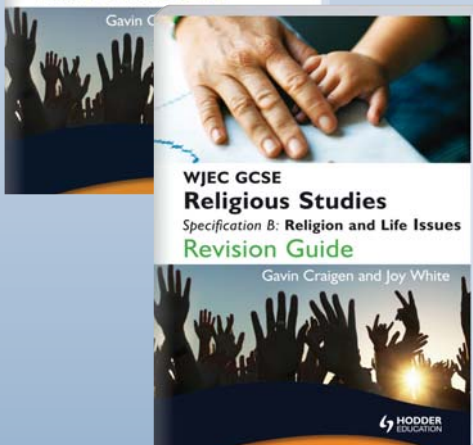
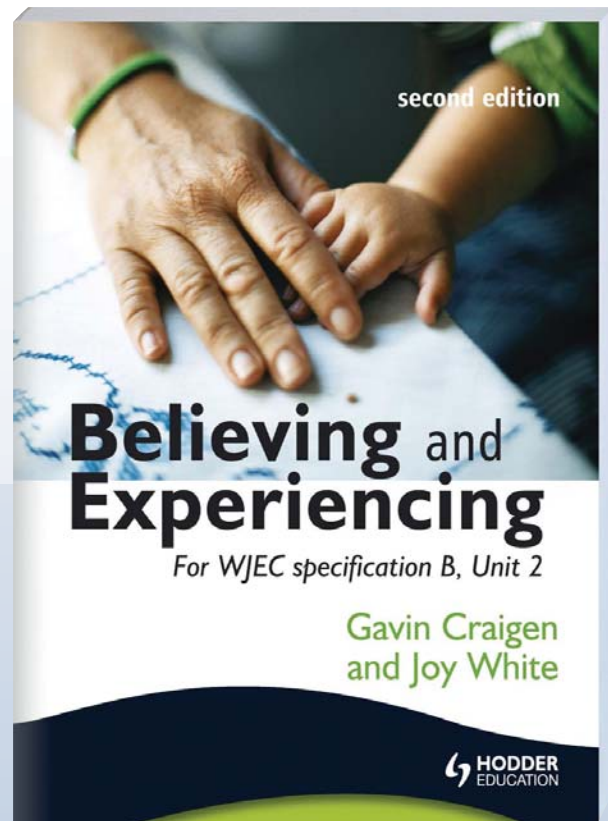
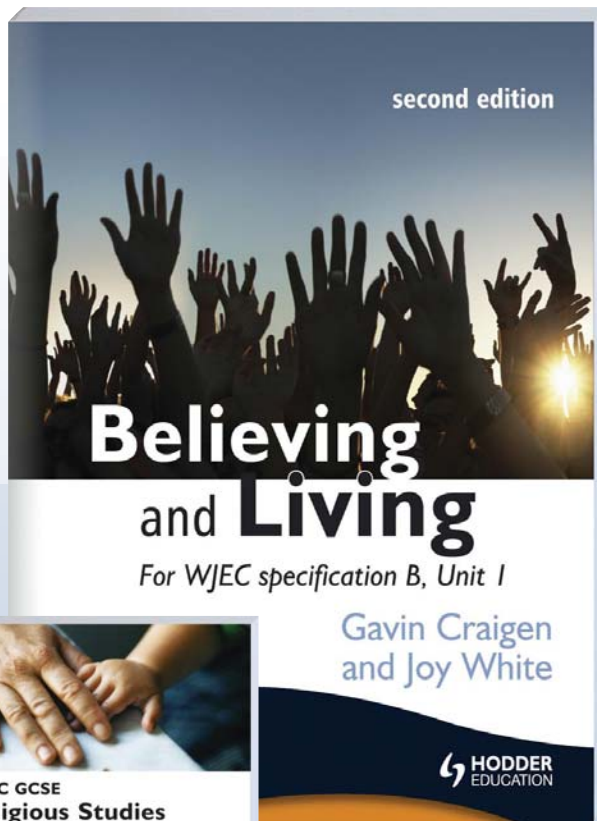


Help your students achieve the best possible grades with the ultimate package for **WJEC GCSE Religious Studies specification B...**



Authors: Gavin Craigen and Joy White

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More information on the books

Sample material

If you're looking for resources to guide you through the new WJEC GCSE Religious Studies B specification, then look no further than the **Believing** series. Experienced senior examiners Gavin Craigen and Joy White have updated their popular and successful textbooks **Believing and Living** (for Unit 1: Religion and Life Issues) and **Believing and Experiencing** (for Unit 2: Religion and Human Experience) so that they fulfil the requirements of the new specification.

