**Year group: 4**

**Big question**: How do Hindus worship? 

**What a child needs to know and remember by the end of the unit:**

* Hindus worship one Supreme Being, Brahman. The different images of gods and goddesses communicate the different attributes of Brahman.
* Many Hindus start their prayers with the Aum sound which was the first sound that began the creation of the universe.
* Many Hindus worship at a shrine in the home and at the mandir.
* The Ganges river is an important pilgrimage site in India.

**What a child should be able to do: (Assessment)**

**Beliefs, teachings and sources of wisdom and authority:**

* I can recall how Hindus believe in one God in many forms and describe how a Hindu may worship at a shrine/mandir. (WT)
* I can recognise and name a Hindu deity and can make links and explain why Hindus use murtis in their worship. (Exp)
* I can discuss and suggest reasons what the value and purpose of worship is for a Hindu. (GD)

**Practices and ways of living:**

* I can describe what happens at the Kumbh Mela. (WT)
* I can use the correct religious vocabulary to describe the practice of worship in Hinduism. (Exp)
* I can suggest reasons why a Hindu might go on pilgrimage and explain the difference it makes to the lives of individuals and communities. (GD)

**Ways of expressing meaning:** *(Story and symbols being key tools to expressing meaning)*

* I can describe what a believer might learn from the Hindu story of creation about God and recognise the importance of the Aum symbol. (WT)
* I can explain how the Aum symbol expresses meaning and its importance in Hindu worship. (Exp)
* I can use a wide range of religious vocabulary to explain and suggest reasons for the significance of the Hindu story of creation and the link with Hindu worship today. (GD)

**Sensitivities:**

Avatars in Hinduism should not be confused with the concept of incarnation in Christianity. There are a wide range of beliefs about Avatars within Hinduism but generally they are not believed to have real bodies only ‘apparent bodies’, they are not really born and do not really die.

**Weekly questions:**

**Week 1:** Why do Hindus have many images of God?

**Week 2:** Why is the Aum symbol important to Hindus?  
**Week 3:** How do Hindus worship at home?  
**Week 4**: How does a Hindu priest help Hindus worship at the mandir?

**Week 5:** Why do Hindus go onpilgrimage?

**Week 6:** Assessment task

**Religious vocabulary:**

**Aarti:** An offering of light to the deity by moving lighted oil lamps in a circular motion on a plate in front of the murti and then offered to devotees.

**Aum:** The sound that began the creation of the universe, used by Hindus in worship.

**Avatar:** Descent to earth of a god at a time of trouble. Krishna is an avatar of Vishnu.

**Brahman:** The one supreme being.

**Darshan:** Viewing with respect a holy image/murti and receiving a divine blessing.

**Kumbh Mela:** Site of the world’s largest pilgrimage, *kumbh* means jar, *mela* means fair or gathering.

**Mandir:** Hindu Temple/place of worship.

**Mantra:** Chants or prayers to God; repeating holy sounds or words.

**Monotheism:** Belief in one God.

**Murti:** Image of a god or goddess.

**Prasad:** Blessed food that has been offered to the deity and then shared among devotees.

**Puja:** The Hindu word for worship.

**Shrine:** A special holy place, where a deity or pictures of gods are kept.

**Trimurti:** The three main Hindu deities or aspects of God: Brahma (creator), Vishnu (sustainer) and Shiva. (destroyer)

