

# **FAITH TO FAITH**

## **resource pack**

### **Acknowledgements**

Thanks to...

the students for all your hard work, openness and wonderful photographs

the photographers for bringing out the best in the students with such sensitivity - Margaret Loescher, Julie Moggan and Douglas Nicholson.

the class teachers for your time and enthusiasm – Cathy Lee, Andrea Turner, Robert Hardy, Zabeena Riaz, Humera Naeem.

the schools for demonstrating your commitment to breaking down barriers in your support of this project - Guru Nanak Sikh School, Islamia Girls' School, King Solomon High School, Swaminarayan Hindu School and Mount Carmel RC Technology College for Girls.

the wonderful 'get-together facilitators' - Joel Chalfen, Morag Cross, Nathan Curry, Debra Glazer, Kate Kingston and Frog Stone.

the Faith Communities Capacity Building Fund for funding this project in its entirety.

Photographs remain the property of DASH Arts and may only be reproduced for educational purposes

□ DASH Arts 2007

## **Contents**

Introduction	1
The Exhibition	2
Curriculum links – PSHE, Citizenship, RE	3
Reading Photographs	4
Discussions and activities to start thinking about faith	6
Ideas to start creating work about faith	8
Working with the set of photographs from the pack	9
Working with individual photographs from the pack	10
Religion in Everyday Life – Pavandip Lelly (Older generation)	
Havdalah – Katie Schreiber (Candles)	
Peace– Sarah Rahlem (Ethics of War)	
Charlie’s Angels – Maymuna Shaheem (Faith in the media)	
Background information on the participating faiths	12
Christianity - Catholicism	
Hinduism	
Islam	
Judaism	
Sikhism	
Further Reading – books, resources and useful websites	17
Appendix i – worksheets	18
Worksheet 1 – Beliefs	
Worksheet 2 – Creating a story from photographs	
Worksheet 3 – Faith and the senses	
Appendix ii – information sheets	21
General Vocabulary used in Photography	
Ethics of War	
Appendix iii – captions and photographs	23
Peace– Sarah Rahlem	
Charlie’s Angels – Maryam Abdur Rahman	
Religion in Everyday Life – Pavandip Lelly	
Layers and Layers of Life – Muna Salah	
Untitled – Simran Mudhar	
Rainbow – Carolina Motta-Mejia	
Puzzler – Shaam Pindoria	
Havdalah – Katie Schreiber	

## **INTRODUCTION**

This resource pack accompanies DASH Arts' **'Faith to Faith'** exhibition, which opened at City Hall, London on 25<sup>th</sup> April 2007. The photos are the results of a pioneering project that brought together students from 5 faith schools across London.

The project introduced something new and vital to faith schools' education - an opportunity to learn from, rather than just about, other people and other faiths. The students learnt photography skills from professionals and using what they learnt, took pictures portraying their own lives and expressing their faith.

Using some of the photos from the exhibition as stimuli, this pack contains activities to explore themes of identity, multi-culturalism, faith and tolerance.

The activities are designed to enable greater understanding of complex themes, and encourage participants to make connections with their own lives for a powerful and meaningful learning experience.

This Resource Pack is written for youth and community leaders and teachers of Key Stages 3 and 4 Citizenship and Religious Education.

Inside you will find:

- Clear, step-by-step instructions for activities
- Photographs, photocopyable worksheets and fact sheets
- Background information for teachers

The range of activities is designed for students to:

- Engage with all their senses
- Increase knowledge and understanding of issues

You can read more about the project, its aims and outcomes, in the Project Review which can be ordered via our website [www.dasharts.org.uk/participatory](http://www.dasharts.org.uk/participatory). In addition, the entire exhibition can be viewed online.

We spent a lot of time with the photographers discussing photographs, and they attached their own meanings to the many images we studied – they are happy that their photographs will be facing the same critical appraisal.

We are keen for the exhibition to be a starting point for continuing conversation on the theme of faith and have a page on our website for feedback, responses and new work – please do keep us informed of your activities and we will post your comments, pictures etc on our website or link to your site.

Gabrielle Lobb  
Director – DASH Participatory Programmes  
June 2007

## **THE EXHIBITION**

You can arrange to show the exhibition in your venue.

There is no hire charge for the exhibition but transportation costs must be covered.

Contact:

Gabrielle Lobb

07946 702141

[gabrielle@dasharts.org.uk](mailto:gabrielle@dasharts.org.uk)

### **Portable Exhibition**

Free-standing, can be easily and quickly assembled by one person.

Comprises 17 x freestanding banner stands [W800mm x H2200mm]

Printed on one side only, so can be placed around the edges of a room if necessary.

Transportation by Parcelforce (9 packages) approx. £170 return or can be collected/delivered in North London – easily fits in a car.

### **Main Exhibition**

63 x individually framed prints [W50cm x H40cm]

6 x A1 size text panels [W594mm x H841mm]

Requires wall space [minimum 21m total length x 3m height] and time for hanging [looped cable & hook system supplied]

The exhibition is arranged in 4 sections:

**Open Palm** This section opens the exhibition and is about the ways through which the photographers see, 'find' or strive towards God/s - through people, places and religious icons.

