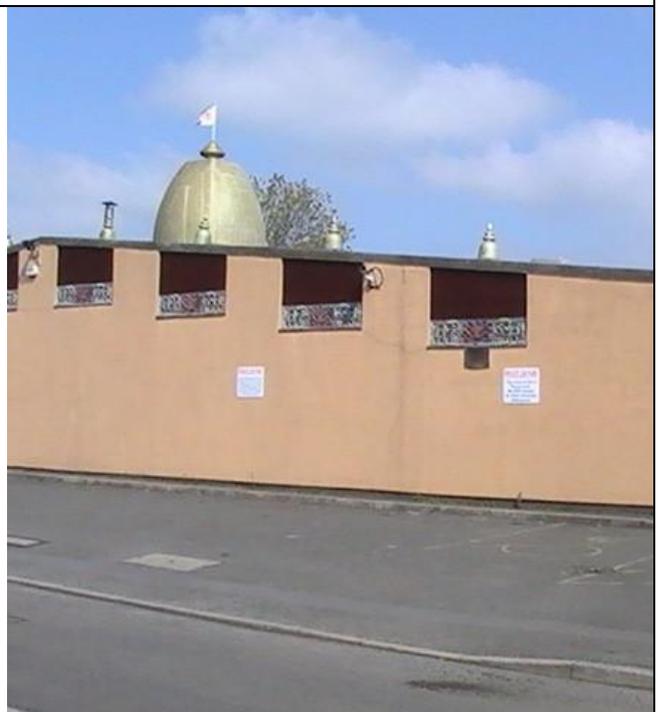




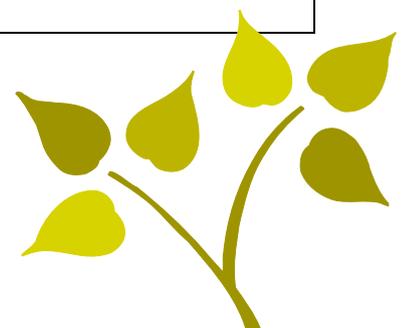
# The Agreed Syllabus for Religious Education in Northamptonshire

## Non-Statutory Exemplification



**Title:** Hinduism as a Living Religion: *What is it like to follow a Hindu way of life in Britain today?*

**Year Group:** 7/8



# The Agreed Syllabus for Religious Education in Northamptonshire

## Non-Statutory Exemplification

**Title:** Hinduism as a Living Religion: *What is it like to follow a Hindu way of life in Britain today?*

**Year Group:** 7/8

### **About this unit:**

This unit enables pupils to reinforce learning in previous key stages about Hinduism, and to build a clear and accurate picture of the religion that includes its origins, its present place in British life and its beliefs, teachings and spirituality.

The focus is on Hinduism as a faith in Britain today: Hindus are the third largest religious community in the UK after Christians and Muslims, including nearly 70 000 Hindus in the East Midlands region, of whom over 5000 live in Northamptonshire.

The unit asks pupils to think for themselves about questions to do with God, living a Hindu way of life and what happens after death. The unit encourages pupils to explore their own beliefs, values, commitments and ways of living in the light of what they discover about Hinduism.

### **Where this unit fits in:**

This unit will help teachers to implement the Northamptonshire Agreed Syllabus for Religious Education by providing them with well worked examples of teaching and learning about the Hindu religion in Britain today, building on learning about Hinduism from Key Stage 2. The focus on local and national examples has the intention of enabling pupils to explore the idea of 'British Hindu identity' and carries with it a part of RE's concern for attitudes that enable respect for all and community cohesion.

This unit builds on previous learning about and from Hinduism, particularly of the key concepts of Samsara, Karma and Reincarnation, from Key Stage 2, and contributes to the continuity and progression of pupils' learning by developing a deeper and more coherent understanding of the Hindu faith and challenging learners to think about what they can learn from Hinduism themselves.

**Estimated teaching time for this unit: 12 hours.** It is recognised that this unit may provide more teaching ideas than a class will cover in 12 hours. Teachers are invited to plan their own use of some of the learning ideas below, ensuring depth of learning rather than trying to cover everything, and linking with other areas of the curriculum as appropriate to maximise learning opportunities and experiences.

### **Key Fields of Enquiry addressed in this unit:**

#### **AT 1: Learning about Religion and Belief**

- Beliefs, Teachings and Sources of Authority
- Religious Practices and Ways of Life

## **AT 2: Learning from Religion and Belief**

- *Questions of Values and Commitments*

### **The core RE concepts that the unit develops are:**

**Karma** (The belief that one's actions in this life have an effect on the next);

**Destiny** (Religious beliefs give answers to questions about ultimate purpose and destiny);

**Interdependence** (Religion can influence the roles played and decisions taken in the family);

**Purpose** (The belief that religious rules give people a sense of purpose and duty in life).

### **Attitudes Focus**

This unit will help pupils to explore attitudes of:

- **Self - awareness** by becoming increasingly aware of the influences on their own identity;
- **Respect for all** by developing a willingness to learn from those who believe and live differently, and by responding thoughtfully to the challenges of a diverse society;
- **Open mindedness** by engaging in positive discussion and debate about the issues of living together in a diverse society, and by considering in depth the Hindu visions of life, death and destiny that they encounter.

