing the communication skills of listening and speaking. The detail of the slaves excluded from church could lead to a discussion on exclusion. Have the pupils ever been left out? What from? Did they mind? You could link this to the tradition in some religions of excluding women and children from certain rituals/parts of buildings, but be prepared to be sensitive to these customs.

- **Holy men and women** (pages 14–15) This is a useful spread for illustrating the similarities between different religions. Try to obtain some photographs of holy people from different traditions. It is Christianity and Hinduism rather than Judaism and Islam that particularly recognise the importance of these holy people, but the Old Testament prophets provide many stories that the pupils will enjoy and can be used as a source for creative writing, drama, artwork, and so on. Abraham and Elijah are mentioned elsewhere (see spreads 4 and 14), but the early life of Moses, stories of Joshua, Ezekiel, Elisha and Samuel, are other figures you could explore. Think about what made these people 'holy'. What do holy people give up? Help the pupils to see that 'holy' men and women are not afraid of being unpopular if they believe they are doing God's will. Have the pupils ever been in a situation when their friends wanted to do something they thought was wrong? It would be helpful at this point to try to arrange a visit from a monk or nun to describe life in their convent or monastery. Tell stories from the lives of one or two saints. Mother Teresa's story may be appropriate here. She was beatified in 2003 – the first step towards sainthood. Link with social studies by helping pupils to see that in the same way that there are important holy men and women in many religions, there are also national heroes and heroines who have helped to shape society.

Extended work

- 1 Here are some of the important words from this topic. They are jumbled up. Unscramble them and

write a sentence about each of them:

- a blBei
- b pthore
- c raQnu
- d rBnamha
- e hraaiv

- 2 Mount a wall display with your pupils showing scenes to illustrate both the beauty and power of nature. Show evidence of nature's power and its extremes. Include landscapes, seascapes, animals, birds, insects and flowers from all climates – preferably without humans involved. Encourage the pupils to talk about what they see in the photographs and to do some of their own drawings. Also encourage them to ask questions about the photographs.
- 3 Ask pupils to imagine what it must have been like in the early days of human beings, when natural occurrences were not fully understood. Play a tape of animal/bird sounds to help stimulate their imagination. Ask them to describe what they see in their 'mind's eye'. Later, show slides portraying different aspects of nature or use the images you may have collected in activity 2 above. Revise with pupils the question of why human beings began to worship.
- 4 Guide the pupils through a 'speak easy' session: the pupils prepare their own questions either individually or in groups on the topic of creation and early human beings.

Topic 1.2 What do all religious people do?

Pages 16–27

Aims

It is important to stress that religious people from all different traditions do many similar things to worship God. This topic looks at many of those things, such as worship, saying prayers, and celebrating festivals. The particular aims of this topic are to introduce pupils to:

- religious worship; ritual; ways of worshipping.
- saying prayers; monks and nuns; intercession; seeking forgiveness; meditation.
- the basic features of celebrations and festivals; celebrating a birthday; celebrating a special time of the year; celebrating an important event; Holi.

- the signs and symbols that are important features of the different religions; murtis; symbols in a synagogue.
- the special clothes that people wear to lead and take part in religious worship; priests and bishops; wearing special clothes to worship.
- the work that the different religions do to help those in need and the reasons why they do it; the Good Samaritan; Christian support for the needy; the Five Pillars of Islam.

Important words

Christianity:

Bishop • Easter • Parable • Priest

Judaism:

Exodus • Passover • Tefillin

Islam:

Five Pillars • Id-ul-Fitr • Ramadan

Hinduism:

Holi • Murti

Sikhism:

Gurpurb • Guru • Turban

Other religions:

Jah

Definitions of these words are found in the glossary at the end of this book.

Background material and teaching tips

- **Worship** (pages 16–17) Worship is a basic religious activity. In this spread, we concentrate on Christian worship, which has a greater variety of expressions than the other religions. By way of introduction, think about the different physical activities mentioned in the text and what they can mean. Why do we sing and dance? Once you have helped the pupils to realise that these activities help people when they are sad and happy, you can make the connection with religion where deep feelings may be involved – feelings that are difficult to put into words. Remember to include sitting still, reflecting, and so on, and religions (Quakers, for example) that use this route to closeness with God. Try to play different styles of music (sacred or otherwise) to evoke different responses from the pupils. The point about ritual can lead to your pointing out to the pupils the two broadly different ways that Christians worship – the ritualistic/sacramental kind of worship, which is characteristic of Orthodox, Catholic and much Anglican worship, and the freer worship that characterises most Protestant churches such as the Pentecostals. If you can obtain examples of Islamic patterns, pupils could copy these for a class display. Think about the idea of making beautiful things as a way of praising God. Start with holy buildings, the objects inside them, then expand to pieces of sacred music and writing. This could lead to the idea that if we have a talent for something, we should use this wisely and develop it to the best of our ability.
- **Saying prayers** (pages 18–19) Why do we start school every day with prayers? Many meetings start with prayers as well (though this is not the case in many countries). Think of how people find support from the belief that they can talk to God. Look at the reasons given in this spread for people praying. Pupils can suggest examples of things they might

pray for for themselves. Then move on to intercession, linking with the *To think about* activity on page 19. What do people pray for for others? Give examples of the way that prayers and action must intertwine. For example, praying to pass an exam does not mean that we do not need to work for it! You may need to point out that a prayer for a sick person, for example, may be answered in God's own way, which may be different from our way.

Meditation will probably be beyond the experience of the pupils but explain it in terms of being quiet and still. It is a way of finding God deep within and communing with Him. Explore the idea of finding a quiet place in a busy world – why is it important? Have the pupils found quiet places? They might like to draw this quiet place or write, say, ten lines to describe it, or write a poem about it.

Worksheet 2 can be used as an additional activity. The pupils should fill in the spaces with four reasons for praying (for example, praying to ask for help, praying to ask for help for others (intercession), praying to give thanks, praying to say sorry). They can then complete the definition at the end in their own words.

- **Celebrations and festivals** (pages 20–1) This spread links to the integration of RE and Music in the Jamaican Grade and Curriculum Guide (pages 239–243 'Signs, Symbols and Cue'). Ask the pupils for examples of recent celebrations within their own family – birthdays, anniversaries, heritage week, Heroes Day, successes, and so on. Link this with religious festivals. Talk about the reasons for religious festivals given in this spread. It would be good to take one of the festivals mentioned and look at it in greater depth: why and how it is celebrated. You should be able to draw on local material/festivals for ideas here. Festivals such as Crop-over have their origins in the land; jazz and music festivals are modern events that do not have anything to do with religion. All, however, involve certain events that you can talk about with the pupils: preparing special clothes and food, meeting friends and family, having time away from school or work. If possible, arrange a visit to a celebration so that your pupils can experience something of its special atmosphere, or pupils could bring in special food, costumes, and so on. Keep an eye out for holy days in the different faiths as they occur during the year and use these as a stimulus for class activity and an opportunity to raise pupil awareness of other faiths and their special days. Extend the idea to think about why we need time away from work. In ancient times, there was a day when roles were reversed and servants became masters. What would pupils do if they were in charge for a day?

- **Signs and symbols** (pages 22–3) This is an excellent topic for a highly visual approach. Mount a display of the different signs and symbols that surround us: road signs, safety signs, as well as company and corporate logos. Decide which of them are the most effective – what makes them so? What makes a good symbol (easy to recognise, simplicity, and so on)? Look at the symbols running across the top of the pages of the pupils' book and ask the pupils to work out which is which. Help them to think of the reasons behind the symbols, for example, the cross of Jesus, the moon and star reminding us of the desert origins of Islam. If you have time, extend the topic to symbolic actions, such as kneeling in a place of worship, growing your hair long, making the sign of the cross.

- **Special clothes** (pages 24–5) Think about the reasons for wearing uniform to school. You could ask the pupils to ask for parents'/guardians' views on school uniform. Talk about the uniform worn in certain jobs – why is this the case? Move on to priests and bishops and link with the picture of the bishop on page 24. Explain the symbolism of the crook (tool of the shepherd) and how purple was a traditional colour of kings in ancient times. Perhaps your local bishop would be happy to come into school to show the pupils his uniform!

Link this with the reasons why people wear special clothes to pray and worship – to divide the everyday from the special, for example. Note also that there are some churches that believe we should be able to enter the presence of God just as we are, without needing to put on special clothes.

Page 25 mentions the tefillin. Read Deuteronomy 6:1–8 to the pupils. This is the Shema ('Hear'). It suggests special clothes that Jews should wear.

- **Looking after people in need** (pages 26–7) The story of the Good Samaritan is one of the best-known parables told by Jesus. You can find it in Luke 10: 25–37. It provides a good opportunity for drama with your class. Plan a role-play using this parable with parts for the Samaritan, the priest, the rich man, the robbers, and so on. Extend as necessary with parts for the families of the victim, the innkeeper, so that everyone is involved. Think with the pupils about what Jesus meant by this parable – helping those in need irrespective of their racial characteristics. You could try a role-play of a modern version of the parable so that the pupils can see the contemporary relevance of the story. Think about help given to those in need in your area and find out about the activities of local religious groups.

Extended work

- 1 **a** List the benefits that can be obtained from being a member of a particular religious group, such as friendships, shared worship and joint activities.
b Categorise and discuss these benefits in terms of:
 - the personal benefits
 - the social benefits
 - the spiritual benefits.
- 2 Role-play two situations in which a religious group provides the support that a person needs.
- 3 Compose letters/stories to describe situations in which a person's needs were met by the religious group to which they belonged.
- 4 Discuss and list the features, practices, values and beliefs which are common to the religions being studied.
- 5 Set a project in which the students research one religion which is present in the Caribbean, looking at its customs, practices and values. Students to share the information they have found out about their religion.
- 6 Each student to find out the holy books which are honoured in each of the following religions:
 - a Christianity
 - b Judaism
 - c Islam
 - d Hinduism.

NB: In some of these religions, there is more than one answer.

- 7 Ask pupils to describe one major festival for:
 - a Christianity
 - b Judaism
 - c Islam
 - d Hinduism.

They should be able to describe the main features of each festival and be able to explain how and why the festival is celebrated.

NB: This exercise can take either a written or a verbal form.

- 8 Discuss with pupils what has been learned so far about the various gods in the different religions. Read some stories to them that show the characteristics that the different gods are believed to have. Mount a wall display of written work, models, artwork, and so on, to show what most religions have in common. Let this lead on to an entry being made by each pupil in their journal.

Topic 1.3 Finding out about religions

Pages 28–37

Aims

The aims of this topic are to introduce the pupils to:

- the importance of religious beliefs and faith; atheists and agnostics.
- religious behaviour and strange happenings; prophecy; St Paul.
- the holy books and the stories they contain; the Bible; the Hindu scriptures.
- the place of rules within religious communities; the Sharia laws; the laws in the Bible.
- the importance of meeting together within a religious community; the Muslim community; the Shahadah; the Hajj.

Important words

Christianity:

Acts of the Apostles • Denomination • New Testament • Old Testament

Judaism:

Sabbath • Torah

Islam:

Arabic • Makkah • Shahadah

Hinduism:

Krishna

Definitions of these words are found in the glossary at the end of this book.

Background material and teaching tips

- **What people believe** (pages 28–9) Help your pupils to understand that not everyone is religious. Many do not turn to a religion to answer the big questions of life. Few people, however, go through life without asking these, and other, questions. Explore where people look for answers if they do not turn to religion, for example, to books, to parents, to themselves, and so on. The idea of trust could be explored with further examples relating to the pupils' experiences. We trust the doctor to make us better, manufacturers of electrical goods to make them safe. Move on to the idea of trusting God to look after people and their families. Think about balancing trust that God will support us with the idea that we need to help ourselves as well – the example of working for a test or exam should be familiar.
- **Strange happenings** (pages 30–1) Two of the most well-known Biblical accounts of strange events – the appearance of God to Elijah in the 'still, small

voice' (1 Kings 19:9–13) and the conversion of Saul on the road to Damascus (Acts 9:1–19) – form the basis of this spread. Both of them can be acted out with great effect, linking with drama and literacy work. They could be performed at a school assembly. The story of St Paul could lead on to further study of his life as a travelling missionary and letter-writer.

Elijah, too, provides many good stories, such as Elijah and the drought (1 Kings 17:1–7), Elijah and the widow (1 Kings 17:8–24), Elijah and the prophets of Baal (1 Kings 18:1–40), and Elijah being taken up into heaven (2 Kings 2:1–18). There is plenty of scope for the pupils to find out information for themselves if they have their own Bibles, or they could work together in pairs.

If you have access to the Internet, you could research other famous people who have had life-changing experiences, for example, Martin Luther King, or other, local, heroes.

- **Holy books and stories** (pages 32–3) Give examples of holy books that are used in worship: identify the Bible, the Torah, the Qur'an and the Guru Granth Sahib for the pupils. If you have access to them, read out one or two stories from the Hindu scriptures and some of the parables of Jesus. Stories from the Old Testament, for example, of Moses, Jacob/Esau, Joshua, Elisha, and so on, are always popular as well. Ask the pupils what lessons can be learned from the Hindu and Christian stories in this spread. The meaning of the parable of the Prodigal Son told by Jesus is given in the text. You can widen the discussion to talk about books in general. Is it nice to be given a book as a present? Do the pupils prefer to be able to read a book or to have someone read or tell the story to them? Think back to the time when there were very few books. Why is it very important to be able to read?
- **Rules** (pages 34–5) Begin by talking about the role played by laws in the different communities to which we belong – home, school, football team, cricket team, and so on. Talk with pupils about the reasons why rules/laws are important. What would life be like without them? The two rules of Jesus in the *To do* activity on page 35 are given in Mark 12:28–34. Focus on Jesus' command to love one's neighbour and what this actually means. Again, start with the familiar: neighbours are the people who live next to us, but help the pupils to see that

this idea extends to cover others we work with, play with, and in the wider community as well.

- **Being together** (pages 36–7) The pupils will appreciate how important it is for people to be together – talk about friendship groups. What do people gain from being with their friends – companionship, someone to talk to, and so on? Discuss what a friend might do for you and what you should do if a friend asks you to do something that is wrong. The topic of friendship also arises in spread 19.

Look at the four things that all Muslims have in common. Stress the importance of the central belief of the Shahadah. The unity of all Muslims is based on the Shahadah. Mention that, generally, Muslims agree on basics, but that there are important areas of difference among the different sects, which have sometimes led to bloodshed. This is, of course, true of Christianity as well.

Carry out some research with the pupils about the different churches in the area – plot them on a map. Group and categorise them, for example, between Catholic and Protestant. Stress that what unites them is much more important than what divides them, even though Christians have fought each other in the past.

Extended work

- 1 Answer each of these questions in one or two sentences.
 - a What is 'belief'?
 - b What is 'faith'?
 - c What is an atheist?
 - d What is an agnostic?
- 2 Write down four of the 'big' questions in life that you would most like to have the answers for.
- 3 Describe in four sentences what happened to:
 - a Elijah, or
 - b Saul.
- 4 Write your own description of what happened in the battle between the god Krishna and the great serpent.
- 5 What did the father do when the youngest son returned home in the parable that Jesus told of the Prodigal Son?
- 6 What is the Sabbath day and what happens on this day in a Jewish household?

Topic 1.4 Famous people and places

Pages 38–55

Aims

All of the world's great religions are largely built around the differing personalities of their leaders. This is the focus of this topic. It also includes a look at the world's holiest places, such as Jerusalem and Makkah. The particular aims of the topic are to introduce pupils to:

- Moses – the founder of Israel's religious faith; the Exodus; the Ten Commandments.
- Jesus – the founder of Christianity; the life of Jesus; the disciples.
- Muhammad – the receiver of a series of revelations from Allah; the Qur'an; the Hegira; the last Pilgrimage.
- Guru Nanak – the founder of Sikhism; Nam; the first Sikhs; the langar in the gurdwara; Gurus.
- the Buddha – the prince on whose teachings the religion of Buddhism is founded; the early life of Buddha; enlightenment.
- Jerusalem – the city that is holy to Jews, Christians and Muslims; the Via Dolorosa; the Dome of the Rock; Solomon's Temple; the Wailing Wall.
- Makkah – the holy city of Islam; the Ka'bah; Safa and Marwa.
- Varanasi – the holiest city in Hinduism; Shiva; ghats.
- Amritsar – the holiest city in Sikhism; the Golden Temple; the Guru Granth Sahib; karah parshad.

Important words

Christianity:

Disciple

Judaism:

Hebrew • Ten Commandments

Islam:

Allah • Hajj • Ka'bah

Hinduism:

Ghat • Reincarnation • Shiva

Sikhism:

Karah parshad • Langar • Nam

Buddhism:

Stupa

Definitions of these words are found in the glossary at the end of this book.

Background information and teaching tips

- **Moses** (pages 38–9) Moses lived more than 700 years after Abraham. When Moses was alive, the Jews had been in Egyptian slavery for about 400 years. You can read about all of the plagues in Exodus 8–11. There is much scope for artwork individually and in groups here. The pupils could accompany the pictures with text, poems, imagined diary entries, and so on.

The Exodus is the most important event in Jewish history because it shows God's intervention on behalf of the Jewish people. The Ten Commandments were part of the much larger law-code called the Torah – the name given both to the laws and the first five books of the Jewish scriptures. Get the pupils to look up the Ten Commandments in Exodus 20, copy them into their books and learn them off by heart. The *To think about* activity on page 39 links with spread 16 on rules and provides an opportunity to revise and reinforce this spread.

- **Jesus** (pages 40–1) Make sure that the pupils know the meaning of the words 'Bible', 'New Testament' and 'Gospels'. Give pupils the names of the twelve disciples from Matthew 10:2–4. Point out those who play a prominent role in the Gospel story – Simon Peter, James, John, Thomas, Matthew, Judas Iscariot – and those who are less well known – Andrew, Philip, Bartholomew, Thaddaeus, James and Simon the Zealot. Tell some of the stories about Simon Peter, Matthew and Judas from the New Testament. These people were called 'disciples' (learners) before the resurrection of Jesus and 'apostles' (those who are sent) afterwards. Explain why Jesus upset the religious leaders who saw him as a threat because of the power and influence he had. The resurrection (page 41) is the most important event in Christian belief. We have not used this word in the spread, but when you have covered the material, give the

pupils this name – they can add it to their definitions log.

Worksheet 3 shows where Jesus was born. The pupils can colour in the Mediterranean Sea, the Dead Sea, the River Nile and the River Jordan. They can then draw a circle on the map around the places where Jesus was born, was taken to escape from Herod, and where he grew up. Read the story of the flight into Egypt in Matthew 2:13–18 so that the pupils can circle Egypt on the map.

- **Muhammad** (pages 42–3) Muslims do not believe that Muhammad was divine. For them there is only one God and that is Allah. Muhammad was, though, a specially chosen individual. Muslims believe that he was the last and the greatest of the prophets – a line that included Moses and Jesus among many others. Muslims know Muhammad as The Prophet.

The revelations that came to Muhammad from Allah through the Angel Jibril (Gabriel) are found in the Qu'ran. Muslims believe this book to have been divinely inspired and to be infallible – the same as many Christians believe about the Bible. The Hijrah (page 43) is the most important event in Muslim history – the date from which the Muslim calendar is taken. This is the journey taken by Muhammad and his followers from Makkah to Madinah. You could tell the class about the incident on this journey when Muhammad was hiding from his enemies in a cave. A spider made its web across the entrance of the cave. Muhammad's pursuers looked at the entrance and decided that no one could have entered the cave for a very long time, so the spider saved Muhammad's life. You could develop the spider theme with other spider stories, or think about animals who help people both in stories (Jonah and the whale, *Charlotte's Web* by E.B. White) and in everyday life (for example, elephants, donkeys, guard dogs, guide dogs, sniffer dogs).

The pilgrimage to Makkah, following the example of Muhammad, is one of the Five Pillars of Islam. There is more about the Hajj in spread 24 and you may wish to deal with this topic in more detail then.

Worksheet 4 shows a map of Arabia, including the towns of Makkah and Madinah. The pupils can colour the sea blue and the land yellow. Ask them why they think the land is coloured yellow. They can then circle the name of the town in which Muhammad was born and draw a line underneath the town in which Muhammad died.

- **Guru Nanak** (pages 44–5) Although Guru Nanak became a leader of Sikhism, the Hindu influence

on him was considerable. This can be seen, for instance, in the belief in reincarnation, which the two religions share. There are parallels with other faiths as well: miraculous signs foretelling future greatness were also seen at the birth of Jesus and the Buddha.

Stress two important things here. The first is that the Sikh scriptures contain Muslim and Hindu songs. Guru Nanak stressed that all religions are a gateway to understanding more about God. The truth about God is to be found in all religions. The second is the importance of the langar, the kitchen. When people visited Guru Nanak and other Gurus they ate with them before dealing with their spiritual enquiries. Today, every service in the gurdwara ends with a special vegetarian meal in which all people, Sikhs and non-Sikhs are expected to share. You could discuss with pupils whether they eat together with their family. Be careful not to be judgemental here, but it should be possible from the different examples of the pupils to learn something about the traditional importance of sharing a meal with someone.