**Corner of Commotion** This section is about adolescence, growing older, time passing and the challenges of the adult world and of having a faith.

**Stranger Coming Through** The third section of the exhibition is about being judged and judging others - standing out, being unique, or being part of a community and feeling included.

**Layers and Layers of Life** The final part of the exhibition is a more abstract category and as such has many of the more abstract pictures in it. It is a contemplation on the depth of life and the variety of life as well as faith - and about how faith fits into these layers.

## **CURRICULUM LINKS**

Activities in the pack tie in with the following elements of the KS3 & KS4 PSHE, Citizenship and RE Curricula:

### **PSHE**

Developing confidence and responsibility and making the most of their abilities  
to have a sense of their own identity  
to be aware of how others see them  
to recognise influences, pressures and sources of help and respond to them appropriately  
Developing good relationships and respecting the differences between people

*Students should be taught...*

about the diversity of different ethnic groups and the power of prejudice  
b) to be aware of exploitation in relationships  
c) to challenge offending behaviour, prejudice, bullying, racism and discrimination assertively and take the initiative in giving and receiving support  
d) to work cooperatively with a range of people who are different from themselves

Breadth of study:  
feel positive about themselves  
consider social and moral dilemmas

### **Citizenship**

#### **Knowledge and understanding about becoming informed citizens**

the origins and implications of the diverse national, regional, religious and ethnic identities in the United Kingdom and the need for mutual respect and understanding  
the importance of a free press, and the media's role in society, including the internet, in providing information and affecting opinion  
developing skills and understanding:  
use their imagination to consider other people's experiences and be able to think about, express, explain and critically evaluate views that are not their own

### **RE**

Unit Titles:  
Where do we look for God?  
Beliefs and Practice

#### **Attitudes**

Helps students develop the following attitudes outlined in the non-statutory national framework for RE:

##### **Self-awareness**

Developing a positive sense of their own religious, moral and spiritual ideas

##### **Respect for all**

Being prepared to recognise their own bias  
Being sensitive to the feelings and ideas of others

##### **Open-mindedness**

Being willing to learn and gain new understanding

##### **Appreciation and wonder**

Developing their imagination and curiosity

## **READING PHOTOGRAPHS**

### **Basic Strategies in Reading Photographs**

#### Objectives

- To develop visual literacy
- Learn the basic vocabulary used in formal analyses in the visual arts
- To combine content information with formal analysis to 'read' (analyse) photographs

**Formal analysis** provides a basic common language in the visual arts (describing visual elements that give a work form, these include shape, size, texture, line, space).

However, a description of a photograph based only on formal analysis would be incomplete.

Photographers make decisions about **composition** (arrangement of visual elements) as well as **content** (meaning) when taking photographs. Consequently, it is important to consider the artist's **intentions** for making a photograph of a particular subject.

Finally, the **historical and social context** in which a photograph was made must also be carefully considered.

**NB: every image offers a variety of interpretations, there are no wrong answers – everyone has their own interpretation.**

Therefore, the ideas provided in this resource for each photograph should be regarded as a starting point for discussion and not as a conclusive interpretation. There is no one correct answer when interpreting works of art. Encourage your group to examine photographs carefully to develop their skills for analysing photographs and to explore their own personal interpretations.

### **Why is it important to learn how to interpret photographs?**

Photographs are everywhere: in the morning newspaper, in magazines we read, in our family albums, on the cover of CDs, in advertisements, and on billboards. Without realising it, these photographs have an enormous impact on the way we think and feel about ourselves and the world. When we learn to interpret photographs and we come to understand that they are not fact, but are instead representation, we are better able to monitor the influence they have on our perceptions.

Through the study of photography, students work on strengthening important skills:

1. They practice careful observation by looking at photographs and listing the visual details they see in the images.
2. They practice using these details to interpret the photographs.
3. And they practice drawing conclusions and making informed judgments about the work.

The critical thinking skills students develop while studying photographs will translate to other areas of learning and will serve students all of their lives.

## **ACTIVITY**

### **LEARNING TO LOOK**

A format for looking at and talking about photographs

In groups of 5-6. Each group choose one photograph from the pack. Work in groups through these exercises, at the end, feed back to the whole group.

**Describe the photograph briefly** (include size, black-and-white or colour, and subject) in a sentence or two. Looking carefully at the photograph, discuss the four categories described here. As objectively as you can, address the properties in each category that seem important for the photograph. Note: This exercise works best when comments and responses relate to something seen within the work. It is not necessary to discuss every visual element.

FOCUS	What parts of the image are clearly in focus? Are some parts out of focus? Note: The range between the nearest and farthest things that appear in focus define the photograph's depth of field.
SPACE	Do overlapping objects create a sense of space? Is the space shallow, deep, or both?
SCALE	Does the scale or size of objects appear to be natural?
COLOUR	What colours do you see, if any?

