

KS2 Hindu dharma: Moksha



What spiritual pathways to moksha are written about in Hindu scriptures?

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 'moksha'. 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 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.

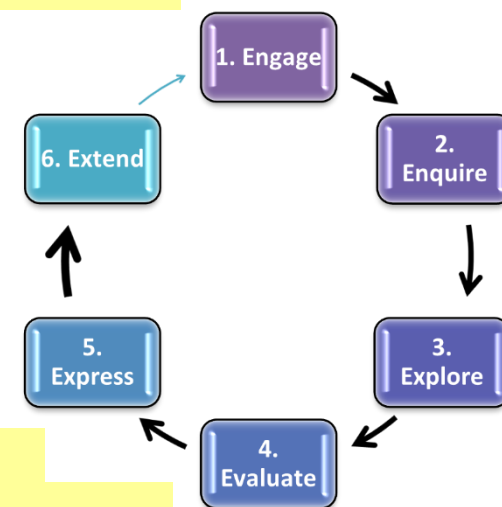
Learning is developed through an enquiry cycle in which pupils:

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

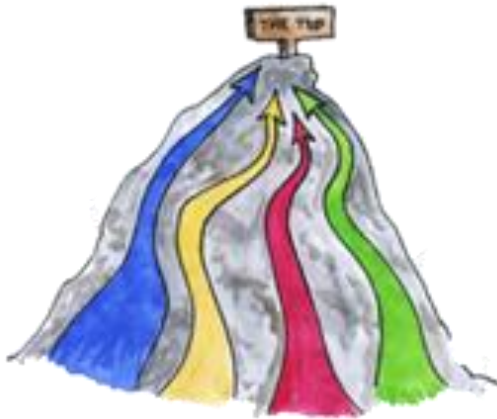
Assessment guidance is provided at the back of the unit. It should be read and acted on before teaching begins. Schools will differ in the approaches they need or wish to use.

The Resource List in this unit has been checked and updated in 2025.

Further guidance, other units and various support materials can be found on the Emmanuel Project website.



Hindu concept MOKSHA



It's a bit like...

- achieving your final goal
- reaching the peak of the mountain
- arriving at your destination by whatever route you choose
- following your guide to the end
- reaching the top of a ladder
- stepping off the wheel of life
- getting there in the end

Hindu dharma is an ancient religion with origins in the Indus valley. It covers a diverse range of beliefs and practices. Hindus prefer the title 'Sanatan Dharma' (eternal truths or teachings) to 'Hinduism', a term coined by European settlers in India. 'Hindu dharma' is a term which balances both.

Hindu dharma can be traced back over 3,500 years and Hindus believe its origins go back to the start of the universe. It covers a diverse range of beliefs and practices which are all regarded as valid ways of relating to the underlying principles and purposes of the universe.

Moksha is the liberation or freedom from the cycle of birth-death-rebirth (samsara). It has Sanskrit roots and literally means the destruction of illusion, the soul's misunderstanding of its real nature as part of the godhead. It is a key concept for Hindus for whom every soul is striving to achieve salvation from the birth-death cycle and become one with God.

Hindus believe that much of life is about seeking out the kind of advice and guidance which will help them make right choices in life and gather good karma so they can achieve moksha. Some Hindus seek answers from holy people, spiritual masters, of the past or present. Some Hindus seek advice from sacred texts which have been written down over thousands of years.

Hindu sacred texts

Hindu dharma's sacred books are many and varied. There are two main groups of texts – the Shruti (which means 'heard') and the Smriti (which means 'remembered'). The oldest shruti texts are the four **Vedas**, written in **Sanskrit**, the language of ancient India. They were passed on orally for hundreds of years before they were written down.

The **Upanishads** (which date from around 600BC) are among Hindu dharma's most important shruti scriptures; Shruti means 'heard' and indicates texts revealed directly to God by holy men and women. They contain the wisdom passed on between religious teachers (gurus) and their students about the relationship between Brahman, the great soul, and atman, a person's individual soul, and how the goal in a Hindu's life is for the two souls to merge and become one. Ordinary Hindus do not usually read the shruti texts; it is priests who study and explain their teachings.