- **Buddha** (pages 46–7) Talk with the pupils about the attempt by Siddhartha Gotama's father to keep his son from seeing anything that was unpleasant. Discuss the three examples of suffering that the prince saw and contrast with the sight of the holy man. What was the holy man's secret? Ask pupils for examples of suffering and pain in the world.

Explain the enlightenment of Siddhartha Gotama – this is not easy for pupils of this age. Give examples of things that confuse us for a long time until suddenly 'the penny drops'. Perhaps something difficult in a maths lesson; perhaps they did not understand the words of a hymn or song for some time. There could be scope for drama here. Plan a play with characters playing the father, the prince, the people they met, palace servants, funeral attendants, and so on.

- **Jerusalem** (pages 48–9) Jerusalem is the most 'holy' city in the world. It is the centre of the Jewish faith. It contains many of the most holy sites in Christianity. It is the third most holy city in Islam after Makkah and Madinah. Try to obtain some photographs/transparencies of these holy places, especially showing the Via Dolorosa, the Dome of the Rock, and the Wailing Wall. Explain why pilgrims should want to visit these holy places and what they might gain from doing so. Also explain that members of these different religions are very sad because they do not have free access to all of their holy sites in the city. The *To do* activity (2) could form the basis of a project and a wall display.

There are links to history, geography and social studies here. You could develop this spread by introducing some of the problems that arise in this region. The dryness of the land means that water is an important issue in the area. How do people live in these places? What clothes do they wear for comfort?

- **Makkah** (pages 50–1) Makkah is the holiest city of Islam since it is the birthplace of the Prophet Muhammad, the site of the Ka'bah, and the destination of some 2 million pilgrims each year. The pilgrimage, called the Hajj, is one of the Five Pillars of Islam. Each healthy Muslim is expected to undertake the spiritual journey once in their lifetime, although only if they can make adequate provision for those that they leave behind at home. Talk about the stone in the Ka'bah, which has turned black because of the sins of mankind. Think about what some of these sins might be. The story of Hagar and Ishmael can be found in Genesis 21. The *To think about* activity could be developed into a project on places of pilgrimage. If you have the resources, you could find out about Lourdes (France), Santiago de Compostela (Spain), and so on.

Worksheet 5 shows the Ka'bah with the Black Stone in the wall. The pupils can colour in the drawing and fill in the blanks in the sentences.

- **Varanasi** (pages 52–3) If you are working from older atlases, you may see this city labelled as Benares. Discuss the importance of rivers in India. Remind pupils of the dryness of many parts of the world, giving the Holy Land as an example in spread 23. There are seven sacred rivers in Hinduism of which the Ganges (Ganga) is by far the most important. In Hindu belief, the point at which the River Ganges and the River Varuna converge is the holiest of all and this partly explains the importance of the holy city of Varanasi. The university in the city trains brahmin priests and is one of the oldest in the world. The city is sacred to Shiva, a very important Hindu god, and it is believed that he roams the streets at night looking for the souls of those about to die so that he can free them. This is why many Hindus believe that to die in the city will guarantee their liberation.

Explain the meaning of the word 'reincarnation'. Talk about the belief that humans may be reborn as animals. The pupils could think of the different characteristics of animals – are any shared with humans? If they did become an animal, which one would they choose? Think of speed, ferocity, ability to fly, swim, and so on. There is a link with biology here. There is also scope for illustration and some creative writing in the form of short poems.

- **Amritsar** (pages 54–5) Amritsar (the 'pool of nectar') was founded by Guru Ram Das in 1576. It was Guru Arjan Dev who constructed the Golden Temple in the middle of the lake which was constructed by his father for ritual bathing. The Temple was completed in 1601. The famous gold leaf, hence the Golden Temple, was added much later. You can explain the meaning of nectar – the honey of the glands of plants, thought of in mythology as the sweet-tasting food of the gods. Would the pupils like to taste nectar? What is their favourite taste? Is everyone's favourite a sweet one? The gurdwara at Amritsar has become the most important place of Sikh pilgrimage and the spiritual centre of the religion. Look at the pictures of this magnificent building in the spread. Discuss some of its symbolism – the doors on all four sides, the fact that it was a Muslim who laid the foundation stone. The presence of the Guru Granth Sahib, the holy book, is of the greatest significance. It is the presence of the holy book that turns a building into a gurdwara. You can link this up with spread 15.

Extended work

- 1 Here are some words that are used in this topic. The pupils should look up the meaning of each word and write a one-word explanation in their definitions log.
 - a Ten Commandments
 - b Bible
 - c New Testament
 - d Gospel

- e Allah
- f Qur'an
- g pilgrimage.

- 2 Here are four people mentioned in this topic. Choose two of them and write four sentences about each one.
 - a Moses
 - b Jesus
 - c Muhammad
 - d Buddha.
- 3 Imagine that you are a pilgrim visiting one of these holy places. Describe what you would do when you arrived.
 - a Jerusalem
 - b Makkah
 - c Varanasi
 - d Amritsar.

Write down one thing that you would go to see in each of the places.

- 4 Recall with the pupils what the four religions of Christianity, Judaism, Islam and Hinduism have in common. You can look at their beliefs in God, festivals, forms and places of worship, holy people and places, and so on. Ask the pupils to imagine that they were interested in finding out as much about a religion as they could. Which of these aspects would they turn to? Write a short piece on **one** of these aspects from **one** of the religions.

Topic 1.5 Worshipping and being together

Pages 56–67

Aims

This topic encourages pupils to look at the importance of communal worship in the main world religions. The aim of the topic is to introduce pupils to:

- the importance in all religions of people coming together and worshipping.
- Christian worship, especially the importance of the service of Holy Communion; the festivals of Christmas and Easter; funerals.
- Jewish worship; the Sabbath day; worship in the synagogue; the Havdalah ceremony.
- Muslim worship; the Call to Prayer; washing before prayer; the imam; the role of women in prayer.

- Hindu worship; the Arti ceremony in the mandir; prasad.
- Sikh worship; services in the gurdwara; karah parshad; the langar.
- Buddhist worship; the Buddha; symbols in the vihara; meditation.

Important words

Christianity:

Baptism • Breaking of Bread • Eucharist • Holy Communion • Lord's Supper • Mass

Judaism:

Cantor • Havdalah • Shema

Islam:

Imam • Muezzin • Rak'ah

Hinduism:

Arti • Prasad

Sikhism:

Kirpan

Background information and teaching tips

- **Christian worship** (pages 56–7) This spread gives the various words used by different Christian denominations for the central act of worship in the Christian tradition. This derives from the Last Supper or Passover meal, which Jesus celebrated with his disciples. You could read one of the accounts in the Gospels (for example, Mark 14:12–26). The Passover is the important Jewish festival that commemorates the escape of the Jewish people from Egypt (spread 18). This reminds us that although Jesus was the founder of the Christian faith, he was also a Jew and followed the Jewish faith and its traditions. At the Last Supper, the night before his death, he shared bread and wine with his disciples and asked them to follow his example to remember him. It may be possible to take pupils along to a celebration in a local church – with parents' permission. Talk about going to church on big occasions and the different ways that people approach and celebrate Christmas and Easter.

Have the pupils any experience of going to a religious service on an important occasion? Did they enjoy it? Was it a happy or a sad occasion? Was it a very long service? Was there any music? The aim of this is to get your pupils thinking about what happens on these occasions.

- **Jewish worship** (pages 58–9) The Sabbath day (you may see it written Shabbat) is the day of rest and renewal that is dedicated to the remembrance of God. It remembers the time when God finished His creative work and rested. It is an occasion for every Jewish person to realise that God has made time holy. The rabbis (teachers) have declared that if all Jewish people were to observe the Sabbath correctly just once then the Messiah would come. Think about the value to human beings of having a day of complete rest but think, too, of the people who have to keep working.

Compare the ways that pupils celebrate their 'day of rest'. What do they do? The Havdalah ('separation') reminds Jewish people that the Sabbath day is separated from all that has gone before it and from all that follows it in the coming

week. Talk about the spices in the ceremony: can the pupils suggest why they might be used? Think about why a nice smell makes people feel good. Think of some nice smells and how they make you feel. Encourage pupils to think beyond smells linked with food to smells such as of flowers, the sea, rubbers, pencils and new books.

- **Muslim worship** (pages 60–1) This spread aims to give the pupils some understanding of what the important parts of worship are for Muslims. Discuss the importance of washing before praying. The washing is a spiritual exercise more than an attempt to cleanse the body physically. If water is not available, then sand or clean earth can be used (use this fact to remind pupils of the desert origins of Islam). Recall with pupils the earlier work done on the importance of water as a religious symbol (spread 25). While the ritual cleansing can be performed at home, each mosque provides running water for the purpose. There are also facilities in some public places, for example, international airports. You could link this with the use of water for Christian baptism and why rivers are used in versions of this ceremony.

The rak'ah is a combination of movements and quotations from the Qur'an. The number of rak'ahs varies with the time of day that the prayers are being carried out. Talk about the comment of Muhammad that prayers said together are much more important than those said individually. If you have any practising Muslims in the class, ask them about prayer – they will not yet be practising fully but, in the case of boys, they will be learning how to pray. Look at the *To think about* activity with the pupils and link this with spread 37.

- **Hindu worship** (pages 62–3) The image of the god referred to in paragraph two is called a murti. The pupils could include this word in their definitions log. Look at any photographs and transparencies of the Hindu murtis that are available. One estimate puts the total number of murtis (gods) in Hinduism at 330,000 although the vast majority no longer command the devotion of worshippers. Explain that a murti is intended to provide an insight into different *aspects* of the one God, Brahman. Hinduism is a monotheistic and not a polytheistic religion. Looking after the murti in his temple is the major task of a Hindu priest, the brahmin. You may like to make sure at this point that pupils understand the difference between Brahman (God) and brahmin (priest). Pupils might need help with the *To think about* activity. Follow up the use of light as a religious symbol – as well as Hinduism it is also important in Christian (Advent) and Jewish (Hanukah) festivals.

- **Sikh worship** (pages 64–5) Sikhism is the religion that pupils in the Caribbean are least likely to have had any contact with. For this reason, try to collect as much visual material as possible. The custom of removing one's shoes is mentioned again here (see also page 61). Talk about the custom in gurdwaras, Hindu temples, mosques and Buddhist temples of worshippers removing their shoes as they enter. Why do they do this? Compare this with ways in the Caribbean that people show their respect in a place of worship – wearing a hat, wearing their best clothes, talking in a whisper, and so on. This can also link with spread 37.

Also, follow up the segregation of the men and women in the service – a feature of Orthodox Jewish worship and Muslim worship as well. You could draw out this theme by discussing with the pupils if their friends are mostly boys or girls. Also talk about the langar, which is a very important part of every gurdwara – the idea of eating as a spiritual activity. Perhaps this spread could give rise to the topic of the use of hymns/music in religious worship.

- **Buddhist worship** (pages 66–7) Introduce the topic by talking about the frequency of worshippers attending a place of worship – Christians, Jews and Muslims frequently, others less frequently. The statue of the Buddha, whether at home or in the vihara, is very important because it acts as a focus for the thoughts of each worshipper. The flowers and the burning incense stick also fulfil the same function. Show a photograph of a lotus flower if possible. This is an important Buddhist symbol. The paragraph about meditating could lead to a discussion about concentrating. What helps the pupils to work best: total quiet, music in the background? Can they work in a room with other members of the family around or is that very

difficult? Encourage pupils to talk about their own favourite quiet place.

Extended work

- 1 Here are some words that are used in this topic. Find out the meaning of each word and write a one-sentence definition of it.
 - a baptism
 - b Sabbath day
 - c synagogue
 - d mosque
 - e Qur'an
 - f Brahman.
- 2
 - a What is Holy Communion?
 - b What are the different names for Holy Communion in the various churches?
 - c What is eaten and drunk in the service of Holy Communion?
 - d What does this service remind Christians about?
- 3 Ask the pupils to find out as much as they can about the ways in which Jewish people celebrate the Sabbath day. What do they do on this holy day and what do they avoid doing?
- 4 Pupils to find a copy of the Shema to make a copy of it in their notebook and to learn the words off by heart.
- 5 In groups, discuss the significance of the following in passing on what is important in world religions:
 - a corporate worship
 - b holy books
 - c festivals
 - d signs and symbols.

Each group should then give an oral/written report on its findings.

Topic 1.6 Teaching and learning

Pages 68–77

Aims

The aims of this topic are to introduce pupils to the ways in which different religions:

- teach their children: the madrash; Jewish children in the family; Jewish schools.
- teach their grown-ups: all-age Sunday schools;

Jewish men learning together; learning the Sharia laws.

- teach worshippers to look after their holy objects: the Ka'bah; relics.
- teach worshippers to look after and respect their holy books: the Bible; the Qur'an; the Torah.
- expect worshippers to respect holy buildings: in the

mosque; the church; the gurdwara and the mandir; in the synagogue.

Important words

Christianity:

Lent

Judaism:

Bar Mitzvah • Yarmulka

Islam:

Madrash

Definitions of these words are found in the glossary at the end of this book.

Background information and teaching tips

- **Teaching the children** (pages 68–9) Talk about a school of religion being in addition to normal schooling – would pupils resent doing this? Explain why it is important that children learn the language in which the holy books were written – Hebrew for Jewish children and Arabic for Muslim children (holy books are read in public worship in their original languages). If possible, produce copies of the holy text in these languages. It may be possible to find someone who can read a little of these texts aloud for the pupils. The oral transmission of stories and other information from parents to children goes on all the time and is extremely important in most religions, especially in Judaism, Islam and Hinduism. Develop the idea that all children like hearing and making up stories – you could start one going and ask the pupils to add their own contribution. The tradition is declining in a digital age but parables and tales such as Anancy stories (link with Drama) show that they have long been used as teaching tools.
- **Teaching grown-ups** (pages 70–1) Religious people want to keep learning how to be better people and learn more about their religion. In this spread, three examples are given of the ways that grown-ups are expected to mature in (learn more about) their religious faith: in Christianity, where all-age Sunday schools bring adults and children together to worship and separate them for learning and instruction; in Judaism, where men work in pairs to understand their scriptures, and in Islam, where men are expected to know what demands the Qur'an places on them and their family. If the pupils have any experience of religious learning, encourage them to share them with the class.

The final paragraph makes an important point about religious communities: older members are expected to pass on their wisdom and learning to

others. Discuss how this might work with the pupils and how this might work if the pupils were in this situation. Are they happy to take guidance from older people, to do as they are told? There is a possible link here with social studies and the relationship between old and young in the Caribbean.

- **Looking after holy things** (pages 72–3) Spend some time looking at the striking photograph on page 72. What is happening here? Notice how neat the rows are. Encourage the pupils to imagine they are one of the people in the picture. What would they hear? Have they ever been in a very large crowd? Was it frightening or was it exciting? Or both? Think of activities that are much nicer if we take part in them with others.

There are many holy things in religion. In the pupil's book, just two of them are mentioned, but you can add many more – holy books, holy objects such as icons, and so on. Holy books are dealt with elsewhere (spread 36) but you could also mention items in a church, such as the cross or the chalice. There could be a possible link with history and the growth of places that could boast a relic. This was important for the economic growth of the town. Link this with science – can it be proved that these objects are genuine? If people believe an object is holy, does scientific proof matter?

- **Taking care of the holy books** (pages 74–5) All the world's major religions treat their holy books with great respect. Think of why this might be: for example, when there were few books available not many people could read them, and so on. Do the pupils have precious books of their own? Remind students of earlier work on holy books in spread 15. Muslims believe that the Qur'an is God-given and infallible. Talk with the pupils about the ways in which the Qur'an is treated as something special and unique. Likewise, a Jewish scroll of the Torah is treated with great care; while it is not being used and is in the Ark, it is dressed with a crown. This care is extended to the end of its useful life when it is buried, never destroyed. Talk with the pupils about the reason why Jewish people do this. Encourage them to think of the importance of printed materials – link this with language arts.
- **Respecting holy buildings** (pages 76–7) Discuss with pupils how people show respect when they enter a holy building; taking off shoes has been mentioned earlier. Prompt them to tell you this as a way of introducing the topic before you look at the spread. Think about how for women in the Christian tradition covering their heads in a church may show respect, while a man will take his hat off. A Jewish man, however, will wear a cap, the

yarmulka, but he also wears this outside the synagogue as well to show he is Jewish. Talk about other Christian conventions: bowing in front of the altar, making the sign of the cross with holy water, and so on. If you think it appropriate for your class, think about why these things matter to some Christians but not to others. Consider mounting a wall display for this topic with the pupils providing drawings of these different activities to go alongside photographs.

If you are able to visit a holy building, you might be able to think with the pupils how they felt when they were in it, leading to the idea of an atmosphere in a building. Do some places make you feel different when you are there? What do they make you feel? Ask the pupils to think about respecting someone else's holy building. Should they follow their rules? Think about different eating customs, whether to use a knife and fork, or neither. Should you do what you have been taught to do or what your hosts do?

Extended work

- 1** Answer each of these questions in your own words.
 - a** What is a madrasah?
 - b** What language are Muslim children taught?
 - c** What is a Bar Mitzvah?
- 2**
 - d** What language do Jewish boys learn before their Bar Mitzvah?
- 2** Imagine that you are the Christian parent of two young children.
 - a** Why do you think that you would be anxious that your children should grow up to share your own religious faith?
 - b** What kinds of things would you do to introduce your children to the Christian faith?
- 3**
 - a** Find a photograph or drawing of the Ka'bah and make a copy of it in your book.
 - b** Find out **five** things about the Ka'bah and copy them into your book.
- 4**
 - a** Draw a picture of the Qur'an sitting on a stool in a mosque.
 - b** Write down three things that Muslims do to show the great respect that they have for their holy book.
- 5** Talk with the pupils about the different ways that the morals and values, such as love, honesty, truth and responsibility, which they learn from their religion, can guide their lives. This can be illustrated by collage, comic strip or puppet show. Help the pupils to write a summary of the conclusions to be drawn from your discussion.

Primary Steps in RE Book Two

Topic 2.1 World religions in the Caribbean: World religions come to the Caribbean

Pages 4–17

Aims

The overall aim of this topic is to introduce pupils to the nature and claims of the Christian religion and the other traditional belief systems that are found in Jamaica and the Caribbean. The particular aims of this topic are to introduce the pupils to:

- the paths by which the Roman Catholic and Anglican Churches arrived in the Caribbean centuries ago.
- the arrival of the Christian missionaries in the eighteenth and nineteenth centuries, and the effect they had on Caribbean society.
- some of the religious groups that arrived in the Caribbean in the twentieth century.
- the arrival of Judaism in the Caribbean and the impact of this group on society.
- the arrival of Islam in the Caribbean and the building of many mosques.
- the arrival of Hinduism in the Caribbean and the establishment of the Hindu community in the area, especially in Trinidad.

Important words

Christianity:

Anglican Church • Baptist Church • Church of England • Denomination • Methodist Church • Protestant Church • Roman Catholic Church • Sunday

Judaism:

Synagogue

Islam:

Five Pillars • Mosque

Hinduism:

Puja • Shrine

Definitions of these words are found in the glossary at the end of this book.

Close links between this topic and other subjects such as social studies and language arts can be made.

Background material and teaching tips

- **The Roman Catholics and the Anglicans arrive** (pages 4–5) There was a strong element of

compulsion in the Roman Catholic approach in the fifteenth and sixteenth centuries. There is a clear link with history if you wish to explore some of the conflicts arising from religious belief, and links can also be made with the Jamaican Curriculum Guide (term 3 Unit One). You can bring this topic right up to date, as the result of the ban referred to on page 4 was that Roman Catholicism remained less common in parts of the Caribbean – and still does.

Explain the link between the Church of England and the Anglican Church. The 'Anglican Church' is the name given to the Church of England beyond England itself. Talk about how the Anglican Church worked among the planters and slave owners and had difficulty identifying with the slaves themselves. Try to arrange visits to a Roman Catholic and an Anglican church so that pupils can appreciate their similarities and differences.

Prepare a story about how world religions came to the Caribbean. Tell a part of the story and your pupils should be allowed to finish it. Offer assistance and guidance when required.

- **The missionaries arrive** (pages 6–7) Talk with your pupils to see whether they have come across any missionaries working in the Caribbean. Help the pupils to find out about the kind of work that they do. Talk about the 'disagreement' between the slave owners and the early missionaries. Help pupils to discover the location of Baptist, Methodist, Presbyterian and Moravian churches in your area. This could be linked with a wider geography survey to discover the location of important buildings, such as the library, schools and police station in your area.

The picture on page 7 illustrates the fact that some slaves were not allowed inside churches and had to follow the service from outside. This could lead to a discussion on exclusion – what it feels like to be shut out, not allowed to join in.

Role-play with pupils where you dress up, if possible, as an early immigrant into the Caribbean reminiscing about arriving in the area and what it may have been like. Pupils can play the role of grandchildren. Encourage them to ask questions about your background and your new way of life.

