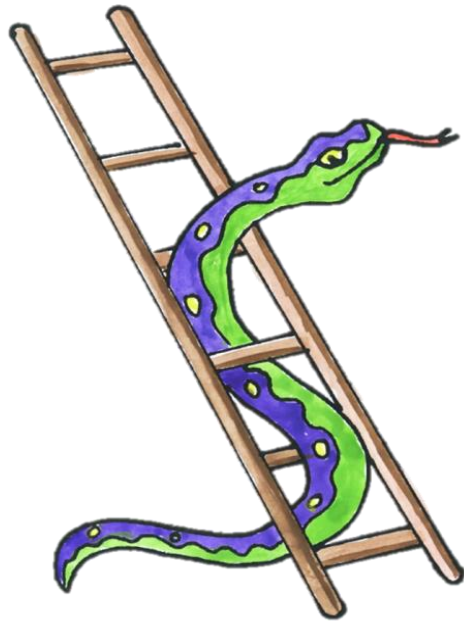


# KS2 Hinduism: Religion and the Individual



**Why does a Hindu  
want to collect good  
karma?**

**The *EMMANUEL* Project 2020:  
Teaching World Religions effectively in Key Stage 2**

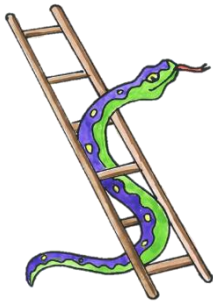


THE CHURCH  
OF ENGLAND  
Diocese of St Edmundsbury  
and Ipswich

## Before you start:

RE is statutory for Key Stage 2 pupils in state-funded schools. RE should:

- 'educate' pupils about religions and worldviews and their impact on individuals, communities and the wider world.
- develop the religious 'literacy' needed to discuss issues of faith and belief in today's society.
- offer a safe space for children to consider their own ideas and demonstrate respect for others.



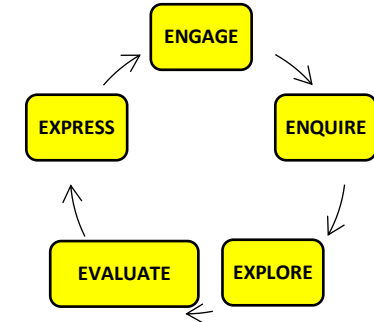
**This unit for Key Stage 2 pupils focuses on the Hindu concept of 'karma'.** It is important to read the guide to the concept so that teaching, questioning and assessment reflect this focus. A simple 'image' is provided to symbolize each KS2 concept and acts as a reminder of the key beliefs of different faiths.

**It links with common themes in RE syllabuses** e.g. in the Suffolk Agreed Syllabus it links with 'Religion and the Individual: what is expected of a believer following a religion and the impact of belief on people's lives'.

**It is designed to last 6-8 hours,** taught weekly or blocked. Teachers must decide how to distribute time effectively; guidance is offered below. As they plan, teachers may adapt activities to their particular class / resources but must ensure they maintain the focus on the belief / concept central to the unit.

Learning is developed through **an enquiry cycle** in which pupils:

- **Engage** with the key concept in their own lives / world (at least 1 lesson)
- **Enquire** into an aspect of Hinduism which relates to the key concept (at least 1 lesson)
- **Explore** a Hindu understanding of the key concept through 3 areas **(i) Hindu Narrative (ii) Hindu Community Practice (iii) Hindu Living** (at least 1 lesson on each)
- **Evaluate** and **Express** their learning about the key concept.

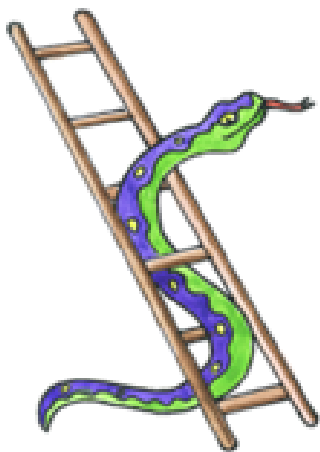


**Assessment guidance is provided at the back of the unit.** It should be read and acted on before teaching begins. Schools will differ in the approaches they need or wish to use.

**The Resource List** in this unit was current at time of publication, but teachers should watch out for new resources to add.

**Further guidance, other units and various support materials** (introduction to the Emmanuel Project, outline schemes of work, quick quizzes, solo taxonomy, pictures, scrapbooking, literacy plans) are found on the Emmanuel Project Flash Drive.

## Hindu concept **KARMA**



### It's a bit like:

- **Cause and effect**
- **Action and reaction**
- **Actions and consequences**
- **Rewards or punished for what we do**
- **Reaping what you sow**
- **Fuel on a journey**
- **Responsibility**

Hinduism is an ancient religion with origins in the Indus valley. It covers a diverse

range of beliefs and practices and Hindus prefer the title 'Sanatan Dharma' (eternal truths or teachings) to 'Hinduism', a term coined by European settlers in India.

### What do Hindus mean by karma?

Karma literally means 'action', but implies both an action and its consequences. Hindus believe that whatever people do produces a result which cannot be avoided. This is the 'Law of Karma', or cause and effect; each action has a reaction, sometimes immediate (like being careless with a knife and cutting yourself), sometimes stored up for later (like being lazy during school and not doing well in tests). Most importantly, Hindus believe their decisions about how to behave, speak and act dictate their eternal destiny.

### Fuel for the journey towards God

Hindus believe that, even though they do not remember them, every human has had many past lives, starting as lesser life forms and evolving into human form; this is known as the theory of reincarnation. Hindus envisage the soul, their 'real self' (atman), journeying through a series of different lives in a cycle of birth, death, rebirth (samsara). Making the right decisions allows the storing of enough 'good' karma to enable people to break free from this cycle and achieve Moksha (oneness with God). Karma is therefore a bit like the fuel used on the journey.