### **Composition of the photograph--How Things Are Arranged**

FRAMING	Describe the edges of the view. What is included? What does the framing draw your attention to in the photograph? Can you imagine what might have been visible beyond the edges of the picture?
FOCAL POINT	Close your eyes. When you open them and look at the photograph, what is the first thing you notice? Why is your attention drawn there? Are there other centres of interest? How are they created? How do the focal points help move your eye throughout the photograph?
CONTRAST	Are there strong visual contrasts--lights and darks, textures, solids and voids?
REPETITION	Repetition of visual elements can create unity--a sense of order or wholeness that holds the work together visually. What elements are repeated? Do they contribute to a sense of unity?
VARIETY	Variety often creates interest. Can you see a variety of visual elements such as values, shapes, textures, etc.?

### **How the photograph was made--Method/Equipment Used**

You can discuss anything you know about the photographic techniques, camera, or film that is pertinent to the work.

### **What the photograph communicates--Feelings/Mood**

Based on what you have seen, what do you think the work is about? What does it mean or communicate? How do you know? What words would you use to describe it?

## **ACTIVITY**

### **Devise a story using an image as the starting point**

Divide the class into groups of 5-6.

Give each group one photograph that they will use as the starting point to create a story.

Each group should work through the sheet of questions (worksheet 2), discussing the story as a group and writing down what the group decides as they go along.

*Decisions about the story should be made and written down before any pictures are taken.*

Take photographs (or draw a storyboard) to illustrate the next part of the story.

Students (ideally working in pairs or threes) should try to shoot or a variety of images including close ups, mid-shots and wide-shots – then bring back images to their group to select images to show.

Each group should **select approximately three images** from all the ones their group members have taken to show everyone later, trying to include a close up, a mid-shot and a wide-shot.

Show pictures (or storyboard) to the rest of the group and ask them to 'read' the photographs and try and guess the story created.



## **DISCUSSIONS AND ACTIVITIES TO START THINKING ABOUT FAITH**

### **ACTIVITY**

#### **Beliefs**

Does the word 'belief' just refer to faith?

What other things can we believe?

- \_• Political beliefs
- \_• Moral beliefs – rights and wrongs
- \_• Cultural beliefs – the culture of England, the \_ culture of Europe, the culture of your own ethnic \_ group

Do all the people of one cultural group believe the same things? \_

Do all the people of one political party believe the same things? \_

Do all people have the same moral beliefs?

Can we tell what someone might believe by the way they \_ speak or look?

Pairs work, relaying back to class: \_\_ Pairs discuss and write **individual** answers to complete the \_ following statements (worksheet 1, page 18): \_\_

I agree with...

I am certain of... \_

The issue I believe is most important is... \_

I think... is wrong

I think... is right

Teacher-led discussion with class: \_\_

#### **Where do your beliefs come from?**

- Personality \_
- Upbringing \_
- Experience \_
- Environment \_\_

Pairs work, relaying back to class: \_\_

In pairs, discuss and write **individual** answers to the \_ following: \_\_

How did you arrive at your beliefs?

How have all 4 influences (mentioned above) helped form your beliefs?

Which is the most important influence?

How do your beliefs influence your behaviour?

Teacher-led discussion with class:

Could someone tell what your beliefs were by the way you sound or look?

How might you express your beliefs?

### **ACTIVITY**

#### **Faith**

What is faith?

(spiritual belief, a way of living your life morally, belief in God or Gods)

Is faith the same for everyone?

(different religions, but faith as a concept is similar across different religious, cultural and political lines – faith feeds into all three but us separate from them all)

What does faith mean to you? Write down key words that your group discusses.

What do you think other people think of your faith? Write down key words.

Gather a selection of photographs (from this pack, from other sources – see reading list, page 17 for some books that might be useful, but any images are fine – try to have a mixture of some that are ‘obviously’ about faith and some that are open to interpretation).

In groups, ask participants to choose one or two pictures from the selection that represent faith to them and answer the following questions then feedback to the whole group:

1. Is this photograph about a particular faith?
2. What aspect of faith?
3. Do you think that this would be about faith to someone other than you?

Why might someone take a picture about faith?

(important to them, represents them, different from them, shows people’s emotions, something everyone can relate to, something that seems strange, controversial, active, peaceful etc etc)

## **IDEAS TO START CREATING WORK ABOUT FAITH**

### **ACTIVITY**

#### **Photography 'hands' exercise**

In groups, taking pictures **of hands only**, represent three aspects of faith that are important to you (including an aspect shown in your chosen photograph).

Show photographs to the rest of the group and discuss.

### **ACTIVITY**

#### **Faith and the Senses**

How can a photograph be seen to involve our other senses?

Explore this idea by looking at some photographs (for useful books see the further reading page 17)

How does this photograph impact on your senses?

How do you think it impacted on the photographer's senses?

### **ACTIVITY**

#### **Photography exercise**

Using the environment of the place you are in, each take one photograph inspired by each of your senses.

Show to the whole group – can people guess which sense each picture was inspired by?

Hand out the 'Faith and the Senses' worksheet (page 19)

Step one (in column one), note down as many things as you can for each sense.

"When I think about my faith...

I see...

I hear...

I smell...

I taste...

I feel..."

Step two (in column two), add descriptive words (eg: I see 'church' – descriptive words might be dark, big, echoing etc)

Step three (in column three), add feelings associated.(eg: peaceful, inspired etc)

Take photographs or create artwork of **other things** that give you those **same feelings**...