**Core concept:** Hinduism: Beliefs and practices

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| **Background knowledge for teachers:**  **Core concept:** Hinduism: Beliefs and Practices  **Hinduism, Beliefs and Practices:**  This unit focuses on Hindu beliefs about God and how Hindus worship.  **The origins of Hinduism:**  Hinduism is the world’s third largest religion. It has followers in many countries but most live in India, where the religion started. Nobody knows how old the religion is or who started it, but many people think it is the world’s oldest religion.  The river Indus flows to the west of India. In ancient times it was called the river Sindhu. When the Persians invaded India they could not pronounce the letter ‘s’ at the beginning of a word and so they called the river the Hindu. The name Hindu was later applied to the whole land, and then to the religion practiced in this part of the world. The people of India had no single word to refer to their faith. Most Hindus see their faith as a way of life based on sacred, eternal laws, *dharma.*  The Hindu religion developed over a long period of time across a very large area, collecting together the beliefs of many groups of people.  About 4000 years ago (same time as Egypt and the pyramids) there was a thriving civilisation living along the Indus valley. The Indus valley people built large cities and archaeologists have found many statues of a female figure in the homes of the people living there. She was probably a mother goddess.  The Indus valley cities began to decline around 1500BCE and a new group of people moved into India. They called themselves Aryans which means ‘noble folk’. They were nomadic and moved around from place to place before finally settling along the river Ganges. Animal sacrifice was important to the Aryans to start with but gradually died out. Aryan ideas mixed with local religious ideas.  The religious ideas that developed in the north of India gradually spread to south India, gradually changing as they went and incorporating local religious beliefs. By around 400CE Hinduism had developed most of the key features it has today.  Other religions have also affected the development of Hinduism. Muslim conquerors arrived in India about 1000CE and Christian traders came from Europe. The British (mainly Christian) also colonised India. Hinduism has also spread from India to other countries, through migration. In the 19th century Hindu labourers travelled from India to Trinidad in the West Indies and during the 1950’s and 60’s many Hindu’s came to the UK. In recent years there have been growing numbers of people in Europe and America that have converted to Hinduism in their search for inner peace and spiritual enlightenment. Part of the answer as to why Hinduism has survived so long is that it is mainly an accepting and all-embracing religion that has incorporated local religious beliefs and allowed people to seek the truth in many different ways.  **Who do Hindus worship? One God or many?**  Worship plays an important part in the Hindu religion. Hindus would say that they worship one Supreme Being, called Brahman. Brahman is formless and everlasting, he is difficult to know and understand because he can never properly be described.  However, some Hindus would say that there are approximately 330 million deities. These gods and goddesses represent different aspects and characteristics of the unknowable Brahman’s nature. Whilst many Hindus offer prayers to several deities, most belong to two great sects. Shiva is the main deity for one sect and Vishnu is worshipped as the centre of their faith by the other. Vishnu is often worshipped in the form of one of his avatars (forms he has taken on earth). Vishnu appears as an avatar to help the human race whenever evil has threatened to win over good. Most Hindus recognise ten avatars of Vishnu, but the most important forms are the gods Rama and Krishna.  There are also some Hindus that see goddesses (devis) as being more important and powerful than any of the gods. Kali, also known in the forms of Parvati and Durga are regarded as important.  The crescent and moon dot are for finding God.  The upper curve represents deep sleep  **AUM (or OM)**  The mystical symbol containing the universe. It is explained as containing the first (a) and last vowel (u) and last consonant of the Sanskrit alphabet (m) and  therefore encompassing all words.  The right -hand curve represents dream consciousness  Om - Wikipedia  In one Hindu holy book the sound is associated with the four stages of consciousness: waking (a), dream consciousness (u), deep sleep (m) and the fourth state (aum).  AUM is used to introduce and conclude a religious work, an act of worship, an important task. It is considered to be auspicious and its prolonged intonation is associated  with the creative sound through which the universe came into being.  The symbol is made up of three sounds AAAA-UUUU-MMMM. It should rise-up from within you. The first sound comes from deep in the tummy, the  The lower curve is for being awake  second from the chest and the third between the lips.  **Hindu worship in the home**  There are different ways to worship God in Hinduism. Most Hindus follow the path of love. This takes the form of devotion or worship at a shrine.  The home acts as a centre for Hindu family life and so in almost every Hindu home there will be a small shrine with pictures or statues of one or more gods or goddesses to which the family will offer ***puja*** (worship). If a family home is large enough there may be a separate room for the shrine but in many cases this is not possible and so the shrine is set up in one part of a room. It helps them to pray and think about God and is a constant reminder of God’s presence.  In the Hindu home the day often begins with an act of worship at the shrine. Before puja a Hindu will have a bath so they are clean before God. Puja begins with ringing a bell to get the attention of the deity and lighting incense to purify the air. Prayers are said. The presence of the deity is treasured in the Hindu home and the image is treated like an honoured guest. It may be bathed with a mixture of five things called panchamrit which is made from yoghurt, honey, ghee (clarified butter), sugar and milk, and then dressed and anointed with sandalwood paste (smells nice) and coloured powders. Offerings of fresh flowers, food, water and incense are put before the image. The worshipper then performs aarti, lighting a small ghee lamp and holding it up and moving it before the image. Hymns may be sung or there may be singing or chanting from one of the Hindu holy books. Beads may be used to help focus prayers.  If time is short a Hindu may just light an incense stick and say a quick prayer.  Before each meal, a portion of food is offered at the shrine with prayers and thanksgiving. The offering is returned to the meal which then becomes prasad (blessed food).  