### Buying and putting on new clothes

In death, the atman transmigrates from one body to another, much like putting on a new set of clothes. Stored karma at death will affect what clothes the atman is able to 'buy' or put on i.e. how the soul is reincarnated.



*"As the embodied soul continually passes in this body from boyhood to youth to old age, the soul similarly passes into a new body at death." Bhagavad Gita, 2:13*

### A seed growing

Karma is also a bit like a seed growing. The desire to act, or to do something, is like the seed. A human is free to consider their choice or decision about an action: the bud/ shoot. Acting on a decision is like the fruit, and ultimately the harvest.



The concept of free choice empowers Hindus to change poor behaviours and create positive consequences for their future. Ultimately, everyone is responsible for their own lives: a contrast to those who see karma as fatalism.

With people living longer, current Hindu thinking has emphasised the Law of Karma within this present life. The consequences of actions affect a person's self-realisation and relationships with other living things.

For example, eating meat will kill animals but also cause trees to be felled so land can be farmed and this may lead to soil erosion etc. This karmic understanding helps a Hindu make moral choices and understand some of their religious rules e.g. vegetarianism. It also helps them take responsibility for improving the world of tomorrow.

### **Learning from mistakes**

Many non-Hindus are happy with the idea that "what goes around comes around" but it is hard for anyone to reconcile painful things in life with a benevolent God. Hindus, however, find that their understanding of karma as God's divine law which transcends this one incarnation and brings to bear human actions from many past lives offers them profound insight into such things. For example, an innocent child may have been a criminal in a previous life, a child prodigy may have been a great musician .... Hindus believe they are on Earth to mature spiritually and that this process extends over many lives. Karma is their teacher in this process, teaching them what to do and what not to do through the reactions it brings back to them in the future.

Their human souls take birth over and over again, giving multiple chances to learn lessons and evolve spiritually, finally graduating from physical birth to continue evolving on inner planes of consciousness without need for a physical body until at last they merge in God.

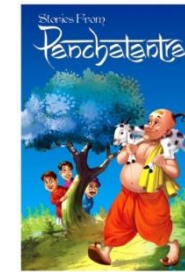
For some Hindus the notion of "good" and "bad" karma thus becomes unhelpful as even bad 'actions' can become 'good' when people learn from them.

### **Climbing ladders**

Snakes and ladders or Chitram Moksha originated in India and taught Hindu children how to ascend into higher realms of life, and avoid wrongs which reduced a player to lower levels. The game's morality appealed to the Victorians of the Raj, and an English version appeared in 1892, mirroring Victorian vices and virtues.

Hinduism teaches that a soul progresses through 6 categories of life forms: aquatics, plants, reptiles / insects, birds, animals, and finally human. Lower species act on instinct and most Hindus believe that only as a human do moral decisions and actions generate karma. Stored karma affects a human rebirth and, only in extreme cases, will bad karma determine rebirth as an animal.

*"In proportion to the extent of one's religious or irreligious actions in this life, one must enjoy or suffer the corresponding reactions of his karma in the next."*  
*Bhagavat Purana, 6:145*



### **Panchatantra**

The stories in the Panchatantra illustrate virtues and vices. They are read and told to Hindu children worldwide as a way of passing on moral advice and encouraging

right living, which will gain good karma.

Every Hindu aims to achieve Moksha and, knowing they alone are responsible for their destiny, gives them high esteem for right living and an emphasis on morality and virtue. Krishna explains in the Bhagavad Gita that all actions and the fruits of those actions should be offered to God, rather than for selfish gain. Sewa (seva) or unselfish action is highly prized. The Law of Karma will ensure that the outcomes for the soul will be good, where people's intentions are pure and unselfish.

### **Ghandi**

Mohandas 'Mahatma' Ghandi was an Indian barrister, politician and reformer. He saw the injustices in the society in which he lived, and worked doggedly towards justice for all and peace. His Hindu belief in Karma influenced the way he thought, spoke and acted. His life is an inspiration to many today right across the world.





# Why does a Hindu want to collect good karma?

**ENGAGE**  
with the idea of 'karma' through a game

**Teachers' notes:** Snakes and Ladders is a classic game from ancient India, played on a board of numbered squares. The aim is to move your counter, on the throw of a die, from the bottom square (1) to the top square (68 or 100 in the Western version). "Snakes" and "Ladders", drawn on the board, aid or impede progress. Ladders help you climb faster and snakes slide you back. The Indian version helped Hindu children learn their way to 'moksha' - release from the cycle of birth and death. The Victorians brought it back to Britain as a useful way of teaching morality.

*Please read the introduction to 'karma' at the start of the unit so you understand the idea underpinning this unit and are able to explore the ideas effectively with pupils.*

**End of year expectations**

The Y3/4 'I can's' below are to help with assessment. For Y5/6, see grid at the back.

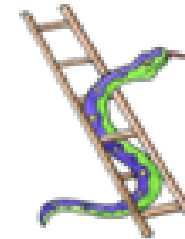
Please consult your RE leader about assessing RE and check advice at the end of the unit

## What does it feel like to make progress? Or to fall behind?

Play snakes and ladders as a table, or as a whole class, or on the school playground on a 100 square. Take photographic evidence for annotation by children later in the lesson. *You may want to play for a specific time but the experience is important so do not cut it too short.*

Unpick the game play and the experience they have each had:

- a) What do the snakes mean? the ladders?
- b) How did it feel getting closer to the finish?
- c) How did it feel to fall behind? (particularly going down the long snake)
- d) Which parts did they enjoy? When did they feel frustration?