### **ACTIVITY**

#### **Visually representing faith**

Think of one feeling you associate with your faith, or one thing it makes you feel.

Answer the following questions:

What colours do you associate with that feeling?

Is it opaque or see-through?

Does it have movement or is it still?

Is it warm or cold?

Is it in a big space or a small space?

Is it full or empty?

In pairs, take photographs or create artwork to represent the qualities of the chosen feelings.

## **WORKING WITH THE SET OF PHOTOGRAPHS FROM THE PACK**

### **ACTIVITY**

Divide the class into groups of 5-6.

Give each group a different photograph from the pack and the 'questions' sheet.

In group, discuss the photograph, working through the questions, then ask each group to report back to the whole class.

- What is the picture of?
- What feeling do you get from the photograph?
- What can we understand about the photographer's view of his/her faith?
- Does this photograph challenge typical representations of the particular faith?
- Does the photograph contain more than one message or idea – if so, do they compliment or contradict one another?
- Do you relate to any aspect of the photograph?

### **ACTIVITY**

#### **Controversial images**

YOU WILL NEED:

A selection of photographs, some 'obviously' controversial, others more open to interpretation.

**Discussion: Facilitator asks 'What does controversial mean?'**

*(challenge the group to come up with a range of responses...)*

*People hold strong opinions about this thing*

*People have opposing views about this thing*

*People may feel upset by this thing*

*People may feel offended by this thing*

*People may want to respond/react to this thing*

**'On what grounds might someone object to something controversial?'**

*Moral, religious, ethical...*

**'How can we make our own decisions about controversial issues?'**

*evaluate arguments*

*weigh evidence*

*look for alternative interpretations, viewpoints and sources of evidence*

*give good reasons for the things we say and do, and expect good reasons to be given by others*

*try to be aware of bias*

Divide the group into groups of 5-6. Give three or four images to each group. *(One of these images should be chosen for being controversial [a different controversial image for each group] but this is not told to the groups.)*

Ask participants to **look at each image and consider:**

Does this photograph upset you? Why? Or why not?

Can you imagine it upsetting someone else? How?

On what grounds might someone object to this image?

Each group **chooses which is the most controversial image** of the 3 or 4 they have been given. Why is it controversial?

**Groups feedback their discussions to each other and debate whether or not the image they have chosen as most controversial could be used in an exhibition.**

Facilitator ask the other groups – 'would you have chosen the same image as most controversial?'

## **WORKING WITH INDIVIDUAL PHOTOGRAPHS FROM THE PACK**

NB There are no right or wrong answers... use these questions as a starting point for discussion and to draw out ideas, but be responsive to your own groups' answers – you might find someone reads a totally different theme to one suggested on these pages – excellent! These exercises are to enable groups to discover their own connections and interpretations.

### **PHOTOGRAPH: Religion in Everyday Life**

#### **ACTIVITY**

As a group - look closely at this photograph

Ask group members to describe the photograph, considering:

Who the photograph is of (vocabulary – portrait)

Where it was taken

What these things tell us about the relationship of the photographer to the subject?

What feeling does the photograph give you? Why?

What can we tell about the subject?

(He is a Sikh and obviously religious [wearing a turban] and elderly)

Are stereotypes of religious or elderly people being challenged?

Why do you think the photographer chose to take this picture as an expression of faith?

(eg: tradition being passed down through generations, wisdom of the elderly, an influence in their life, respect, challenge stereotypes)

What themes are being explored in this picture?

(eg: faith, generations, age, relationships)

What are your opinions on these themes?

What feeling do you get from this photograph? Why? (how is that feeling created?)

### **Ideas for your own work**

#### **ACTIVITY**

Do you have grandparents or elderly relatives?

What role do/did they play in your life?

Have you learnt anything from them?

Set the group a home task – to collect pieces of 'wisdom' from grandparents or older relatives – compile and create a wall or a book of wisdom.

#### **ACTIVITY**

Ask group members to draw or take a photographic portrait of a grandparent or older relative showing something about their character in the image – think carefully about how to show this – using a 'prop' or possession? in the background? Location? Think about what others will 'read' when they see your photograph.

Write a caption to accompany the portrait.

Create an album or display of the portraits and captions.

### **PHOTOGRAPH: Havdalah**

#### **ACTIVITY**

What is the photograph of?

(candle, flame, fingers)

(vocabulary – contrast, close-up)

What is the significance of candles / flames in other faiths?

What do they represent in different faiths?

### **Ideas for your own work:**

## ACTIVITY

What do candles mean to you?

Research the Havdalah ceremony (end of Jewish Sabbath [Shabbat])

*Havdalah means **separation** (division, differentiation) and is an important idea in Shabbat. Because God blessed the seventh day and made it holy, Shabbat is considered to be completely separate or divided from the rest of the week.*

*When Shabbat ends on Saturday evening, Jews hold a Havdalah ceremony to mark the occasion. A blessing is said over wine, a symbol of joy; then over sweet spices, to comfort the soul at the loss of Shabbat; and finally a multi-wicked candle is lit, to show that Shabbat has ended and fire may be created again.*

Research other times in Judaism when candles are lit (Shabbat, Anniversary of Death, Chanukah)

Why? What is the significance?