More popular for most Hindus are smriti texts. Two such texts are the **Ramayana** and **Mahabharata**. For many Hindus the best loved sacred text is the **Bhagavad Gita** ('The Song of the Lord'). They may read a few verses every day, consulting it for guidance, comfort and advice. The Bhagavad Gita is Smriti. In it Hindus believe the different pathways to achieving moksha are laid out. The Bhagavad Gita is

part of the Mahabharata, which has over 100,000 verses and is the world's longest poem. The Mahabharata tells of the war between two closely related royal families, the Kauravas and the Pandavas. The Gita details a conversation on the battlefield between the warrior, Arjuna, and his charioteer Krishna, an incarnation of the supreme God, Vishnu. Arjuna does not want to fight in the war as it may involve killing some of his own family. Krishna says Arjuna must fight as it is his dharma (duty) as a warrior. During this conversation, Krishna reveals to Arjuna many important spiritual truths, including the different pathways to God, and how a Hindu might achieve moksha. The main message of the Gita is that everyone must do their duty or dharma, without expecting anything in return. It is through unselfish action, and bhakti (loving devotion to God), that people can reach moksha.

Yogas – spiritual pathways

A basic understanding of the word is 'to achieve union', or 'to be yoked to another being'. The central idea of the four yogas is a renunciation of self: to keep God in everything you do. "True renunciation is giving up all desire for personal reward" Bhagavad Gita, 18:11

Jnana yoga (discipline of knowledge)

Jnana yoga requires strength of will and intellect. It entails the journey towards seeing yourself and God as one, instead of

separate entities. A good analogy to understand what Hindus are striving to achieve through jnana yoga is to consider a glass; we see the space inside and outside a glass as separate. Jnana yoga seeks to break the glass, and connect the spaces until they are one, just as you should see yourself as one with God.

Karma yoga (discipline of action)

Hindus believe another pathway to God is by controlling your actions and acting only in a selfless way. Karma yoga means living your life for others and not for yourself in everything you do, always keeping God in mind.

Bhakti yoga (discipline of devotion)

Bhakti yoga is the most popular form of yoga and also the most easily carried out. It incorporates the ideas of love, devotion and surrender to God. This yoga explains that love should be the pathway to God itself, and not just the destination you are hoping to achieve.

An analogy of surrendering to God could be of the relationship between a mother and either a baby monkey or a kitten. They both surrender themselves to their mother to be carried: a baby monkey clings desperately to its' mothers' stomach so as not to fall, and a kitten must remain limp and lifeless when carried by its scruff.

Activities included in bhakti yoga are:

- scriptural readings

- chanting
- devotional singing about Gods
- using 'telling' beads

Krishna devotees follow the path of bhakti yoga and express their devotion to Krishna in chanting and dancing.

Some add a fourth yoga:

Raja yoga (discipline of the mind)

Raja yoga incorporates physical exercises and meditations to help an individual achieve mastery of mind and body. The process of raja yoga involves eight distinct and essential stages. Central to this is the principle that our body is a vessel and must remain strong and healthy for our soul to achieve **moksha**.

Janmashtami

Janmashtami is a celebration of the earthly appearance of Krishna. It is celebrated at home or a mandir (temple). It is a day of deep, spiritual renewal, and marks the end of an old year and the beginning of a fresh, new one. Celebrating Janmashtami is a form of bhakti yoga: showing devotion, love and surrender to God.



What spiritual pathways to moksha are written about in Hindu scriptures?

ENGAGE

with the idea of different pathways to the same goal

Teacher notes: As a religion, Hindu dharma is vast and incredibly diverse, but a key concept is that of moksha or gaining liberation from the cycle of birth-death-rebirth (samsara) to which all humanity is attached. Hindus believe every soul strives to achieve release from this cycle and find union with God and talk of different 'yogas' or spiritual pathways to achieve moksha. 'Snakes and Ladders' began as a teaching tool for Hindu children in India. It helped them understand the need to store up good karma (actions) to help their soul make progress in life, to break free from the circle of life and death, and finally achieve union with God.