Ask the children which number they wanted to reach. What would it mean to reach 100? Achieving their aim to complete the game.

Provide children with thought bubble outlines to explain how they felt during game play and compare these. Place around photographs taken earlier. Use red / amber/ green rating to support children, if needed, to help describe their feelings.

THINK: Did you feel like giving up or that you'd never win? Could everybody make it in the end?

## How did Hindus use this game to teach children about good and bad karma?

Show children a Moksha Patamu board (also known by other names e.g. Chitram Moksha). <https://rumachak.files.wordpress.com/2015/04/snakes-and-ladders.jpg>

This is a game a little like the one we have been playing. What do you notice?

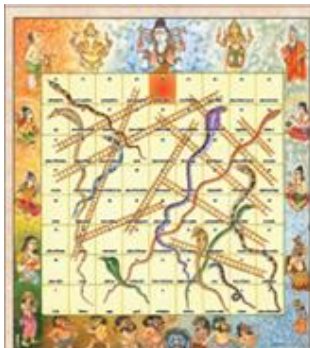
*You need multiple sets of Snakes and Ladders if you are playing as tables. You will definitely need 6 sets for the next lesson!*

*Interactive snakes and ladders for whiteboard:*  
<http://www.counton.org/games/virtualmathfest/snakesladders.html>

*Compare with electronic games where you collect things en route to the next level.*

*3c I can use religious terms to describe how 'Snakes and Ladders' represents some important Hindu beliefs*

**3d** I can recognise some of the things which influence me to do good or bad things e.g. family, friends, faith,



Annotate the picture with their ideas, drawing out similarities (snakes, ladders, start / finish) and differences (pictures, language etc.)

**Using a map of India and a picture of Hindu children in Britain**, explain that the game originated in India, where many people practise a religion called **Hinduism**. They are **Hindus**.

Although it is a game of chance, Chitram Moksha was used to teach children about the Hindu religious law of Karma, which means actions, and the results of different actions we choose as humans. Certain actions have good consequences in life like ladders to aid progress towards God. To reach a particular square meant your soul had

achieved Moksha, or became one with God.

### Who is responsible for our actions?

Look at a picture of a Hindu child / children.

Hindu children are taught that they must all take responsibility for their actions. People do not really throw a dice to make progress in their lives; they must decide for themselves which actions are right or wrong. Good choices have good results. Do you agree? Maybe in school you talk about 'making wise choices'?

Ask children to decide on the consequences from the actions below. Which actions are like snakes and which are like ladders?

- John ate five doughnuts and left just one for Jack.
- Suzy helped her mum and brother with the washing up.
- Paul took his cousin's skates without permission.
- Ellie said unkind words to her friend.

If you do not make a wise choice, could you also learn something which might help you make progress next time i.e. turn a snake into a ladder in the end?

**OR** Read *Little Miss Naughty*

Were her actions **snakes or ladders**? What kind of Karma would a Hindu believe she is creating? How can Little Miss Naughty learn from her actions?




**Remember RE is largely about Hindus in the UK. Many have origins in India or other parts of the world but many are third generation and others have become Hindus with no Hindu family background.**

**Use pictures of Hindu children from the internet or use a character from a video clip - see Resources.**

**Start a list of possible 'snake' or 'ladder' actions to make a giant game of Snakes and Ladders for the playground as part of EXPRESS later in the unit.**

**Add information about Victorians, the Raj and links with morality as wished.**

	 <p>Can children give Little Miss Naughty guidance (like a guru would) to aid the progression of her soul and help her achieve a better life in her next one?</p> <p>Select one particular 'naughty' act and model advising her to do differently e.g. screen shot of her about to perform this act. Children list suggestions for what she could do instead.</p> <p><b>An alternative:</b> Look at a board based on Victorian ideas of good behaviour and work out which actions help you progress or fall behind:</p> <p><a href="http://ichef.bbci.co.uk/images/ic/1200x675/p02zmy4h.jpg">http://ichef.bbci.co.uk/images/ic/1200x675/p02zmy4h.jpg</a></p>	<p><b>A brief explanation of Victorians and Snakes and Ladders:</b></p> <p><a href="https://www.bbc.co.uk/programmes/p02zmy57">https://www.bbc.co.uk/programmes/p02zmy57</a></p>
<p><b>ENQUIRE</b> into why karma is important to Hindus</p> <p><i>4d I can compare some of the things that influence me, and others I know, with how the idea of good and bad karma influences Hindus</i></p> <p><i>4e I can ask important questions about which actions in life are snakes / ladders and compare my ideas with others, including some Hindu views</i></p>	<p><b>Teacher's note:</b> <i>This game offers a practical introduction to the Hindu idea of samsara, the cycle of birth, death and rebirth, through which the soul progresses as a result of karma, actions with good or bad consequences. The tables are labelled with the categories of life-forms through which Hindus believe the soul can pass.</i></p> <p><b>Why are we playing this game again? What is different?</b></p> <p><i>Set out 6 tables for playing 'Snakes and Ladders'. Label tables with pictures (1. Aquatics (fish); 2. Plants; 3. Reptiles/ insects; 4. Birds; 5. Animals; 6. Humans). Children pick a card to get their starting table (pack of numbers or pictures).</i></p> <p>We are going to play Snakes and Ladders again but some things are different. I wonder why?</p> <p>Children start at one table. As they reach 100, direct them to the next table, moving clockwise round the room. They simply add their counter back in at the bottom of the next game, tagging on the end of the playing order.</p> <p>Children who reach 100 on Table Six join a seventh table and do not need to play again. <i>(They could help colour giant snakes and ladders for a display, go and watch other players or enjoy simple food treats e.g. popcorn. They have been 'released'.)</i></p> <p>Again take photographic evidence for annotation by children later if wished.</p> <p>Unpick the game play, as in the previous lesson, but this time ask:</p> <ol style="list-style-type: none"> <li>How was the game different?</li> <li>How did you feel when you moved groups?</li> </ol>	<p><b>'Opening up Hinduism' provides an excellent resource and activities to teach this whole unit:</b></p> <p><a href="http://shop.retodaly.org.uk/9781905893386">http://shop.retodaly.org.uk/9781905893386</a></p>

- c) Why did you move in one direction?
- d) Could we have played so you went back a table?
- e) What happened after Table Six?
- f) Do you think everyone could reach Table Seven eventually?