### **The unit will provide these opportunities for pupils:**

- To consider a diverse range of views about questions of meaning, purpose and truth connected with destiny, life and death;
- To learn more about Hindu dharma and non-religious perspectives of life's purposes, death and the idea of the afterlife;
- To explore views about life's purposes, death and the idea of the afterlife and develop their own reasoned viewpoints;
- To consider how religions sometimes enable their followers to approach death and loss in a positive way, without fear. This may offer a challenge to pupils;
- Experiences include discussion, creative work, encountering the views of others and developing skills of argument and self-expression.

### **Background information for the teacher:**

Hinduism is an ancient religious tradition that has its origins in the Indus Valley region of India. Members of the faith group may use the term Sanatan Dharma or Eternal Way to describe how they live their lives rather than the term Hinduism, which was used by Europeans to describe the religion of the Indus Valley.

The Hindu tradition is a diverse religion. In Britain there are Hindu worshippers of many deities (gods and goddesses) and some who do not worship through any particular deity. These deities are, however, all aspects of one divine being, Brahman. The aspects of the supreme power are represented through the idea of the Trimurti:

- Brahma the creator, source of all creation;
- Vishnu, the preserver, responsible for maintaining all things good on earth;
- Shiva, the destroyer, needed because some things are harmful and these things need to be changed to allow the creation of new things.

The roles of Brahma in creation, Vishnu in preservation and Shiva in destruction enable learners to approach Hindu thinking and philosophy about the cycle of birth and death. Ideas about Dharma, Karma, Moksha and Atman will give learners the background to understand the beliefs in transmigration of souls / reincarnation.

Dharma is an important part of being a Hindu. Dharma relates to the fulfilling of duties on a religious level and towards family members. There are many important duties linked to the different stages of life including not getting angry, being truthful, working for justice, forgiving people, having

children when you are married, trying not to quarrel, living a simple life, working hard, looking after your family, fulfilling religious duties and respect for elders. Pilgrimage is also part of dharma. There are many sacred places in India including temples, places where important events have taken place and rivers, including the most sacred River Ganges.

Pilgrimage can happen for a number of reasons - to say thank you for something good, to say sorry or to ask for help - and may happen at any time, though this is often around the time of a festival.

Karma is the law of cause and effect. Hindus believe that everything we do has a positive or negative effect, which is closely linked to their beliefs in the cycle of reincarnation.

**In Christian traditions**, belief in God in Jesus Christ is the source of Christian understandings of life after death. The place of belief in the Resurrection in gospel narratives and of the risen Christ's presence among worshipping communities (e.g. in Eucharist, through the celebration of Easter) is a suitable focus for exploration of Christian responses to questions of destiny.

**Hindus and Christians** may agree that the significance of a human being is spiritual, and that belief about life after death has an impact on how life is lived today. The idea that belief in a transcendent power explains our purposes in life is shared. Distinctive to each tradition, though, is the language and form of belief in life after death.

Among **atheists**, questions of the destiny of humanity may be answered only with reference to material processes. Atheists may advance reasons for their rejection of religious ideas -soul, after-life, judgment, rebirth, and account for the significance of human life in terms that are positive about rejecting life after death.

Vocabulary & Concepts	Resources
<p><b>In this unit, pupils will have an opportunity to use words and phrases related to:</b></p> <p><b><i>Hinduism</i></b>            Ahimsa            Arti            Ashramas            Atman            Brahma            Brahman            Deities            Dharma            Divali            Festival            Ganesha            God            Interdependence            Karma            Lakshmi            Mandir            Moksha            Murtis            Puja</p>	<p><b>Teachers might use:</b></p> <p><b>Texts</b></p> <ul style="list-style-type: none"> <li>• Bible, Luke 23, I Corinthians 15: 1-15, 35-58</li> <li>• Bhagavad Gita 2.22</li> <li>• Brihadaranyaka Upanishad 4.3</li> <li>• Atharva Veda 6.120.3</li> </ul> <p><b>Books</b></p> <ul style="list-style-type: none"> <li>• Questions in Secondary RE: Hindus. Ed. Stephen Pett (RE Today, 2010)</li> <li>• Developing Secondary RE: Life, Death and Beyond, Ed. R. Rivett (RE Today, 2004)</li> <li>• RE in Practice: Is It True? RE Today, 2000.</li> <li>• Looking for Proof of God, Robert Kirkwood, with cartoons by McLachlan, Hodder Murray</li> <li>• Thinking about God (Harrison and Kippax)</li> <li>• Religion in Focus: Christianity in today's world (Second edition 2005) Orchard, Wright, Clinton, Lynch and Weston (Pub. Hodder Murray)</li> <li>• Resources from the British Humanist Association</li> <li>• Steps in RE: Onwards and Upwards, Lesley Beadle, RE Today 2006 provides activities and learning strategies for SEN pupils</li> <li>• Various creeds and statements of belief from Hindu, Christianity and non-religious sources.</li> </ul>