Why are candles so significant to so many different people at different times?

Research other faiths' traditions or ceremonies that involve candles

Are any of the ideas similar from faith to faith?

## PHOTOGRAPH: PEACE

### ACTIVITY

Look closely at the photograph

The photographer has clearly created this image (vocabulary: spontaneous/staged)

What feeling does it give?

What do you think the photographer wants to say?

How is it said? (think about the materials in the picture, the colours, what has been included in the frame, the layers)

Discussion – photocopy and hand out information sheet 'Ethics of War' (page 22)

In your opinion, can a war ever be considered to be 'just'?

In your opinion, how might a person with faith respond to war?

## PHOTOGRAPH: CHARLIE'S ANGELS

### ACTIVITY

#### Faith and the Media

Look closely at this photograph

Think about what you have heard in the news recently about Muslim women wearing the hijab (headscarf)

Does this photograph conform to or challenge media images of Muslim women?

Research why Muslim women wear the hijab

How are different faiths portrayed in the media?

Are there certain media stereotypes of different faiths?

Collect pictures from newspapers, magazines etc to do with faith or religion.

Look at the pictures - Develop a critical eye – be aware that photographs carry meaning and someone has chosen to take and print each picture for a reason.

### ACTIVITY

Take your own photographs to represent what you would like people to see of your own faith.

### ACTIVITY

Write to a newspaper or magazine to comment on their pictures if you feel they are reinforcing stereotypes or only portraying one viewpoint (send in your pictures too!)

## **BACKGROUND TO PARTICIPATING FAITHS**

(adapted from the BBC website [www.bbc.co.uk/religion](http://www.bbc.co.uk/religion) where more detailed history and information on these faiths and others can be found).

### **Christianity**

Christianity is the world's biggest religion, with about 2.1 billion followers worldwide. It is based on the teachings of Jesus Christ who lived in the Holy Land 2,000 years ago. 42 million Britons see themselves as nominally Christian, and there are 6 million who are actively practising.

- Christians believe that **Jesus** was the Messiah promised in the **Old Testament**.
- Christians believe that Jesus Christ is the Son of God.
- Christians believe that God sent his Son to earth to save humanity from the consequences of its **sins**.
- One of the most important concepts in Christianity is that of Jesus giving his life on the Cross (the **Crucifixion**) and rising from the dead after the third day (the **Resurrection**).
- Christians believe that there is only one God, but that there are **three elements to this one God**: God the Father, God the Son, The Holy Spirit.
- Christians worship in churches.
- Their spiritual leaders are called priests or ministers.
- The Christian holy book is the **Bible**, and consists of the Old and New Testaments.
- Christian **holy days** such as **Easter** and **Christmas** are important milestones in the Western secular calendar

For almost a thousand years, Catholicism and Christianity were as one. The break between the Church of Rome and other Christian faiths began in 1054 over questions of doctrine and the absolute authority and behaviour of the popes.

Catholics share with other Christians a belief in the divinity of Jesus Christ, the son of God made man who came to earth to redeem humanity's sins through His death and resurrection. They follow His teachings as set out in the New Testament and place their trust in God's promise of eternal life with Him. Catholicism is distinct from other Christian churches in its **organisation** and its **teaching**:

Catholics believe that the Pope, based in Rome, is the successor to Saint Peter whom Christ appointed as the first head of His church. The Catholic Church is hierarchical – it is a pyramid with the Pope at the top, followed by cardinals, archbishops, bishops, priests and laity. All major decisions rest with the Pope and his advisors. The Catholic Church ordains only celibate men to the priesthood since Jesus was, it teaches, male and celibate.

There are several doctrinal issues where the Catholic Church has a distinct position:

- in its devotion to Christ's mother, the **Virgin Mary**, who Catholics believe gave birth to Jesus without having sex first and who was raised body and soul into heaven where she occupies a special place interceding between God and His people
- in its belief in **transubstantiation**, that during the celebration of the mass when the priest repeats Christ's words from the Last Supper the bread and wine become Christ's body and blood, though no change takes place in their outward appearance
- in its opposition to **artificial methods of contraception** which, it says, interfere with the transmission of human life and the sacred purpose of sex
- in its unflinching condemnation of **abortion** as the destruction of human life which, it believes, begins at the moment of conception

Catholicism is a faith that revolves around the seven sacraments - baptism, reconciliation, Eucharist, confirmation, marriage, holy orders (joining the priesthood) and the sacrament of the sick (once called the last rites). The importance of receiving Christ's body and blood at communion as the bread of life is central.

## **Hinduism**

Hinduism is one of the world's oldest religions originating over 3000 years ago.

Hinduism claims to have many founders, teachers and prophets who claim first hand experience of God.

When Hindus promote the idea of spirituality as a principle rather than a personality, they call this Brahman.

Hinduism has over 900 million adherents worldwide.

Hinduism is not a single doctrine, and there is no single founder or teacher.

Hinduism originated around the Indus Valley near the River Indus in modern day Pakistan.

About 80% of the Indian population regard themselves as Hindu.

Hindus believe in a universal eternal soul called Brahman, who created and is present in everything.