- **The Methodists and other churches arrive** (pages 8–9) This unit recognises the important part played by the Methodist Church and other newer churches in the contemporary religious life of the Caribbean. Focus on any churches in your area that have had a strong impact and any others, of course, if you know of them. You could list on the board or on a chart the names of the churches/denominations mentioned in this spread. Find out how many of the pupils belong to the different churches and draw out of them as much information as possible about their church. The pupils could be asked to tell the class about some of the things they do at church. They could also be asked to describe some of the things their church does for needy people in the community. If they do not know, then they could be asked to find out for a future lesson. You could link here with a history project on John Wesley, the founder of Methodism and his open-air preaching. This is an activity that many children in the Caribbean will be familiar with.

- **Judaism arrives** (pages 10–11) Although Judaism is one of the oldest world religions, it is likely to be one that few children in the Caribbean will have had any close contact with. It will, however, feature widely in this series since Christianity grew out of this religion and Jesus himself was a Jew. Introduce briefly by speaking of the troubled background to the arrival of the Jewish community. The Jewish people have suffered over the centuries – mention the Holocaust if you think it appropriate for your class – but this will be covered in the secondary *New Steps in RE* series.

One of the aims of RE teaching is to instil an appreciation of the different religious beliefs represented in the Caribbean. Schools make budgetary provision for educational trips and this would be a good opportunity to visit a Jewish synagogue if this is possible. Prepare the pupils carefully for what they will see. You could invite a Jewish person into class to talk about their faith. Again, prepare the pupils and help them to think of questions they might ask. You may also need to offer guidance to the speaker, bearing in mind the age of the pupils.

- **Islam arrives** (pages 12–15) This is a double spread on Islam, with the activities on page 15. From the first spread, you could discuss travel with your class to lead them on to thinking what it might have been like for the early settlers. Collect experiences the pupils or their relatives have had on journeys, local or wider afield: the need to get ready, deciding what to take and what to leave behind, and so on.

The Muslim community in Trinidad and elsewhere

in the Caribbean is an extensive one. It is essential in the contemporary world climate that pupils understand this religion. A positive picture of the second largest religion in the world, with almost 1000 million followers, must be built up during the three years of this course. In this spread, two important elements of this positive picture – the Five Pillars and the place of the mosque in the lives of Muslims – are underlined. If it is practical, a visit to a mosque would be extremely useful.

In addition, with assistance, pupils could make a plaque on which they could engrave the Five Pillars in brief sentences, or they could stitch or sew one or two of them on a piece of fabric. The photograph of the clocks on page 14 could be used to think about time: being punctual, why we need this, and so on. There is scope for a mathematical activity here as well.

The photograph on page 14 provides an opportunity to remind pupils of the washing ritual mentioned in Book One, page 60, and the illustration on page 15 is a reminder of the existence of religious schools (see Book One, page 68).

Worksheet 6 reinforces understanding of the Five Pillars. The pupils should fill in each of the Five Pillars on the diagram. Then they should complete the sentence, 'The Five Pillars are important to every Muslim because'.

- **Hinduism arrives** (pages 16–17) Ask pupils to imagine the hardships that people suffered as they were brought to the Caribbean as slaves, and the deep friendships that were often formed on the journey. Without the temple to bring people together, people were heavily dependent on worship at home. They still are – Hindu acts of puja in the home are far more important for keeping religious faith alive than temple worship. If possible, take pupils to see a home shrine and also a shrine in a temple. If not, you could recreate a home shrine in the classroom with its statue, pictures, and offerings of fruits and flowers.

The photo on page 16 could be used to stimulate a discussion on festivals or celebrating, either in the family or the wider community.

Extended work

- 1 Build up a collection of objects that you can use if you are telling a story. This might be, for example, a model ship if you are talking about early settlers, a cross as a symbol of faith, pictures of different religious buildings, and so on. This could be a useful resource if you build it up over a period of time.

- 2 Prepare a story on how world religions came to the Caribbean. Make a story jigsaw puzzle from a picture central to the story. While telling the story, pieces should be added, one at a time, saving the last piece to coincide with the end of the story.
- 3 In some territories, there are videotapes that you

might use to show how the world religions came to the Caribbean (for example, the Jamaican Core Curriculum Unit and/or local media houses, for example, CPTC, TVJ). Have pupils dress in costumes and re-enact scenes. You would need to view the videos yourself first to check suitability for the age group.

Topic 2.2 World religions in the Caribbean: Worshipping and celebrating in the Caribbean

Pages 18–29

Aims

The overall purpose of this topic is to introduce pupils to religious worship in Christianity, Islam, Judaism and Hinduism. The main elements of this worship together with some religious festivals are to be taught. The specific aims of this topic are to introduce pupils to:

- the most important elements of worship across the major world religions in the Caribbean.
- the main services celebrated by Roman Catholics and Anglicans; the service of Holy Communion.
- the distinguishing marks of worshipping and celebrating for Baptists and Methodists including Believer's baptism and divination.
- the main elements of worship in the Seventh Day Adventist Church; the holding of worship on the Sabbath day; the Pentecostal Church; the practices of speaking in tongues and healing; the Jehovah's Witnesses and door-to-door visitation.
- the importance of the Torah in Jewish worship together with Sabbath worship and the main Jewish festivals, most notably the Passover.
- the importance of the Qur'an and prayer for Muslims.
- the place of the home as the main worship centre for Hindus together with the festivals of Divali and Holi.

Important words

Christianity:

Believer's baptism • Christmas • Divination • Easter • Holy Communion • Infant baptism • Kingdom hall • Mass • Priest • Saint • Virgin Mary

Judaism:

Ark • Exodus • Passover • Sabbath • Simhat Torah • Sukkoth • Ten Commandments • Torah

Islam:

Fasting • Id-ul-Adha • Id-ul-Fitr • Makkah • Minaret • Muhammad • Qur'an

Hinduism:

Divali • Mantra • Vishnu

Definitions of these words are found in the glossary at the end of this book.

- **Worship and celebration for Catholics and Anglicans** (pages 18–19) The Mass is the central act of Catholic worship. Catholics believe in *transubstantiation*, which means that they believe that the bread and wine at the Mass turn into the actual body and blood of Jesus. For other denominations, the bread and wine are symbolic – they *represent* the body and blood. This spread also refers to the important Catholic emphasis on the Virgin Mary, the mother of Jesus. Children in most parts of the Caribbean are likely to be more familiar with the Catholic than the Anglican Church since the former is far more active in the lives of the people through its educational and social work. Language work could follow from looking at the picture on page 19: what is the cup called? Think about different words for drinking vessels: chalice (as here), cup, goblet, mug, glass, bottles. Why do we use different containers?
- **Worship and celebration for Baptists and Methodists** (pages 20–1) Two things are important in this spread. First the service of Believer's baptism, which is characteristic of Protestant, Evangelical, Baptist and Pentecostal churches. Explain the difference between this and Infant baptism and the various churches in which one or the other is carried out. Explain that Believer's baptism is offered only to those who are already

believing Christians. Discuss with your pupils what this means – what is a believing Christian?

Then there is divination – the attempt to foretell the future. Sometimes altars for this purpose are found in both Baptist and Methodist churches in the Caribbean. Talk about ways of telling the future, for example, horoscopes, superstition. Would the pupils like to know what is going to happen to them in the future if they could find out? Help pupils to see how having a religious faith can help people to accept the future and all it brings.

- **The new Churches** (pages 22–3) The less traditional styles of worship of the new Churches, which have arrived since the first part of the twentieth century, have made a considerable impact. Three such groups are mentioned in this spread. Most people accept the Seventh Day Adventists and the Pentecostals as part of mainstream Christianity, but they are not so sure about the Jehovah's Witnesses. This is because many of the beliefs of this group do not seem to reflect those of orthodox Christianity. This is not a distinction, however, that should be made with the pupils. Talk about the adherence of the Seventh Day Adventists to the Sabbath day as their day of rest – notice that they are strictly orthodox otherwise.

Explain what is involved in speaking in tongues – a regular Pentecostal practice. This is an excellent opportunity to refer to the description in Acts 2:1–12 of the giving of the Holy Spirit to the early Christian Church. Explain to the pupils why the word 'Pentecostal' is used by one Christian group. There are good opportunities here for cross-curricular links with drama and art. Invite any pupils from Pentecostal churches to tell others about speaking in tongues in the churches where they worship. Be careful not to make any value judgement about this practice. It is an important aspect of Pentecostal worship.

- **Worship and celebration for Jews** (pages 24–5) As we mentioned earlier, Judaism is likely to be one of the religions with which children in the Caribbean are least likely to have had contact. For this reason, it is important to try to build up as many resources to use in the teaching of this religion as possible. Resource packs showing such items as scrolls and prayer shawls are available. The pupils may not be familiar with scrolls and this would be an opportunity to look at how the written word was preserved in ancient times. The pupils could make and decorate a simple scroll.

Talk about the Sabbath day as a day of rest and give examples of how Jewish people try to maintain

the holiness of this special day. Obviously, no value judgement should be passed on whether or not this is the right day to worship God. Nor should any unfavourable comparison be made with the Seventh Day Adventists on this point.

Explain to the pupils that the Ark in the synagogue has nothing to do with Noah's Ark. Mention in this spread of the Ten Commandments provides an opportunity for pupils to look up Exodus 20 and this could lead to a useful discussion or to written work/artwork based on the Ten Commandments.

- **Worship and celebration for Muslims** (pages 26–7) At this point, a visit to a mosque would be useful if you can arrange it. It would be good, in particular, if pupils can see someone going through the washing ritual (wudu) and the prayer ritual (salah). Prepare the ground carefully beforehand so that the pupils know what to expect and can be ready to ask questions afterwards.

Talk about fasting, which is also raised in this spread. What is it and what is it intended to achieve? This is a religious activity that is intended to prepare the spirit for communion with God by denying the body its needs – and so to show a person's dedication to God. You could think about the Christian practice of giving things up during Lent and the wider issue of giving up luxuries and why people do this. Extend this to the idea of doing something good for someone at some cost or effort to yourself.

Worksheet 7 will aid the understanding of the ideas behind, and the practice of, the fast of Ramadan. The pupils can fill in the missing words in the opening paragraph. They could then colour the drawings and underneath write the different reasons why Muslims fast during Ramadan.

- **Worship and celebration for Hindus** (pages 28–9) Although every effort should be made to focus on what unites the different religions, some distinctions are useful. For example, you may point out that unlike other religions many Hindus rarely, if ever, go near a place of worship. The important acts of Hindu worship are those offered by members of a family at their own home shrine. Communal acts of worship have a much greater level of importance in the other religions.

Emphasise that Hindu prayers are offered to the one god, Brahman, through the other lesser gods. Hinduism is a monotheistic religion: worshippers believe in one God only. Hinduism is not a polytheistic religion. If you are close to a Hindu temple, try to take the pupils along while a festival is being celebrated – both Divali and Holi are very colourful.

Topic 2.3 World religions in the Caribbean: World religions and Caribbean people

Pages 30–33

Aims

The aims of this topic are to introduce pupils to:

- the influence that religion exerts in the Caribbean, even over those people who do not belong formally to any religion.
- the way that Christianity has affected, and continues to affect, Caribbean society, especially through its various social and community activities.
- the impact of Judaism on Caribbean society.
- the impact of Hinduism on Caribbean society, especially in Trinidad and Tobago.
- the influence of Islam in the Caribbean, especially in Trinidad and Tobago.

Important word

Christianity:

Cathedral

A definition of this word is found in the glossary at the end of this book.

Background material and teaching tips

- **Christianity and Judaism** (pages 30–1) Talk with pupils about the different ways in which religion affects the everyday lives of people in the Caribbean, even if they do not belong to any religious group. Find more examples from the pupils to add to those in the book. Discuss the social importance of churchgoing. Also find examples from the experience of the pupils of the social involvement of different religious groups. Help the pupils to make lists of church-sponsored hospitals, old people's homes, schools, youth clubs, and so on. Find out any similar activities that support the Jewish community. Discuss question 1 in the *To do* activity on page 31 and talk about the importance of the Ten Commandments (Exodus 20) as a guide to living.

- **Hinduism and Islam** (pages 32–3) If the pupils have not seen the outside of a mosque, spend some time looking at the pictures on this spread. You could focus on the minarets, which are clearly visible here. Note that buildings that were not purpose-built as mosques are sometimes used. These do not have any minarets. Give the pupils the name of the man making the call to prayer – the *muezzin*. They can add this to their definitions log. The Call to Prayer will be broadcast from the minaret in Muslim countries but is more likely to be issued inside the building in non-Muslim countries such as the Caribbean. In some places, it is done electronically. Discuss the dietary requirements of Muslims and also the clothing restrictions that are placed on Muslim women. Note, though, that these vary considerably from place to place.

Extended work

- 1 Pupils to show two dramatisations of a religious festival that has changed to show:
 - a the original practices
 - b the Caribbean way.

Emphasise the unity behind the apparent differences. The pupils may then explore the changes they observe and the reasons for them. These changes could be listed on the board for the students to write in their notebooks toward the end of class time.

- 2 Use creative methods, such as pictures on pages of a flipchart, tape-recorded sound effects, taking on roles of characters in stories, models, as well as reading, to tell stories chosen from the holy books and oral traditions from world religions to reflect values that have influenced the behaviour of believers.

Topic 2.4 Religious groups that began in Jamaica: The history of Rastafarianism, Revivalism and Kumina

Pages 34–47

Aims

The overall aim of this topic is to teach the basic facts associated with the origin and initial development of Rastafarianism, Revivalism and Kumina, and to identify places and people associated with the religions. The specific aims for teaching this topic are:

- to introduce the religion of Rastafarianism – its history; the Emperor Haile Selassie, and the spread of Rastafarianism throughout the Caribbean.
- to look at the reasons for the influence of Revivalism in the forms of Zion and Pukumina; the history of this African-inspired religion; the link of Revivalism with the Protestant religion of Pentecostalism; the later development of Revivalism.
- to look at the beginnings of Kumina; the importance of ancestor worship; the importance of Kumina 'Mothers', and the different religious practices associated with this religion.

Important words

Christianity:

Old Testament

Other religions:

Messiah

Definitions of these words are found in the glossary at the end of this book.

Background material and teaching tips

You will need to give a very simple basic outline of the teachings of the various indigenous religious groups. The pupils should eventually be able to identify the different groups in the community and speak about any first-hand experiences that they might have had of such groups. Try to draw out the experiences of the pupils in this area.

This topic concentrates mainly on the history of these groups. The religious worship of each religion is dealt with in Topic 2.2. You can contact the Jamaica Information Service or the African Caribbean Institute for help in locating helpful instructional media, videos, posters, still pictures (photographs of people, places, and so on), charts, exhibits and displays that relate to the various indigenous religions. The information gleaned should be discussed and then

recorded in the pupils' notebooks. Members and leaders of the different religions, dressed in their religious attire, can be invited in where appropriate. When this happens, care must be taken to inform visitors of the age and academic level of the pupils.

Library resources should be used when these are available close by. Pupils can find out further information. They can research the outstanding personalities associated with the different religions, for example, Bedward, Howell and Queenie, and so on. Different means can be used to record the information:

- story strip viewer/panorama
- flipchart with story posters made by group members
- dress as one of the personalities researched and tell his/her story.

Locate important events and personalities that are important in the history and growth of each religion and tabulate the information. For example, Marcus Garvey, the coronation of Selassie, and Leonard Howell would be important to the growth and development of Rastafarianism; the Great Revival of 1860 to the history and growth of Revivalism, and so on.

- **Rastafarianism begins** (pages 34–5) Most of the pupils will have had some contact with Rastafarianism, if only visual, and that is the best starting point for teaching this subject. Talk about what the people were wearing and what they were doing when the pupils came across them. The link with Africa follows from material in spread 3. This could be extended to link with geography. There is more about Emperor Haile Selassie in spread 16. If you have access to the Internet, you could deal with spread 17 now and find out more to develop this into a project with the class.

Explain that a Messiah is believed to be God's anointed and chosen leader – a term that also has meaning in a Jewish context. It also finds an important place in the Christian religion where Jesus is considered to be God's Messiah.

- **Emperor Haile Selassie** (pages 36–7) If you have already looked at the life of Haile Selassie, you could develop the reference to King Solomon, famous for his wisdom and for building the Temple

in Jerusalem. Ask the pupils to find out what Jesus said in Matthew 6:28–29 about Solomon's 'glory'. Look in 1 Kings in the Bible for more about him, including the famous story of the two mothers in 1 Kings 3:16–28.

Look at the picture on page 37. Ask the pupils to describe what the emperor is wearing. What colour do they think his robe and crown are? What about the cloth at the back of his head?

As a link with language development, think about the word 'trinity'. What does 'tri' mean? What other words begin like this?

- **Rastafarianism spreads** (pages 38–9) The main interest of this spread to the pupils will centre around the music of Bob Marley and the Wailers. It is difficult to over-emphasise their importance to the Rastafarian cause. For a brief time, they were the public face of the religion and immensely influential throughout the Caribbean. They have left a lasting legacy to Caribbean society. More than anyone else, they are responsible for the spread of Rastafarianism to other parts of the world. Make sure that the pupils understand this point because the spread of a religion is just as important as its origins. This is a good opportunity to play some of their music! Say something about the current face of the religion that has changed a great deal since the heady days of the 1970s.

The Rastafarian way of life is dealt with in spread 22 and Rastafarian 'reasoning' in spread 23. You might find it more convenient to move from spread 17 to spreads 22 and 23 before returning to spread 18.

- **Revivalism begins** (pages 40–1) Do some research with the pupils on the Great Revival of 1860 onwards (page 40, paragraph 4). How did it begin, how did it end, whom did it affect, what was it about, and so on? This could be a good opportunity for some cross-curricular work with social studies. Discuss the relationship between Revivalism and Myalism. Talk about the forms of Zion and Pukumina, concentrating especially on the form that Revivalism takes in the area in which you live. The *To think about* activity on page 41 could lead to a discussion on the similarities of many religions.

- **Revivalism – the recent story** (pages 42–3) Revivalism only survived because of its willingness to join forces with the Pentecostals at the end of the Second World War. This was in the interests of both groups, although the Revivalists had to lose their cherished belief in demon possession and accept the Pentecostal belief in possession by the Holy Spirit.

This partnership of the two religions is highly unusual in modern religion, but the alternative for Revivalism was extinction. Discuss how the structure of Revivalism changed. The *To find out* activity is very useful because of the growing popularity of Revivalism in the Caribbean.

Revivalist worship is dealt with in spread 25 (pages 54–5). You might find it more convenient to move on to spread 24 after completing spreads 18 and 19.

You can get information from Barry Chevannes, a lecturer in the Department of Sociology (UWI, Mona), Professor Rex Nettleford and the writings of the Honourable Edward Seaga. You will need increasingly to see yourself as a 'researcher' along with your pupils, especially in those areas in which your own knowledge is limited.

- **Kumina – the beginnings and the recent story** (pages 44–7) Introduce this topic by talking about the importance of ancestors to many Caribbean people. The beginnings of Kumina lead naturally into a study of Kuminia and the religious practices that are central to Kumina. Many of the practices are those, such as drumming and dancing, which are a part of many Caribbean religious expressions. Others, such as the trance, animal sacrifice and divination are more particular to Kumina. These will need some further explanation. Discuss the part played by women in Kumina worship, especially in passing the religious traditions down to their children. What do the pupils think they have learned from their mothers?

Kumina worship is dealt with in spread 24 (pages 52–3). You might find it more convenient to move on to that spread after completing spread 21.

Topic 2.5 Religious groups that began in Jamaica: How do Rastafarians, Kumina followers and Revivalists worship?

Pages 48–55

Aims

The overall aim of this topic is that pupils should be able to identify the religious practices that are important in Rastafarianism, Kumina and Revivalism. The aims of this topic are to introduce pupils to:

- the Rastafarian way of life, especially clothing, hair and food.
- the meaning and importance of 'reasoning' to all Rastafarians.
- what happens in an act of Kumina worship; the important part played by the 'Queen'; the 'memorial'; the role played by the different spirits and the importance of the trance.
- Revivalist worship, especially 'trumping' and the Table; the role of fasting and speaking in tongues.

Important words

Christianity:

Bible

Other religions:

Fasting • Jah • Medium • Memorial • Speaking in tongues • Vegetarian

Definitions of these words are found in the glossary at the end of this book.

- **The Rastafarian way of life** (pages 48–9) The way of life followed by Rastafarians is prompted by some verses in the Old Testament of the Bible, although Christians would not necessarily agree with the Rastafarian interpretation of them. The most important moral and spiritual Rastafarian message to the people of the Caribbean has been that of the dignity of the black man and woman.

Try to bring a Rastafarian into school to talk about their dress and way of life, including diet. It will be necessary to say something about the use of ganja – it is very important to point out that many Rastafarians do not use it at all and those that do use it sparingly. Point out to pupils the reasons why its use is banned by the government of Jamaica and in other parts of the Caribbean. Its use is even banned for religious reasons.

Point out that many people are vegetarians for non-religious reasons. Why might this be good way of life for people to follow today?