How many different pathways are there to achieve one goal? Choose one of the following to help children engage with this question:

1. How many different ways are there to eat ?

Show children Cadbury's cream egg advert: *How do you eat your cream egg?* Find a suitable one on the internet. Discuss how different people choose to eat their cream eggs. Make your own picture montage of pupils' eating a chocolate egg. Alternatively offer everyone a jammy dodger, an Oreo or a bourbon biscuit and ask about different ways of eating these! Ask: What goal are all these different methods aiming to achieve? (i.e. eating the egg)

2. How many different pathways are there to?

Show an aerial map /plans of the school and grounds. As a class, decide on the most direct route from your classroom to the hall / school office. Then in pairs, ask them to decide on new pathways which end up at the same place e.g. out of a back door, round a netball court, through the Early Years, in a window. How many pathways has the class found? Is there a 'best' pathway? Is it best for everyone? Does the pathway matter if you get there in the end?

Some alternatives: write routes from school to a local landmark / Investigate travelling routes in gymnastics / orienteering / Programme a robot to get from square A to B.

How does this relate to the Hindu concept of moksha?

Show children 'Snakes and Ladders'. What is the goal in this game? To get to 100 first so you win. The game was originally developed in India by Hindu teachers to explain how all life is a journey

Please read the introduction to moksha on p3-4 to be clear about the underlying ideas for this unit.

Previous learning: Pupils may have learnt about Moksha in the LKS2 Hindu dharma Karma Emmanuel Project unit. This unit explores how 'Snakes and Ladders' teaches Hindu children how to gain good karma to reach moksha.

towards one goal: **MOKSHA**, re-union with God. What the game does not show is the Hindu idea of more than one route to the top!

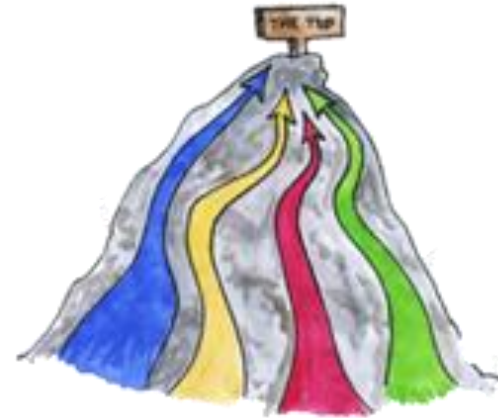
Does it matter which pathway you take to achieve your goal?

Show the image for this unit. Ask: How many pathways can you see? Which pathway would you take? Why? Does it matter which you take to reach the peak?

If the peak represents being united with God i.e. **MOKSHA**, what can you infer about how Hindus believe they get there? *i.e. many different ways*. Introduce the key question for the unit.

Activity: Ask children to sketch their own version of the symbol and write 'MOKSHA' at the peak of the mountain in a unique way (bubble writing, highlighters, dots and lines). Describe in a sentence what the picture says about Hindu belief, and then a question they'd like to ask a Hindu.

End with discussion of this Hindu proverb and what it implies about different religions: There are hundreds of paths up the mountain, all leading to the same place so the pathway you take does not matter. The only person wasting time is the one who runs around the mountain telling everyone his or her path is wrong.



ENQUIRE

into a dilemma
about choosing the
right pathway in a
Hindu holy book

Teacher's notes: The Bhagavad Gita is a key Hindu text in which Krishna has a dialogue with Prince Arjuna, who is facing a big battle. Krishna is an avatar of Vishnu. Avatar means a 'descent' or embodiment of the God Vishnu, coming to earth to defeat evil. Arjuna must decide whether to fight, possibly killing family members on the other side, or retreat and allow his enemies victory. Krishna says that for Arjuna to achieve moksha, he must follow his dharma (duty) and fight.

What can we tell, and what can we ask, about this image?

Put up a gallery of 7 or 8 different pictures of Arjuna in his chariot with Krishna as the charioteer. See **Resources**. In small groups, start children at one picture with the following questions: What can you see? Who do you think is most important in the chariot? What are the two people doing? Where do you think they are going? Move round to look at the other pictures and add to their ideas. Set a time limit.