But they believe worship other deities such as Ram, Shiva, Lakshmi and Hanuman, recognising different attributes of Brahman in them.

Hindus believe that existence is a cycle of birth, death, and rebirth, governed by Karma.

Hindus believe that the soul passes through a cycle of successive lives and its next incarnation is always dependent on how the previous life was lived.

The Vedas are the most ancient religious Hindu text and define the truth.

Hindus believe that the texts were received by scholars directly from God and passed onto generations by word of mouth.

Hindus celebrate many holy days, but the Festival of Lights, Diwali is the most well known.

The 2001 census recorded 559,000 Hindus in Britain, around 1% of the population.



## **Islam**

Islam began in Arabia and was revealed to humanity by the Prophet Muhammad (peace be upon him). Those who follow Islam are called Muslims.

Muslims believe that there is only one God. The Arabic word for God is Allah.

The word Islam means both 'peace' and 'submission'.

It is the second largest religion in the world with over 1bn followers.

There are several different groups of Muslims, but all of them, in every country and community, regard their faith as a bond between them, and as a major part of their identity.

Islam was **revealed** over 1400 years ago in Mecca, Arabia.

According to Muslims, God sent a number of prophets to mankind to teach them **how to live** according to His law.

Jesus, Moses and Abraham are respected as prophets of God.

They believe that the final Prophet was Muhammad (**peace be upon him**).

Muslims believe that Islam has always existed, but for practical purposes, date their religion from the time of the migration of Muhammad.

Muslims base their laws on their holy book the **Qur'an**, and the Sunnah.

Muslims worship in mosques.

The Sunnah is the practical example of Prophet Muhammad.

There are five basic **Pillars of Islam**.

These pillars are: the **declaration of faith**, **praying** five times a day, giving money to **charity**, **fasting** and a once in a lifetime **pilgrimage** to Mecca.

The 2001 census recorded 1,591,000 Muslims in the UK, around 2.7% of the population.

## **Judaism**

Judaism is one of the oldest monotheistic religions and was founded over 3500 years ago in the Middle East.

Judaism is the original of the three Abrahamic faiths, which also includes **Christianity** and **Islam**.

There are 12 million Jewish people in the world, and most of them are in the USA and Israel.

Judaism was founded by **Moses**, although Jews trace their history back to **Abraham**.

Jews believe that there is only one God with whom they have a **covenant**.

In exchange for all the good that God has done for the Jewish people, Jewish people keep God's laws and try to bring holiness into every aspect of their lives.

Judaism has a rich history of religious text, but the central and most important religious document is the **Torah**.

Spiritual leaders are called **Rabbis**.

Jews **worship** in **Synagogues**.

6 million Jews were murdered in the **Holocaust** in an attempt to wipe out Judaism

There are many people who identify themselves as Jewish without necessarily believing in, or observing any Jewish law.

According to the 2001 census 267,000 people in the UK said that their religious identity was Jewish, about 0.5% of the population.

## **Sikhism**

Sikhism was founded in the Punjab by Guru Nanak in the 15th Century CE and is a monotheistic religion.

Sikhs think religion should be practiced by living in the world and coping with life's everyday problems.

There are 20 million Sikhs in the world, most of whom live in the Punjab province of India. The 2001 census recorded 336,000 **Sikhs in the UK**.

Sikhism was **founded** in the 16th century in the Punjab district of what is now India and Pakistan. It was founded by **Guru Nanak** and is based on his teachings, and those of the **9 Sikh gurus** who followed him.

The most important thing in Sikhism is the internal religious state of the individual.

Sikhism is a **monotheistic religion**

Sikhism stresses the importance of doing good actions rather than merely carrying out rituals

Sikhs believe that the way to lead a good life is to:

- Keep God in heart and mind at all times
- Live honestly and work hard
- Treat everyone equally (emphasis on social and gender equality)
- Be generous to the less fortunate
- Serve others

The Sikh place of worship is called a **Gurdwara**

The Sikh scripture is a book called the Guru Granth Sahib

The tenth Sikh Guru decreed that after his death the spiritual guide of the Sikhs would be the teachings contained in that book, so it now has the status of a Guru, and Sikhs show it the respect they would give to a human Guru

The community of men and women who have been initiated into the Sikh faith is the **Khalsa**. The Khalsa celebrated its 300th anniversary in 1999.

Guru Gobind Singh decreed that where Sikhs could not find answers in the Guru Granth Sahib, they should decide issues as a community, based on the principles of their scripture.