- **Rastafarians and 'reasoning'** (pages 50–1) Introduce the topic by talking about any 'special moments' that the pupils have had. What made them so special? Give one or two examples of special moments that others have had. Speak about the difference between believing in Jah and 'seeing' the truth about Jah. Look at the different ways that spiritual insights are believed to come to Rastafarians. Describe reasoning. Talk about it as a way of arriving at spiritual truth. The *To think about* activity on page 51 could lead to a discussion about the value of older people – the wisdom that comes from experience.
- **Kumina worship** (pages 52–3) Kumina is a form of ancestor worship that is found primarily in the extreme eastern region of Jamaica. Although the religion is African-derived, it does not have some of the African traits found in other religions, such as Voodoo, that originated there. Most pupils will have some knowledge or experience of Kumina since they are likely to participate in activities during 'National Heritage Week'. Others will take part vicariously since television carries many programmes. Try to get videos, pictures and drawings portraying Kumina dance and other activities associated with the religion.

The religion is family-based with women acting as mediums and playing a central role. You may need to think with the class about the word 'medium'. What is its basic meaning? How does it come to have the meaning it has here? You could do a similar exercise with the word 'memorial' to help the pupils understand the point of the ceremony – remembering and honouring those who lived before us. Guide pupils in the use of outline maps of Jamaica to plot the places associated with Kumina.

- **Revivalist worship** (pages 54–5) Revivalism is a very strong mixture of African-derived religion and Christianity. The choruses come from the old Christian nineteenth-century evangelist, Ira Sankey. The Table is the most important act of worship. Check that the pupils are clear about 'anticlockwise' in an age of digital clocks and watches. Since 1945, the Revivalists have been part of the Pentecostal Church. Revivalists, however, do retain their belief in many spirits although, under Pentecostal influence, it is the Holy Spirit who is most important. The picture on page 55 can be

used to revise the topic of water used to clean, spiritually as well as physically.

Extended work

- 1 Explain the meaning of the word 'indigenous' to the pupils. Also, give them a very simple outline of the beliefs of Rastafarianism, Kumina and Revivalism. Pupils could identify those indigenous religions in their community. If they are familiar with the ways of worshipping of any such groups, they can explain them to other members of the class.
- 2 Pupils could write a letter to your territory's Information Service or the African Caribbean Institute inviting someone into school to show a video on the origins of Kumina, Rastafarianism or Revivalism. It might be possible for visitors in

religious dress to answer questions about the origins of the different religions. Pupils can then, in pairs, write a description of/illustrate what the visitors were wearing.

This can be supplemented by a visit to the local library so that pupils can supplement the material they have. Pupils can record their information in a class religious fashion magazine pointing out the distinguishing feature of each group, or a class culture magazine containing recipes, explanatory articles, clippings from publications, and so on.

- 3 Carry out research with pupils on the symbols associated with each group and give a brief description of the significance of each of them.

Topic 2.6 Religious groups that began in other Caribbean countries: The history of Orisha, Voodoo and Spiritual Baptists

Pages 56–63

In this topic, the religions of Orisha (Shango), Spiritual (Shouter) Baptists and Voodoo are singled out for study. The course is intended to teach pupils to understand and appreciate the richness of their cultural heritage as well as that of their Caribbean neighbours. Although the New Religious Education Curriculum was prepared in Jamaica, it was prepared with a focus on globalisation and regional integration. Two activities that are suggested by the syllabus are:

- a pupils take turns in choosing names of indigenous groups from a 'grab bag', then in turn read aloud numbered strips about the origin of each. Strips with a brief summary are to be prepared by the teacher beforehand.
- b assemble strips chronologically on charts and display in classroom – one chart for each religious group.

Aims

The aims of this topic are to introduce pupils to:

- the way in which Orisha (Shango) arrived in Trinidad and its relationship with the Catholic Church; the importance of saints in both religions.
- the arrival of Voodoo from Africa; the importance of Lwas; the link between Voodoo and slavery.
- the link between Voodoo and the Catholic Church;

the importance of saints in both religions; the African snake spirit, Damballah.

- the beginnings of the Spiritual (Shouter) Baptists.

Important word

Other religions:

Lwas

A definition of this word is found in the glossary at the end of this book.

Background material and teaching tips

- **Orisha (Shango) in Trinidad** (pages 56–7) The religion of Orisha is undergoing dramatic changes. Its rituals and ceremonies are being Africanised. Orisha is now a recognised religion in Trinidad where it has been active for at least two centuries. Try to do some research of your own to show how Orisha links with the Catholic Church and how both revere the saints. Discuss what a saint is, examples of saints, and why they are important in religion – talk about the value of having religious and moral examples to follow. What examples do the pupils follow: their parents, older brothers and sisters? You could start this topic by thinking with the class about famous people who act as role models, for example, footballers, music stars, and so on.

There are similarities between Orisha and Rastafarianism, Kumina and Revivalism. At this point, it might be helpful for you to prepare a chart entitled 'Family of Religion'. This would include the indigenous religions of the Caribbean. Each could carry a symbol to identify it. Pick out elements of similarity from the text and place on the chart beside the particular religion.

- **Voodoo arrives from Africa** (pages 58–9) Question 1 of the *To do* activity provides a link with social studies and could be a useful way to introduce this spread. The religion of Voodoo has often been represented as being synonymous with cannibalism, witchcraft and sorcery, but this is incorrect. Many of the ideas people have about Voodoo can be explained if you look at history; for example, meeting at night was the only safe time for early worshippers, and animal sacrifice can be traced to the African origins of the people who wanted to continue worshipping in the way they were used to. Voodoo is a religion that relates worshippers to thousands of spirits called 'Lwas'. These spirits show themselves in nature and also in the bodies of worshippers. This is when spirit possession takes place and worshippers may go into a trance.
- **Voodoo and the Catholic Church** (pages 60–1) Talk about the Catholic Church and the early slaves. You may want to take some time thinking about the fact that slaves were made to convert to Christianity within eight days – contrasting with today when people are free to believe or not as they choose. Talk about the story of St Patrick and the snakes and the link that the slaves made with their own religion. Why are many Catholics in Haiti uneasy about the dual membership that Voodoo worshippers have?

Here, a local Catholic priest could be invited into school for an interview on the relationship between the Catholic religion and Voodoo. Give him a copy

of the material that will be used for the session in advance. He should be briefed about the background of the pupils (for example, age, literacy level, social background, knowledge about the subject, and so on). You might like to select a few pupils to act as interviewers. Work with the class to prepare their questions, although, of course, there may be some spontaneous ones on the day.

You might want to link this material with a study of slavery. Discuss with the pupils the morality of slavery. Why is it so wrong?

- **The beginnings of the Spiritual (Shouter) Baptists** (pages 62–3) The Spiritual Baptists are a rapidly expanding international religion with congregations in areas beyond the Caribbean. The membership of this religion is predominantly black. Talk about Baptist practices such as baptism by immersion – a word for the pupils' definitions log. Look at the pictures on page 62. Ask the pupils why they think people are wearing white. This links with the use of water as a physical and spiritual cleanser. Talk about early opposition and banning, in St Vincent until 1965, which extends the idea from the previous spread of forcing people into (or, as here, forbidding) a particular religion. Discuss the elements that this religion borrowed from Christianity, alongside those in Orisha and Voodoo.

Extended work

Another way of doing the 'Family of Religion' comparison is to list the various religions vertically on a chart and the areas of similarity horizontally. Then, whenever you come across a similarity, an asterisk or a check mark is placed in the appropriate column. Encourage the pupils to look out for similarities. One of the aims of this course is to encourage pupils to see similarities between faiths and develop an idea of the different religions as a family rather than opponents.

Topic 2.7 Religious groups that began in other Caribbean countries: Orisha, Spiritual Baptist and Voodoo worship

Pages 64–77

Aims

The purpose of this topic is to introduce students to:

- Orisha worship – the importance of ancestors and

possession; the Orisha gods and the ceremony called the 'feast'.

- Spiritual (Shouter) Baptist worship – the importance of cloaks and headwear; the value of baptism and the mourning ceremony.

- the link between the Spiritual (Shouter) Baptists and Orisha worship.
- Voodoo worship – feast days and the role of the Lwas.

Important words

Other religions:

Feast • Lwas • Pulpit

Definitions of these words are found in the glossary at the end of this book.

The Jamaica syllabus suggests different ways of teaching this body of material. It suggests that:

- resource persons from the African Caribbean Institute of Jamaica and/or the High Commissions of Haiti and Trinidad and Tobago be invited in for a question-and-answer session about the various religious groups in their countries. Short paragraphs should be used to describe the attire of the leaders and members of the different religious groups. The groups can then be compared orally with groups in Jamaica.
- other people who have lived and worked in the countries named be invited in to share what they know. Students to record the information they are given in their notebook or in some other form.
- the pupils visit the library in small groups and research information on the similarities and differences between these three religions and Christianity.
- 'Do you know?' posters be made to highlight the similarities between Baptists, Shango and Voodoo, and mount them around the classroom.

Background material and teaching tips

- **Orisha worship** (pages 64–5) The Orisha Movement, as it is now called in Trinidad, derives from a religion practised by the Yoruba people in West Africa, brought by slaves to the island in the early nineteenth century. This can be linked up with a study in history of the pattern of migration of slaves into the Caribbean. After the difficulties of the sort outlined in earlier spreads (for example, 26, 27 and 28), Orisha is now a dynamic, growing and increasingly accepted form of religious behaviour. As this spread makes clear, it is strongly family-based. Children or young people who are familiar with it are likely to have been introduced to it through their parents or another relation. Talk about the ideas of worshipping ancestors, possession and the feast. Also discuss the Orisha idea that every part of life is controlled by different gods – what difference should this make to the way that a person lives?
- **Orisha (Shango) 'possession' and worshipping**
- **the ancestors** (pages 66–7) Most Orisha devotees experience their first possession at an early age. The shrine leader where this first possession takes place is usually recognised as a spiritual mother or father and will identify the name of the possessing deity. Think about the importance of knowing someone's name – as a teacher, is this not the first thing you find out? Think how in modern times some people try to evade the law by having more than one name. The practice of offering some food to the gods is a very ancient one – remind the pupils of what you read at the beginning of Book One (pages 4–5). Some audio-visual help in teaching this subject would be good, especially in areas where pupils are unlikely to be familiar with the religion and its practices.
- **Spiritual (Shouter) Baptist worship** (pages 68–9) Many Trinidadians confuse Spiritual Baptists and the followers of the African-inspired Orisha Movement. They assume that the rites of the two religions are the same, but they are not. You will find more about the differences between the two groups in spread 34. For this spread, point out to the pupils the Christian beliefs held by the Spiritual Baptists, especially their belief in the Trinity of God the Father, God the Son and God the Holy Spirit. Talk about any encounters that the pupils may have had with the Spiritual Baptists in the street – what were they doing? Also discuss the importance of adult baptism. Explain that it is a sign of a person's commitment to Christ.
- **The 'mourning' ceremony** (pages 70–1) The mourning ceremony is the central, and most controversial, religious practice of the Spiritual Baptists. Talk about the ordinary meaning of mourning as a way of introducing this topic. Link this with occasions when the pupils, or members of their family, have been sad. Emphasise that the ceremony today deals more with symbolic than with actual deprivation. (In the past, some people have died while undergoing the ritual.) The central idea is to remind the devotee of his or her human frailty in the presence of God. Question 3 of the *To do* activity picks up the idea from the notes to spread 31 about the importance of one's name. We all acquire numbers as we go through life, but it is degrading if that is all you are known by.
- **Spiritual (Shouter) Baptists and Orisha** (pages 72–3) The basic difference between the two religions is the extent to which traditional Christian beliefs are held by the Spiritual Baptists but not by Orisha worshippers. The Spiritual Baptists accept that the African gods exist but do not believe that they have any power over them because their God is greater. For Orisha worshippers, the link with the Spiritual Baptists is one of convenience – they

are able to use their churches for some of their ceremonies.

- **Voodoo worship** (pages 74–5) Look back to spread 27 to remind yourself/the class of what you did earlier. This spread can serve as a revision exercise. The mention of the drums could lead to a project on music in religion, or on sounds. Note the importance of drumming in this, as in other spirit possessions – also the different kinds of drums that can be used to summon up the different Lwas. The Lwas were mentioned earlier (page 58); they are believed to manifest themselves both through nature and also through their devotees' bodies in spirit or trance possessions (see also spread 36). At this point, you could look at the detail of each Lwa having its own rhythm, which is used to call it up. Think about certain pieces of music that are associated with, for example, products in advertisements, or theme music from films or TV programmes. You could also think about how music affects our mood.
- **Voodoo and spirit possession** (pages 76–7) This spread develops the idea of spirit possession, introduced in the previous spread. At this point, talk about the idea of prophecy, which is also found in some branches of the Christian Church such as Pentecostalism. You could remind pupils of the horoscopes in the daily papers and magazines. Do people in their family read them? You could think of other traditional ways of telling the future – counting fruit stones, looking at tea leaves at the

bottom of a cup, signs of good and bad luck such as black cats, opening an umbrella indoors, a horseshoe, and so on. Having a firm belief in guiding spirits and being able to communicate with them can be reassuring, but you might like to think about the other aspect – that we must still take responsibility for our actions and our behaviour.

Extended work

- 1 Provide pupils with a snippet of information about different religions, then the pupils have to guess which religion you are describing.
- 2 People who have lived or worked in different countries can be invited in to speak of their own experiences with the different religious groups, or pupils can watch a videotape and/or draw pictures representing some of the various religious ceremonies, then mime the ceremonies.
- 3 Since this topic refers to *differences* between the various indigenous religions, you might want to do a 'Family of Religion' chart for differences as well. The students could, with your help, place stickers in the appropriate column when these are picked up from the reading of the text. Another way of doing this is to allow pupils to place stickers (for example, red for differences and blue for similarities) in the appropriate column when these are picked up during the lessons. This can be done with your guidance and help. Stickers could be used for the similarities exercise mentioned earlier.

Primary Steps in RE Book Three

Topic 3.1 The beginning of life

Pages 4–15

Aims

The overall aim of the topics in this book is to encourage pupils to examine religions other than their own and to encourage them to respect these other religions. This is the most important, and ambitious, task that those teaching religious education must set themselves. The aims of this particular topic are to introduce pupils to:

- the importance that all religions place on the birth of a baby; the miracle of birth itself; the fact that each new life is special to God.
- the importance of birth in Hinduism; the samskaras – religious ceremonies that mark the most important stages of life; the Hindu belief in reincarnation; the importance of sons within a Hindu family.
- the importance of birth in Judaism; the importance of the Jewish mother in the family; the prayers; the ritual bath (mikveh); the Sabbath meal.
- the importance of birth in Islam; the whispering of the Shehadah in the newborn baby's ear; the meaning of the words of the Qur'an.
- the importance of circumcision in a Jewish family, introduced here but dealt with in more detail in spread 8.
- welcoming a baby into a Hindu family; the tracing of the sacred syllable, AUM, on the baby's tongue.
- the Christian ceremonies of baptism and dedication – dealt with more fully in spread 7.
- the importance attached to the birth of a new baby in a Sikh family.

An important target of this topic is to develop a sense of awe, respect and wonder in the pupils leading to a desire to probe more deeply into those areas of life with which religion is most closely concerned. In other words, what it is that makes these very important family events religiously significant.

Important words

Christianity:

Baptism • Bible • Dedication

Judaism:

Challot • Mikveh • Passover • Sabbath • Synagogue • Torah

Islam:

Allah • Arabic • Circumcision • Five Pillars • Muhammad • Shahadah • Tahneek

Hinduism:

AUM • Reincarnation • Samskara • Shiva

Definitions of these words are found in the glossary at the end of this book.

Background material and teaching tips

- **Preparing for a baby** (pages 4–5) Ask if the pupils have had the experience of welcoming a new baby into their family. Talk with them about the ways that the family looked forward to the birth. What preparations were made? How excited did members of the family get? Pupils could draw up a list of things that a newborn baby needs. In what way is every baby special and unique? You might like to think about children who have special physical or mental needs. What kinds of special help and support do they need? How does society regard them? In what ways could the attitudes of society be improved? Find out sources of help in the local community for those with special needs.

A link could be made here with social studies during which many stages of preparation for the birth of a baby are covered. Link this with art by encouraging pupils to draw those things that are associated with a newborn baby. Perhaps a parent could bring a new baby into the classroom to talk about some of its needs.

Worksheet 8 could be used as an additional activity at this point to encourage the pupils to think of some of the responsibilities that come with having a baby.

- **Preparing for a baby: Hindu beliefs** (pages 6–7) Check that the pupils' definitions log is up to date and add the bold words in this spread if necessary. From time to time you can organise a test on selected words or check that pupils can spell them correctly. You could put a selection on the board and ask them to group them according to religion, or have an oral exercise in teams in which pupils have to define words learned for homework.

An issue that might arise from this spread is that of couples who cannot have a baby and how others

think of them. There are couples in the world who choose not to have a family. What hope does Hinduism offer to the childless couple?

- **Preparing for a baby: Jewish beliefs** (pages 8–9) Discuss with the pupils why their own home is special and important to them – a place where you feel safe, a place to play, a place to relax, a place to learn, and so on. Explain the very close link between the home and the synagogue in the Jewish community – the home is in fact where the most important religious ceremonies take place. The Jewish mother is the queen of the home. Like other religions, Jewish parents find the opportunity to express their hopes and fears for the newborn child. Talk about the hopes that parents might have for their children.

It is important to stress that most religious people believe that it is God who creates all forms of life, including human life. Jewish people have a saying that three people are involved in the creation of a new human life: God, the mother, and the father, and this expresses a profound religious belief.

- **Welcoming the new baby in Islam and Judaism** (pages 10–11) To underline the importance of the Shahadah (also the last words a Muslim should hear before death) pupils could copy the illustration (or part of it) on page 10 for a classroom display (see also spreads 5 and 9). For Muslims, it is only the words of the Qur'an that can keep a person pure in this life and safe after death. Talk about the Tahneek ceremony and the importance of the symbolism of this ceremony. Of the important ceremonies that take place when a Jewish baby is born, circumcision is the oldest, which is still carried out today, dating all the way back to Abraham over 4000 years ago. The ceremony is looked at in detail in spread 8. You could think about the fact that boys and girls are welcomed in different ways. In some parts of the world, a boy is the preferred child – you might like to research this to be able to ask the class to think why this might be so (for example, in agricultural communities, the need for strong labourers). Different treatment of the sexes occurs again in spread 31.
- **Welcoming babies in Hinduism** (pages 12–13) The pupils could copy the sacred AUM symbol to make a pair with the Shahadah of the previous spread. Explain how Hindus believe that reincarnation

works – the soul is reborn many times, each time taking up occupation in a new body. Talk about astrology, which plays an important part in Hinduism. Discuss whether pupils, or their parents, read their stars. Do they know of people who do? Do people really believe it? Is it good to know the future? Think about the help that a new mother needs. Pupils may remember friends and family coming to their home. Recurring themes suitable for revision in the spread are the importance of water/washing in many religions and the ancient tradition of offering of gifts to the gods (Book One, page 4).

- **Welcoming babies in Sikhism** (pages 14–15) There is scope for some vocabulary work in this spread. Look at the words in the hymn that may be unfamiliar – 'destiny', 'abode'. You could make sure that pupils can distinguish between 'marriage' and 'wedding'.

All religious people believe that a new baby is very precious both to God and to themselves. Think about the idea that a new baby draws a mother and a father closer together. Discuss ways in which this happens in families.

Extended work

- 1 **a** Get the pupils to write down and draw five things that every newborn baby needs in the first few hours, or days, after its birth.
b Get the pupils to write down three reasons why anyone might consider the birth of a baby to be a miracle. Discuss these in class.
- 2 **a** What is meant by reincarnation?
b How does a belief in reincarnation affect the way a person looks at life and death?
c Why are several samskaras carried out before a baby is born?
- 3 **a** What is the Tahneek ceremony?
b Which everyday things are used in the Tahneek ceremony?
c What is the symbolic meaning of these everyday objects in the ceremony?
- 4 Here are three words used in this topic. Write three sentences about each of them in your notebook:
a reincarnation
b samskara
c Sabbath day.

Topic 3.2 More about welcoming a new life

Pages 16–29

Aims

The purpose of this topic is to introduce pupils to:

- the importance of naming ceremonies in most religions. The name usually carries great religious significance.
- the value placed on the introduction of a baby into his or her new religious family.
- the role played by water, a symbol of washing away sin in many initiation ceremonies.
- the oldest existing Jewish religious ceremony, circumcision.

Important words

Christianity:

Font • Sign of the cross • Sin

Judaism:

Abraham • Mohel

Islam:

Aqiqah

Hinduism:

Karma • Mundan

Sikhism:

Amrit • Granthi

Buddhist

Sangha

Definitions of these words are found in the glossary at the end of this book.