Today's version of snakes and ladders teaches us more about what is important to people who follow the religion of Hinduism i.e. Hindus. I wonder what this is!

### What are some important Hindu beliefs about life and death?

**Teacher's note:** Hindus believe in reincarnation i.e. when they die, their soul lives on and moves into a new body on numerous occasions. This cycle of birth and death is called **Samsara**. Hindus believe the progress of their soul through this cycle is determined by the good and bad karma they collect or accumulate as they live their lives i.e. how they act now will affect their next life. Although not recommended, even bad actions help the soul progress if people learn from them and do better next time.

Introduce class to a Hindu child e.g. through a pictures, book or the following BBC video clip:

**In this clip, two Hindu children, Simran and Vraj, introduce themselves and their religion** and talk about the concept of samsara and its relationship to karma.

<http://www.bbc.co.uk/education/clips/z9f4dmn>

Help children link this with moving around the tables playing snakes and ladders. Vraj is taught that the most important part of him is his 'soul' and that this soul will move from body to body until eventually it is able to return to God.

In this clip (4 mins), Vraj and Simran tell us more about karma, samsara and moksha.

<http://www.bbc.co.uk/education/clips/ztqpycw>


With a talk partner and a small whiteboard write down two important things you have learnt about Hindu beliefs from the video clips. Share answers as a class.

### What questions can you ask about Hindu beliefs in re-incarnation and good and bad karma?

**Younger children find it easier to associate with individual Hindu children than the term 'Hindu'. You can introduce a Hindu child from a photo or create a character like 'Sam' in the Christianity units. We have used this technique but it is not essential. See Resources.**

**Enrich this unit with the story book: What if everybody did it? (Ellen Javernick). A small boy makes a big impact with decisions he makes throughout the day**



	<p>If you could hot-seat two Hindu children like Vraj and Simran, what questions would you have for them about these beliefs? Gather the questions together. You could try to fill a hundred square with questions between you and use them to make a snakes and ladders board! Whatever you do, return to the questions regularly and see if you have made progress in answering any of them.</p> <p><b>OR</b> You could choose the best to send to 'Ask a Believer'. Find suggestions for how to devise good questions as a class here: <a href="http://pof.reonline.org.uk/">http://pof.reonline.org.uk/</a></p>	<p><i>- a good class assembly?</i></p>
<p><b>EXPLORE</b> Hindu ideas of Karma and Samsara through <b>(i) Hindu story and text</b></p> <p><i>3e I can ask good questions about life after thinking about some Hindu stories and share some of my ideas</i></p> <p><i>4a I can describe what Hindus might learn from one of the stories of the Panchatantra about living the right way</i></p>	<p><b>Teacher's note:</b> <i>The quotation is from one of the many Hindu holy books. It compares the taking on of a new life to new clothes. Hindus might say your soul discards its body at death and takes on a new body according to its desires and its accumulated karma – a bit like choosing clothes you like and clothes you can actually afford.</i></p> <p><b>Review: What have we learnt about Hindu beliefs?</b></p> <p>Imagine Vraj has sent us some things to look at. From a sports bag, empty out a pile of different clothes. There is also an envelope – open last. First create several different outfits out of the clothes e.g. for a smart day out, a football game, watching TV, going to the seaside.</p>  <p>Now open the envelope and read the quotation Vraj has put inside. It is from a Hindu holy book. What do the words tell us? How could Vraj's clothes help us understand Hindu beliefs?</p> <p><b>'As a man casts off his worn-out clothes and takes on other new ones in their place, so does the embodied soul cast off his worn-out bodies and enters other new'</b> – words from <i>Bhagavad Gita</i></p> <p>In discussion, encourage children to use relevant vocabulary: <i>Hindu, Hinduism, karma, samsara, reincarnation, moksha.</i></p> <p><b>How does karma affect an individual – impact on daily life?</b></p> <p>Look again at Vraj's clothes. Which clothes do you think cost the most? .. would be most use?</p>	

**4c** I can describe some different ways Hindus show their beliefs about reincarnation e.g. in the imagery of 'worn-out clothes'

You need money to buy new clothes; some are more expensive than others. Hindus believe that a bit like buying new clothes, when you leave this life, you 'buy' a new life and it is paid for with good karma – the good actions you have done in this life.

Show children the snake and ladder symbol on the front of the unit. Hindus have holy books and stories which teach them more about the 'snakes and ladders' of life and how to achieve a good re-birth into a better life.



### **How do Hindu parents help their children learn about good actions (karma) and why do they think this is important?**

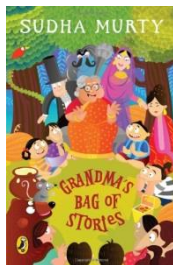
**Teacher's note:** The Panchatantra is a huge collection of moral tales told in India to illustrate virtues and vices. They are read to Hindu children across the world to pass on an understanding of the best way to live and accumulate good karma. Find out more on the internet e.g.