<p>Rama Rangoli Reincarnation Samsara Shiva Shruti Sita Smriti Vishnu Worship</p>	<p><b>Video and DVD</b></p> <ul style="list-style-type: none"> <li>• Taking Issue (BBC broadcast, 1997) 'Is Death The End?' uses a near death experience to explore beliefs.</li> <li>• Why Atheism? Package of materials and DVD from Team Video.</li> <li>• Curriculum Bites RE: Series 1.</li> <li>• BBC Belief File: Hinduism.</li> <li>• Channel 4 Learning: Worlds of Faith.</li> <li>• The Heart of Hinduism: A Resource pack for secondary teachers by Rasamandala Das, ISKCON Educational Services, ISBN 09522686 1 2.</li> <li>• Many movies, from "Flatliners" to "The Curse of the Were Rabbit", offer ideas about life after death in interesting formats.</li> </ul> <p><b>Web</b></p> <ul style="list-style-type: none"> <li>▪ <a href="http://www.cleo.net.uk">http://www.cleo.net.uk</a> is the main site for the Cumbria and Lancashire Education Online, and offers access to an expanding range of high quality resources for RE topics.</li> <li>• <a href="http://www.pcfre.org.uk/db">www.pcfre.org.uk/db</a> Children talking online. This database includes thousands of ideas from young people about life after death from different traditions, and is searchable.</li> <li>• A spiritual site on Indian (Hindu) spirituality, <a href="http://www.blessingsonthenet.com">http://www.blessingsonthenet.com</a> is a good place to start an exploration of Hindu belief.</li> <li>• RE Jesus is a useful and stimulating Christian site where ideas about the resurrection are clearly set out.: <a href="http://www.rejesus.co.uk">http://www.rejesus.co.uk</a></li> <li>• Online searchable sacred texts: <a href="http://www.ishwar.com">www.ishwar.com</a></li> <li>• <a href="http://www.bbc.co.uk/lancashire/faith/index.shtml">http://www.bbc.co.uk/lancashire/faith/index.shtml</a> is a good starting point for local faith community articles and connections.</li> <li>• <a href="http://ks3.reonline.org.uk/topiclist.php?11">http://ks3.reonline.org.uk/topiclist.php?11</a> Topic list: Christianity: Where do we look for God? Links to resources.</li> <li>• Try <a href="http://www.reonline.org.uk">www.reonline.org.uk</a> for a good general gateway to RE materials.</li> </ul> <p>CRUSE, the bereavement counselling association: educational materials on loss and grief.</p>
<p><b>Contributions to spiritual, moral, social and cultural development of pupils:</b></p> <ul style="list-style-type: none"> <li>• Opportunities for <b>spiritual development</b> come from discussing and reflecting on key questions of meaning and truth, purpose and destiny, in the light of living religious traditions;</li> <li>• Opportunities for <b>moral development</b> come from considering what is of ultimate value in life and how the choices we make about values are influenced by religious or other beliefs, and taking an increasingly thoughtful view of questions of destiny;</li> <li>• Opportunities for <b>cultural development</b> come from engaging in increasing accuracy and depth with the meaning and expression of British Hindu identities, so that pupils can appreciate the diversity of life in the UK.</li> </ul>	

<b>EXPECTATIONS: At the end of this unit...</b>		
<p><b>Pupils working at level 4 will be able to:</b></p> <ul style="list-style-type: none"> <li>• Show that they understand some different perspectives on questions about life after death (AT1);</li> <li>• Use a developing vocabulary (such as atheism, Hindu Dharma) to describe the impact of different beliefs about death on people's behaviour, e.g. at a funeral (AT1);</li> <li>• Use the religious vocabulary of atman and reincarnation to apply ideas from different religious viewpoints to questions about life after death (AT1);</li> <li>• <i>Describe (visually or in words) their ideas about life after death (AT2);</i></li> <li>• <i>Apply ideas from Hinduism and from atheism to their own beliefs about 'after life' (AT2).</i></li> </ul>	<p><b>Pupils working at level 5 will be able to:</b></p> <ul style="list-style-type: none"> <li>• Explain the impact of belief in reincarnation for Hindu people (AT1);</li> <li>• Explain some ways in which sacred texts and funeral customs express beliefs and ideas about life beyond this life (AT1);</li> <li>• Use accurately and thoughtfully the language of Hinduism and of atheism to express their own reactions and views about questions to do with life after this life (AT1);</li> <li>• <i>Express artistically their views and beliefs about life after death, referring to religious ideas they have studied (AT2).</i></li> </ul>	<p><b>Pupils working at level 6 will be able to:</b></p> <ul style="list-style-type: none"> <li>• Interpret for themselves the texts and beliefs of Hindus with regard to life after death (AT1);</li> <li>• Use religious and philosophical vocabulary accurately and thoughtfully to consider the meaning and impact of Hindu ideas (AT1);</li> <li>• Explain the strengths and weaknesses of different reasons given by Atheists, Hindus and others for their beliefs about death and what lies beyond (AT1);</li> <li>• <i>Express their own insights into the reasons why questions about life after death cannot be finally answered (AT2);</i></li> <li>• <i>Express insight into perspectives on life after death and consider challenges to their own viewpoints with artistic skills and through argument and reasoning (AT2).</i></li> </ul>

## ASSESSMENT SUGGESTIONS

*A formal assessment of each pupil is neither required nor desirable for every RE unit. Continuing use of Assessment for Learning methods is best.*

*Teachers can assess this work by setting a learning task towards the end of the unit. The task aims to elicit engaged and reflective responses to the material studied throughout the unit, across the ability range.*

*In this unit of work, opportunity for assessment could come from a task such as:*

### **Exemplar Task A: Liturgies for a death: compare, comment and understand**

- Write a commentary on the liturgies used at two different funerals (of which one must be Hindu) drawing out similarities and differences. What do the words chosen show about the beliefs of those who have died? Suggest a liturgy suitable for the funeral of an agnostic person (or a member of a faith community). You could ask pupils to take the role of a faith community leader writing a sympathetic letter of condolence to a community member.