Pages from **Believing and Living** Second Edition

4 Is it fair?
The Big Picture

What is unfair?
Why do people treat others differently?
What do we need?
What do we want?
Why are people prejudiced?
How should we treat others?
How does the media influence attitudes?
Is equality possible?
What should be people's attitude towards wealth?

Questions to ask

Key concepts to think about

- AUTHORITY
- DISCRIMINATION
- EQUALITY
- IDENTITY
- INJUSTICE
- PREJUDICE

The Big Picture summarises all the key issues on one page

Clean and clear presentation makes it easier for students to concentrate on the essential information

4 Is it fair?
Why do people treat others differently?

Reasons for Prejudice

- PRIDE/SELFISHNESS**
Thinking only of self or self-interest; failing to consider the needs of others; jealous of others.
- IGNORANCE**
Not knowing, or not wanting to know the facts.
- EXPERIENCES**
Having had an unpleasant experience previously with a particular group of people, or a person from that group.
- FEAR**
Being uncertain of the implications of others; not sure of the purposes of others; afraid of what might happen.
- THEOLOGY**
Failing to see and believe that all humans are equal in value in their own right.
- ANGER/RETALIATION**
Reacting after some event or tragedy; thought to be the fault of a particular group of people.
- PARENTAL/PEER PRESSURE**
Accepting the views and attitudes of others without questioning or challenging; not thinking for oneself.

2

Why do people treat others differently?
Locally, nationally and internationally there are many examples of prejudice and discrimination, despite all the religious teachings against them.

ISLAM
The teachings of Islam include:

- All people are equal, though not the same.
- All people are important in their own right, as created by Allah.
- Muhammad's example (respect for women).
- The ummah (brotherhood) crosses all national, cultural, political, racial and language boundaries.
- The act of prayer stresses the importance of equality. Individuals stand as equals before Allah.

BUDDHISM
The teachings of Buddhism include:

- All people are equal and have within them the nature of enlightenment.
- The things that separate people such as wealth, gender and race, are all illusory.
- We can learn from the example of the Buddha who rejected the caste system and taught that all people were equal.
- Metta (loving-kindness) towards all beings is stressed.

CHRISTIANITY
The teachings of Christianity include:

- Prejudice is unacceptable and is against Christian beliefs and teachings.
- God created all human beings as equals, whatever race, ability, or gender.
- The Ten Commandments give guidance on living in harmony with others.
- Jesus' example (such as his treatment of lepers and outcasts) and his teachings (such as the Good Samaritan).

HINDUISM
The teachings of Hinduism include:

- Each group or individual has their own part to play in life.
- The caste system describes such roles, and need not be discriminatory.
- All human life, whatever caste or 'station' depends on others.
- Ahimsa (harmlessness) is a vital aim in life, and discourages discrimination.
- Karma (actions) and dharma (duty) expect believers to do good and show tolerance.

JUDAISM
The teachings of Judaism include:

- All humanity is made in the image of God.
- All have the same responsibility towards God.
- Being a 'chosen' nation is not being above others, but having additional responsibilities and duties.
- Israel accepts Jews from all nations and races.

SIKHISM
The teachings of Sikhism include:

- The Sikh Gurus stressed God is the source of all life and so all are equal.
- The langar shows how everyone is considered equal and welcome to eat together.
- Reunion with God is believed to be open to all.

3

See more pages at www.hoddereducation.co.uk/believing

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Pages from **Teacher's Resource File**

Plenty of activities and exercises that are proven to work in the classroom

3 Activities to raise specification awareness

1 Resource sheet (Sheet 1 of 2)
Resource sheet for It's My View That ... Activity

Animals aren't as important as humans	Some humans are more important than others
Divorce is too easy	Same sex marriages shouldn't be allowed
There is no afterlife	Flowers at funerals is money wasted
Marriage is out of date	Only religious people should be allowed to marry in a religious building
People are prejudiced because they are born like that	Only Christians should be allowed to wear a cross.
Whether you believe in a God or not depends upon what your family believes in.	Being wealthy is the most important thing in life
Families have no function once you are sixteen	Religion isn't as important as it used to be

WJEC GCSE RS Specification B Teacher's Resource File © Hodder Education, 2009

11 5 Guidance on other issues

Teaching Tips **Teacher information sheet**

Guidance on other issues
Supporting community cohesion in the Religious Education classroom
(* See last sheet for community cohesion in Wales.)

What does community cohesion mean?
The following quotes give a good sense of what is meant by community cohesion:

By community cohesion, we mean working towards a society in which there is a common vision and sense of belonging by all communities; a society in which the diversity of people's backgrounds and circumstances is appreciated and valued; a society in which similar life opportunities are available to all; and a society in which strong and positive relationships exist and continue to be developed in the workplace, in schools and in the wider community.