<http://www.talesofpanchatantra.com/> OR <http://panchatantra.org/>

You might like to introduce the Panchatantra stories by finding a copy in Vraj's bag. These are stories Vraj and his sister have heard since they were little. It is one of the ways they have learnt the right way to live and begin to earn good karma.

In groups, investigate some stories from the Panchatantra e.g.

- **The jackal and the drum**
- **The mongoose and the baby in the cradle**
- **The four friends and the hunter**
- **The hunter and the drums**



Stories could be illustrated, acted or told in an exciting way by the children. They could find a single picture or object to symbolise their story.

Most importantly, they should decide what a Hindu child might learn about good behaviour or choices from the story. Are the actions taken 'ladders' or 'snakes'?

**An Alternative** – Sudha Murty, a well-respected Indian author, writes stories told by her Grandma, all with morals, which highlight the importance of passing on advice for living within the Hindu community. Select some to discuss.

## EXPLORE

ways Hindus encourage good 'karma' through

### (ii) Hindu Community action

**3a** I can describe what a Hindu might learn from the story of the Starfish

**3b** I can describe how Hindus do Sewa, or acts of kindness, and encourage others to do the same

**3f** I can link things that are important to me with whether or not my thinking and behaviour is 'selfish' or 'selfless'

**4f** I can link things that I, and my friends, would value as

## What does an act of selfless kindness look like?

**Teacher's note:** One of the principles of karma involves not doing good deeds in order to reap the reward of them yourself. Selfish action simply nullifies the good karma of your action. Hindus are encouraged in their holy books to perform acts of selfless kindness.

Let me tell you a story. It's not a Hindu story or a Christian story, but it is a story lots of people know. I wonder why they like it.

**An old man was walking on a beach one morning after a storm. In the distance he could see a young child on the edge of the waves. As he drew closer, he could see the child picking up starfish and gradually throwing them back into the sea.**

**'Child, what are you doing?' said the man.**

**'The tide is going out,' said the child, 'if I do not throw them back they will die.'**

**'But there are thousands of starfish. How can you possibly make a difference?' The child bent down and threw another starfish back. 'I made a difference to that one,' the child said, and simply went on picking up the starfish and returning them to the sea one at a time.**



What is 'selfless kindness'? Draw comparison with 'selfish' actions. Show children a variety of images depicting selfless acts of kindness e.g. helping a fellow competitor cross the finish line, giving your shoes to another, risking your life to rescue someone that is drowning.



## How are Hindus involved in acts of selfless kindness?

**Teacher's note:** Sewa Day or 'Service' day was started by Hindus who wanted to make a difference in the world. They try to fulfil the Indian ideal of performing an act of kindness without expectation of reward. It is performed selflessly and without ulterior motive. On Sewa Day, thousands of good-hearted people, not all Hindus, come together to perform Sewa. By participating, they hope that the seeds of Sewa are watered so that acts of kindness and public service are performed more often.

Vraj and Simran love the story of the starfish. They want to show you something which reminds them of the story.



*changes we would like to see in the world with the way we choose to think and behave ourselves*

Display the SEWA DAY logo. Why does it remind them of the starfish?

Many Hindu families get involved in SEWA day, including Vraj and Simran. In fact, they would like their school to get involved. They know that groups who take part try to do one of these three things.

- **Help relieve hardship**
- **Bring a little joy...to others**
- **Help the environment**



Vraj and Simran need to prepare a presentation at school to help other pupils and teachers know what SEWA day is about. They thought they would like to explain how it was important to Hindus and they know other people will think so too.

**Your challenge is to prepare a presentation (see EXPRESS section).**

Explore the SEWA DAY website and what the organisation does, particularly special days had in schools and the case studies. Gather information for a class presentation.

<https://sewaday.org/>

### **Can you recognise acts of kindness, or things leading to good karma?**


Thinking about the acts of kindness you have discovered, you could:


- Write an act of selfless kindness (good karma) on each rung of a ladder to represent steps towards achieving Moksha.
- Freeze frame and photograph examples of helping someone when it may not be easy or may cost you something. Stick these onto the legs of paper starfish.
- Fill in case study sheets for SEWA day, after studying the SEWA day website, identifying acts of kindness that will not benefit the person performing the act.


### **Plenary: Can we all make a difference?**

**Teacher's note:** Mohandas (Mahatma) Gandhi (1869-1948) was a Hindu revered by many. He challenged injustice in society through 'passive resistance'. His work won freedom for India from British rule. As a Hindu, he saw all creation as interlinked through the process of rebirth and believed everybody should have an interest in the well-being of others and live a non-violent life.

***You may want to find out more about the 'Mahatma' or 'great soul'. There may be a book in the school library and plenty on the internet.***