### **Success Criteria**

**Remember to include your responses to these questions:**

- What have you learned about Hindu belief through a study of prayers, texts and liturgies used when someone has died?
- How do non-religious people/ other religions use texts and rituals to express sorrow?
- Does a funeral express beliefs about life after death? How?
- Can people find consolation or bring families and communities together for support in times of grief? How?
- What do you believe about life after death? Why?

### **Exemplar Task B: Artistic expressions of beliefs about life beyond death**

Look at art work from different sources about life beyond the grave. Create a work of art in response to the question: 'What happens when we die?' taking account of the different views you have studied as well as the views you hold yourself. Write 3 or more paragraphs to explain the qualities of your artwork.

### **Success Criteria**

**Remember to include your responses to these questions:**

- What arguments, experiences and evidence have you found for and against the ideas that humans have a soul, or that there is a heavenly realm, or that evil is punished in the next life, or that reincarnation makes sense of this life?
- How can you express your own thoughts and experience about this topic through art? (This could include dance, music, poetry or other creative arts.)
- What would you like to say about the art work you have made, to explain your thinking and insights?
- What do you think a Hindu and a Humanist would say about your artwork and your beliefs?

## UNIT TITLE: Hinduism as a Living Religion: *What is it like to follow a Hindu way of life in Britain today?*

**Key Questions: *What do we know about Hinduism in Britain? What can we plan to explore?***

Learning Objectives	Suggested Teaching and Learning	Learning Outcomes	Points to note
<p>To reflect upon our ideas about Hinduism and ask important questions.</p> <p>To think analytically about how Hinduism is portrayed in our society.</p> <p>To understand and explain some diverse answers from young British Hindus to questions about Hinduism, belief and ways of life.</p>	<p>In groups, give pupils a selection of images of Hinduism, photos of Mandirs, Hindu festivals, Hindu sports people, women in Hindu dress, Hindu celebrities or others, Hindu children and so on. Lay these out, or display them on the whiteboard, and ask pupils to choose a small number – say 4 – that would show a person who knows nothing about Hinduism how the religion is to be understood in 21<sup>st</sup> century Britain. Ask them to justify their choices.</p> <p>Ask pairs of pupils to take the four images they have chosen, and create three questions about each image. Ask them to pose the biggest, deepest questions they can, and to use some of these words in their questions: belief / God / way of life / symbol / foreign / British / puzzling / curious / mysterious.</p> <p>Ask pupils to join with another pair and develop a prioritized list of “Big Questions” about Hinduism in Britain. Tell them that we hope to answer these questions in the unit they are beginning.</p> <p><b>What do British Hindu young people think and believe?</b> Pupils could investigate the opinions and ideas of young Hindus from the NATRE database of young people’s ideas, which is easily searchable online: <a href="http://www.natre.org.uk/db">www.natre.org.uk/db</a> . They should enquire of the database what young Hindus think about some of the questions, and select 5 responses they agree with and five they disagree with on topics like prayer, life after death, God, values or spiritual experience. They can explore the answers, paste up their</p>	<p>I can identify significant questions about religions. (AT1 L3)</p> <p>I can show understanding of diversity within religion. (AT1 L4)</p> <p><i>I can identify and reflect upon some of my own presuppositions, explaining why I hold my views. (AT2 L5)</i></p>	<p><i>This starter activity allows pupils a visible ‘way in’ to Hinduism. Pupils may voice prejudices and stereotypes initially; teachers need to state reasons why RE may challenge prejudices. Model respectful ways of speaking while encouraging pupils to reflect, question, ask for more information and be open minded. The work also affords scope for understanding of diversity within religion.</i></p> <p><i>The NATRE database task builds on understanding of diversity within religion as well as allowing pupils to encounter authentic Hindu voices from the outset of study. It makes clear links to using ICT in RE.</i></p> <p><i>In KS2 pupils will have looked at Hindu Worship in the home and in the Mandir. They look at certain stories and the festival of Divali.</i></p>

	<p>choices, and write their own ideas and views onto the database.</p> <p>This research could be structured in any number of ways. Pupils could be given the opportunity to research the two/ three areas that interest them the most. They could create a mind-map of different answers/ points and then pick and explain the answers that they have found the most interesting/ surprising/ similar to their own beliefs.</p> <p><b>What did we learn?</b> In a plenary session, consider with pupils what has most struck them about Hinduism from exploring this database. Could also add to list of “Big Questions” arising from pupils’ reflections.</p>		
--	--	--	--

