Learning about and Learning from...

Hinduism
About the SACRE

The Standing Advisory Council for Religious Education (SACRE) is a statutory body that oversees the delivery of religious education and collective worship in the country. As part of the cycle for RE development it requires the authority to convene an Agreed Syllabus Conference (at least every 5 years) to review the Kent Agreed Syllabus for RE. It meets at least on a termly basis and publishes an annual report on its activities. The Clerk to SACRE can be contacted in writing at Chief Executive’s Department, Room 1.99. Sessions House, County Hall, Maidstone, ME14 1XQ.

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Introduction

This document provides some basic guidance for teachers linked with the requirements of REact - the Kent Agreed Syllabus for Religious Education (KAS). It focuses on developing 'learning about …' and 'learning from …' Sanatan Dharma (Hinduism) across Key Stage One in line with pupils' entitlement based on the KAS.

It does not cover the whole of the content focus or all approaches that could be taken in developing Hinduism across Key Stage One. Rather it acts as an exemplar to encourage RE subject leaders and teachers to consider for themselves the needs of their pupils, the selection of content and the skills and processes that will set suitable learning challenges to enable progress to be made. It is presented focusing specifically on different aspects of Hinduism but does not presuppose that the only way of organising such a focus is systematically. If schools wish to organise their study thematically or using an issues-based approach that is perfectly acceptable.

Some background information is provided as well as outlining some activities and offering some stimulus sheets that could be used/adapted for classroom use.

This resource, produced by the Advisory Service Kent (ASK) and with the support of the local Standing Advisory Council for Religious Education (SACRE), seeks to make a contribution towards enhancing effective teaching and learning, setting high expectations and providing active and engaging experiences and opportunities in RE.

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This resource has been written by Pamela Draycott, Curriculum Adviser for RE and Citizenship, Advisory Service Kent and Stella O'Leary one of the school-based team of RE ASTs in Kent. Pamela Draycott was also the editor.

Illustrations have been provided by Steve Rose (one of the team of centrally based ASTs).
**REact**

*An active and creative vision for Religious Education in Kent schools*  
**Key Stage One: Hinduism**

REact, the Kent Agreed Syllabus (KAS) for Religious Education (RE) lays out the legal and educational entitlement for RE in Kent schools. It acknowledges the importance of tradition and diversity and encourages high quality learning and teaching that helps pupils both 'learn about …' (knowledge, skills and understanding) and 'learn from …' (meaning making) religion. In order to focus learning, aid planning and ensure progression statutory level descriptors set out the expectations of what pupils should know, understand and be able to do in line with their ages and abilities (see page 56ff of the KAS). These are presented in this publication as 'I can…' statements, linked to the appropriate expectations for pupils in Key Stage One. The 'I can...' statements act as success criteria for units of work and help to support assessment for learning approaches.

The KAS provides the basis for pupils' entitlement not only in terms of content but also in terms of skills and linked to the study of the religions encountered during each phase of education (see page 8).

Schools have the freedom to organise how they plan and deliver RE within the curriculum. For example, it can be delivered as a discreet subject or as part of a project or theme, or as part of the creative curriculum and through special days or half days. Schools need however to be able to identify the RE (e.g. with specific RE learning objectives linked to the work), show that it appropriately covers the content and develops the skills outlined, and that the entitlement of at least 5% of curriculum time (excluding any links with collective worship) is met. In the same way schools can choose whether to address Hinduism in both Year 1 and Year 2 or in only one of the years. The recommendation is to address Hinduism in both year groups.

Schools will need to address how Hinduism (and the rest of the pupils' entitlement) is planned for and delivered:

- **systematically** (i.e. focusing on Hinduism as a discrete religion);
- **thematically** (drawing on Hinduism and linking with the other religions' (Christianity and/or Judaism) beliefs and practices to consider similarities and differences for example); or
- using an **issues-based** approach (i.e. focuses on key questions to develop conceptual understanding; combines elements of both systematic and thematic approaches; often linked with key questions [e.g. why do people worship?]. Philosophy for Children methodology works well with this approach - http://sapere.org.uk/what-is-p4c/).

It is possible over the key stage to combine two or even three of these approaches. See chart on page 4.

High quality RE provides experiences and opportunities that allow pupils to develop their knowledge and understanding of religion (beliefs, practices, language and traditions and the impact on individuals, communities, societies and cultures) - **AT1 learning about religion.** It should enable them to consider and respond to a range of important questions related to their own spiritual development (values, attitudes and fundamental questions about meaning and purpose) - **AT2 learning from religion.**
The KAS provides a statutory and generic framework of expectations presented as (see pages 56ff of KAS). These are based on those included in the QCA non-statutory National Framework for RE (2004). They provide the basis for:

♦ considering issues of continuity and progression;

♦ setting high expectations of what pupils should know, understand and be able to do as a result of their RE work

♦ addressing assessment outcomes (assessment for and of learning)

♦ improving task setting linked to ability and age-related expectations.