	<p>A very famous Hindu called GANDHI once said: 'You must be the change you wish to see in the world.'</p> <p>People taking part in Sewa Day often wear t-shirts saying 'I am the change'. Maybe you could design a new one for the children to wear.</p> <p>How can even small acts of kindness make a difference in the world? Hindus learn that every action has consequences. Sewa day must store up lots of good karma!</p>	
<p><b>EXPLORE</b> the Hindu belief in 'karma' through <b>(iii) Hindu daily life</b></p> <p><i>4b I can describe how some, but not all, Hindu boys receive a sacred thread and what this signifies</i></p>	<p><b>Teacher's note:</b> <i>Some young Hindu boys have an Upanayana or 'Sacred Thread Ceremony' between the ages of 7 and 11, which marks entry into the student stage of their life journey. Hinduism teaches that each person should follow the religious duties pertinent to their stage in life. Doing this promotes good karma and helps in breaking the cycle of rebirth.</i></p> <p><b>Which three people are most important to you and why?</b></p> <p>Show children three lengths of wool or string – maybe a metre in length. Hold the three up together and count them and then ask the question above.</p> <p>Children work in pairs and write ideas on whiteboards. We talk about 'owing' a lot to some people e.g. for looking after us, for helping us? What do we owe the people we have listed?</p> <p>Some Hindus wear a sacred thread made up of three strands symbolising 3 debts we all owe</p> <ul style="list-style-type: none"> <li>• To God for all that he has given us</li> <li>• To our parents for giving us birth</li> <li>• To our religious teachers for guidance and knowledge</li> </ul> <p><b>What happens at the Upanayana(m) Ceremony?</b></p> <p>Vraj and Simran have attended a very special ceremony. One of their friends was nine recently and he had a 'sacred thread' ceremony. This is a ceremony which marks the end of childhood and the beginning of taking your religious responsibilities seriously; Hindu children must learn to take responsibility for accumulating or gathering good karma.</p> <p>You could watch film of a Upanayanam online. Watch the celebrations and spot the thread around the young boy and also round some other participants. How does the boy feel do you think? What about his relatives?</p>	<p><b>Some background:</b> <a href="https://iskconducationalservices.org/HoH/practice/rites-of-passage/initiation-the-sacred-thread-ceremony/">https://iskconducationalservices.org/HoH/practice/rites-of-passage/initiation-the-sacred-thread-ceremony/</a></p> <p><b>You could use "The Hindu Guide for Being Good" from Opening Up Values: Learning from Religion (2009) p.20. What do they recognise? Is there anything that we value/ have in our class rules? How do guides /rules encourage a soul's progress?</b></p>

	<p>The sacred thread is made up of three strands for three important duties, or debts, which Hindus owe. Some people told Vraj that the three strands also remind the boy to control what he does and thinks and says.</p> <p>In the climax of the ceremony, the boy's father became his guru/teacher, and under the cover of a piece of cloth, whispered a famous Hindu prayer, the Gayatri Mantra into his son's ears. It was a prayer praising God and asking for enlightenment and wisdom. Swami Vivekanda translated the prayer into English like this:</p> <p style="text-align: center;"><b>"We meditate on the glory of that Being who has produced this universe; may He enlighten our minds."</b></p> <p><b>How does a Hindu child repay the three debts and fulfil their duties?</b></p> <p>Here are some pieces of advice (see <b>Appendix 1</b>) from a father to a son during the sacred thread ceremony. Have these printed on card and cut up. You could:</p> <ul style="list-style-type: none"> <li>• Talk about what seems to be important for a Hindu child to do. Notice the three foci – me, God, parents. Work out the opposites – just for fun! Is this good advice for a healthy, happy life?</li> <li>• Use a diamond strategy to rank the duties in degree of difficulty OR of importance to themselves. Put the most difficult / important at the top and the least at the bottom and create a diamond shape in the middle with the rest. On the blank card, make suggestions for an additional duty.</li> </ul>		<p><i>Ideas here from Primary RE in Practice: Living with Change (CEM) pub 2001</i></p>
<p><b>EVALUATE</b> our RE learning about how karma impacts on a Hindu's life</p>	<p><i>Teacher's note: Decisions about assessment should be made before starting the unit but this is a good point to stop and think! The following may help:</i></p> <p><b>What have we learnt? How well have we learnt?</b></p> <ul style="list-style-type: none"> <li>• Try a mind map – together as a class or in groups.</li> <li>• Encourage children to record/ share what they have learnt as individuals.</li> <li>• Use the class RE scrapbook to discuss your learning journey together.</li> <li>• Use the Quick Quiz on p.17 to show learning.</li> </ul> <p><b>Can we answer the big question at the start of the unit? How well?</b></p> <ul style="list-style-type: none"> <li>• Use discussion to construct an answer together.</li> </ul>		<p><i>See 'Assessing RE in your school' p. 17-18 for decisions about how/what to assess.</i></p> <p><i>NB Different schools have different requirements. Check with your RE Subject Leader.</i></p>

	<ul style="list-style-type: none"> <li>• Encourage children to self-assess and justify their decisions.</li> <li>• Use the SOLO taxonomy hexagons for this unit to answer the question.</li> </ul> <p><b>Are we making progress in RE as a subject? How much?</b></p> <ul style="list-style-type: none"> <li>• If working towards <u>end of year expectations</u>, check tasks were set and completed, using the grid on p.18 <b>OR</b> an Assessment framework from your RE subject leader.</li> <li>• Use any opportunity to link learning <u>between</u> units of work and <u>across</u> subjects.</li> </ul>  <p><b>Using the symbols:</b> Look at the snake and the ladder picture on the front of the unit. Is this a good symbol for Hindu beliefs about karma – how could it help you remember this unit of work? Is there a better symbol e.g. clothes, a starfish, or a long piece of thread?</p>	<p><b>Solo Taxonomy hexagons for this unit are on the Emmanuel Project Flash drive, along with ideas for use.</b></p> <p><b>Children can use the symbols from each unit to remind them of key beliefs in each religion.</b></p>
<p><b>EXPRESS</b> your RE learning about Karma so it can be shared with others</p>	<p><b>Teacher's note:</b> You will have done a variety of different kinds of work during the unit which may already have been shared with others. In the 'expressing' be sure to encourage the use of key words from the unit.</p> <p><b>Here are some more ways you might share your learning with others:</b></p> <ul style="list-style-type: none"> <li>• <b>Design your own poster</b> to explain the meaning and effects of karma – Vraj showed one in the BBC bitesize clips.</li> <li>• <b>Design your own snakes and ladders game</b> using ideas for going up ladders and down snakes. Play it with some younger children and try to explain why Hindus invented the game.</li> <li>• <b>Create and label rangoli patterns for display.</b> Created in doorways at festivals and as a sign of blessing, rangoli patterns can symbolise: <ul style="list-style-type: none"> <li>• Karma – the pattern's symmetry is a reminder that consequences reflect actions</li> <li>• Reincarnation – rangoli patterns are transient, swept away and recreated the next morning juts as one life is replaced by another</li> <li>• Ahimsa – or non-violence, care for all living things, who feed on the rice flour or desiccated coconut used to create the pattern.</li> </ul> </li> </ul>	<p><b>These activities often provide the chance to gather evidence needed for the end of year expectations or to judge what has been learnt and how well.</b></p> <p><b>Using and making art in primary RE – Joyce Mackley (RE Today services)</b></p> <p><a href="http://stylesatlife.com/articles/rangoli-designs-for-kids/">http://stylesatlife.com/articles/rangoli-designs-for-kids/</a></p>