In the evening the family may pray together at the shrine. Fresh offerings are made; incense sticks are burnt and a small lamp is lit. A hymn is sung aarti is performed in front of the image. Everyone receives the power and blessing of the deity by passing their hands across the flame and over the face and hair.  **Hindu worship at the mandir**  The Hindu place of worship is called a mandir. Each mandir is dedicated to a deity who represents God’s presence on earth. The mandir is seen as God’s home on earth and a murti (sacred image) stands in the main shrine. There may also be smaller shrines at the mandir for other murtis.  When Hindus visit the mandir, the first thing they do is to take off their shoes. This is a sign of respect and purity. There is always a place where shoes can be kept. Worshippers may also ring a large bell as they enter the mandir. There are two reasons why they may do this. The first is to announce their presence to God. The second is to awaken their senses to worship. Then they walk quietly into the inner worship area for darshan, this means sight or viewing of the murti. In some mandirs there are set times when it is possible to do this, in other mandirs the main shrine is always open. The murti may have curtains in front of it to hide it from view. The Hindu priest draws back the curtains so that worshippers can see the murti. This is a very special moment for Hindus as they believe that just as they can see the murti, they can be ‘seen’ by God.  When worshippers arrive for darshan they bring flowers, fruit, sweets and incense to offer to the deities. These offerings are called prasad or blessed offerings. The priest at the mandir takes the gifts and offers them to the murtis to be blessed by God. Then the offerings are given back to the worshippers to bestow God’s blessing on them. Making an offering or saying prayers is called puja.  At the end of puja, the priest performs another ceremony called aarti. A special tray is prepared with a lamp with five wicks. This is waved clockwise in a circle in front of the shrine while the worshippers sing a hymn of praise. After this the priest circles the aarti tray in the direction of the other three walls of the mandir. He sprinkles water over the worshippers, often from a conch shell. The aarti tray is then carried among the worshippers. Sometimes they place money on the tray. Then the worshippers hold their hands over the sacred fire and touch their faces with its warmth. They believe that by doing this they receive power from God.  As part of their worship, people walk slowly round the main shrine. They always walk in a clockwise direction, keeping their right hand towards the shrine and the images of the deities. This is because Hindus traditionally use their right hand for eating and other ‘clean’ tasks. They use their left hand for washing and ‘unclean’ jobs.  Mandirs come in all shapes and sizes but there are usually some features that are common to all of them. Many mandirs fly a flag outside, which is a symbol of the presence of Brahman. Mandirs also include a tower as part of the building. This symbolises the pillar which people thought was at the centre of the universe. There are often beautiful carvings showing scenes from the life of the deity. Images of frightening creatures may guard the doorway. There may also be images near the door of the animal that is thought to transport the deity that is worshipped at that mandir so that it is ready to take the deity wherever it may want to go.  The main shrine area is very often at the very centre of the mandir. The journey that the worshipper makes from the outside to the centre is regarded as symbolic of travelling through different lives to freedom from the cycle of death and re-birth. In some temples the roof over the shrine is built high to represent the Himalaya mountains, the traditional home of the deities.  In the UK the mandir may be a converted building, such as an old church or warehouse. Some newer mandirs have been built more recently in the UK that look like mandirs you would see in India.  Mandirs in the UK are often used for other purposes than just worship. They may be used like a community centre. Festivals and cultural events may take place there. Many mandirs hold youth clubs, activities for the elderly and other social events. They may also hold language classes to enable young people who were born in the UK to learn the languages of their communities. Also, in India mandirs are usually dedicated to one aspect of the divine but in the UK it is common for the mandir to house murtis of a number of different gods and goddesses. This is because there might only be one mandir for a diverse Hindu community.  **Pilgrimage and the Kumbh Mela**  Pilgrimage is a religious duty for Hindus. They believe that heaven and earth meet at holy places, many of which are associated with rivers or mountains and sites that are linked to the stories of different gods or goddesses. The river Ganges is the most important, it is believed to have a divine origin and is regarded as the Mother Goddess, Ganga Ma who nourishes and sustains life. Water from the Ganges is used all over the world in worship and rituals and many people bring their dead relatives to be cremated on its banks. The water is considered so sacred that it will wash away all bad karma (bad deeds).  Many Hindus go on pilgrimage but for different reasons. These may include:   * To make amends for something they have done * To strengthen their faith and come closer to God * To show their commitment to God * To make the pilgrimage on behalf of someone else * To ask for help or healing * To learn more about a holy place * Because it is a family tradition to go to a particular place on pilgrimage * To say thank you for something good that has happened * It is part of their religious duty * Because pilgrimage is open to everyone and there are no divisions of age, class or gender   The Kumbh Mela is the world’s largest pilgrimage event. There are four different pilgrimage sites that are used in rotation every three years. The biggest of these happens every twelve years at Prayaga where the Ganges and Yamuna rivers meet and the mythical river, Saraswati, is thought to join them. There is also a story associated with the site where, during a quarrel between gods and demons, the bird, Garuda, flew away with a jar containing the nectar of immortality. Four drops from the jar fell at the four sites of the Kumbh Mela, so bathing in the river at the time of the festival brings purification.  The pilgrimage takes place over 55 days. Pilgrims listen to Hindu scriptures being recited, buy marigold garlands to give as an offering to Mother Ganges and scoop water up from the river with their hands and return it again.  Sadhus (Hindu holy men) lead the procession of devotees into the river (they are often naked, wearing only ash and orange flowers). The timing of the festival is carefully calculated by studying the stars. At the 2013 Kumbh Mela an estimated 100 million people bathed in the Ganges at dawn on the day of the new moon. They believe that to do so at the specific time releases people from the cycle of birth, death and re-birth. |