The expectations are that:

The majority of pupils by the end of Key Stage 1 will be attaining level 2;

The majority of pupils by the end of Key Stage 2 will be attaining level 4;

The majority of pupils by the end of Key Stage 3 will be achieving level 5 or 6.

What follows on page 7 is an adaptation of the general levels in the KAS as an exemplar to focus on aspects of the content of Hinduism as laid out in the KAS. Levels 1 to 3 are exemplified to provide teachers with a broad general framework match to the ability and age expectations for pupils working either below or above the general expectation.

When using levels for assessment or task setting it can be helpful to consider the difference between attainment and achievement.

Attainment is peer referenced = it is what you would expect the majority of pupils in a given age-group to be able to attain.

Achievement is personally referenced = it is what the individual pupils can achieve taking into consideration their academic abilities.

It is important to set high expectations, for both the group (attainment) and the individual (achievement) by differentiating tasks, experiences and opportunities appropriately.

Part of the Krishna Pranami complex (near Mathura, India) - the birthplace of Lord Krishna. This model tells the story of how Krishna saved the people, showing his divine powers by lifting up the mountain.
In order to ensure appropriate coverage it is important that schools ensure that both dimensions (AT1 and AT2) are appropriately balanced across the curriculum. Some lessons may well focus more on one dimension than the other but overall a balance should be maintained.

<table>
<thead>
<tr>
<th>Systematic</th>
<th>Thematic</th>
<th>Issues-based</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Hinduism</strong></td>
<td><strong>Special places</strong> - places of worship - Christianity (church), Judaism (synagogue) and Hinduism (mandir) and worship in the home</td>
<td><strong>What do Christians and Hindus believe about God?</strong></td>
</tr>
</tbody>
</table>
| ♦ Beliefs about the divine - one God many forms | | Focus on Christian and Hindu beliefs about God - explore similarities and link to 'What do I believe and why?'
| ♦ Stories - about different gods and goddesses - including meaning/symbolism - importance of murtis | ♦ Similarities in approaches to / beliefs about worship of God focused on - special places of worship and worship in the home | |
| ♦ Celebrations - festivals - especially Divali, Raksha Bandhan and Holi | | |
| ♦ Om and murti | ♦ Special times - naming ceremonies - Christianity (infant baptism) and Hindu birth rituals. | **Why are religious festivals so important?** |
| ♦ Birth ceremonies, family life, puja (worship) especially in the home | ♦ Similarities in beliefs and practices around birth ceremonies focused on. | Focus on Christian, Jewish and Hindu festival practices and beliefs - sense of belonging and identity, celebration, impact on life - stories - examples to live by. |

Scales - balanced - learning about/learning from religious as in Sikhism Transition unit.
Learning about … and Learning from …

The two attainment targets set out the knowledge, skills and understanding that pupils of different abilities and maturities are expected to have by the end of Key Stages 1, 2 and 3.

The focus on Hinduism in Key Stage One lays out the skills, key words and concepts, themes, content and attainment level expectation to be used as a basis for selecting the experiences and opportunities pupils should have in order to experience quality RE and fulfil their potential in the subject area.

Some questions to think about/address:

♦ How do we need to adapt, change and develop our current practice in RE in order to better meet the learning needs of all our pupils?

♦ What are the expectations of pupils in the KAS and are our expectations of what our pupils can and should know, understand and be able to do in RE high enough?

♦ What training and resources do our teachers need in order to give them the support they need to deliver a high quality RE experience across Key Stage One? How are we going to meet those needs?

QCA exemplar RE units of work

The Qualifications and Curriculum Authority (QCA) have produced some sample units of work, one for each year Foundations Stage through to Year 9 (QCA 2007). These supercede the previous non-statutory schemes of work since they are now based on the non-statutory National Framework for RE (QCA 2004), aspects of which have been used in the development of the KAS. The QCA units are non-statutory and available to download at

🌐 www.qca.org.uk/7823.html

The way in which the sample units are laid out is an interesting way in which to consider medium term planning. If a school chooses to draw on the QCA units of work these must be explicitly linked to the statutory requirements of the KAS.

The unit of work that focuses on Hinduism is for Year 4. Schools will therefore need to adapt expectations, learning outcomes, approaches, tasks and assessment opportunities to meet the learning needs of Year 1 and 2 pupils in order to meet the statutory requirements of the KAS.
Religious Education: Skill Development

Progress in religious education is dependent on:

♦ acquiring information, knowledge and understanding about religion through studying for example some of the practices and rituals of a range of religious traditions; and

♦ developing general educational skills and processes to enhance and apply the knowledge gained.

♦ developing positive attitudes towards life and living.