What is Arjuna's dilemma?

The image is of a terrible dilemma. Show an image which places the chariot on a battlefield (see **Resources**). Provide this context:

The two men are going into battle. Prince Arjuna is riding in the chariot. He is preparing to fight for justice, along with loyal members of his family, against people who have cheated them out of their inheritance. It is difficult because some of his relatives are on the other side. He does not want to fight but the family's future is at stake. The charioteer is about to give him some advice.

Choose appropriate 'feelings faces' / words to describe how you think Arjuna feels. Then ask: What do you think the men are saying to each other? What would you like to ask? Write more questions about this new picture if wished.

What are the arguments for and against fighting? What advice would you give?

Discuss initial responses. Then form a Conscience Alley to offer Arjuna advice. Later, give time to express ideas on sticky notes, thought bubbles or a letter. See below and **EXPRESS**.

The Bhagavad Gita, Song of the Lord, is a much-loved Hindu Holy Book, part of the longest poem in the world, the Mahabharata. Comic versions are popular.

Who is the charioteer? What did he say?

Focus in on the charioteer. Arjuna is a noble prince but the charioteer is greater. His name is Krishna. Before the battle, both sides wanted Krishna on their side. He offered either himself alone or his whole army. Arjuna chose Krishna, saying 'Your counsel is more valuable to me than an entire army'. On the day of the battle, driving to the battle lines, Arjuna decides he cannot fight. He throws down his weapons. Time seems to 'freeze' as Krishna turns to give some advice / counsel. Try creating the scene with the children as a frozen image to aid thinking. (Time will freeze for us too as we will find out an answer next lesson!)

Do you agree that life is like a battle sometimes? (Discuss and Reflect.)

Explain: The story of Prince Arjuna is from the Bhagavad Gita, the Song of the Lord. For Hindus it is a sacred text, because in it Krishna, who they see as divine, tells them the right ways to live. The battle which Arjuna faces is a metaphor for battles every Hindu has to fight against himself or herself, so many Hindus turn to the Gita for help when they need guidance. So what do you think? In your small groups ask: Is life like a battle sometimes? Possible questions to help: When do you have to make hard decisions? What stops you doing the right thing? When do you need guidance? Who can help? Should we 'fight' for justice? Provide time for personal reflection if possible, maybe writing their own ideas – see above – from Arjuna's perspective or, if wished, writing their own personal thoughts. An acrostic on the word 'battle' might work, for either perspective.

Alternative lesson: Use 'Arjuna faces a dilemma' – advice from the Bhagavad Gita' in Words of Wisdom: <http://shop.retoday.org.uk/9781904024453> Provides dilemma cards, prompt cards and quotes from the Bhagavad Gita.

<http://dramaresource.com/drama-strategies/conscience-alley>

EXPLORE

(1) ideas about different pathways to moksha in Hindu Narrative

Teacher's notes: The Bhagavad Gita comes from the long Hindu poem, the Mahabharata. Krishna's advice is like a sermon and includes an explanation of the different yogas, or pathways to moksha. Its teachings are a source of spiritual authority for many Hindus, who turn to it for guidance every day, and express the joy they believe is found with God through Krishna.

What advice did Krishna give Arjuna and what did he decide to do?

Review the dilemma. The scene on the battlefield is 'frozen'. Here is a dilemma for your group! Give small groups the quotations from **Appendix 1** (enlarged and cut up) and a picture of Krishna revealing himself as God. Sort the passages out into two groups: What the story says happened (put in order)? What Krishna said to Arjuna. Which passage do you think links best with the picture? Krishna persuaded Arjuna that it was his duty to fight ... try and work out which words / actions helped Arjuna decide to do this. What do you think about what happened?

How do Hindus use Krishna's teaching in the Bhagavad Gita to help them in life?

People always need advice in life. Many Hindus read from the Gita every day for guidance, comfort and advice in the dilemmas of life. For example, "With Krishna on our side, armed or unarmed, we have nothing to fear". Did it help Arjuna? How might it help a Hindu today? Is it good advice for everyone? More importantly, the Bhagavad Gita sets out the different spiritual pathways Hindus believe will take them to moksha or to union with God.