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| **Lesson 1:** Why do Hindus have many images of God? | |
| **Intentions:**  To give pupils opportunities to: | * Consider what Hindu images tell us about Hindu beliefs about God. * Be able to express their own ideas and opinions about the meaning and significance of an image of a Hindu God or goddess. * Be able to make the link between the many images of gods and goddesses in Hinduism with the belief in one Supreme Being. * Be able to ask questions about belief in God.   **Key religious vocabulary:** Brahman, monotheism, murti  (Note: God=capital G, gods and goddesses= lower case g.) |
| **Implementation:**  Outlining how to introduce the religious content in the classroom and create learning opportunities from it. | **Introduction:**  **Teacher subject knowledge: Refer to background knowledge for teachers - the origins of Hinduism.**  Introduce the origins of Hinduism as a religion that started in India.  Ask children to find India on a map or globe.  Brainstorm and mind map what the children already know about Hinduism.  Have some feedback from children.  **Teacher subject knowledge: Refer to background knowledge for teachers - one God or many?**  **Main teaching input: (Investigate and explore)**  Show PowerPoint image **(see appendix lesson 1a)** of three Hindu deities, Shiva, Ganesh, Kali. Give children time to look at them and decide which one a Hindu might ask for help when experiencing difficulties and give reasons why? Take feedback?  Explain that there are somethings that are just too big for us to begin to imagine, e.g., the size of the universe, but it is easier to think about smaller chunks of it, such as we live on planet earth, or the area where we live (can the children give examples of things that are difficult to think about?) Hindus believe that thinking about God is too difficult for our brains to understand and so they think about different aspects of God through the gods and goddesses that represent different aspects of God’s nature.  **Introduce this week’s question: Why do Hindus have many images of God?**  **Main Activity: (Evaluate and communicate)**  **Task:** With the children working in small groups, give them a bag containing a murti (or picture) of one of the following gods or goddesses, Durga; Lakshmi; Sarawaswati; Shiva; Vishnu and Ganesh and a set of cut up information cards about that god or goddess. **(See appendix lesson 1b)** Children handle and look at the image and take it in turns to read the information and discuss what they see.  Each small group feeds back to the rest of the class about their murti. They then write-up their observations including what they found most fascinating/interesting and the reasons why.  **Return to this week’s question:** **Why do Hindus have many images of God?**  **Plenary: (Reflect and express) Circle time**  **Key questions:**   * What questions do you have about God? Are there any things that you find too difficult to understand? * How does having a picture or image of God help someone to think about what God is like? * What is your understanding of God? * You can buy a murti in the shops quite cheaply but how much do you think it is worth to a Hindu? Explain your answer. |
| **Resources:** | * Powerpoint image (See appendix lesson 1a) * Globe or map of the world * Murtis or pictures of Durga; Lakshmi; Sarawaswati; Shiva; Vishnu and Ganesh (put each murti or image inside a small cloth bag * Information about the deities cut into strips (See appendix lesson 1b)   Murtis sold through educational suppliers or the internet tend to be very expensive. Instead, they can be found much cheaper in shops in areas of London with large Hindu communities, or if you or someone you know is going on holiday to India or Singapore they can be purchased there even more cheaply. |
| **Sensitivities:** | * Don’t leave children with the impression that Hindus worship many gods. The different images of God communicate the different attributes of Brahman. * Murtis are used as a focus for worship and not worshipped in themselves. They should **NEVER** be referred to as idols. * Not all Hindus use murtis as a focus of worship, many also use flames, the sea, sun or other natural objects. |
| **Impact:**  What do you notice as a teacher?  What do pupils say? | In this box, note down anything that you heard a pupil say that would provide evidence towards their progress in RE.  Note down anything significant an additional adult has noticed.  Note down anything significant that happened in the lesson that will have an impact on the next lesson. |