## Appendix 1

<b>Keep yourself clean</b>	<b>Avoid too much eating</b>	<b>Do not sleep during the day</b>	<b>Respect your elders for the experience they have</b>
<b>Don't eat anything that will harm you</b>	<b>Offer prayers daily</b>	<b>Do not neglect your studies</b>	<b>Work hard to complete your studies</b>
<b>Obey your teacher</b>	<b>Avoid telling lies and losing your temper</b>	<b>Honour your parents and your country</b>	<b>?</b>

*Adapted from Ashwalyana Grihyana Sutra as translated by VP (Hemant) Kanitkar and quoted from Primary RE in Practice: Living with Change (CEM) pub 2001*



# Assessing RE in your school

There are many ways to assess RE..... and also to assess the Emmanuel Project units. You may want to know how pupils are doing in this particular unit. You may want to assess their overall progress in RE at the end of the year.

Your RE subject leader should advise you on how to assess in line with school policy and any statutory requirements e.g. from the locally agreed (or diocesan) syllabus. However, the following guidance is offered:

## If you want to check progress in this unit, you could:

- Mind map the key question as a class / in a group / individually – at the start and end of the unit.
- Offer coloured definitions for pupils to self-assess their start / end point, explaining how they have progressed.

I know a little about the words but I can't answer the question yet.	I know what the question is asking. I can give a possible answer.	I can answer the question with several examples.	I could coach someone to answer the question, making links with other learning.
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- Use **Solo Taxonomy** (Biggs and Collis), in which pupils demonstrate their learning by linking labelled hexagons together, annotating the results with reasons for the links. Deeper learning is evident as pupils justify more and more appropriate links. *There are 'ready to go' versions for all KS1 and KS2 units on the Emmanuel Project flash drive with ideas for how to use.*
- Use quick quizzes based on **Bloom's Taxonomy**. Below is a possible quiz for this unit. It should take about ten minutes, although more extended time could be offered. Any teacher who has taught the unit should be able to work out appropriate answers. *All the quizzes are on the Emmanuel Project flash drive with ideas for how to use.*



<b>Beginning:</b> Discusses concept in own life	Q1 What good things could these people do: a child, a teacher, a police officer, a footballer?
<b>Developing:</b> Draws on the lesson material	Q2 Why was Snakes and Ladders (Chitram Moksha) taught to Hindu children?
<b>Expected:</b> Applies concept / answers key question	<b>Q3 Why does a Hindu want to collect good karma?</b>
<b>Greater Depth:</b> Offers wider links to this or other faiths / personal views	Q4 Do you think joining in 'Sewa Day' does any good?

**If you want to assess pupils against end of year expectations for RE, you could:**

**Set tasks to help pupils demonstrate the 'I can's' below. *SELECT* a year group. *CHOOSE 2 strands* to assess e.g. one from each Attainment Target, which means each strand is covered twice in a year providing good evidence for end of year reporting. **LOOK** down the left column of the lessons for the best place to do the assessment. **SET your task** adapting the lesson as necessary. **RECORD** how pupils do.**

The grid is based on generic end of year expectations (see flash drive), loosely tied to the Suffolk Agreed Syllabus, but adapted to this specific unit. Other RE syllabuses have different assessment structures but the grid may still be helpful.