What analogy can help explain a Hindu view of life?

For Hindus, life is a bit like this...I wonder if you agree or can think of another analogy for life.

You are in a car. You drive on to a roundabout and just for fun you go round again and maybe once or twice more. Some drivers do it because they are lost! But whatever the reason, if you kept going round and round, it would stop being fun after a while and you would want to take an exit and go on with your journey.

Hindus believe that humans are all in a cycle of birth, death and rebirth. Your body dies but your real self continues in another body until eventually you need to find a way out – moksha, becoming one with God. Choosing a pathway is like coming off the roundabout.

Which pathway to moksha would suit which person?

Find pictures here (scroll down)

<http://www.bhagavad-gita.us/the-bhagavad-gita-in-pictures/>

Bhagavad Gita on-line with commentary:

<http://www.bhagavad-gita.us/bhagavad-gita-9-26/>

Background on the 4 pathways –

<http://iskconeducationalservices.org/HoH/practice/>

<http://history-of-Hindu-dharma.blogspot.co.uk/2013/08/4-paths-to-liberation.html>

Display the titles of the four different pathways as below in column 1 e.g. on different sides of the room. Each child draw a lolly stick with one of the characteristics from column 2.

Decide which pathway would suit someone with your characteristic and go and stand there. Check the characteristics of others gathered there. Do you all agree you are in the right place?

Bhakti – Pathway of loving devotion to God	<ul style="list-style-type: none"> • You like to give things to those you love. • You are aware of your feelings and like to show them. • You enjoy expressing your feelings in dance, art or singing.
Karma – Pathway of good, selfless actions	<ul style="list-style-type: none"> • You are active and like to work hard, even without a reward. • You want to look after your family and the community. • You can see God / good in other people.
Jnana - Pathway of knowledge & study	<ul style="list-style-type: none"> • You love knowing things and finding out more. • You like to study books and think about the words. • You enjoy thinking hard about things.
Raja - Pathway of yoga & meditation	<ul style="list-style-type: none"> • You can still your mind and be quiet and reflective. • You enjoy learning to control your body and hold yourself still. • You can be patient even if a task takes a long time.

Each pathway is known as a YOGA; this is one of the meanings of the word 'yoga'. It can also mean to be 'united with God'. In the UK, yoga is seen as a form of exercise but its origin is as a spiritual pathway to link someone with God. Some people are happy about this connection, others aren't and many don't realise there is any link.

Activity: With your group, invent a symbol to represent your pathway / yoga. Draw it on a sheet of paper and pin by your title. Go round and look at everyone else's work. When asked, go and stand by the path you think would suit you, if you were a Hindu. Talk to others about why you made this decision. Return to your place and on / around your mountain diagram, add names of the different pathways Krishna outlined to Arjuna. Write about at least one pathway and explain the symbol for it that your class invented.

Would it be helpful to have different pathways to choose in life? (plenary)

Have a class vote for/against simply by going to different sides of the room. Take reasons.

EXPLORE

(2) bhakti yoga as a pathway to moksha in Hindu Community Practice

Teacher's notes: In the UK, the celebration of Janmashtami at Bhaktivedanta Manor, the UK centre of ISKCON, attracts thousands of worshippers annually; Janmashtami is a festival celebrating the earthly appearance of Krishna i.e. his birthday. It is a good illustration of Bhakti Yoga with its celebration and praise of Krishna and its focus on showing devotion. <http://www.iskcon.org/>

PREPARATION: You need to provide each table with their own challenge. Write instructions for the activities below, allowing for your own resources and what is available for research.