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| **Lesson 2:** Why is the Aum symbol important to Hindus? | |
| **Intentions:**  To give pupils opportunities to: | * Know what the Aum symbol looks like and sounds like.   Om - Wikipedia   * Understand how Hindus today use the Aum sound in their worship. * Be able to express their own ideas and opinions. * Be able to make the link between the Hindu creation story and Aum.   **Key religious vocabulary:** Aum, mantra |
| **Implementation:**  Outlining how to introduce the religious content in the classroom and create learning opportunities from it. | **Introduction:**  **Recap** on previous week’s learning:   * With a partner – Give me five! Five things you remember from last lesson   Have a range of symbols and sounds that you ask children to identify and say what they mean to them when they see or hear them, and ask how they make them feel e.g., McDonalds arches, road sign for school ahead, bell ringing in playground for end of play, ice cream van chime.  **Main teaching input:** (**Investigate and explore)**  **Teacher subject knowledge: See background knowledge for teachers on AUM.**  Introduce the Aum symbol and the sound it makes. Get the children to make the three separate sounds that make up the Aum and explain that Hindus often start and finish their prayers with the Aum sound as it helps them to be calm and focus.  Think, pair, share: **Where do you go to feel calm and peaceful? Are there any sounds that make you feel peaceful (e.g., a song/music or bird song or the sound of the sea?)**  **Key questions:**   * What helps you to be focused? * Which of your five senses are you using when you hear the aum sound? * Can you think about how your other senses are used to feel calm? (e.g. stroking a pet (touch)/ looking at the sky (sight)/ eating comfort food (taste)/ smelling a flower or fresh bread)   **Introduce this week’s question: Why is the Aum symbol important to Hindus?**  **Main Activity: (Evaluate and communicate)**  Hindus not only believe that the Aum sound can calm them and help them focus in their prayers. They also believe it was the first sound in creation. See video (3 minutes) [https://www.youtube.com/watch?v=Y9yWwFWpbRo](about:blank) also on Vimeo [https://vimeo.com/328713387](about:blank)  **Think pair share:**   * What can you remember from the story? * What did you learn about the Aum sound? * What did you learn about God/ * Why might Hindus think the Aum sound is mysterious and amazing?   Take time to discuss the story afterwards. After the discussion you may want to show the story again.  **Task:**  Draw (this could be a pre-printed template) and annotate the Aum symbol with:   * What each part represents * Why it is important * How it is used   **Plenary: (Reflect and respond)**  **Return to the question of the lesson: Why is the Aum symbol important to Hindus?**  **Key questions:**   * Why are symbols and signs important? * How do you think a Hindu feels when they use the Aum sound as a mantra? |
| **Resources:** | * [https://www.youtube.com/watch?v=Y9yWwFWpbRo](about:blank) Hindu creation story AUM (or Google The Wonder Project Hindu Creation) |
| **Sensitivities:** |  |
| **Impact:**  What do you notice as a teacher?  What do pupils say? | In this box, note down anything that you heard a pupil say that would provide evidence towards their progress in RE.  Note down anything significant an additional adult has noticed.  Note down anything significant that happened in the lesson that will have an impact on the next lesson. |