- **Christian baptism and dedication** (pages 16–19) Talk about the importance of a baby's name. How is the name of a baby usually chosen? Is any attention paid to the meaning of a name? Ask students if they know why children are given Biblical names like 'Peter', but not 'Judas'. The importance of name choosing in almost every religion is considerable – it gives a baby something to live up to. Ask pupils whether they know what their own names mean. If they do not, set them the task of finding out. Discuss whether it might make a difference to them now that they know.

Go through the different aspects of the Christian services of infant baptism and dedication – explore whether pupils have attended these services or whether they themselves were baptised or

dedicated. Explore the differences between the two services. Look at any baptismal or dedication certificates which the pupils might have at home. Link this with art in encouraging the pupils to design their own baptismal certificates. These could be mounted as a wall exhibition in the classroom.

- **Jewish circumcision** (pages 20–1) Having introduced circumcision briefly earlier (spread 4), this spread looks at it in much more detail. Note that although it is a medical operation, it is carried out by Jewish people for religious reasons. Interestingly, Muslims also circumcise their boys and often on the eighth day after birth, just as Jewish people do. Muslims, though, can delay it until any time before a boy's tenth birthday (see spread 9). Jewish people believe that their religion is concerned with the everyday details of life, which is why most Jewish people follow the dietary restrictions to a greater or lesser degree. The laws relating to both circumcision and diet are kept because of the belief that they have been ordered by God. You could extend this idea to think about keeping a rule even if you think you might get away with breaking it.
- **Aqiqah: Naming the baby in Islam** (pages 22–3) Aqiqah is a very important Muslim ceremony because it is the time when the new baby receives his or her name – an event with great significance in many religions. The custom of using boys' names based on the name of Allah and girls' on the name of Muhammad's wife or one of his daughters gives a link with the holiest names in the faith and provides the child with an example to follow.

Think about the importance of names – manufacturers spend a lot of money trying to get a good name for a new product. You could collect names of, for example, cars, drinks, soap powders, and think about why manufacturers chose them. What do they suggest?

- **Ceremonies for Hindu babies** (pages 24–5) The mention of horoscopes gives an opportunity to revise this topic if you wish: check that the pupils can spell the word and define it. Talk about the holy fire as a symbol of the presence and holiness of God and its importance in Hindu ceremonies. You could extend this to think about fire in other religions: in the form of candles, a holy flame kept burning. You might also like to link this with history – what difference did it make when man

learned how to make fire? Think of fire used as a signal – beacons, smoke signals, and so on. The important times in the life of a Hindu baby – the cutting of the first tooth, for example, the haircut – could lead to the pupils talking about and illustrating events they remember, or events in the lives of younger siblings.

Hindu belief of karma. The idea that what a person does in this life affects how they will return in the next. Question what it is and what kind of effect it might have on the way that a Hindu lives his or her life.

- **The Sikh naming ceremony** (pages 26–7) Although the pupils may not be as aware of Sikhism as they are of the other five world religions, it is a significant faith in a world context. In this religion, the holy book, the Guru Granth Sahib, is the symbol of the presence of God. A building without the holy book is not a 'gurdwara'. A ceremony carried out without the book being present is not conducted in the presence of God. The holy food, amrit, is shared at the end of every service. Although the method of choosing a child's name may appear to be random, for believers this is the way that God guides the parents to make the right choice. Both karah parshad and the langar are essential elements in Sikh worship.

Pupils could carry out research to find out how the holy food of amrit is put together. Pupils could also discover how the food is cooked when it is served in the langar, the kitchen, after every service in the gurdwara. Why is the food always vegetarian?

- **The Buddhist naming ceremony** (pages 28–9) Discuss with the pupils the ways that non-religious parents might choose to announce the name of their baby, for example, hold a party, advertisement in the local paper, and so on. Is it still an important event for any parent? Buddhists do not believe that a birth is a religious event. Yet note the way that it is celebrated. Again, the importance of the name crops up and you could remind the class of earlier discussions on the importance of knowing someone's name, the importance to advertisers and manufacturers, and so on. The role of the sangha (page 28) is important and should be underlined – the monks in the sangha are essentially the custodians of the wisdom of the Buddha and the holy books. You could pick up a theme from Book One (page 14), here, of holy people who devote their lives to prayer and meditation in monasteries or nunneries. Do some research of your own to get an idea of the range – some orders are teachers, some run businesses, some are silent orders, and so on.

Topic 3.3 Growing up

Pages 30–9

Aims

The aims of this topic are to introduce pupils to:

- the importance of the ceremony of Confirmation in many Christian Churches; the laying on of hands.
- the important ceremony in many Christian Churches of Believer's baptism; the three stages of the ceremony and its spiritual significance.
- the Jewish ceremonies of Bar Mitzvah and Bat Mitzvah; the importance of reading the Torah in public.
- the Hindu Upanayana ceremony; the spiritual importance of the ceremony; the role played by the guru.
- the Amrit ceremony; the Khalsa and the Five Ks in Sikhism.

Important words

Christianity:

Anglican Church • Believer's baptism • Confirmation • Holy Communion • Minister • Pastor • Protestant Church • Sin

Judaism:

Bar Mitzvah • Bat Mitzvah • Bimah • Yad

Hinduism:

Mantra • Upanayana

Sikhism:

Five Ks • Khalsa

Definitions of these words are found in the glossary at the end of this book.

Background material and teaching tips

The New Curriculum for Religious Education encourages teachers to help pupils to see the impact that religion has upon individual believers. This is especially important in those ceremonies that express the personal commitment which people have towards their faith.

- **Christianity: Confirmation** (pages 30–1) Explain the link between infant baptism (spread 7) and

Confirmation – the two stages to Christian commitment. The important distinction between them is that in one the promises are made by others, while in the other the person makes the promises for themselves. The fact that this service is almost always carried out by a bishop underlines the belief that spiritual grace is actually believed to be given through the ceremony. This happens when the bishop lays his hands upon the person – a practice that goes back to the early apostles and emphasises the link between the first followers of Jesus and the bishops of the Church today.

Emphasise that after Confirmation a person can receive all the sacraments of the Church, although Catholics and many Anglicans take the bread and wine of Holy Communion before they are confirmed. It would be a good idea to take pupils to see this ceremony if possible.

- **Christianity: Believer's baptism** (pages 32–3) This is a practice with which many Caribbean children may be familiar, even though they are not Christian, because many baptisms take place in the open air in a local sea or river. One way of approaching this is by looking at the baptism of Jesus – an event recorded by Matthew, Mark and Luke in their Gospels. The best account to use for this is Luke 4:1–13. This can be linked with drama and acted out by the pupils. So, too, could a ceremony of Believer's baptism, with the teacher playing the role of the minister or pastor performing the ceremony.

It is important to stress that this is a baptism offered to adults because they are Christian believers and not because they are adults – hence 'Believer's baptism' (see *It's a fact*, page 33). Talk about the three stages to baptism and the symbolic importance of each of them. It would be a good idea to take the pupils to see the actual ceremony if possible.

Question 1 from Extended work should be used here. This exercise should test the ability of pupils to write an interesting and informative letter as well as their ability to put themselves in the position of others.

- **Judaism: Bar Mitzvah and Bat Mitzvah** (pages 34–5) Draw attention to the fact that just as Jewish children are expected to learn Hebrew, so Muslim children are taught Arabic. In both cases, it is so that they can read their respective holy books in private and public. It is important to draw a distinction between Bar Mitzvah and Bat Mitzvah. The ceremony for boys is carried out in all Jewish synagogues but the Bat Mitzvah ceremony for girls is only performed in those of a Reform or Liberal

persuasion – about ten per cent of synagogues worldwide. Some Orthodox synagogues do offer a Bat Hayil (a woman of valour based on Proverbs 31) ceremony for girls. Talk with the pupils about the special preparations for these services: the boy learning Hebrew and practising so that he can read a passage from the Torah, and so on. Discuss the coming of age of young people in your area and how it is celebrated. Why is it important? Are the pupils looking forward to this? What responsibilities will it bring?

- **Hinduism: The Sacred Thread** (pages 36–7) Although there are sixteen samskaras, or spiritual ceremonies, in Hinduism, which can take place throughout a person's life, the Upanayana, the Sacred Thread ceremony, is the most important. In the past, the boy left home after this ceremony to live with his guru for many years but now the 'leaving home' is just symbolic – he may pack a case and go out through the front door only to return immediately! This is a very good spread to use to teach the importance of symbolism in religion. Although a Hindu boy does not now live full time with his guru, he remains under his spiritual influence for several years. Talk with the pupils about anyone who will probably have a great influence on them as they grow up. What kind of influence do they have and why? Think about the people in society who do have spiritual influence: priests, ministers, prophets, religious leaders, and so on. Do some research of your own if necessary so that you can explain to the class how religious leaders have more influence in some countries than in others.
- **Sikhism: The Amrit ceremony** (pages 38–9) The Amrit ceremony gives every Sikh the opportunity to express their commitment to their faith, although by no means will every Sikh take the opportunity. Talk about the Five Ks – also about the amrit being poured five times over the hands, the eyes, and the head of each candidate. Emphasise the importance of the hair being a symbol of dedication to God – link with the Nazarite vow in the Old Testament (Numbers 6: 1–8) and the importance of a person's hair in Rastafarianism. You could think about the difficulties that arise when religious beliefs come up against modern rules. For example, a kirpan may be seen as a weapon. Should believers be allowed to wear a turban if this means they cannot wear a safety helmet?

Worksheets 9 and 10 can be used to reinforce knowledge of the Khalsa and the Five Ks. On Worksheet 9, the pupils can fill in the missing words and then answer the question. On Worksheet 10, the

pupils can draw each of the Five Ks and write one sentence about each of them.

Extended work

- 1 Get the pupils to find out as much as they can about the services of confirmation and Believer's baptism. Then they should write two letters to an imaginary penfriend from another faith describing what goes on at both of these ceremonies.
- 2 Get the pupils to research information about the negative and positive effects that acts of faith can have on the character, health, job opportunities, and so on, of those who believe. They can use the following to build up a portfolio of information:

- case studies
- newspaper cuttings
- religious and other magazines, videotapes, audiotapes, radio and television programmes, and so on.

- 3 Get the pupils to make regular journal entries about how their own personal acts of faith (and/or those performed by others in their homes or elsewhere) affect their lives. One of the main purposes of RE is to build up an understanding of one's own religious faith and that of others. The faculty that one is trying to develop is that of empathy – both towards one's own faith and that of others.

Topic 3.4 Getting married

Pages 40–9

Aims

Marrying is a very important step for someone to take in most religions although in Buddhism it carries little religious significance. In Hinduism, it marks the end of the 'learning' stage of life and the beginning of the 'householder' phase when a person's responsibilities change. The aims of this particular topic are to introduce pupils to:

- Christian weddings – the marriage vows; the universal symbol of the wedding ring to express the love of two people.
- Jewish weddings – the ketubah; the symbolism of the chuppah; the crushing of the wine glass.
- Muslim weddings – arranged marriages; the importance of the dowry; marriage responsibilities and witnesses; responsibilities within the home.
- Hindu weddings – horoscopes and arranged marriages; the role played by the god Ganesha; the role of the holy fire in all Hindu ceremonies including this one.
- Sikh weddings – the importance of the holy book, the Guru Granth Sahib; arranged marriages; the steps around the holy book.

Important words

Judaism:

Huppah • Ketubah • Yarmulka

Islam:

Imam • Mosque • Muhammad • Qur'an

Hinduism:

Ganesha

Sikhism:

Turban

Definitions of these words are found in the glossary at the end of this book.

Background material and teaching tips

Find out whether any pupils in your class have been to a wedding and, if so, what the religion was. Talk to the pupils about their impressions of the service and what they can remember. It may be a good idea to re-enact the service in a link-up with drama lessons. If it is a service with which you are unfamiliar, you will need to carry out some research to make this as realistic as possible.

- **A Christian wedding** (pages 40–1) Ask the pupils if they have been to a wedding. What do they remember about it? Discuss the clothes that the bride, groom and bridesmaids wear. Look at the wedding photo on page 40 and compare/contrast it with any others of Christian weddings you can find. Talk about the vows – the central part of the service. Obtain a copy and read them out to the pupils so that they can answer the *To find out* activity. Try to put them in the order of importance with the pupils. Explain what the word 'vow' means. You could think of other words of similar meaning, such as promise, oath, undertaking, and the different commitments people make – both small everyday ones and major life decisions such as getting married. You could link this discussion with question 1 of the *To do* activity. Talk about the symbolism behind the ring. What does a circle symbolise?

- **A Jewish wedding** (pages 42–3) Discuss the reason why a Jewish wedding may not take place on the Sabbath or a festival day – days of total rest. Look at the quotation from the ketubah and work out the implications of the promises that the groom is making to his bride. The huppah is a highly visible wedding symbol – it symbolises the home that the couple are going to set up together. Explain why it is so important. Elsewhere in this course the importance of the Jewish home is stressed and that many religious ceremonies take place in the home.

Look at the photo on page 43 and the symbolism behind the crushing of a wine glass beneath the groom's foot – that there will be difficult as well as happy times in any marriage. Repeat the saying that everyone calls out to the couple. Are there special local customs in your area?

Worksheet 11 will help identify various important objects used in the Jewish wedding ceremony and their significance. The pupils should identify each of the drawings at the top of the sheet. They should describe each drawing in the spaces provided.

- **A Muslim wedding** (pages 44–5) Think about attitudes to women in olden times. This can provide a context for looking at Muslim wedding customs. Although Muslim marriages are still arranged by parents, in the vast majority of cases the wishes of the man and woman are taken fully into account – in the eyes of the Qur'an, a wedding that does not have the full consent of the two people is not a wedding in the eyes of Allah. The payment of a dowry is intended to guarantee that a woman is not left penniless if her husband divorces her. Women do not have the right to divorce in most Muslim societies and in those where she does she is not free to remarry. You could think about family roles at this point and how many women today face the pressure of combining work and family life.
- **A Hindu wedding** (pages 46–7) Get the class to point out similarities with what you have covered so far: the involvement of parents, the importance of this life stage, the use of horoscopes to help in decisions. The holy fire is another recurring theme, playing a central role in this as in other Hindu ceremonies because it is the symbol of the presence of God.

Read the text and ask the class to identify the clues in the ceremony to show that Hindus look on a marriage as bringing two families, not just two people, together. Are there any customs in your area that show the uniting of two families? Look at the quotation in question 2 of the *To do* activity. Because of its deep and many-faceted symbolism,

the Hindu wedding ceremony is a good one to re-enact with the pupils. Stop the drama at different points to explain this symbolism. Think about the symbolism of numbers. Do some research on the number 7 – are there any folk stories where 7 is significant? Are any other numbers significant?

- **A Sikh wedding** (pages 48–9) Here, too, you can look for similarities to illustrate the idea of the 'Family of Religion'. Underline here, as with a Hindu wedding, that a marriage marks the uniting of two families and not just two people. Link this with the arranging of a marriage by two families and all relations. Think about the idea behind this, that older people have experience and may be able to guide younger people in making major decisions such as choosing a life partner.

Talk about the symbolism of the scarf, which is placed loosely around the neck of the groom and bride for the ceremony. Link this with any symbolic elements in the wedding services with which the pupils are familiar. You can also point out that there are many similarities between the Hindu and the Sikh wedding ceremonies. Also, as with the Hindu wedding service, this Sikh service lends itself to drama and role-play.

Stress the importance of the holy book, the Guru Granth Sahib, for all Sikh ceremonies. In the wedding ceremony, the Anand Karaj (the ceremony of bliss) is the visible promise that God is present at the beginning and throughout the couple's married life. Look at the picture on page 49. Can the pupils recognise the instrument in the centre (a keyboard)?

Worksheet 12 aims to bring some understanding of choosing someone to marry (whether your own or someone else's choice) and what sort of aspects might be taken into consideration. Pupils can fill in the form to describe the sort of person they might like to marry. The details on the form can then be discussed with the rest of the class.

Extended work

- 1 Get the pupils to copy out the Christian wedding vows and decorate them with appropriate symbols to make a card that could be given to every couple to help them to remember their wedding day.
- 2 Look at the quotation from the ketubah in spread 19.
 - a Make a list of the different promises that the groom is making here.
 - b What do you think the groom is really promising when he says that he will honour and cherish his bride?

- c Compare this promise with that which a Christian bride and groom make to each other in their wedding ceremony.
- 3 Hindu parents often advertise for suitable partners for their children. Imagine that you are a Hindu parent looking for a suitable partner for your

unmarried son or daughter. Map out a suitable advert that you might place in your local paper.

- 4 Imagine that you are going to marry. Write no more than four lines to try and explain what you would hope for from your life ahead: peace, happiness, wealth, many children, for example.

Topic 3.5 What happens when people die?

Pages 50–61

Aims

The topic of death always needs to be dealt with sensitively with children of this, or any, age. You, in particular, need to be aware of any bereavements that have taken place in the families of the children in the class. If this has happened recently, then it might be a good idea to delay introducing the topic for a short while until emotions are not so raw. Please note that it is not possible to deal adequately with the way that different religions treat their dead without also mentioning the different beliefs that each religion holds about life after death – resurrection or reincarnation. The specific aims of this topic are to introduce pupils to:

- Christian funerals – funeral service; burial or cremation; the resurrection of Jesus and the resurrection of each believer.
- Jewish funerals – the allotted lifespan; leading up to death: the special prayer; the role played by the chevra kadisha; the simplicity of a Jewish funeral.
- Muslim funerals – the Shahadah: the first and last words that a Muslim hears; the simplicity of the funeral; the placing of the body facing Makkah.
- Hindu funerals – the importance of belief in reincarnation; cremation: rites carried out by the eldest son; the importance of the River Ganges; the spreading of the ashes.
- Sikh funerals – Waheguru; the open coffin; cremation; the sprinkling of the ashes; the Akhand Path; mourning.
- Buddhist funerals – the teaching of the Buddha about life after death; the saying of the Five Precepts; the stupa; the hope for a better rebirth.

Important words

Judaism:

Chevra kadisha

Hinduism:

Ghat • Mantra

Sikhism:

Adi Granth • Akhand Path

Buddhism:

Stupa

Other religions:

Cremation

Definitions of these words are found in the glossary at the end of this book.

Background material and teaching tips

- **Christian funerals** (pages 50–1) Like other religions, Christianity is very concerned to offer support to those who are dying. In Protestant churches, the support to the dying is usually given in the form of prayers, readings from the Bible and visits from the priest or pastor. In many places, there are hospices that do not have to be, but often are, run by Christian organisations. Describe briefly the particular kind of care and support that hospices offer (see the Secondary series, *New Steps in RE for the Caribbean, Book 3*, page 62).

Emphasise the Christian belief in the resurrection of the body based, in the main, on the resurrection of Jesus from the dead. This can lead to a discussion of the Christian belief in heaven – a belief that is shared by Jews and Muslims. There is a good opportunity here for artwork to explore the kind of ideas that the pupils hold about heaven and life after death. You could look at the part played by flowers in ceremonies such as funerals and weddings.

- **Jewish funerals** (pages 52–3) Talk about the Jewish belief in a man's lifespan. You could look at some of the great ages given in the Bible. Use the Internet to find out who is currently the oldest person in the world. Link this with social studies to think about what determines longevity: diet,

medical care, education. Think about/identify areas where people do not have adequate support. Stress the uncertainty of life – what makes it so uncertain? Talk about the Jewish custom of putting a small tear in one's clothes on hearing of someone's death.

The most important aspect of the Jewish approach to death is the part played by the chevra kadisha – a group of older Jews who take care of all the funeral arrangements so that people can begin to mourn straightaway. Looking after a dead body like this is the purest of all spiritual acts since it is done entirely without thought of any material reward. Also stress the Jewish custom of the body being wrapped in a simple white cloth – a similar custom is also carried out by Muslims (see spread 25).

Point out the implication of the words that end the Jewish funeral service – God has control over all matters to do with birth, life and death.

- **Muslim funerals** (pages 54–5) Link with the importance of the Shahadah in the life of a Muslim with the role that the words play in the beginning of a Muslim's life (spread 4). The task set in the *To find out* activity is important here. There are some quotations that the pupils should commit to memory and this is definitely one of them. Muslims are expected to worship Allah after death just as they have done throughout their life. Remind pupils that as prayers are always said facing the holy city of Makkah, so the body is placed facing this direction before it is buried. Link this with the Jewish belief that the funeral arrangements should not reflect the wealth of the person being buried (spread 24). There is a valuable opportunity here to talk about the attitude towards money and wealth taught by the world's religions.
- **Hindu funerals** (pages 56–7) This spread begins with the important reminder that Hindus believe in reincarnation – make sure that the pupils understand exactly what this teaches. Also link the belief with the Sikh and Buddhist beliefs about life after death. Point out the crucial role that the eldest son is expected to play in the funeral rituals – the future rebirth of the parent is hindered if there is no son to perform the necessary rituals. You could remind pupils of the importance of having a son (page 7). Talk about the five elements mentioned in question 1 of the *To do* activity so that the pupils can see the part that each of them plays in a Hindu funeral. The pupils could illustrate the five elements to form a class decoration. For the *To find out* activity, the websites www.csuchico.edu/ and www.cs.albany.edu have some useful information and background on the River Ganges.