**Key Question: *What do Hindus believe about God?***

Learning Objectives	Suggested Teaching and Learning	Learning Outcomes	Points to note
<p>To consider the importance of Murtis in worship in Hinduism.</p> <p>To interpret some common symbols for God in Hinduism.</p> <p>To understand different religious attitudes towards the use of sacred images.</p>	<p>Project a photograph of the main shrine in a Mandir. Trios of pupils record everything they can see and how they know the shrine is important, just by looking at it. Using “Collective Memory” decide who would use these images, how they might use them, why they are so important and how worshippers would feel.</p> <p>Show DVD excerpts of Hindu worshippers making offerings before the Murtis, circumambulating the shrine, ringing the bell etc. Also show the Priest, washing/dressing the murtis, performing Arti etc.</p> <p>Give groups statements and extracts of sacred text which give information about the importance of murtis. Read quotes from believers explaining why murtis are so important or invite a Hindu visitor to explain.</p> <p>Ask pupils to discuss and record their personal reactions to the DVD/quotes etc and the issues or questions they raise for them, using the PMI strategy.</p> <p>Discuss the pupils’ reactions, encouraging them to give sensitive and empathetic responses.</p> <p>Using available resources (e.g. textbooks, specific websites, visiting speaker) ask the pupils to identify reasons why some religious traditions, for example, most of the Free Churches and Islam, reject the use of such images.</p>	<p>I can use religious vocabulary to make links between the use of murtis in worship, the feelings they are intended to inspire in believers and the beliefs they reflect. (AT1 L4)</p> <p><i>I can express insights into my own and others’ views about the value, advantages and disadvantages of using images in worship. (AT2 L4)</i></p> <p>I can explain how images can convey beliefs about God. (AT1 L5)</p> <p>I can explain the importance of symbols in Hinduism and how they may be reflected in a Hindu’s life. (AT1 L5)</p> <p><i>I can express my own feelings about the sacred through symbolism. (AT2 L4)</i></p>	<p><i>“Collective Memory”, is a way of adding further information to a statement made, drawing on the memory of the whole class to build up a full picture.</i></p> <p><b><i>Pupils will have studied Hinduism at UKS2, where they will have looked at the concept of God and worship in the home and Mandir. Ensure understanding is built on, not repeated.</i></b></p> <p><i>PMI is the ‘plus/minus/interesting’ strategy. It encourages pupils to note down two positive (plus) points, two negative points (minus) and two points that raise interesting ideas. (Int).</i></p> <p><i>Higher attaining pupils could research historical context for these ideas, such as Islam, pre-Islamic Arabia and Christianity and Puritanism.</i></p>

	<p>Ask small groups to create PowerPoint presentations about the different attitudes within and/or between religions towards the use of images in worship.</p> <p>Ask the pupils to account for the differing beliefs.</p> <p>Explain that murtis are one way of expressing the 'qualities' of the ONE GOD, BRAHMAN. Recap the concept of BRAHMAN and the place of the deities. Explore the TRIMURTI and several other key deities to reinforce understanding.</p> <p>Give groups Murtis to observe closely. What do these images appear to reveal about the nature of God in Hinduism? Groups should then send an 'envoy' to another group to share their findings so that they become aware of several deities.</p> <p>Explain that Brahman is not only represented through murtis but also in other ways. Groups focus on common symbols such as Aum (Om), the cow, the flame, the Lotus flower, the Swastika etc. Groups interpret the symbols and explain how they represent Brahman. They explore how such symbolism may be reflected in a Hindu's home/lifestyle.</p> <p>Hindu deities are often associated with a particular animal. What animal would individual pupils choose to represent their own ideas about the sacred and why?</p>		<p><i>There is only ONE GOD in Hinduism, BRAHMAN. 'It' is the Supreme Being which is neither male nor female. It is the 'Ultimate Reality', which is perfect, eternal and the source of all life. Everything is in Brahman and Brahman is in everything. The part of Brahman in all living things is known as the 'ATMAN', a sort of soul or underlying spirit. Hinduism has over 330 million deities! All represent qualities of the supreme. The Trimurti (Brahma- Creator, Vishnu – Preserver, Shiva – Destroyer) are important as they reflect the Hindu belief in the cycle of birth, life, death and reincarnation.</i></p>
--	--	--	---

**Key Question: How do Hindus worship God?**

Learning Objectives	Suggested Teaching and Learning	Learning Outcomes	Points to note
<p>To understand the importance of ritual in life.</p> <p>To understand the importance of the ritual of Puja in Hinduism.</p> <p>To know that prayer is important to people.</p> <p>To understand how Hindus pray.</p> <p>To know that Hindus worship God in a variety of different ways.</p>	<p>Show a range of pictures of rituals associated with a non-religious event (e.g. football – National Anthem line up / Captains shake hands and exchange pennants / goal scoring rituals / receiving trophy / team photo etc.) Pupils choose one ritual that they think is particularly important and explain why.</p> <p>Pairs discuss and write about rituals in their own everyday lives. They explain why rituals are important in life and why we need them.</p> <p>Have a Puja tray on display. Recap the items on the tray and their purpose. Watch an act of Puja on DVD or in a Mandir. Pupils explain how the Puja ritual helps strengthen the faith of a believer.</p> <p>Have a range of Hindu prayers from scriptures (smriti and shruti) in folders for small groups to look at. Discuss what the prayers are saying about God. Are there any phrases in the prayers which could be used in worship by any religious person, not just a Hindu? Discuss how the prayers enable Hindus to express their beliefs. Talk about the different types of prayer Hindus might use. Sometimes they may be asking, praising, expressing their happiness or worries or trying to feel at peace with God. Compare this with prayer in Christianity.</p> <p>Show a range of pictures of Hindus at prayer (in the Mandir, at a roadside shrine, at home etc.) Groups look at the pictures noting postures, hand positions, facial expressions and places of prayer. Then, in thought bubbles and on sticky notes, they consider what the people may be thinking and how they might be feeling at this time.</p> <p>Discuss the role of meditation in Hinduism. Conclude that there is no fixed way for Hindus to pray. Discuss what helps a</p>	<p>I can explain, using religious vocabulary, the importance of the ritual of Puja to Hindus. (AT1 L5)</p> <p>I can make links between prayer and beliefs about God. (AT1 L4)</p> <p>I can suggest how and why different types of prayer are important to believers. (AT1 L4)</p> <p>I can explain how and why prayer is important to Hindus.(AT1 L5)</p> <p><i>I can reflect on my own ideas about prayer. (AT2 L4)</i></p> <p>I can ask questions and suggest answers to the question of how beliefs affect a Hindu's lifestyle. (AT1 L4)</p> <p>I can explain why a Hindu might go on a pilgrimage to Varanasi. (AT1 L5)</p> <p>I can explain why pilgrimage is an important expression of faith for many Hindus. (AT1 L5)</p>	<p><i>The word 'PUJA' means worship. Items on the Puja tray help Hindus to show their love and devotion to God. The items also help Hindus to praise God for the elements of fire, earth, water and air.</i></p>