## **Further Reading**

### **Books**

*Who Am I? Who Are You? Ideas and activities to explore both your and young people's assumptions, beliefs and prejudices*

Jenny Nemko, Russell House Publishing, 2006

ISBN: 1-903855-93-4

*A Sense of Respect: inter-faith activities for groups of young people*

Maxine Green and Carmel Heaney, The National Youth Agency, 2005

ISBN: 0-86155-321-7

*Children of Abraham (Les Enfants D'Abraham*

Abbas, Editions Intervalles, Paris, France, 2006

ISBN: 9-782916-355016

(photographs of Muslims, Jews and Christians across the world by renowned Iranian photographer Abbas)

*Images That Injure: Pictorial Stereotypes in the Media*

Paul Martin Lester (Editor), Susan Dente Ross (Editor)

Praeger Publishers Inc., U.S.; 2nd Ed edition

ISBN-10: 027597846X

*In the Face of History: European Photographers in the 20<sup>th</sup> Century*

Bush, K. & Sladen M. (Eds), Black Dog Publishing, Barbican Art Gallery, London 2006

ISBN-13: 978-1-904772-57-6

### **Resources**

*Connect: different faiths shared values*

Published 2004 by the Inter Faith Youth Network (see websites, below)

ISBN 1 902906 12 8

### **Useful websites**

[www.dasharts.org.uk/participatory](http://www.dasharts.org.uk/participatory) - all the exhibition photographs and text in the online gallery, plus on-going conversation from people who have hosted and/or responded to the exhibition.

[www.diversityanddialogue.org.uk](http://www.diversityanddialogue.org.uk)

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

inter-faith youth network [www.interfaith.org.uk](http://www.interfaith.org.uk)

British Library – Sacred exhibition online resources [www.bl.uk/sacred](http://www.bl.uk/sacred)

## WORKSHEET 1 - BELIEFS

I agree with...

I am certain of...

The issue I believe is most important is...\_

I think

is wrong

I think

is right

## **WORKSHEET 2 - CREATE A STORY FROM A PHOTOGRAPH**

Discuss the image and these questions with your group. Write down your group's answers as you build the story.

When was this photograph taken? (time of day, month, year)

Where was this photograph taken? (Describe the location and the scene...)

Who or what is in the photograph? (Describe the character or thing...)

What feeling does the photograph give you?

What is happening just outside the frame of the photograph?

What happened just before the photograph was taken?

What happens next?

Take photographs to show the next part/ending of the story.

Before you go off in your pairs with cameras, discuss what kind of photographs you need to produce to finish the story.

You can be as literal or as abstract as you like.

Try to include close-ups, mid-shots and wide-shots.

Try to convey the atmosphere (or 'feeling') of the story.

### **WORKSHEET 3 - FAITH AND THE SENSES**

When I think about my faith...

When I think about my faith	Descriptive words	Feelings
I see...		
I hear...		
I smell...		
I taste...		
I feel...		

## **INFORMATION SHEET 1 - GENERAL VOCABULARY USED IN PHOTOGRAPHY**

The following words are the basic vocabulary used in describing photographs.

**abstract:** an image that emphasizes formal elements (line, shape, etc) rather than specific, recognizable objects.

**content:** the subject, topic or information captured in a photograph.

**direct approach:** confronting a scene in a straight-forward manner, without using unusual angles or distortion.

**documentary photography:** photographs whose main purpose is to record a place, person(s) or event.

**expressive:** concerned with communicating emotion.

**geometric shape:** simple rectilinear or curvilinear shapes found in geometry, such as circles, squares, triangles, etc.

**intention:** reason(s) why the artist made a work of art.

**landscape:** an image that portrays the natural environment.

**objective:** a point of view free from personal bias, which attempts to consider all available information with equal regard and fairness.

**organic shape:** shapes based on natural objects such as trees, mountains, leaves, etc.

**representational:** an image which shows recognisable objects.

### **Visual Elements**

**focus:** what areas appear clearest or sharpest in the photograph? Which do not?

**light:** what areas of the photograph are most highlighted? Are there any shadows? Does the photograph allow you to guess the time of day? Is the light natural or artificial? Harsh or soft? Reflected or direct?

**line:** are there objects in the photograph that act as lines? Are they straight, curvy, thin, thick? Do the lines create direction in the photograph? Do they outline? Do the lines show movement or energy?

**repetition:** are there any objects, shapes or lines which repeat and create a pattern?

**shape:** do you see geometric or organic shapes? What are they?

**space:** is there depth to the photograph or does it seem shallow? What creates this appearance? Are there important negative spaces in addition to positive spaces? Is there depth created by spatial illusions?

**texture:** if you could touch the surface of the photograph how would it feel? How do the objects in the picture look like they would feel?

**value:** is there a range of tones from dark to light? Where is the darkest value? Where is the lightest?

### **Composition of the Photograph**

These words will allow you to think about how visual elements combine within a photograph to create a composition.

**angle:** the vantage point from which the photograph was taken; generally used when discussing a photograph taken from an unusual or exaggerated *vantage point*.

**background:** the part of a scene or picture that is or seems to be toward the back.

**balance:** the distribution of visual elements in a photograph. *Symmetrical* balance distributes visual elements evenly in an image. *Asymmetrical* balance is found when visual elements are not evenly distributed in an image.

**central focus:** the object(s) which appears most prominently and/or most clearly focused in a photograph.

**composition:** the arrangement or structure of the formal elements that make up an image.

**contour:** the outline of an object or shape.

**contrast:** strong visual differences between light and dark, varying textures, sizes, etc.

**framing:** what the photographer has placed within the boundaries of the photograph.

**setting:** actual physical surroundings or scenery whether real or artificial.

**vantage point:** the place from which a photographer takes a photograph.



## **INFORMATION SHEET 2 - ETHICS OF WAR**

### **JUST WAR**

Just War theory was extensively developed by Christian theologians, but it can be used by people of every faith and none. The just war theory attempts to reconcile three things:

- taking human life is seriously wrong
- states have a duty to defend their citizens, and defend justice
- protecting innocent human life and defending important moral values sometimes requires willingness to use force and violence

The theory specifies conditions for judging if it is just **to go to war**, and conditions for **how the war should be fought**.