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| **Lesson 3:** How do Hindus worship at home? | |
| **Intentions:**  To give pupils opportunities to: | * Know about Hindu shrines found in the home. * Know how the different items on the puja tray are used in worship. * Be able to express their own ideas and opinions. * Evaluate the impact of having a shrine in the home may be on a Hindu family.   **Key religious vocabulary:** puja; prasad; shrine |
| **Implementation:**  Outlining how to introduce the religious content in the classroom and create learning opportunities from it. | **Recap** on previous week’s learning:What sound might a Hindu use as they start their worship? Why is this sound important?  **Introduction:**  Without using words, how would you show your feelings in the following situations?   * When an important person enters the room * When you want to say thank you * When you get ready for a best friend is coming to stay?   **Main teaching input:** **(Investigate and explore)**  **Teacher subject knowledge: See background knowledge for teacher on worship in the home**  **Introduce this week’s question: How do Hindus worship at home?**  [**https://www.bbc.co.uk/bitesize/clips/zh2hyrd**](about:blank) (2-minute video) Children record what they see and hear.  **Show** children a puja tray (or picture) and explain what each item is used for:   * Bell – to wake God/ let him know of your presence * Kum kum powder – to make a mark (tilak) on the foreheads of gods and people to symbolise blessing/good health * Incense – pleasant smell, to purify the air * Spoon – to offer water or milk to the god and people * Water pot – an offering to the god and to wash the image or murti. A symbol of purity. * Fruit/sweets or flowers – an offering. Food may be eaten after as prasad (blessed food) * Diva lamp – to symbolise enlightenment   **Key questions:**   * How are each of the senses used in worship? * Why is it important for Hindus to use the puja items to prepare for prayer?   **Main activity:** (Evaluate and communicate)  **How do Hindus worship at home?**  Make a model of a Hindu home shrine and annotate. If you have a shoe shop that would give you a shoe box for each child in your class these could be made in the shoe box with a keyhole cut into the front. Poundland sell mini torches with which you could spy through the keyhole.  **Evaluation questions**:   * Why do Hindus need a mandir (place of worship) if they can easily worship at home? * A Hindu home is where God’s presence remains day and night, how might it affect the Hindu family’s behaviour?   **Plenary:** (Reflect and express)  Ask a child to com to the front of the class. Whisper one of the items that you might find in a Hindu home or show them the word. They have to describe this object to the rest of the class without using the word itself. The other children in the class have to guess what the word is. The teacher then chooses another pupil. |
| **Resources:** | * A puja tray or picture of a puja tray * [https://www.bbc.co.uk/bitesize/clips/zh2hyrd](about:blank) (2-minute video or worship at home) |
| **Sensitivities:** |  |
| **Impact:**  What do you notice as a teacher?  What do pupils say? | In this box, note down anything that you heard a pupil say that would provide evidence towards their progress in RE.  Note down anything significant an additional adult has noticed.  Note down anything significant that happened in the lesson that will have an impact on the next lesson. |