- **Sikh funerals** (pages 58–9) Point out how a Sikh prepares himself or herself as death draws near – the word 'Waheguru' is used by Sikhs on many occasions, not just before death. In both Hinduism and Sikhism, cremation and not burial follows death. Here again you can point out to the pupils the similarity between Hinduism and Sikhism. The Adi Granth is the earliest form that the sacred Sikh scriptures, the Guru Granth Sahib, took. The Akhand Path is an important part of Sikh worship. This non-stop reading of the Adi Granth takes about 48 hours and involves many members of the local gurdwara. It takes place in the home of the deceased person.

Worksheet 13 will aid understanding of the Sikh approach to death and the involvement of religious ritual at this time. The pupils should answer the questions on the sheet. They should identify the four objects drawn as part of the Sikh approach to death. They should then write one sentence of explanation underneath each drawing.

- **Buddhist funerals** (pages 60–1) Talk about the fact that Buddhist funeral customs may differ from country to country. Think of other examples where people do basically the same thing in different ways either in different homes or in a wider world context; for example, eat breakfast, drive on one side of the road or the other, wear uniforms to school or not, spend the whole day in school or only part of it. Think about the reasons/influences behind some of these: history, the climate, personal preference, leading to the idea of understanding and acceptance of the ways and beliefs of others. Draw some examples from everyday life and nature to illustrate the bulleted points on page 60 – this could be linked with biology. The Buddhist analogy between human beings and flowers and grass can be quite powerful. Bring them into the classroom to use as an example. There could be some good opportunities here for artwork to illustrate both life and death, or take a walk with the pupils to find examples of both.

Talk about the hopes that a Buddhist has for the rebirth of someone close and steps they take to make sure that a good rebirth takes place. Revise the idea of reincarnation with the pupils and suggest one or two reasons why many people believe in it.

Extended work

- 1 Here are some words that are used in this topic. Get the pupils to look up the meaning of each word and write a one-sentence explanation of it in their definitions log:
 - a cremation

- b** adhan
 - c** mantra
 - d** chevra kadisha.
- 2** Describe what happens in one of the following:
 - a** a Christian funeral
 - b** a Muslim funeral
 - c** a Hindu funeral.
- 3** Answer each of these questions in one or two sentences.
 - a** What do Christians believe about life after death?
 - b** What does the chevra kadisha do?
 - c** Why do Hindus scatter the ashes of their loved ones on the waters of the local river?
- 4** Recap with the pupils what the religions of Christianity, Judaism, Islam, Hinduism, Sikhism and Buddhism have in common in their teachings about birth, growing up, getting married and dealing with death. Ask the pupils to imagine that they are interested in finding out as much about **one** religion as they can. Encourage them to put all the information they have found into a project.
- 5** Make two lists headed 'Resurrection' and 'Reincarnation'. Write three things underneath that people who hold these two beliefs about life after death believe.

Topic 3.6 How religious beliefs affect my life

Pages 62–73

Aims

We have seen many religious beliefs in the course so far and so it is logical for pupils to wonder just how those beliefs affect the everyday lives of those who believe in them. Here we look at the effects that belonging to a group with common religious beliefs have upon a person. We also look at the effects that some religious beliefs have upon women and girls in particular. The specific aims of this topic are to introduce pupils to:

- the ways that religious beliefs can affect the lives of worshippers; the Christian spiritual journey; the Jewish spiritual journey.
- the effect of belonging to a religious group and belonging to one large religious family; the effect of taking part in the Hajj; becoming a member of the church family.
- the different ways in which various religions treat women and girls; the treatment of women in the Christian Church; the minor role that women play in Jewish public religious life; the restrictions placed on women and girls in the Muslim community.
- the different customs, traditions and superstitions that had a Christian origin and are now followed by many people.
- the different kinds of beliefs that people hold about life after death – grouped together under the headings of reincarnation and resurrection.
- the emphasis placed in each religion on the need to care for others; tithing; almsgiving, which expresses itself in Islam as zakat; the Sikh langar; comforting the bereaved.

Important words

Christianity:

Lord's Supper • Pope • Tithe

Judaism:

Orthodox synagogue • Tallit • Tefillin

Islam:

Almsgiving • Hajj • Ummah • Zakat

Other religions:

Rastafarianism

Definitions of these words are found in the glossary at the end of this book.

Background material and teaching tips

- **Believing for yourself** (pages 62–3) In this spread, we look at two different religions – Christianity and Judaism – and the ways in which belonging to them might affect the everyday lives of young people. Discuss with pupils the idea of life being a journey – a spiritual journey? Discuss the idea that we never stop learning all our lives. Confirmation and Believer's baptism are both intended to be the starting points for a deeper involvement in and commitment to the Christian faith. Taking the bread and wine at Holy Communion or the Lord's Supper is the way that most Christians deepen their own spiritual lives. In the Jewish faith, there are many signs that a person has taken the first step along the spiritual pathway with their Bar Mitzvah, including the privilege of reading from the Torah in public and wearing the tallit, prayer

shawl, and the tefillin (leather boxes containing the Torah) at prayer. Privileges usually come with responsibilities. Think about this in terms of growing up – what you can do as an adult and what society requires of you in turn.

- **Belonging to a group** (pages 64–5) Tell the pupils how we all belong to different groups, from birth onwards. Use circles to illustrate the different communities of family, class, school, church, town, country and so on. Develop this to suit your class/ the time available – the family can be the immediate family or the wider group of cousins, aunts, and so on, and there is scope here to lead to the concept of humankind as a large group to which we all belong. The religious group to which many belong may well be a large and influential group. In many cases, belonging to a religion is likened to belonging to a ‘family’. In the case of Islam, there is a real feeling of belonging to the worldwide Muslim family – the Ummah. Taking part in the Hajj, the pilgrimage to Makkah, strengthens the feeling of belonging to this family. This is true to a lesser extent of belonging to the Christian Church, but there are opportunities for Christians to take part in larger gatherings, such as an open air Mass on a papal visit, for example, which can create a strong feeling of belonging.
- **Girls and women** (pages 66–7) As pupils study RE through primary and secondary school, they will become aware that the various religions treat men and women differently. This will raise questions about sexism and fairness, but point out the view that many of the rules were made to protect and respect women. Until recently, the Anglican Church in many parts of the world did not allow women into the priesthood and the Catholic Church still does not. Women play little public part in almost all Jewish worship. The emphasis in Islam is very much on the role of the woman at home and the unimportance of her contribution to public worship. There are many issues for you to talk about here with your pupils. Think about your own area and any local approaches to this issue that you could bring to the class.
- **Customs, traditions and superstitions** (pages 68–9) This spread provides an opportunity for you to look at the almost incidental ways in which religious, especially Christian, belief has affected our lives. Much of this links up with religious beliefs of the past. It may surprise the pupils to learn the extent to which, however, these old superstitions have survived and travelled. Talk about the wearing of dreadlocks by those who are not Rastafarians and the wearing of a cross by those who are not Christians. Discuss why people are reluctant to break traditions and superstitions

although they no longer really believe in them – obtain examples from the pupils to enliven the discussion. You could remind pupils of the ideas discussed at the beginning of Book One and put this in the context of people not understanding natural phenomena and looking anxiously for unlucky signs/indications that the gods were angry. You could ask the pupils if they have any superstitions, for example, not treading on a certain spot, having a lucky pen, and so on. Help them to understand that none of this is harmful as long as it does not become an obsession and stops them from making an effort themselves!

- **What happens when we die?** (pages 70–1) As noted earlier, it may be necessary to defer plans for teaching this spread if anyone in the class is coping with a bereavement. How much time you devote to a topic like this will depend also on your own feelings and how you think your class will respond. If you think it appropriate, you can use the opportunity to get the pupils talking about their own beliefs about life after death, prompted by question 2 of the *To do* activity. Hold a class poll to see how many are inclined to accept the Christian/Jewish/Muslim belief in resurrection and how many the Hindu/Sikh/Buddhist belief in reincarnation. The main point, made on page 70, is that many people with a religious belief find these ideas comforting as they get older. It has also comforted people who had lives of hardship and poverty, and, of course, it is a comfort to those left behind.
- **Thinking of other people** (pages 72–3) You might like to take this spread in conjunction with spread 38. The spread introduces several ideas centred around the different ways that religions teach their members to look after those in need. In the Christian Church, the main point is the service of others – provide your pupils with different examples to how this works in practice, both close at home and further afield. Ask them to think about what they do – helping in the home and at school. What about doing a useful job, such as sweeping, if it is in fact a punishment? Talk about tithing and find out if this is practised by churches in your area. If so, try to bring someone in to talk about it. Discuss zakat – the Muslim tax which gathers together two and a half per cent of all income each year for distribution to the poor. Talk about ways that those who do not believe in God, or belong to a religion, also help the poor – we should all have a caring attitude to others whatever our religion, or even if we do not have any formal beliefs.

Extended work

- 1 **a** What are the two different ways in which a person can express their commitment to the Christian faith?
 - b** Why are both of these acts of commitment important within the spiritual journey that a Christian takes?
 - c** Act out a service of Holy Communion and/or the Lord's Supper. Obtain copies of both of the services so that the re-enactment is as authentic as you can make it.
- 2 Explain, in a sentence, how a person becomes a Jew.
- 3 What is the difference between a tallit and a tefillin?
- 4 **a** What is the Hajj?
 - b** Where does a Muslim visit on the Hajj?
 - c** What does each Muslim do at the start of the Hajj and what does this remind him or her about?
- 5 Write a definition of each of these words in one sentence in your definitions log:
 - a** Lord's Supper
 - b** tithe
 - c** zakat
 - d** tallit
 - e** tefillin
 - f** Hajj
 - g** Ummah.
- 6 Where do women and girls sit in Orthodox synagogues?

Topic 3.7 Worshipping on your own

Pages 74–85

Most of the spreads so far have dealt with public worship but, for most religious people, what happens between themselves and God, in private, is equally, if not more, important. It is not surprising that prayer and reading the holy books form the backbone of private worship. Also important, however, is the food that people eat, the way that they use the resources God has given them, the respect and care that they have for the natural world, and the respect that they show to other people.

- **Saying prayers and reading holy books** (pages 74–5) Discuss with the pupils any acts of personal faith that take place in their homes. Think also of acts of personal faith that take place in places of worship. Page 74 mentions the use of a rosary and an icon by some Christians. If possible, show the pupils examples of these, or try to find some photographs. Go through the times at which prayer takes place in the Muslim community and the wudu ritual. Revise the point that wudu is not carried out principally for physical cleansing, but rather spiritual cleansing to put the worshipper in the right frame of mind to enter the presence of Allah. The *To think about* activity gives an opportunity to link with social studies and look at a current event that is causing concern worldwide. The pupils could be set to do some research of their own to present to the class. Prayers could be written and decorated either for class display or to keep in their books if you wish to work to the theme of private devotion here.
- **Worshipping at home** (pages 76–7) This spread introduces the important concept of the home as a sacred space in which people can experience the presence of God just as much as in the mosque, synagogue, temple or church. Again, if possible, show the pupils a mezuzah with the scroll inside so that they can see that, although it may look insignificant, it makes every room in the house sacred. Just as it is important for pupils to learn the words of the Shahadah, so they should memorise the Shema. The home shrine is equally important for the Hindu – it, too, shows that God can be worshipped at home as easily as in the mandir. Think about household tasks – what do the pupils do to help in the home? You could think of jobs that might appear humble but are in fact important for our well-being – what would happen if no one did these jobs? Or extend this idea by encouraging the pupils to look at something familiar or ordinary in a new way – an animal, for example, that is an efficient hunter, skilled at camouflage or surviving in hostile landscapes where humans could not.
- **Food and religion** (pages 78–9) This spread looks at the two religions in which the food laws are particularly important – Judaism and Islam. Both religions raise the point that animals must be killed in a particular way to be religiously acceptable, a belief which gives rise to special butchers' shops so that believers can be sure that their food has been prepared according to their

laws. This is another example of the similarities between different religions. You could link this to the geographical regions where these rules were first made. Move on to question 3 of the *To do* activity and think about why this is still practised today in an age of preserved food, refrigeration, and so on (belonging to a group, tradition, self-discipline). As a link with science/social studies, you might like to think of reasons behind other food restrictions, such as medical reasons, obesity, people not eating meat on humanitarian grounds, for example.

Worksheet 14 emphasises the idea of kosher (fit) and treifah (unfit) food. The pupils should look at the animals and write down their names. They can then draw three kosher and three treifah animals in the spaces provided and write down what they are. All the animals can then be coloured in and a tick or cross marked in the boxes to show whether Jewish people eat them or not.

- **Giving to others** (pages 80–1) Remind the pupils of your discussions arising from spread 34. Read the passage from Matthew 25:31–46 with the class. Talk about the different needy categories singled out by Jesus for special care in society – the hungry, the thirsty, the naked, the prisoner, and so on. Think about how this translates in the modern world – should prisoners be treated well and have the chance to have an education, earn small amounts of money? Ask the pupils to indicate areas and people in the modern world community who are most in need. Talk about giving to charity: who are the most worthy people to receive help in the immediate society and in the wider world? This can link up with any work being done in geography on world poverty. This may lead to considering war and conflict and the effect this has on people caught up in it.
- **Respecting life and the natural world** (pages 82–3) This spread introduces a topic that the pupils will need to return to time and time again in RE and elsewhere – threats to the health of the natural world and the need to care for it. Put together a file of newspaper cuttings that illustrate the different ways that the natural world is under threat – the pupils can then do likewise. How can a small island cope with tourists without losing the beauty that made them come there? There is a lot of audio-visual material available to help in this area. Link this with the Jewish idea of the day of Sabbath rest and the idea of giving the land a year of rest after six years of production. Discuss with the pupils different ways of acting responsibly in looking after the world. Be practical and talk about litter and pollution – is this a major problem in your area? What opportunities are there for recycling rubbish?
- **Understanding the ways and customs of others** (pages 84–5) Use this last spread to prompt a final discussion of the major questions listed in the text. Encourage the pupils to articulate their own answers. Talk about the differences that the pupils bring up in their answers and the differences that occur in different parts of the world between religions. Discuss understanding between the different groups in the Caribbean. Where are the tensions in modern Caribbean society? Which groups are pushed to the edge of society? What are the dangers of doing this? Page 85 raises the issue of martyrs. If you think it appropriate, think about people today who are prepared to die for their beliefs – people who bravely stand up against tyrannical regimes in some countries. The story of Samson and the Philistines Judges 16:4–31 raises the issue of those who kill or injure others at the same time as themselves – certainly topical today.

Glossary

Christianity

Acts of the Apostles : The fifth book in the New Testament; tells the story of the early Christians.

Anglican Church : The name by which the Church of England is known in countries other than England.

Baptism : The immersion or sprinkling of a baby or an adult with water as a sign of their membership of the Christian Church.

Baptist Church : The Protestant Church which baptises adult believers and not children.

Believer's baptism : The baptism of adult-believing Christians, carried out by the Baptist Church and other Protestant churches.

Bible : The holy book of Christians.

Bishop : A leading priest in the Roman Catholic and Anglican Churches.

Breaking of bread : The term used in many Protestant churches for the service of Holy Communion.

Cathedral : A large and important Christian church; services conducted by a bishop.

Christmas : The festival at which Christians celebrate the birth of Jesus.

Church : The building in which Christians gather to worship.

Church of England : The main Protestant Church in England and also important in the Caribbean.

Confirmation : Service at which believers (normally young People) 'confirm' the promises others made for them when they were baptised.

Dedication : Service conducted for babies in many Protestant churches instead of infant baptism.

Denomination : A Christian church.

Disciple : One of the followers of Jesus.

Divination : A way of finding out what will happen in the future.

Easter : Festival at which Christians remember the death and resurrection of Jesus.

Eucharist : The term often used in Anglican churches for the service of Holy Communion; means 'thanksgiving'.

Font : The basin in a church which holds the water which is used for Infant Baptism.

Holy Communion : The service at which Christians remember the death of Jesus by eating bread and drinking wine.

Infant baptism : The baptism of babies, carried out in the Roman Catholic and Anglican Churches.

Kingdom hall : The building in which Jehovah's Witnesses worship.

Lent : The time of self-denial practised by many Christians in the weeks leading up to Easter.

Lord's Supper : The term used in many Protestant churches for the service of Holy Communion.

Mass : The term used in the Roman Catholic Church for the service of Holy Communion.

Methodist Church : A leading Protestant Church formed in the eighteenth century, arrived in the Caribbean a little later.

Minister : Man or woman who leads services in a Protestant church.

Missionary : Someone who is sent to share the Christian message with others.

Monk : A man who dedicates himself to a life of prayer and services and lives in a monastery.

New Testament : The second part of the Bible; contains the four Gospels and many letters written by the early Christians.

Nun : A woman who dedicates herself to a life of prayer and service and lives in a convent.

Old Testament : The first part of the Bible; contains the books found in the Jewish scriptures.

Parable : Everyday story told by Jesus that had a spiritual message.

Pastor : Person who leads services in many Protestant churches.

Priest : Man or woman with the authority to conduct services in many Christian churches.

Pope : The leader of the Roman Catholic Church.

Protestant Church : Any church that is not part of the Roman Catholic or Orthodox Churches.

Roman Catholic Church : The church that traces its origins back to St Peter and accepts the leadership of the Pope.

Saint : A man or a woman who is recognised by the Christian Church for the holiness of their life.

Sign of the cross : The shape of a cross which some Christians trace on their body with their fingers during worship.

Sin : The bad things we do: an offence against God.

Sunday : The seventh day of the week, the holy day for most Christian churches.

Tithe : The payment of one tenth of wealth that some Christians pay to their church.

Virgin Mary : The mother of Jesus, the most important saint in the Roman Catholic Church.

Judaism

Abraham : The founder of the Jewish nation, the first person in the Bible to believe in one God.

Ark : The cupboard in the synagogue in which the scrolls of the Torah are stored.

Bar Mitzvah : 'Son of the commandment', the ceremony which marks the beginning of adulthood for a Jewish boy.

Bat Mitzvah : 'Daughter of the commandment', the ceremony which marks the beginning of adulthood for Jewish girls.

Bimah : The ledge at the front of the synagogue on which the scrolls of the Torah are placed when they are being read.

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

Challot : A plaited loaf used in Jewish ceremonies.

Chevre kadisha : The group of Jews that look after the body between death and burial.

Circumcision : A Jewish or Muslim ceremony in which the foreskin of a boy's penis is removed.

Exodus : The journey of the Jewish people out of Egyptian slavery to their Promised Land of Canaan.

Havdalah : The ceremony that draws the Sabbath day to a close.

Hebrew : The language in which the Jewish scriptures are written.

Huppah : The canopy under which the bride and the groom stand when they are marrying.

Ketubah : The wedding document signed by the groom.

Mikveh : The bath in a synagogue that women use before many ceremonies.

Mohel : A trained Jewish man who circumcises boys on the eighth day after their birth.

Orthodox synagogue : A Jewish synagogue that follows all of the old laws and practices.

Passover : The festival at which Jewish people celebrate the Exodus.

Prophet : Someone sent by God to deliver His message to the people.

Sabbath : The seventh day of the week, the holy day of rest for all Jewish people.

Shema : The most important statement about God taken from the Jewish scriptures.

Simhat Torah : An important Jewish festival.

Sukkoth : An important Jewish festival.

Synagogue : The building in which Jewish people gather to learn and worship.

Tallit : Prayer shawl worn by Jewish men for prayer.

Tefillin : Two leather boxes worn on the forehead and arm by Jewish men, contains the Shema.

Ten Commandments : The ten laws given by God to the early Jewish people.

Torah : The Jewish laws contained in the scriptures, also refers to the first five books of the scriptures.

Yad : Metal finger-pointer that is used by a person following the text as they read from the Hebrew scriptures.

Yarmulka : The skullcap worn by all Jewish men when worshipping.

Islam

Allah : God in Islam.

Almsgiving : Gifts, usually of money, to help people who are poor.

Aqiqah : The Muslim ceremony at which a new baby is given its name.

Arabic : The language in which the Qur'an is written.

Circumcision : A Jewish or Muslim ceremony in which the foreskin of a boy's penis is removed.

Fasting : Going without food and drink as part of religious discipline, part of Ramadan.

Five Pillars : The five most important beliefs of Islam – the Shahadah, prayer, fasting, almsgiving and pilgrimage.

Hajj : The pilgrimage to Makkah, one of the Five Pillars.

Id-ul-Adha : An important Muslim festival.

Id-ul-Fitr : An important Muslim festival.

Imam : The man who leads prayers and teaches in the mosque.

Ka'bah : The shrine in Makkah, the place towards which all Muslims face as they pray.

Madrseh : The school in which Muslim children are taught Arabic and the Qur'an.

Makkah : The holiest city in Islam, the destination of the Hajj.

Minaret : One of four towers at the corners of a mosque.

Mosque : The building in which Muslims gather for prayer.

Muezzin : The man who calls all Muslims to prayer five times a day.