	<p>person to pray. Pupils explain how and why Hindus pray and why prayer is important. They should compare this with their own views on prayer.</p> <p>Consider other forms of worship which are an important part of a devout Hindu's life. (E.g. Bhajans and Kirtans, Arti, Havan, yoga and mantra.) In each case, pupils should focus on how such acts of worship make a believer feel and why they are so important. Also, consider the implications of the need for such actions in a modern Hindu's lifestyle.</p> <p>In groups, pupils identify different journeys that they make. Idea storm in categories such as daily, frequent, occasional, special etc. Discuss reasons why such journeys are made and the feelings associated with them. Devise a "Mystery" with the key question, "Why is Amit going to Varanasi?" Groups are given envelopes with clues in. They have to work like detectives to solve the problem, using the clues. They must work together to come up with the most likely explanation. Have some red herrings in too. Groups feed back their explanations.</p> <p>Clarify the meaning of the term, "PILGRIM". Discuss the differences between a Pilgrimage and the Journeys referred to earlier.</p> <p>Pairs look at photographs of pilgrims at places of pilgrimage from different religions. Create thought bubbles and feelings sticky notes for some of the main pilgrims in the pictures.</p> <p>Conclude by recording why people go on a Pilgrimage, how they feel and why Pilgrimage is so important in Hinduism.</p>		<p><i>Higher attaining pupils could compare Hindu prayer with another religion as well as with their own views.</i></p> <p><i>Further information on, "Mysteries" can be found in The Secondary Strategy or in Vivienne Baumfield's book, "Thinking Through Religious Education."</i></p> <p><i>A pilgrim makes a journey to a sacred place for many reasons but overall they are looking for a spiritual experience. They may be: looking for God, strengthening their faith, showing commitment, saying thank you for something good, making up for wrong doings, asking for help or healing, fulfilling a religious duty, satisfying curiosity, hoping for spiritual guidance etc.</i></p>
--	--	--	---

**Key Question: What is the impact of the belief about God on a Hindu's life?**

Learning Objectives	Suggested Teaching and Learning	Learning Outcomes	Points to note
<p>To reflect upon our own views towards current issues involving animals.</p> <p>To understand the Hindu concepts of Ahimsa and Reincarnation.</p> <p>To know that Hindu scriptures teach about the sacredness of animals, especially the cow.</p> <p>To understand why most Hindus are vegetarian.</p>	<p>Take a current day issue involving using animals. (E.g. VIVISECTION). Set up a human continuum activity to help pupils to say whether they strongly agree / agree / are neutral / disagree / strongly disagree with a statement related to the issue. E.g. "It is wrong to test products for the use of human beings on animals." Pupils stand in relation to their views. Ask for justification of positions. Ensure arguments for and against, are voiced. Pupils record arguments for and against then offer their personal view with reasons.</p> <p>Explain the Hindu concept of AHIMSA. Ask what the pupils think a devout Hindu may feel about vivisection. Explain that many Hindus are vegetarian for the same reason. Look at extracts from the Vedas, Upanishads and Bhagavad Gita which explain the importance of all living creatures.</p> <p>What are the implications of the scriptures for Hindus?</p> <p>Explain the cycle of reincarnation. How may this also affect a Hindu choosing to be vegetarian?</p> <p>Pupils explain why many devout Hindus are vegetarian, using evidence to support their views. Pairs discuss other reasons for vegetarianism, in addition to religion. Groups research a different religious attitude to food laws. - Are adherents given free choice or are there laws to follow?</p>	<p><i>I can express my own views about the treatment of animals. (AT2 L4)</i></p> <p><i>I can express and evaluate opinions about the treatment of animals. (AT2 L6)</i></p> <p>I can ask questions and suggest answers to questions concerning the place of animals in Hinduism, referring to sources of evidence from scriptures. (AT1 L5)</p> <p>I can explain the impact of beliefs upon the life of a Hindu. (AT1 L5)</p>	<p><i>This is designed to be a kinaesthetic activity.</i></p> <p><i>Ahimsa – every living thing is sacred as part of Brahman is in them.</i></p> <p><i>Reincarnation – the belief that when someone dies, their soul (atman) is reborn into another living form (including animals.) This new life will be based on how the person has lived their present life. So, animals have a soul (atman) too.</i></p> <p><i>Higher attaining pupils could research the Cow Protection project at Bhaktivedanta Manor in Hertfordshire and explore how these modern day Hindus put their faith into action.</i></p>

	<ul style="list-style-type: none"><li>- What similarities/differences are there between Hinduism and the other chosen religion?</li><li>- What problems might such food laws create for a modern day Hindu in Britain?</li><li>- What other implications may there be on a Hindu's life?</li></ul>		
--	--	--	--