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| **Lesson 4:** How does a Hindu priest help Hindus worship at the mandir? | |
| **Intentions:**  To give pupils opportunities to: | * Know about how a Hindu priest lives his life and his role at the mandir. * Be able to find similarities and differences between worship at the mandir and worship in the home. * Be able to consider the qualities needed in a Hindu priest. * Be able to express their own ideas and opinions.   **Key religious vocabulary:** aarti; darshan; mandir; prasad |
| **Implementation:**  Outlining how to introduce the religious content in the classroom and create learning opportunities from it. | **Recap** on previous week’s learning:Show pictures of things found at a Hindu shrine, ask children to name them and explain how they are used/ explain why they are important;  **Introduction:**  What sort of things do you do?   * When you get up in the morning * During the day * When you get home from school * Before you go to bed   **Main teaching input: (Investigate and explore)**  **See background knowledge for teachers on worship at the mandir**  **Introduce this week’s question: How does a Hindu priest help Hindus worship at the mandir?**  Watch the True Tube clip (8 mins) on a day in the life of a Hindu Priest (as well as new information it also recaps Hindu beliefs about God and worship in the home).  Children should have the table **(See appendix lesson 4a)** to complete in front of them as they watch the clip to record what the priest does during his day. You should explain how to fill this in before showing the clip and you may want to stop the clip every three minutes or so for them to fill the table.  Feedback and talk about what the priest does and what sort qualities a Hindu priest would need to do his job.  Children complete job advert for a priest at the mandir **(See appendix lesson 4b)**  **Your local mandir** may welcome groups of children to visit the mandir. If you decide to do this make sure that you would feel confident to talk about the key features at the mandir, check what you will see in your pre-visit. You may also want to have prepared the children in advance about the things they will see, a labelling task of things to see in a mandir is useful for this. Get the children to prepare questions that they want to ask when they get there.  **Plenary:** (Reflect and express)   * How is worship at the mandir similar and different to worship in the home? * Why would a Hindu want to go to the mandir and not just worship in their home? What difference do you think worshiping together makes to the way a community might live and behave? * The priest said he liked to help people. How do you help people? |
| **Resources:** | * A day in the life of a Hindu priest True Tube [https://www.truetube.co.uk/film/day-life-hindu-priest](about:blank) * Appendix 4a ‘A day in the life of a Hindu priest table’ * Appendix 4b Hindu priest job advert |
| **Sensitivities:** | If you chose to visit a mandir and observe an aarti ceremony you will be invited to “take the light”. No one will be offended if you do not accept. But be respectful, Hindus want to offer you a blessing from the divine. |
| **Impact:**  What do you notice as a teacher?  What do pupils say? | In this box, note down anything that you heard a pupil say that would provide evidence towards their progress in RE.  Note down anything significant an additional adult has noticed.  Note down anything significant that happened in the lesson that will have an impact on the next lesson. |