1. Draw round a child in your group and dress the outline as Krishna. Investigate what you need by looking at Krishna pictures and exploring crafts from Hindu parents entering their children for dressing-up competitions e.g. how to make crowns, flute, peacock feather etc.
2. As above but dress the outline as Radha, Krishna's wife.
3. Make a diorama of the story of Krishna's birth. Check out how to make a simple diorama: <https://education.scholastic.co.uk/resources/171480> Provide an account of the story for children to refer to.
4. Make a diorama of the baby Krishna being carried to safety across the river. As 3 above
5. Make a swing or cradle for the baby Krishna and write instructions on how to use. Find pictures.
6. Recount Krishna's birth, dressing up and acting as it is read e.g. from Amma tell me about Krishna

Which spiritual pathway is practised most in the Hindu community?

Review the names of the spiritual pathways (yogas) from last lesson.

Most Hindus find Bhakti yoga most accessible. Many direct their devotion to Krishna; they believe that if they focus their love and devotion on him and **surrender** to his love and teaching, he will be their route to the unending bliss of **moksha**. Uncover a small tray with the following on: leaf, flower, fruit, water. Krishna devotees take seriously his words in the Bhagavad Gita: **If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it.** *Bhagavad Gita 9.26*

Synopsis from Hindu commentator: Even the poorest or simplest person can follow this route to moksha. Anyone can become a pure devotee of the Lord. Krishna wants only loving service and nothing more. Even a leaf or a little water or fruit can be offered to the Supreme Lord in

Hindu parents craft ideas for Janmashtami:

<http://www.mylittlemopet.com/12-krishna-janmashtami-activities-for-kids/>

Circumambulation – walking round a holy place, or object.

genuine love and the Lord will be pleased to accept it. He is not in need of anything from anyone, and yet He accepts the offering of His devotee in an exchange of love and affection.

What are some examples of showing devotion?

Watch a brief clip of a Hindu girl going to worship Krishna at her temple or mandir, which is dedicated to Radha / Krishna. <https://www.bbc.co.uk/programmes/p010xbc3>

Watch the clip again and see if you can spot some of these ways to express devotion to a deity.

• listening to scriptures/ stories	• circumambulation of the shrine or deity
• singing devotional songs	• ritual worship, like arti or puja
• chanting God's name	• prostrating before the image of one's deity
• meditating on God's name or image	• offering gifts of food, water, flowers
• caring for the images	• visiting the deities

How do some Hindu children get ready to celebrate and show their devotion to Krishna?

Hindu children can enter a competition for dressing up as Krishna. The competition happens every year at Janmashtami, Krishna's birthday. Give out envelopes to each table with their task. These are things Hindu children may do to get ready for Janmashtami, Krishna's birthday.

I love Janmashtami. It is Krishna's birthday. I show my love for Krishna by helping to decorate at home with tinsel, lights and fresh leaves around the Krishna image in our shrine.

This year my sister and I made models of stories of Krishna's life to take to the temple. I love it there because it is crowded and we stay up till midnight. Sometimes we watch plays about Krishna and some people dance in love and praise of Krishna. Even the little children are all dressed up as Krishna or Radha; I still like to dress up too.

At midnight, the priest draws back a curtain and behind it is a swinging cradle with the baby Krishna. We all go and pull the cord which rocks Krishna's cradle. We perform arti and offer prayers and presents to Krishna. We share prashad – blessed food. There are lots of sweet things made with Krishna's favourites, milk and butter.

Some years we go to Bhaktivedanta Manor, a big Krishna centre, where many thousands of Hindus come for Krishna's birthday. It is exciting.

	<p>Activity: Find photos of Janmashtami being celebrated. Discuss what you can see and what Hindus do to show Krishna love and devotion. https://www.bbc.co.uk/news/world-asia-india-28831977</p> <p>Why is it so important for these Hindus to show Krishna love and devotion? (plenary)</p> <p>Bring the focus back round to moksha: <u>Why</u> are these Hindu families devoted to Krishna?</p>	
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EXPLORE (3)

following the
pathway of love and
devotion as part of
Hindu Living

Teacher's note: Many Hindu scriptures started as oral traditions and hearing them being read or recited is still popular. Telling stories of the child Krishna, from the PURANAS, is very common and many children know them well. Hindus choose the way they think of God and some find it easier to love God in the form of a child, even one, like Krishna, portrayed as strong, charming and infuriatingly wilful.

How do Hindu children hear the stories of Krishna's childhood?