Muhammad : The man who received the revelations from Allah that make up the Qur'an, the greatest of Allah's Prophets.

Qur'an : The holy book of Islam.

Rak'ah : The sequence of prayers and movements that make up Muslim prayer.

Ramadan : The month of fasting during daylight hours, one of the Five Pillars.

Shahadah : The basic statement of Muslim belief, the oneness of Allah and Muhammad as the messenger of God.

Tahneek : An important Muslim ceremony carried out on young children.

Ummah : The worldwide fellowship of Muslims.

Zakat : The obligation of all Muslims to give money to help the poor and needy.

Hinduism

AUM : Sacred syllable of Hinduism.

Arti : Ceremony in which lighted ghee lamps and incense on a tray are offered to a god.

Brahman : The supreme God in Hinduism.

Diwali : An important Hindu festival.

Ganesha : The very popular elephant-headed Hindu god.

Ghat : Platform on the banks of the River Ganges on which dead bodies are cremated.

Holi : One of the most important Hindu festivals.

Karma : The belief that what a person does in this life affects how their soul will return in the next life.

Krishna : One of the most loved Hindu gods.

Mandir : The building in which Hindus worship.

Mantra : A sacred Hindu chant or holy song.

Mundan : A head-shaving ceremony for babies in Hinduism.

Murti : The statue of a Hindu god.

Prasad : Holy food offered to worshippers by a priest.

Puja : An act of Hindu worship.

Reincarnation : The belief of Sikhs, Hindus and Buddhists that the soul is reborn many times.

Sadhu : A holy man in Hinduism.

Samskara : One of sixteen religious ceremonies carried out at important stages in a person's life.

Shiva : One of the trimurti of Hindu gods with Brahma and Vishnu.

Shrine : A small place for worship.

Upanayana : One of the samskaras, the Sacred Thread ceremony.

Vishnu : One of the trimurti of Hindu gods with Brahma and Shiva.

Sikhism

Adi Granth : The early form of the Guru Granth Sahib.

Akhand Path : The continuous reading of the Adi Granth carried out by Sikhs on special occasions.

Amrit : The holy food which is eaten at all important Sikh ceremonies, formed by dissolving sugar crystals in water.

Five Ks : Five holy objects carried or worn by every member of the Sikh Khalsa: kesh, kangha, kara, kachera and kirpan.

Granthi : The official in the gurdwara who makes sure that the Guru Granth Sahib is treated properly.

Gurdwara : The building in which Sikhs meet for worship.

Gurpurb : A festival held to celebrate the birth, life or death of a guru.

Guru : A spiritual teacher.

Guru Granth Sahib : The holy book of Sikhism.

Guru Nanak : The first of the Sikh Gurus, the Guru who gave Sikhism its teachings.

Karah parshad : The holy food eaten as part of every act of Sikh worship.

Khalsa : The holy society to which most Sikhs belong.

Kirpan : A short knife; one of the Five Ks.

Langar : The special kitchen attached to every gurdwara.

Nam : The name of God in Sikhism.

Turban : A head covering worn by a Sikh man.

Buddhism

Sangha : A Buddhist community of monks.

Stupa : Building that contains the ashes of the Buddha.

Vihara : The building in which Buddhists meet for worship.

Other religions

Cremation : The burning of a body after death.

Fasting : Going without food.

Feast : The most important Orisha religious ceremony.

Jah : The Rastafarian name for God.

Lwas : The spirits in Voodoo.

Medium : A person who communicates between the spirits and human beings.

Memorial : The most important Kumina service.

Messiah : Someone sent by God to bring deliverance.

Pulpit : A raised platform in a church from where the sermon is given.

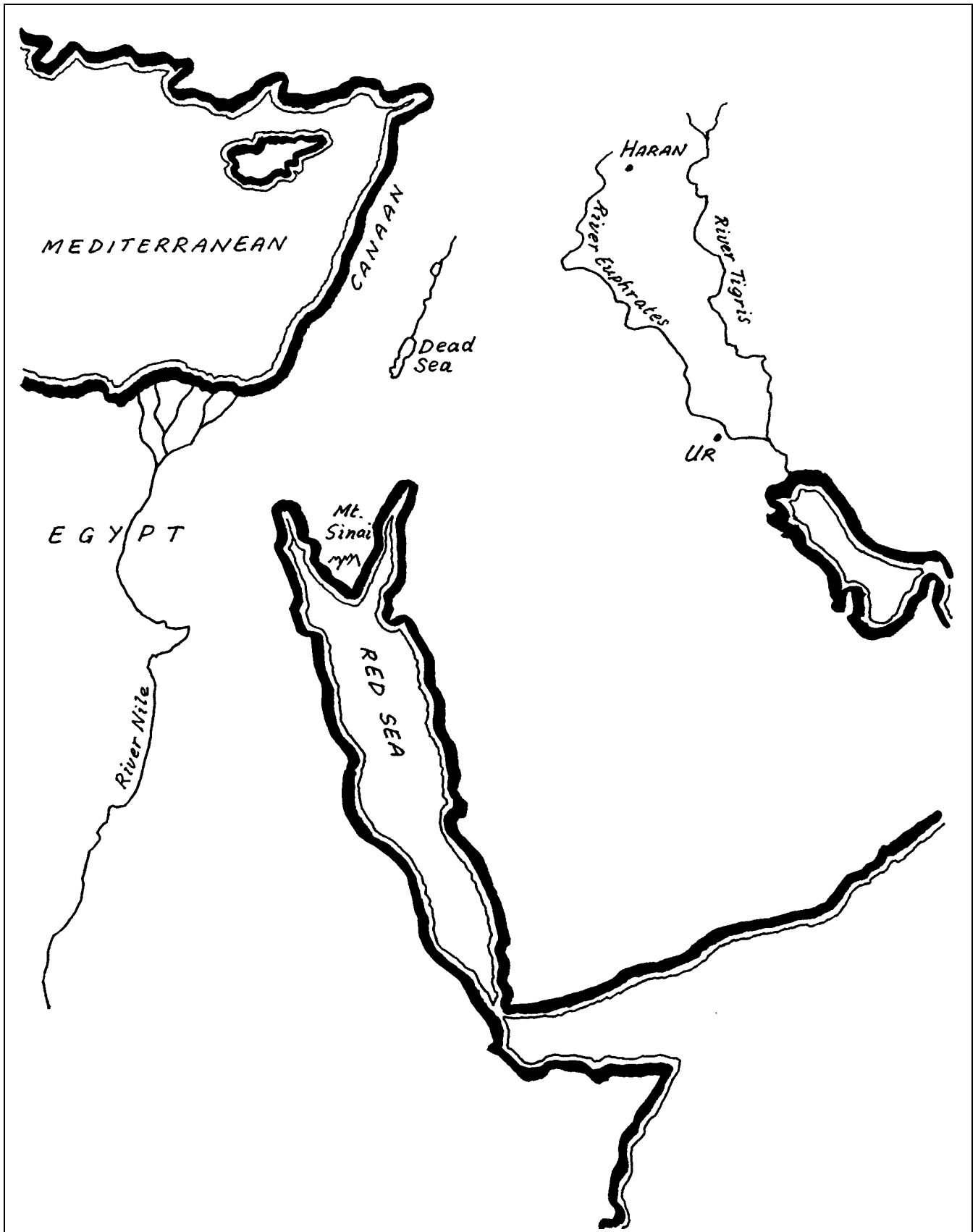
Rastafarianism : The Caribbean faith, begun in the 1930s, which teaches that Haile Selassie is God.

Shrine : A small place of worship.

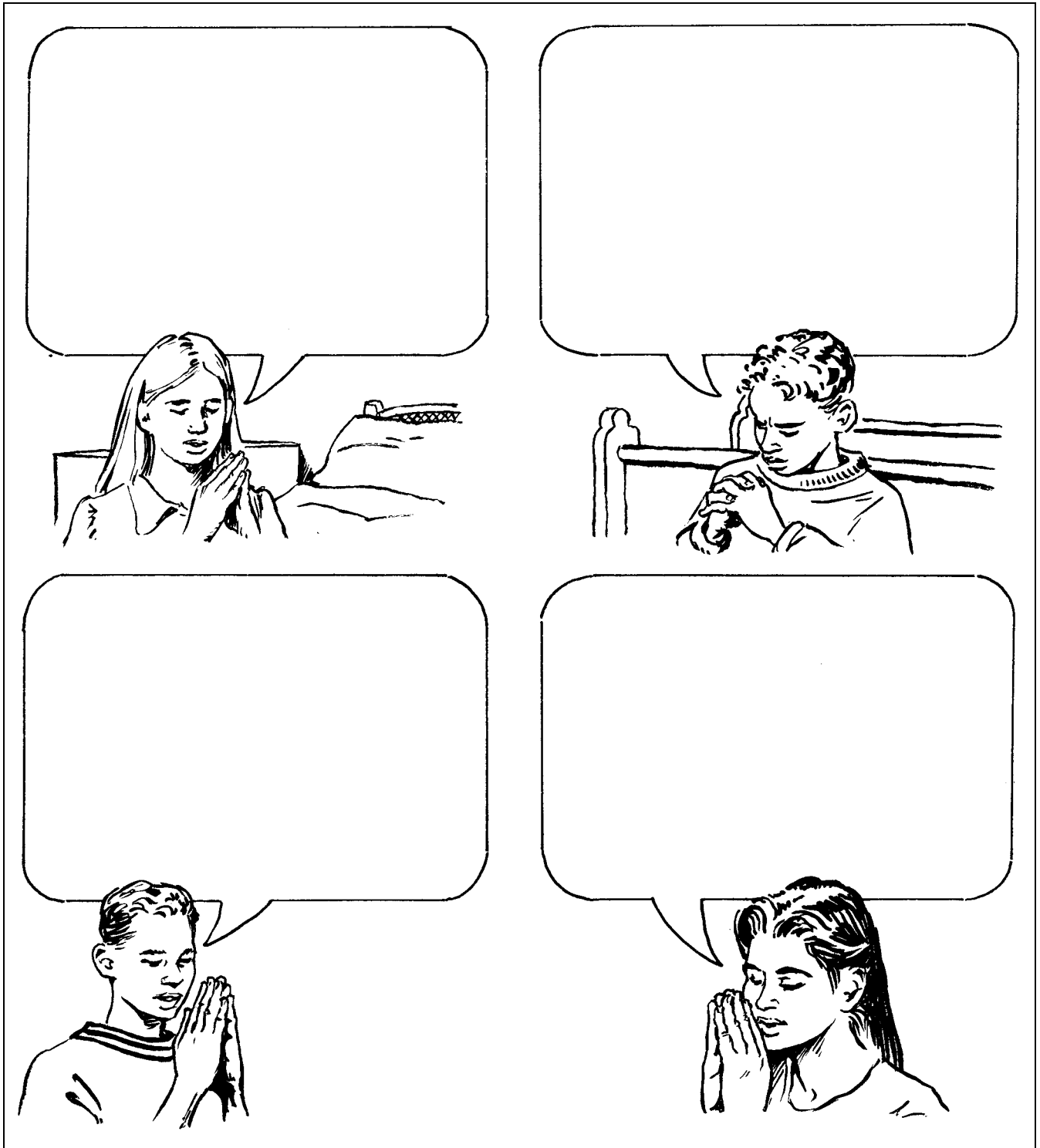
Speaking in tongues : The ability given by the Holy Spirit to pray in an unknown language.

Vegetarian : Someone who does not eat meat.

THE LAND OF ABRAHAM



PRAYING

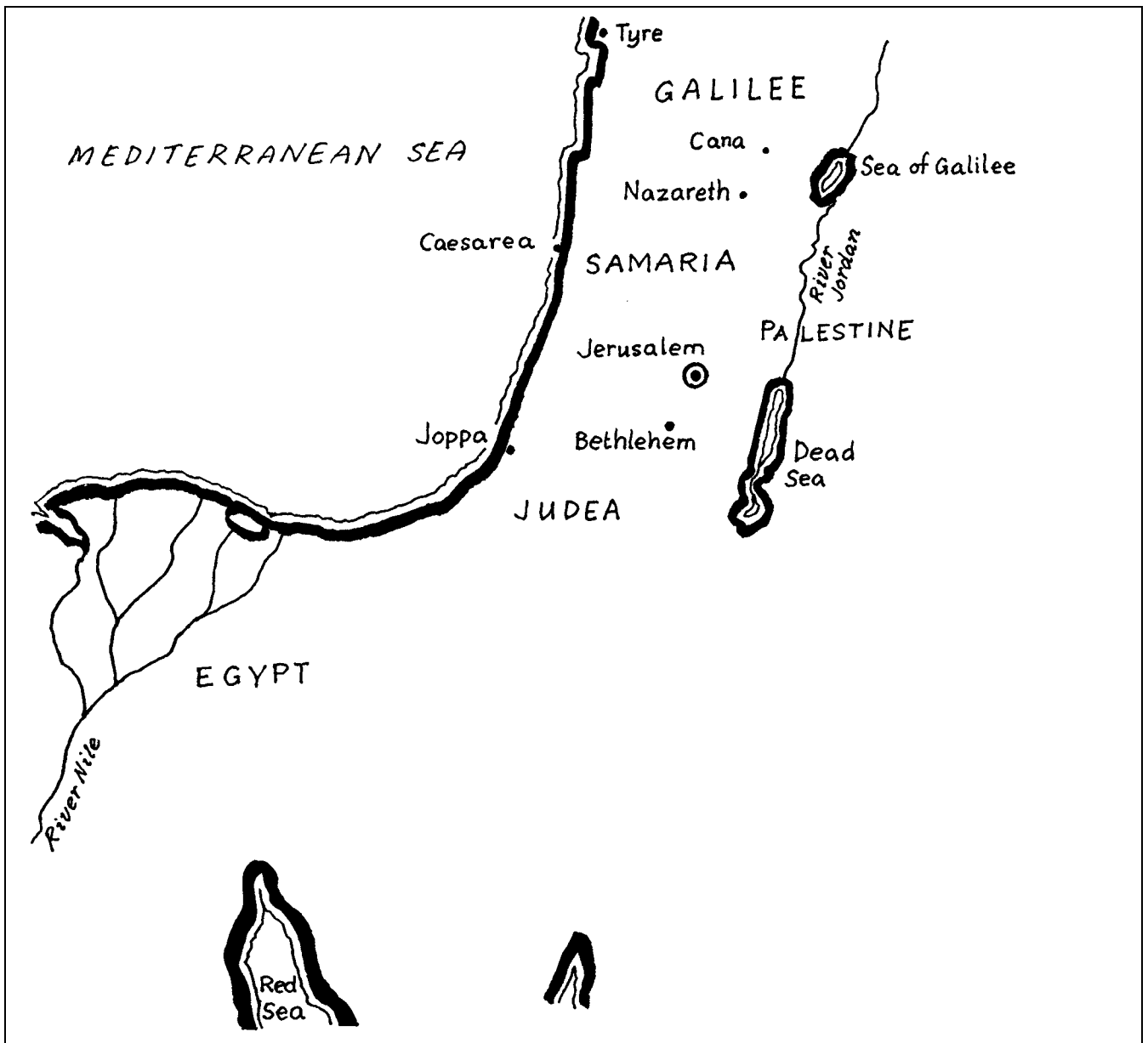
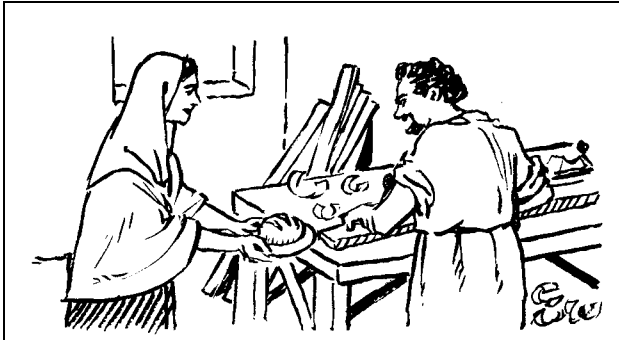


Prayer is _____

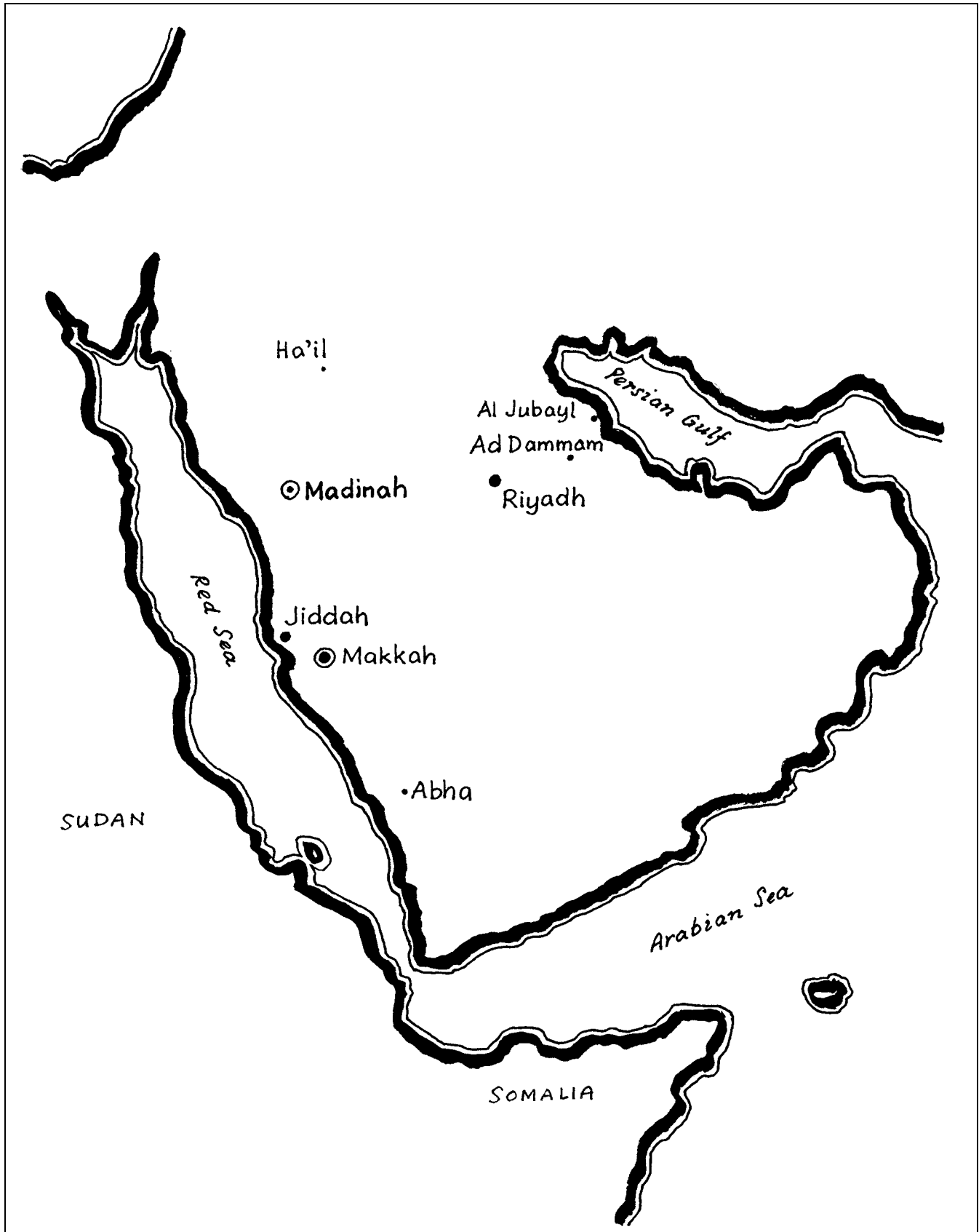
MARY AND JOSEPH

► Mary and Joseph lived in

Jesus was born in

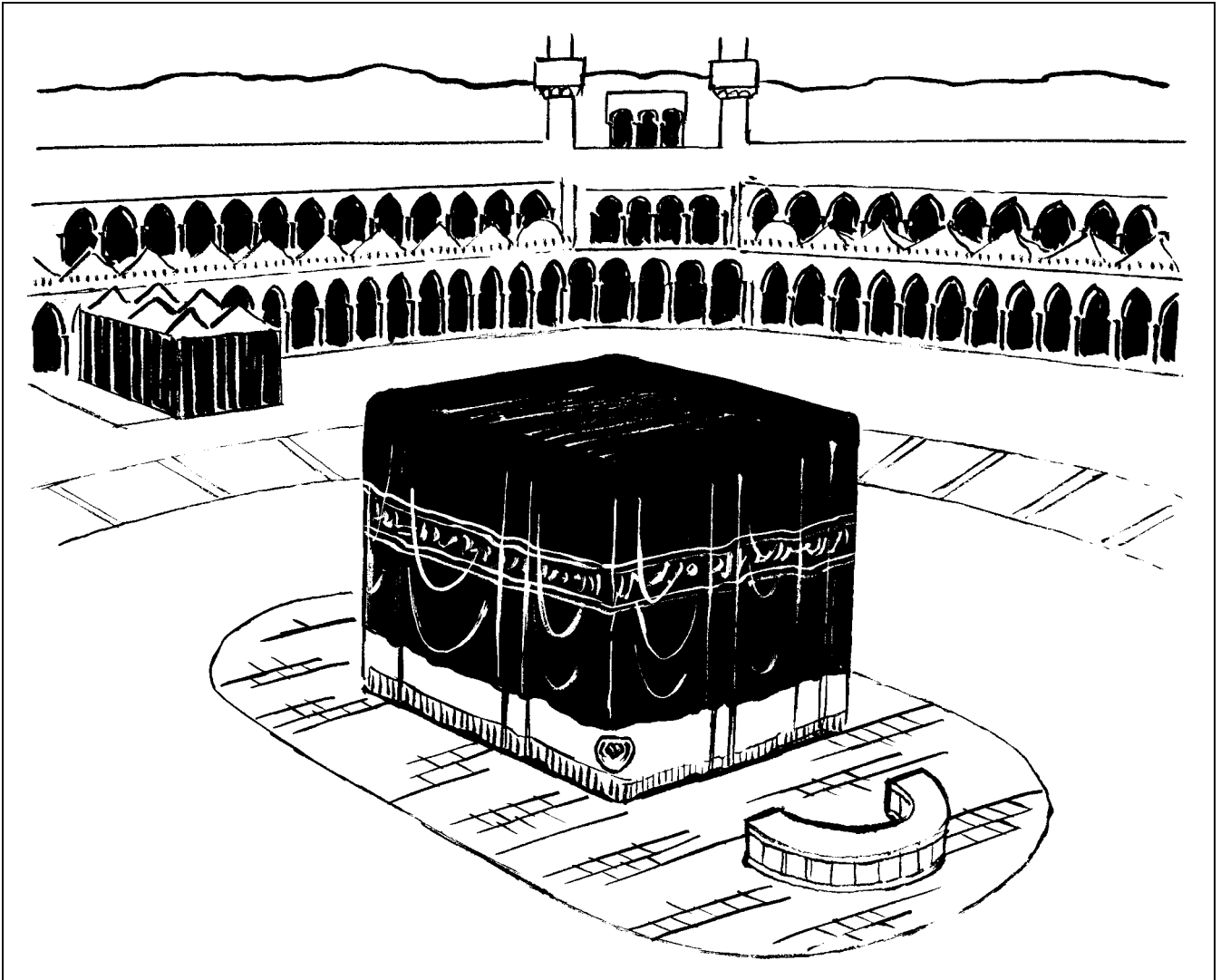


THE LAND OF ARABIA



THE KA'BAH

1.