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| **Lesson 5:** Why do Hindus go on pilgrimage? | |
| **Intentions:**  To give pupils opportunities to: | * Understand the different reasons a Hindu might go on pilgrimage. * Know where Hindus go on pilgrimage. * Be able to evaluate the relative importance of the reasons Hindus may have for going on pilgrimage. * Be able to express their own ideas and opinions about the benefits of this experience   **Key religious vocabulary:** Kumbh Mela, pilgrimage |
| **Implementation:**  Outlining how to introduce the religious content in the classroom and create learning opportunities from it. | **Recap** on previous week’s learning: **How Hindus worship.**  **Introduction:**  Think, pair, share: Look at a picture of the Kumbh Mela **(See appendix lesson 5a)**  **Key questions:**   * What can you see happening? * How do you think the people feel? * What questions do you have? * Where do you think they are? * What do you think this place might sound like?   **Main teaching input:** (**Investigate and explore)**  **Teacher subject knowledge: See background knowledge for teachers on Pilgrimage and Kumbh Mela**  [**https://www.youtube.com/watch?v=j4lSnFCnGmg**](about:blank)  **Introduce this week’s question:** Why do Hindus go on pilgrimage?  **Teacher shares knowledge of pilgrimage and the Kumbh Mela**  **Children complete task:**  Pilgrimage mystery? Why is Harish going on a pilgrimage? **(See appendix lesson 5b).**  Feedback on the task from the children. They should give reasons for their choices.  In books write up their evaluation as to why Harish is going on pilgrimage to the Kumbh Mela.  **Plenary:** (Reflect and express)   * Do you have a special place you like to go to reflect or feel close to God? * How do you think Harish will feel when he is on pilgrimage and when he returns? Do you think it will have an impact on how he continues to live his life? |
| **Resources:** | * Appendix 5a – Kumbh Mela starter * Appendix 5b– Pilgrimage mystery * [https://www.youtube.com/watch?v=j4lSnFCnGmg](about:blank) |
| **Sensitivities:** | A pilgrimage is not a holiday but a serious spiritual journey.  There are frequently deaths caused by crushing at the Kumbh Mela  Check any images/ video clips you download from the internet of people on pilgrimage, there are often naked Sadhus (holy men) in the picture. |
| **Impact:**  What do you notice as a teacher?  What do pupils say? | In this box, note down anything that you heard a pupil say that would provide evidence towards their progress in RE.  Note down anything significant an additional adult has noticed.  Note down anything significant that happened in the lesson that will have an impact on the next lesson. |

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| **Lesson 6:** Assessment | |
| **Intentions:**  To give pupils opportunities to: | * Recap all prior learning. * Reflect on key learning points. * Ask further questions.   **Religious vocabulary:** Revisit key vocabulary from previous lessons. |
| **Implementation:**  Outlining how to introduce the religious content in the classroom and create learning opportunities from it. | **Recap** on previous week’s learning: **Why do Hindus go on pilgrimage?**  **Assessment opportunity:**  **Return to the unit’s big question: How do Hindus worship?**  **In groups of 3:**  Each group is given a talking tub. **(See appendix lesson 6a)**  **Task 1: (Model for children what you are expecting them to do.)**  **Step 1:**   * Children are given the opportunity to talk about each object/photo in the box. What can they remember from the unit of learning? Children are encouraged throughout to use religious vocabulary in their talk and conversation.   **Step 2:**   * On strips of paper, children write down what they believe the key knowledge is for each item using appropriate religious vocabulary.   **Step 3:**   * On a different coloured strip of paper, children write down any links/connections they can make/see between the items. Eg:What is the link between a shrine at home and the Mandir. What is the link between the puja set and the aum, what is the link between pilgrimage and God etc   **Step 4:**   * On speech bubbles, children write down any questions they still have related to the big question?   To note: Throughout the activity, the teacher moves around the groups, taking note of what children are saying and addressing any misconceptions that may arise.  **Task 2:** Children complete personal reflection sheet. **(See appendix lesson 6b)** |
| **Resources:** | * Talking tub * Appendix lesson 6a and 6b |
| **Sensitivities:** |  |
| **Impact:**  What do you notice as a teacher?  What do pupils say? | In this box, note down anything that you heard a pupil say that would provide evidence towards their progress in RE.  Note down anything significant an additional adult has noticed.  Note down anything significant that happened in the lesson that will have an impact on the next lesson. |