	Attainment Target 1 - Learning about religion and belief			Attainment Target 2 - Learning from religion and belief		
	Strand a) beliefs, teachings and sources	Strand b) practices and ways of life	Strand c) forms of expression	Strand d) identity and belonging	Strand e) meaning, purpose and truth	Strand f) values and commitments
<b>Y3</b>	<b>3a</b> I can describe what a Hindu might learn from the story of the Starfish	<b>3b</b> I can describe how Hindus do Sewa, or acts of kindness, and encourage others to do the same	<b>3c</b> I can use religious terms to describe how 'Snakes and Ladders' represents some important Hindu beliefs	<b>3d</b> I can recognise some of the things which influence me to do good or bad things e.g. family, friends, faith,	<b>3e</b> I can ask good questions about life after thinking about some Hindu stories and share some of my ideas	<b>3f</b> I can link things that are important to me with whether or not my thinking and behaviour is 'selfish' or 'selfless'
<b>Y4</b>	<b>4a</b> I can describe what Hindus might learn from one of the stories of the Panchatantra about living the right way	<b>4b</b> I can describe how some, but not all, Hindu boys receive a sacred thread and what this signifies	<b>4c</b> I can describe some different ways Hindus show their beliefs about reincarnation e.g. in the imagery of 'worn-out clothes'	<b>4d</b> I can compare some of the things that influence me, and others I know, with how the idea of good and bad karma influences Hindus	<b>4e</b> I can ask important questions about which actions in life are snakes / ladders and compare my ideas with others, including some Hindu views	<b>4f</b> I can link things that I, and my friends, would value as changes we would like to see in the world with the way we choose to think and behave ourselves
<b>Y5</b>	<b>5a</b> I can make links that show how a Hindu's belief in the importance of sewa (selfless service) is connected to other beliefs e.g. karma and samsara, and encouraged by Hindu teachers and scriptures	<b>5b</b> I can use the words 'debts' and 'duties to describe what a child may learn in a Hindu community about how to behave and what it is important to do	<b>5c</b> I can show how Hindus express their religious beliefs about karma using several different metaphors and suggest why they do this	<b>5d</b> I can ask questions about debts I owe to my own family or other groups to which I belong, and include reference to the debt many owe to Gandhi for inspiring them to 'be the change'	<b>5e</b> I can ask questions about the importance of acts of kindness in daily life and suggest some answers of my own and include an answer a Hindu involved in Sewa Day might give	<b>5f</b> I can ask questions about how I, and others, make moral decisions, as a result of what we think is important, including how ideas about karma might affect a Hindu's decisions
<b>Y6</b>	<b>If this unit is being used with Y6 pupils, please consult the generic expectations for Y6, found on the Emmanuel Project disk, and create your own 'I can's' to extend this grid.</b>					

## Resources for this enquiry:

**Vraj and Simran** – Hindu children from a BBC video series, who will help you talk about things Hindu children learn or do. They provide a context for pupils' learning which is easier to handle than talking abstractly about religious people. Alternatively you could create your own characters or use suitable photos of children to create such characters.

Sometimes scenarios can be created around Vraj or Simran's lives to start a discussion. They can be used to introduce things which might happen at their mandir or in the Hindu community. They can 'help' by bringing in a bag containing Hindu artefacts or books e.g. Hindu story comics or pictures of Hindu gods / goddesses.

For example, in this unit, Vraj brings in a verse from a Hindu scripture and some clothes to illustrate re-incarnation.

A number of clips featuring Vraj and Simran, and also other Hindu children are found here:

<http://www.bbc.co.uk/education/topics/zh86n39/videos/1>

### Some recommended resources:

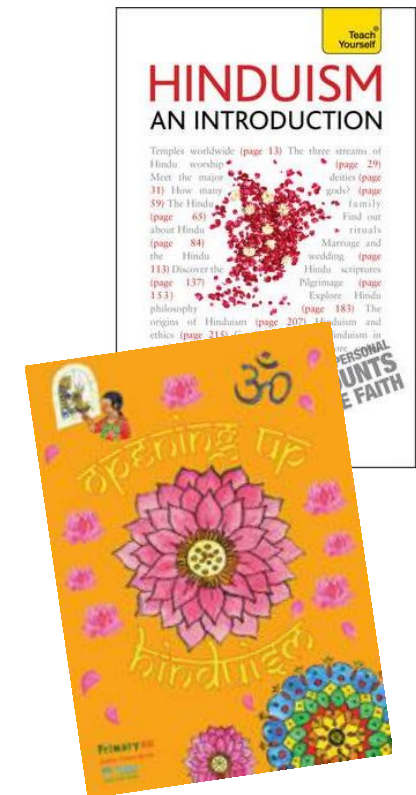
- **Hinduism - An Introduction: Teach Yourself (Owen Cole / VP Kanitkar)**

This book is an informative guide to Hindu traditions, and their underlying unity. Covering all important aspects of Hinduism, from deities and temples to mythology and philosophy, and exploring what it means to lead a Hindu life, this book will let you discover this fascinating religion and understand its relevance today. One, five and ten-minute introductions to key principles to get you started. Extra online articles at [www.teachyourself.com](http://www.teachyourself.com)

- **Opening up Hinduism** – Fiona Moss

Useful background and advice for teaching Hinduism throughout primary school. For this unit see p.20-25 Exploring Hindu ideas about actions and consequences, which also uses 'Snakes and Ladders' as a starting point, including a 'Snakes and Ladders' board to work with.

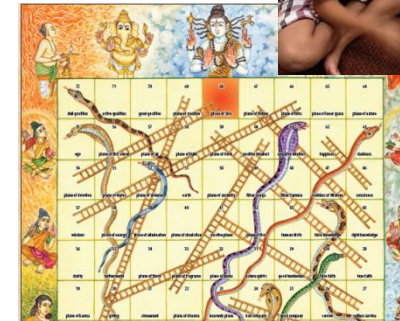
<https://shop.retoday.org.uk/97819893386>



- REonline - A rich resource for RE teachers with background, video, articles, etc  
<https://www.reonline.org.uk/subject-knowledge/hinduism/>
- Avesha presentations – leaders of Hinduism workshops nationally  
<http://www.hinduismworkshops.co.uk/>

**Other resources** (more are referenced in the text of the unit):

- **What If Everybody Did That?** by Ellen Javernick
- **Snakes and Ladders (Hindu example)**  
<http://www.hinduismtoday.com/education/games/Snakes&LaddersGameBoard.pdf>
- **The Sewa Day website** ([www.sewaday.org](http://www.sewaday.org)) now contains more materials for schools across the world including a video explaining how schools have been involved.



**Initial ideas for this unit were worked on by Claire Edmeades (Elveden CE Academy) and Wendy Rayner (Kingsfleet Community Primary, Felixstowe) at an Emmanuel Project conference and revised by Helen Matter (Diocesan Schools' Adviser) in 2019. Thank you for your hard work!**