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This book reports on studies contextualised within the curriculum development of General Studies in primary education and Liberal Studies in secondary education in Hong Kong. Both areas call for a learning environment that is conducive to the use of collaborative group work to foster critical thinking. By employing a mixed-methods approach and undertaking a teaching intervention based on Anderson et al.'s (2001) study, the book evaluates the effectiveness of group work in learners' development of critical thinking skills and mindsets. In addition, it examines the influence of Chinese culture on the practice of group work. Findings from primary and secondary classrooms are subjected to a comparative analysis, yielding valuable insights into the relevance of group work for promoting critical thinking.

Keith Thomas's classic study of all forms of popular belief has been influential for so long now that it is difficult to remember how revolutionary it seemed when it first appeared. By publishing *Religion and the Decline of Magic*, Thomas became the first serious scholar to attempt to synthesize the full range of popular thought about the occult and the supernatural, studying its influence across Europe over several centuries. At root, his book can be seen as a superb exercise in problem-solving: one that actually established "magic" as a historical problem worthy of investigation. Thomas asked productive questions, not least challenging the prevailing assumption that folk belief was unworthy of serious scholarly attention, and his work usefully reframed the existing debate in much broader terms, allowing for more extensive exploration of correlations, not only between different sorts of popular belief, but also between popular belief and state religion. It was this that allowed Thomas to reach his famous conclusion that the advent of Protestantism – which drove out much of the "superstition" that characterised the Catholicism of the period – created a vacuum filled by other forms of belief; for example, Catholic priests had once blessed their crops, but Protestants refused to do so. That left farmers looking for other ways of ensuring a good harvest. It was this, Thomas argues, that explains the survival of what we now think of as "magic" at a time such beliefs might have been expected to decline – at least until science arose to offer alternative paradigms.

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