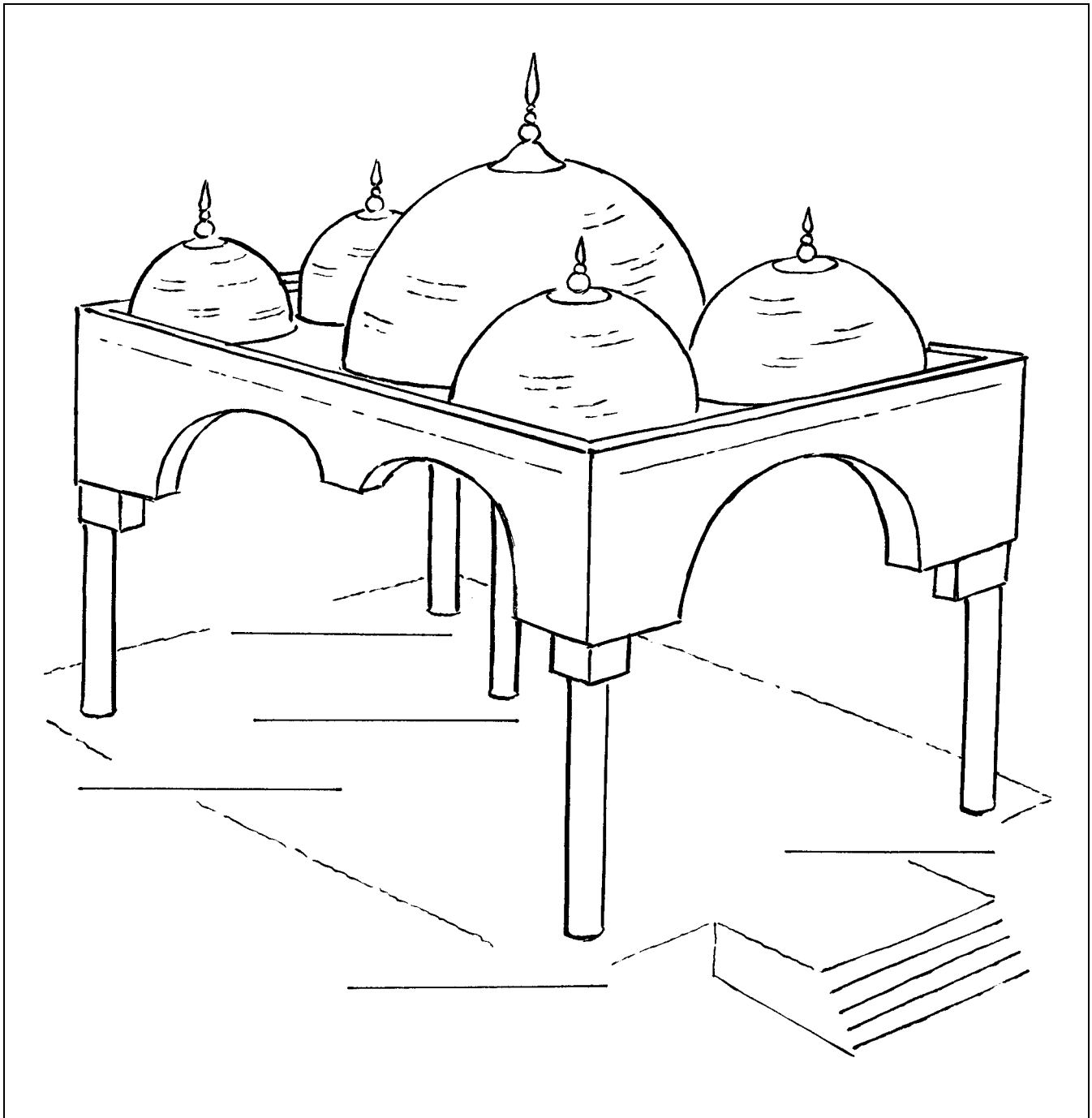


2. What is the building called? _____

Where it is to be found? _____

Tell me about the Black Stone and why it is important. _____

THE FIVE PILLARS

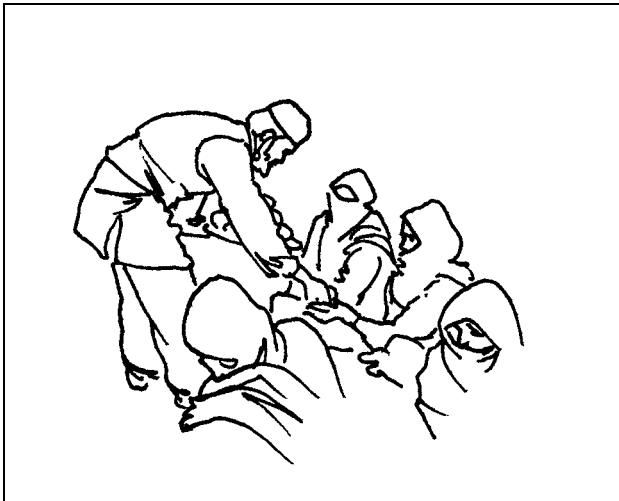


The Five Pillars are important to every Muslim because _____

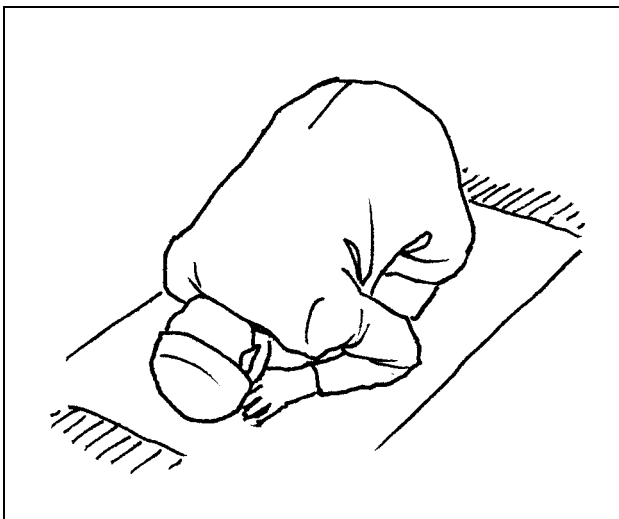
THE FAST OF RAMADAN

For _____ month of the year all Muslims give up _____
and _____ during daylight hours. The fast of _____
looks back to the time when the prophet _____ received his first visions
from the _____.

Why do Muslims go without food and drink during Ramadan?









A NEW BABY

► Imagine there is going to be a new baby in your family.

1 Draw a picture to show how you could help in your home before the baby is born.

2 Make a list of the things that the new baby will need:

a) _____

b) _____

c) _____

3 To help with the new baby I could:

a) _____

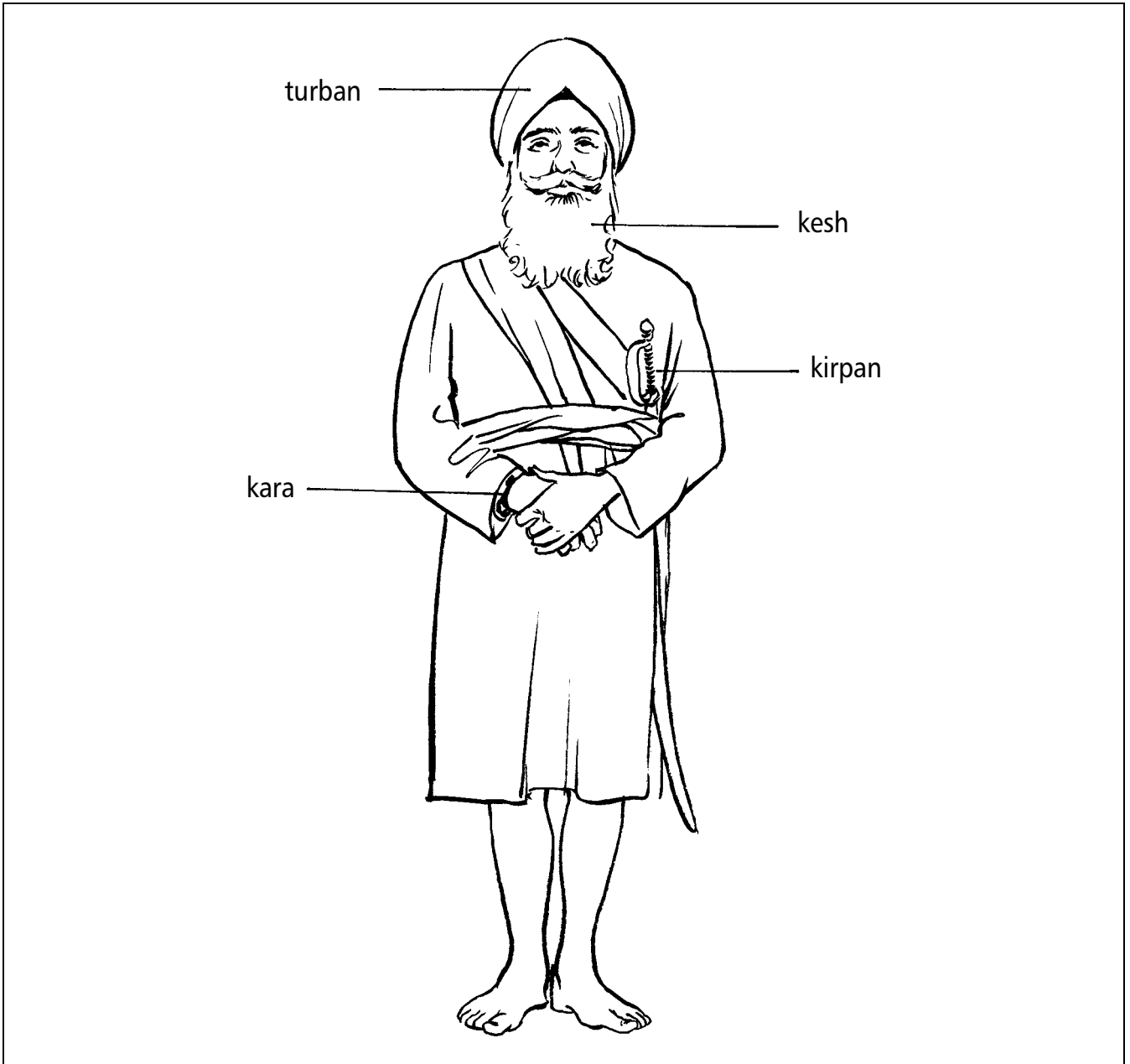
b) _____

c) _____

BELONGING TO THE KHALSA

The Khalsa is _____

It was begun by _____ in _____.



Which two of the five Ks cannot be seen in this picture?

THE FIVE Ks

KESH

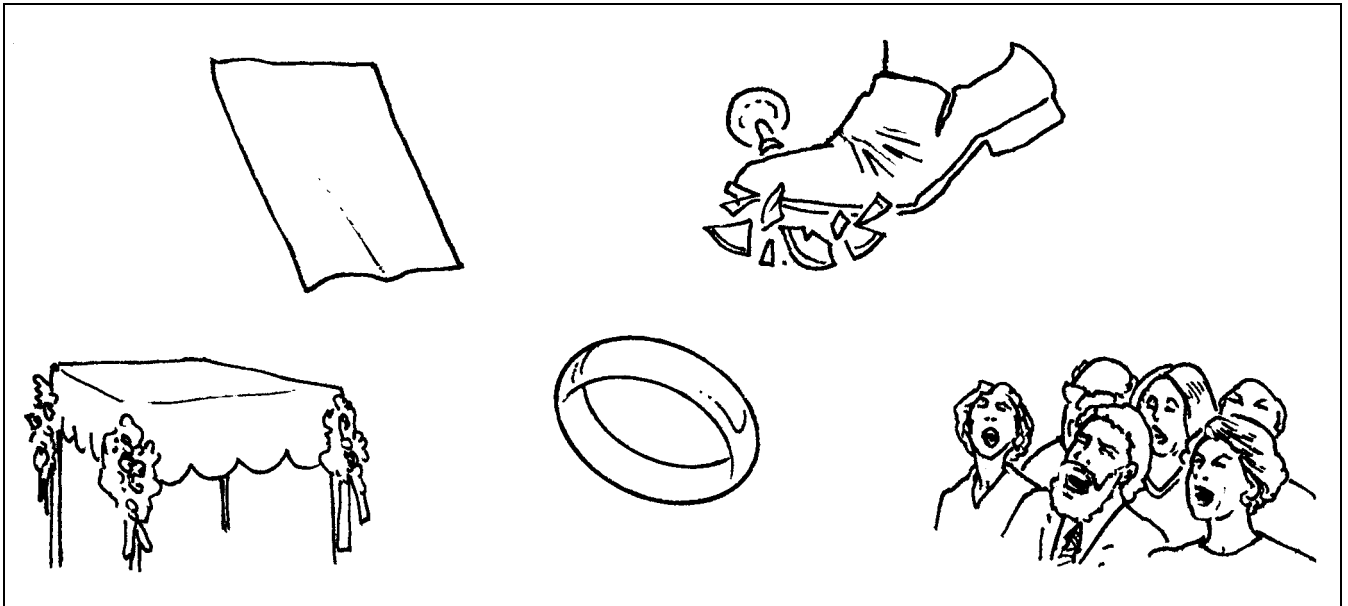
KIRPAN

KANGHA

KARA

KACHS

A JEWISH WEDDING



1 The huppah _____

2 The ketubah _____

3 Ring _____

4 Wine glass _____

5 People shouting _____

CHOOSING SOMEONE TO MARRY

1 Age – older than you/younger than you/ same age?

2 Job – what would he or she do?

3 Personality – kind/thoughtful/lively/funny/quiet, etc.?

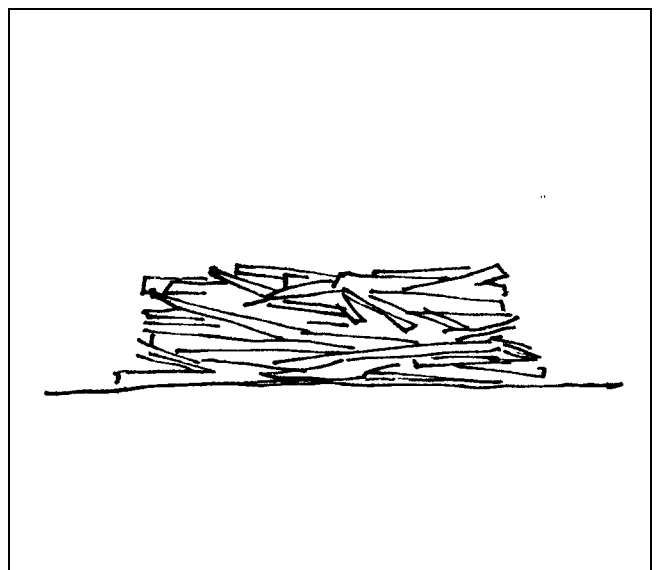
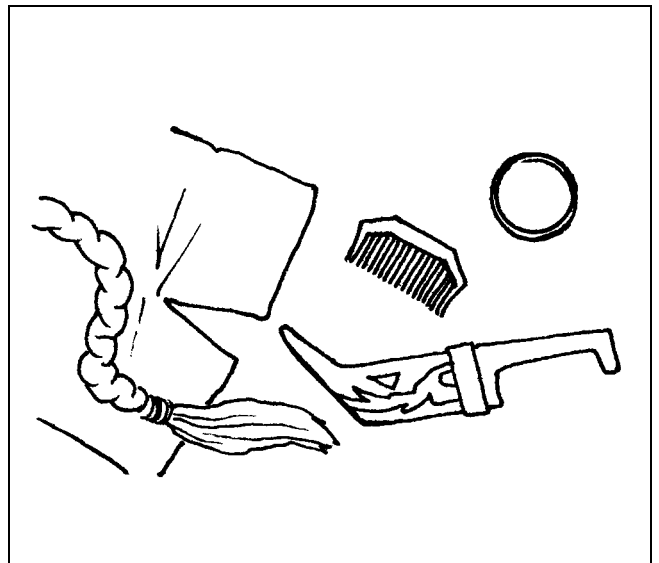
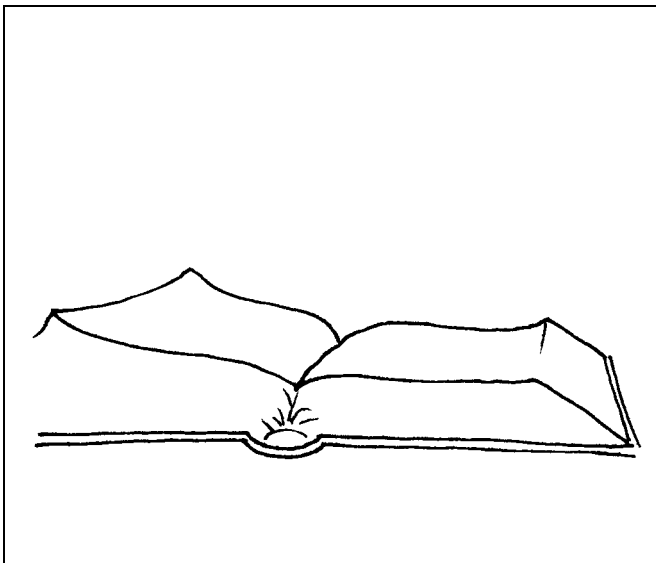
4 Interests or hobbies – sports/reading/music/films, etc.?

5 Hopes and ambitions – what would he or she want to do most in life?

6 Anything else important?

A SIKH FUNERAL

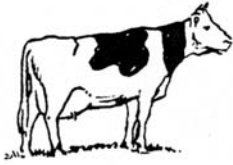
- 1 What does each Sikh try to say as death draws near?
- 2 What does the word mean?
- 3 After someone's death a special event may take place. What is it called? What do the relatives do as part of this event?



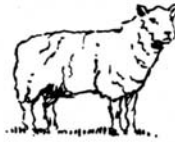
KOSHER AND TREIFAH FOOD

kosher

1



2



3



treifah

1



2



3



kosher

1

2

3

treifah

1

2

3

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Published in 2004 by:
Nelson Thornes Ltd
Delta Place
27 Bath Road
CHELTENHAM
GL53 7TH
United Kingdom

04 05 06 07 08 / 10 9 8 7 6 5 4 3 2 1

A catalogue record for this book is available from the British Library.

ISBN 0 7487 7752 0

Page make-up by Acorn Bookwork, Salisbury, Wiltshire

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Key to Symbols



Christianity



Hinduism



Islam



Judaism



Rastafarianism



Sikhism