Ask the class to list different ways we can pass on information e.g. books, films, stories, etc. Explain that Hindus have many holy books, rather than just one. Which religions have just one holy book? E.g. Christianity, Sikhi, Islam. Traditionally many Hindu children hear religious stories from their parents or grandparents, rather than reading holy books. They may see stories in puppet plays, in dances, in comics or brightly coloured pictures. From the stories they learn a lot about God and about life.

Stories of Krishna **as a child** are especially popular. I wonder why? What do you think?

Start by watching this: <https://www.truetube.co.uk/resource/the-birth-of-krishna/>

What do Hindus learn from the story of Krishna eating dirt?

The story is told here: <http://ompage.net/ChristKrishna/krishna.htm>

Ask: Why is Krishna's mother so overwhelmed? Why does she feel fear and confusion? What does this tell us about Krishna and his power? How is Krishna viewed by Hindus? Does this story make them feel more or less devoted to Krishna?

Questioning challenge: each child writes a question to Krishna's mother on a post it note. Stick these on the board. Retrieve a question somebody else has written and try to answer it.

What ways are there to pass on this story? See EXPRESS.

Encourage children to respond to the story in traditional ways. Aim to continue the discussion of what Hindus learn from the story and how it might affect their sense of devotion to Krishna.

- Tell the stories using stick puppets and with your own simple scripts.
- Look at the style of Hindu representations of your story and paint your own in a limited colour palette, possibly shades of blue.
- Tell the story using drama or mime, maybe with a narrator.
- Use a card mask and work out how to picture the universe behind the mask's mouth.

Do you think this story helps Hindus feel more or less devoted to God?

	<p>Stand in a line. Imagine it stretches from strongly agree to completely disagree. Children should place themselves on the line in response to this question:</p> <p>This story makes Hindus feel more devoted to Krishna in their lives.</p> <p>How do we show devotion in our lives? (possible plenary)</p> <p>Ask children who they are devoted to (parents, siblings, friends etc). What would you include in a shrine to that person? What stories would you tell about them? Can you think of any rituals to celebrate your devotion to them? If you could pick <u>one</u> object to represent your person, what would it be and why?</p> <p>An alternative approach to this session:</p> <p>Investigate the life of children at The Hare Krishna Primary School in Hertfordshire https://gurukula.org.uk/ Compare their school with your own. Look at their 'vision and mission'. Does your school have a vision too? How is it the same/different? How does following the pathway of love and devotion (bhakti yoga) i.e. being a devotee of Krishna, influence them?</p>	
<p>EVALUATE what pupils have learnt about Hindu belief in different pathways to Moksha</p>	<p>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:</p> <p>What have we learnt? How well have we learnt?</p> <ul style="list-style-type: none"> • Try a mind map – together as a class or in groups. • Encourage children to record/ share what they have learnt as individuals. • Use the Quick Quiz. • Use the class RE scrapbook to discuss your learning journey together. • Consider how to answer any remaining questions. <p>Can we answer the big question at the start of the unit? How well?</p> <ul style="list-style-type: none"> • Use discussion to construct an answer together. • Encourage children to self-assess and justify their decisions. • Use the SOLO taxonomy hexagons in groups or individually. <p>Are we making progress in RE as a subject? How much? Use any opportunity to link learning between units of work and across subjects.</p>	<p>Please remember that different schools have different requirements. Check with your RE Subject Leader.</p> <p>Solo Taxonomy hexagons for this unit can be printed from the Emmanuel Project website.</p>

<p>EXPRESS your RE learning so it can be shared with others</p>	<p>Teacher's note: 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>Here are some more ways you might share your learning with others:</p> <p>MOUNTAIN TOP – Display your mountain top symbols with their explanations.</p> <p>LETTERS TO ARJUNA - Write suggestions for Arjuna with regard to his duty and display around images of the chariot on the battlefield (in envelopes) for others to look at.</p> <p>LIFE LIKE A BATTLE? Create a display or large scrap book of own ideas on this topic.</p> <p>INTERVIEW a Hindu visitor to ask about different pathways to moksha. Plan questions initially in small groups and then reduce the questions to the best ten. Children should demonstrate their knowledge and understanding in the quality of questions, using vocabulary and information gleaned in the unit so far. Begin by showing your visitor all the work you have done!</p>	<p>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.</p>
<p>EXTEND think philosophically</p>	<p>Hold a discussion around the Big Question – Where do people look for answers to life and living?</p> <ul style="list-style-type: none"> • Puzzle over the related 'Big' question together, collecting different ideas, and learning to listen carefully to others. • Make simple links between the 'Big' question and the beliefs and traditions of people they have met /learned about. 	