**Key Question: *How does a Hindu view their life?***

Learning Objectives	Suggested Teaching and Learning	Learning Outcomes	Points to note
<p>To reflect on our journey of life so far and on what life is.</p> <p>To understand the Four Ashramas.</p> <p>To understand the concepts of Samsara, Dharma, Karma and Moksha.</p>	<p>As a starter activity, ask pupils to create a timeline and divide it up into the years they have been alive. Ask them to think about key events that have happened which they remember. They should place them on the line, creating peaks and troughs in the journey, depending on the feelings associated with each event.</p> <p>In pairs, share journeys. What do they notice? Pairs join up and repeat this. Conduct a “Community of Enquiry” approach to the findings.</p> <p>Ask the groups to think of questions they would like to ask and choose one of these questions for the whole class to discuss.</p> <p>The questions are compiled and the class decide what order they will be addressed.</p> <p>The discussion begins with the group who raised the question. Other pupils then join in by agreeing or disagreeing with the previous contribution. They must give a reason for their view.</p> <p>Briefly discuss what metaphors and similes are. Have some prepared to model/clarify.</p> <p>In groups, compile metaphors and similes to describe life. Start with simple ones, e.g. “Life is a rollercoaster, it has its ups and downs.”</p> <p>Pupils should find images to convey different life experiences (good, bad, exciting, sad, up and down etc.)</p> <p>Groups read out ideas.</p>	<p><i>I can ask questions and suggest answers to the question of what life is all about. (AT2 L4)</i></p> <p>I can explain the four Ashramas and the impact on the life of a modern Hindu. (AT1 L5)</p> <p>I can explain how beliefs about life after death in Hinduism affect the way that a funeral ceremony is conducted. (AT1 L5)</p>	<p>“Community of Enquiry” approach is from, “Philosophy for Children.” Examples can be found in the Secondary Strategy, Vivienne Baumfield’s, “Thinking Through Religious Education” and many other materials.</p> <p><i>A metaphor says something <u>is</u> something else. A simile says something <u>is like</u> something else. E.g. Life is a box of chocolates (metaphor). Life is like a rollercoaster (simile).</i></p>



**Key Question: *Why are there many different beliefs and ideas about life after death?***

Learning Objectives	Suggested Teaching and Learning	Learning Outcomes	Points to note
<p>To understand different perspectives on ideas about life after death.</p>	<p><b>Why do people believe different things about life after death?</b>                      Present pupils with some ideas and data about beliefs to do with life after death, and ask them in small groups to account for the diversity.</p> <p>Present pupils with three views of the destiny question: judgement, rebirth or the coffin. What is the same about each of these, and distinctive about each?</p> <p>Enable pupils to distinguish between religious ideas and superstitions (such as belief in ghosts as seen in Hollywood movies).</p>	<p>I can describe different beliefs about life after death. (AT1 L4)</p> <p>I can use a developing religious vocabulary to be clear about ideas and beliefs from different traditions. (AT1 L4)</p> <p>I can explain similarities and differences between these beliefs. (AT1 L5)</p>	<p><i>Near death experiences, while often set aside by formal religious belief systems, can be a good starting point for reasoned discussion about the afterlife.</i></p>

**Key Question: *What are the ultimate questions posed for us all by the fact of death?***

Learning Objectives	Suggested Teaching and Learning	Learning Outcomes	Points to note
<p>To develop insight into the meanings found in death, and be able to express with clarity and depth their own ideas about the possibility of life after death.</p>	<p><b>How could we know about life after death?</b>            Use a clip from one or more movies where death is handled in an interesting way, to give an opportunity for conversation that is 'distanced and grounded' about this sensitive topic.</p> <p>Consider through discussion and debate what questions people ask when someone dies: Where have they gone? Is there a soul? Are we parted forever, or will we meet again? Is there any afterlife? If so, what is it like? How can we know? Does death make life more or less meaningful?</p> <p>A 'Philosophy for Children' approach to these questions would enable pupils to pursue their own enquiries and philosophical interests.</p>	<p><i>I can apply ideas from RE to my own questions. (AT2 L4)</i></p> <p><i>I can thoughtfully express my own points of view about life and death. (AT2 L5)</i></p>	<p><i>Of course, it's important to try and set an atmosphere of enquiry here, rather than of morbidity, and to take sensitive account of the possibility that a pupil in class may be experiencing bereavement.</i></p>

**Key Question: *What happens when a Hindu dies?***

Learning Objectives	Suggested Teaching and Learning	Learning Outcomes	Points to note
<p>To show understanding of the Hindu belief in the cycle of birth, life, death and reincarnation.</p> <p>To reflect on the concepts of destiny and free will.</p> <p>To explain how a Hindu funeral ceremony conveys beliefs.</p>	<p>Ask pupils to refer back to their life journeys. Life is represented as a line here, but life to a Hindu is actually a circle.</p> <p>Refer back to the work on reincarnation and the cycle of life. Explain that this life cycle is called SAMSARA.</p> <p>Explore the idea of Moksha, the time when the Atman is so perfect that it leaves the cycle of Samsara to become part of Brahman again.</p> <p>Conduct a Community of Enquiry approach to the whole subject of the cycle of Samsara and the idea of destiny / free will.</p> <p>Record an explanation of the Hindu view of life and death and one's own responses to that. What do they agree / disagree with? Why? Include the views of others from the class discussion.</p> <p>Groups research the ritual of death in Hinduism. Knowing that Hindus see life as a cycle with the ultimate goal being to escape this cycle, how does this affect the way death is treated in Hinduism?</p> <ul style="list-style-type: none"> <li>- How is the body treated?</li> <li>- What beliefs are held about what has happened to the deceased?</li> <li>- What role do the mourners play?</li> <li>- What rituals are performed?</li> <li>- Does the funeral ceremony follow the same pattern worldwide?</li> <li>- Are there differences between traditions within Hinduism?</li> <li>- What are the stages of grief recognised by psychologists?</li> <li>- How might these be addressed by the mourning practices in Hindu tradition?</li> </ul> <p>Groups present findings as Power Point slides, displays or presentations.</p> <p>Conclude that death is regarded as a happy time in some ways because of the belief of what will happen after death.</p>	<p>I can explain what Hindus believe about actions and consequences. (AT1 L5)</p> <p><i>I can raise questions and suggest answers to the question of the purpose of life and what happens after death. (AT2 L4)</i></p> <p>I can explain how beliefs about life after death in Hinduism affect the way that a funeral ceremony is conducted. (AT1 L5)</p>	<p><i>Samsara is the cycle of birth, life, death, reincarnation, rebirth etc.</i></p> <p><i>Higher attaining pupils should compare this view with another religious view, as well as their own.</i></p>