[We must teach:]...children and young people to learn to understand others, to value diversity whilst also promoting shared values" Lessons across the curriculum that promote values and help pupils to value differences and challenge prejudice and stereotyping
Guidance on the Duty to Promote Social Cohesion, Department for Children, Schools and Families 2007

Many indigenous white pupils have negative perceptions of their own identity. We spoke to one white British pupil in Year 5, for instance, who, after hearing in a class discussion how the rest of the class came from countries such as the Congo, Portugal, Trinidad and Tobago and Poland, said that she 'came from nowhere'. In the case of white working class boys, their sense of linkage with a tangible history is often as absent as – or even more absent than – for other groups. Even though the white population who live in predominantly white areas might be removed from the immediate personal experience of ethnic diversity, it is still likely to be an issue for them because they encounter diversity through media representations; and in a world of increasing mobility, their experience of diversity in their own context may well change. Many of the people we talked to, including Trevor Phillips, Chair of the Commission for Racial Equality (CRE), believe that unless we understand these complexities and act upon them, the UK is in danger of becoming increasingly ghettoised'
Curriculum Review Diversity and Citizenship pp.30-31

Overall planning considerations
The following strategies are in addition to relevant visits and visitor opportunities.

Planning for attitudes

- Where are pupils starting from?
- Where do you want to get them to by the end of each unit?
- How explicit are these expectations in lesson objectives?
- Are they part of an assessment (including self assessment)?

Shared language

- What is the 'shared language' and key terms that will be encouraged/taught/expected in the classroom?
- How will these be shared with pupils and reinforced in the class-room?
- How are these planned into schemes of work and assessed?
- What prompts are used around the classroom for a 'shared language'?

Classroom environment

- What artefacts are in evidence in the class-room?
- How would they be 'read/interpreted' by someone with no religious understanding walking into the room?
- What is the 'silent teaching' of the classroom?

Use of resources

- What is the message of the textbooks and particularly the photographs?
- Can poor examples be built into a scheme of work for critical analysis?
- What artefacts are used within a scheme of work?
- How do they relate to the history of evidence of the presence of range of Islam, Judaism, Sikhism etc within Britain for a long time?

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Praise for the previous editions:

“... an exceptional and invaluable resource. Every conceivable approach to presentation of information may be found in the textbook – each page is visually very different. This, coupled with a lucid text concentrating on the essentials will make the topics covered more interesting, focused and accessible for pupils.”
RE News review of **Believing and Living** First Edition

“... a very approachable, interesting and attractive layout which contrasts with a heavy fact-burdened text found in a number of text books... this type of layout allows the students to focus on, think about and explore further the main issues.”
RE News review of **Believing and Experiencing** First Edition

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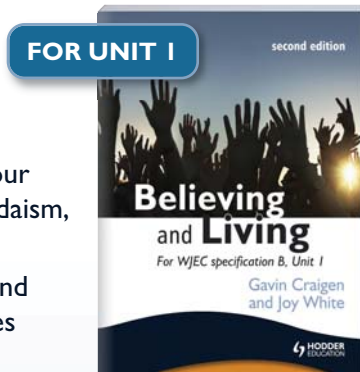
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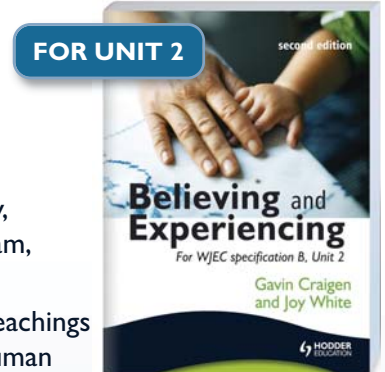


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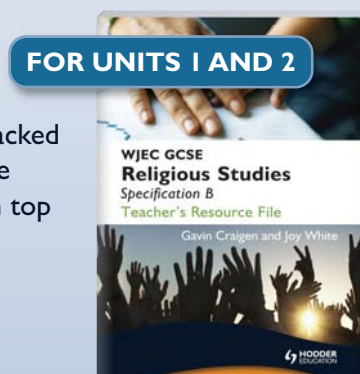
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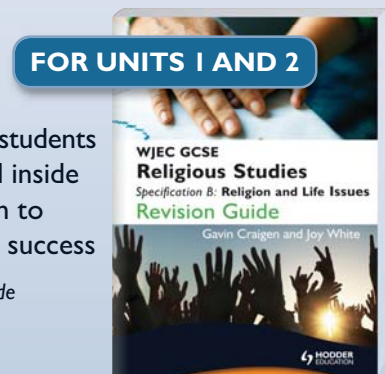


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