#### **Purpose**

The aim of Just War Theory is to provide a guide to the right way for states to act in potential conflict situations. It only applies to states, and not to individuals (although an individual can use the theory to help them decide whether it is morally right to take part in a particular war).

The theory is not intended to justify wars but to prevent them, by showing that going to war except in certain limited circumstances is wrong, and thus motivate states to find other ways of resolving conflicts.

#### **'Just', or merely 'permissible'?**

The doctrine of the Just War can deceive a person into thinking that because a war is just, it's actually a good thing. But behind contemporary war theory lies the idea that **war is always bad**. A just war is permissible because it's a lesser evil, but it's still an evil.

#### **Elements**

There are two parts to Just War theory, both with Latin names:

1. **Jus ad bellum**: the conditions under which the use of military force is justified.
2. **Jus in bello**: how to conduct a war in an ethical manner.

A war is only a Just War if it is both justified, and carried out in the right way. Some wars fought for noble causes have been rendered unjust because of the way in which they were fought.

### **HOLY WAR**

Modern people often regard the idea of a holy war as a contradiction. Killing thousands of people and causing wholesale destruction seems to be as far from holiness as one can get.

But religion and war have gone hand in hand for a long time. Armies go into battle believing that God is with them, often after prayers and sacrifices to keep God on their side. In tribal cultures (including Biblical ones) when a people lose a war they often have to change to the worship of the winner's gods.

However involving God as part of the campaign does not make a war a holy war - for a war to be a holy war, religion has to be the driving force.

Holy wars usually have three elements:

- the achievement of a religious goal
- authorised by a religious leader
- a spiritual reward for those who take part

Many of the wars fought in the name of religion do conform to the just war conditions, but not all of them.

## **APPENDIX III – PHOTOGRAPHS AND CAPTIONS**

### **Peace – Sarah Rahlem**

I took this photo in order to represent the contrast between peace and war and how this overshadows our world today. The snow represents peace being pure, serene and untouched until it is ruined and dirtied by the word 'WAR' and the footsteps trampling over what was a beautiful sight. The snow will not last forever and will slowly melt away, but the war and its evil layer beneath will always prevail and the bloodshed will never end even when hidden beneath a superficial layer of peace. I wanted to express the struggle and perseverance we must face to achieve peace through our religion. The world needs hope and faith, something pure and special like snow, in order to overcome evil and war. It also teaches me that we shouldn't judge a person by their outside, because it is the intentions and the inside character that matter, almost like the two layers in my photo. It is also quite contrasting with the white being pure, clashing with the dark brown wording and the footprints. Its title is also the opposite from what you can see revealing its hidden meaning.

### **Charlie's Angels – Maymuna Shaheem**

#### **Religion in Everyday Life – Pavandip Lelly**

This image shows how without even realising it we remember and practice our religion everyday. This photo is of my granddad who is wearing a turban. The turban is a very important part of our religion; it is our identity and shows everyone who we are. We are taught to keep our hair uncut as it is a gift from God and to keep it clean and tidy – the turban helps fulfill this. However, this photo was not taken for the purpose of showing our identity, it just shows how the turban is a part of my grandfather's everyday life and as he is so used to it, it has become a part of him. My relationship with my granddad helps me maintain traditional values and helps keep me in contact with my roots even though I am brought up in a westernised society.

#### **Layers and Layers of Life – Muna Salah**

In my photograph, there seem to be layers and layers upon themselves, which sort of reminds me of people, how people have layers and layers about themselves, and that it takes so long to know even a percentage of them, or yourself for that matter. Also the plant represents life – even when you peel away one layer another reveals itself, challenging you even further. What I like about my photograph is that a great light illuminates the surface leaves but as you look into the layers it softly grows darker. I believe that this is kind of saying that though you can never know the layers and layers of life, you just have to have faith and believe that one day you will.

### **Untitled – Simran Mudhar**

#### **Rainbow – Carolina Motta-Mejia**

The buildings and the street are things that are very human, but here the daily scene is interrupted, cut in two. Two elements (the rain and the sun) are uniting to make something beautiful for your eyes. You can see it but you cannot catch it!

#### **Puzzler – Shaam Pindoria**

The subject's perspective on the solid brick tower draws you to the top of the building and leaves you gazing out into the sky beyond. It makes me wonder what is out there in the open. In Hinduism, I know that God is formless and is always present around us. This makes me more connected to this photograph as I am looking up at God. But to other people it may be different as various people have various viewpoints on God.

#### **Havdalah – Katie Schreiber**

*Havdalah* is a Jewish ceremony to separate the Sabbath from weekdays. It is traditional to look at the reflection of light on your fingernails to see if they are pure. Lit by the candle, and taking place at home, the ceremony is intimate and moving.