**Key Question: What are the thoughts and feelings of members of the class about loss, dying and death?**

Learning Objectives	Suggested Teaching and Learning	Learning Outcomes	Points to note
<p>To plan to create a work of art that shows their ideas about life after death (see assessment suggestion B).</p>	<p><b>What expressions of our spiritual thinking about life and death can we make?</b>            Ask pupils to think about their own view of what happens when someone dies.</p> <p>Consider different ways that artists have expressed their vision of death, heaven, rebirth and other related ideas.</p> <p><a href="http://www.hinduCounciluk.org">http://www.hinduCounciluk.org</a> is a useful site to search for Hindu scripture, prayer and ritual.</p> <p>Using the NATRE web gallery of spiritual art work (<a href="http://www.natre.org.uk/spiritedarts">www.natre.org.uk/spiritedarts</a>), get pupils to analyse some images of the spiritual made by people of their own age, and create one of their own.</p>	<p><i>I can artistically express my views and insights into ultimate questions about life after death. (AT2 L5)</i></p>	<p><i>It's always difficult to list websites comprehensively, and a search for new and fruitful sources will probably yield pictures and ideas worth sharing via the IWB.</i></p> <p><i>Pupils may have covered a School Selected Unit on "Death, is that the end?" at KS2. Teachers need to be aware so that learning is built upon and not repeated.</i></p>

**Key Question: *What happens when a Humanist dies?***

Learning Objectives	Suggested Teaching and Learning	Learning Outcomes	Points to note
<p>To build up knowledge and understanding of non-religious funeral practices.</p>	<p><b>Is death frightening to the non-religious?</b> By learning about non-religious funerals, such as those conducted by Humanist celebrants, pupils can consider how ritual may be shaped by 'non belief' rather than belief.</p> <p>A paired discussion could enable pupils to take the role of Humanist and either Christian or Hindu to identify what is good about each other's rituals, and what they don't like, giving reasons for their views.</p>	<p><i>I can express my own views about why death is fearsome, and how people deal with the fear of death. (AT2 L5)</i></p>	<p><i>This provides opportunities for spiritual development and emotional literacy.</i></p>

**Key Question: *What can we learn from atheist ideas about death and the end of life?***

Learning Objectives	Suggested Teaching and Learning	Learning Outcomes	Points to note
<p>To consider philosophical ideas about the purpose of life in the light of beliefs about death</p>	<p><b>Does life that ends in the coffin have meaning and purpose?</b>            Seneca: 'I was. I am not. I do not mind'. Do pupils think that the hope of an afterlife adds meaning and purpose to this life, or is it only realistic to live without such hopes?</p> <p>Many people think that religions offer purpose in life by referring to a future beyond the grave. How do Humanists and other atheists respond to this? How do you respond?</p>	<p><i>I can express my own views and insights into the link between purpose in life and the fact of death, responding to atheist thinking. (AT2 L5)</i></p>	<p><i>The British Humanist Association provides officiants for non-religious funerals, and publishes suggested materials for such occasions.</i></p>

**Key Question: *How can I express my own ideas, doubts and beliefs about life and death clearly?***

Learning Objectives	Suggested Teaching and Learning	Learning Outcomes	Points to note
<p>To consider different views and ideas with sensitivity, referenced to religious teaching and insight, into the questions considered.</p>	<p><b>How can I best express my learning and ideas about death and beyond?</b>                      As the unit comes to an end, activities from this list might be selected to ensure spiritual consideration of the issues and questions:</p> <ul style="list-style-type: none"> <li>▪ Role play a studio interview with a Christian and Hindu discussing their beliefs about life and death.</li> <li>▪ Encourage pupils to ask and explore ultimate questions about life and death, and the answers, meanings and purposes Christians and Hindus offer to these questions.</li> <li>▪ Consider the importance we might attach to remembering the dead. What would pupils want to be said of them in their memory?</li> <li>▪ Look at and discuss music, art and texts in which Hindus express their ideas of Brahman, Moksha and reincarnation and their hopes about life beyond this life, analysing some of the symbol, metaphor, emotion and belief expressed.</li> <li>▪ Discuss the ways death is sometimes hidden or forgotten, or ignored by our society and compare this with other cultures and customs.</li> <li>▪ Explore the question: What happens when we die? Explain varied answers, including own answers.</li> </ul>	<p><i>I can explain the role of faith in accepting death and apply to my own ideas and beliefs. (AT 2 L5)</i></p>	<p><i>This final stage of the work has an emphasis on AT2.</i></p>