Appendix 1: Adapted from a version in reported speech in “The Children’s Mahabharata” – S.R.Rao (p.278-280)

Krishna spoke wise and gentle words to his friend upon that field of battle, cheering and encouraging him and giving him heart. ... (1)	He spoke to Arjuna of many things, of life and death... and of the three paths by which men may reach God, for all may reach God, no matter who or what they are (2)	There are endless roads that lead to me, but three are best known – the path of meditation and yoga, the path of duty and the path of love. (3)
Each may choose his own path to God, according to his nature. (4)	For most people the way to God lies in the path of duty; they must work and in their work find God. (5)	You are a warrior; your duty is to fight for righteousness, whatever the consequences. The time for doubt is gone; now is the time for action. (6)
When you act, do so without the desire or hope of reward or glory or even success. Right action is free from all desires – even the desire for success. (7)	I am eternal, for I was never born; neither will I ever die. I exist everywhere in all things, and all things exist in me. (8)	It came to Arjuna like the dawning of light upon darkness that here was no small mortal who sat beside him, but God himself. He began to long to see God in all his glory. (9)
Then Krishna revealed himself to his friend. And Arjuna saw the heavenly vision and was struck with amazement and fear for the vision was as limitless as the universe itself. (10)	Arjuna felt breathless as if he was a speck of dust and less than that, drowning in a vast endless sea. Fear seized him...and he cried out to Krishna for help. Krishna returned to his human form and the vision ceased. (11)	All was as it had been before everywhere except in Arjuna’s heart... he had seen with the eyes of wisdom. He joined his hands and worshipped Krishna. Then with new spirit surging through him, he took up his arms again. (12)

Assessing RE in your school

There are many ways to assess RE and also to assess the Emmanuel Project units. 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. The following guidance is offered:

You may simply need to know how pupils have progressed in this particular unit, in which case, 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 website.
- 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 website.

Beginning: Discusses concept in own life	Q1 Think of a goal in your life. What different pathways are there to it?
Developing: Draws on the lesson material	Q2 How do Hindus show devotion to Krishna? Why do they do this?
Expected: Applies concept / answers key question	Q3 What spiritual pathways to Moksha are written about in Hindu scriptures?
Greater Depth: Offers wider links to this or other faiths / personal views	Q4 Are there always different ways to do the same thing? What do you think?

Resources for this enquiry:

Although you do not need all the resources listed, it would be hard to teach the unit without any of them.

Teacher Resources

- Hinduism: a very short introduction - Kim Knott
- Explaining Hindu Dharma: A Guide for Teachers –Nawal K. Prinja
- Useful glossary <http://www.hinduacademy.org/schools/glossary.htm>
- Hindu dharma for Schools <http://www.hinduacademy.org/schools/ks1-3.htm>
- RE:Online <https://www.reonline.org.uk/knowledge/hindu-worldview-traditions/>

Books

- The Gita for children – Roopa Pai
- The Gita (comic) – Amar Chitra
- Amma, Tell me about Krishna! – Bhakti Mathur

Hindu artefacts <https://www.tts-group.co.uk/primary/re/religious-artefact-collections/>

Hindu visitors / visits can be arranged directly with local communities. Alternatively, check RE Hubs <https://www.re-hubs.uk> or <https://hinduismeducationservices.co.uk/> . Virtual visits and quality videos can make effective substitutes.

The initial ideas for this unit were worked on by Jade Adams and Gemma Taylor, in consultation with the Hindu community, and revised by Helen Matter. Thank you all for your hard work.