Some questions to think about/address:

♦ What are the skills we want to give the pupils the opportunity to develop through this work (based on the KAS – e.g. see section 5 non-statutory guidance in the syllabus)?

♦ How can a focus on skill development help us to plan and deliver Hinduism appropriately across Key Stage One so that it is active and engaging for all our pupils?

♦ What tasks do we need to set up for our pupils to develop the required skills?
<table>
<thead>
<tr>
<th>Learning about ... (AT1)</th>
<th>Level</th>
<th>Learning from ... (AT2)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pupils use Hindu words to name features of Hindu practices. They recognise some Hindu symbols and know that some practices/customs (e.g. Namaste and bowing before a statue) show respect.</td>
<td>1</td>
<td>Pupils talk about their own thoughts and feelings when looking at a Hindu murti and can say what they find interesting or puzzling about it.</td>
</tr>
<tr>
<td>Pupils use Hindu words and phrases correctly to talk about features of the religion and its importance to Hindus. They show some awareness of similarities in how Sikhs and others (e.g. Christians and/or Jews) celebrate their festivals. Pupils retell Hindu stories (e.g. related to Rama and Sita (Diwali) or to Krishna's birth, or how Ganesh got his elephant head and broken tusk).</td>
<td>2</td>
<td>Pupils ask and respond sensitively to why and how Hindus show respect to the murtis and think about how taking part in worship might make them feel.</td>
</tr>
<tr>
<td>Pupils use a range of Hindu words and phrases correctly to describe some of the features of the religion and its importance to Hindus. They show awareness of some similarities and differences between the way in which Sikhs and others (e.g. Christians and/or Jews) celebrate their festivals. They identify that stories from the life of the gods/goddesses have meaning for Hindus and the way they live today.</td>
<td>3</td>
<td>Pupils make links between who they look to as examples and the way in which Hindus look to the gods/goddesses to show them how to live.</td>
</tr>
</tbody>
</table>
### HINDUISM Key Stage One (Years 1-2) - taken from statutory section of the KAS

Time allocation - 4 terms minimum across the key stage

<table>
<thead>
<tr>
<th>Skills</th>
<th>Key Words / Concepts</th>
<th>Themes</th>
<th>Content</th>
<th>AT1 - AT2</th>
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</thead>
<tbody>
<tr>
<td><strong>AT1</strong></td>
<td><strong>AT2</strong></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td><strong>Observing</strong></td>
<td><strong>Expressing</strong></td>
<td><strong>Interpreting</strong></td>
<td><strong>Applying</strong></td>
<td><strong>Responding</strong></td>
</tr>
<tr>
<td><strong>Brahman</strong></td>
<td><strong>Brahma</strong></td>
<td><strong>Vishnu</strong></td>
<td><strong>Shiva</strong></td>
<td><strong>murtis</strong></td>
</tr>
<tr>
<td><strong>Ganesh</strong></td>
<td><strong>Lakshmi</strong></td>
<td><strong>Krishna</strong></td>
<td><strong>Saraswati</strong></td>
<td><strong>Rama</strong></td>
</tr>
<tr>
<td><strong>festival</strong></td>
<td><strong>diva</strong></td>
<td><strong>celebration</strong></td>
<td><strong>rangoli</strong></td>
<td><strong>Divali</strong></td>
</tr>
<tr>
<td><strong>Om</strong></td>
<td><strong>murtis</strong></td>
<td><strong>fire</strong></td>
<td><strong>light</strong></td>
<td><strong>darkness</strong></td>
</tr>
<tr>
<td><strong>puja</strong></td>
<td><strong>ceremony</strong></td>
<td><strong>arti lamp</strong></td>
<td><strong>prashad</strong></td>
<td><strong>bell</strong></td>
</tr>
</tbody>
</table>

Refer to guidance for detailed description of skills (page 6).
Worldwide there are over 810 million Hindus, the majority of whom live in India where its history can be traced for nearly four thousand years. In Kent there are very few Hindus. In Britain overall there are well over half a million (some would say more) many of whom live in Greater London (especially in Wembley and Harrow), Birmingham, Coventry and Leicester. There are around 170 mandirs in the UK – some large and purpose built and others converted from some other use.

It was in the 1950-60s that most Hindu families now living in Britain came, some directly from India and some via various parts of Africa (e.g. Kenya or Zambia). Between 1965 and 1972 some came as economic migrants but others, especially from Uganda, came seeking refuge from persecution.

The words 'Hindu' and 'Hinduism' are terms imposed from outside of the faith community. They are derived from the Sanskrit word 'Sindhu' which is the name of the river that the British called 'Indus'. When Hindus speak of their way of life (religion) they refer to 'Sanatan Dharma' (the eternal truths or teachings by which to live).

There is a great deal of diversity within Hinduism in terms of practice and beliefs making it a very rich and varied way of life. However within this diversity there are a number of beliefs and practices that are more commonly accepted, like for example the authority of the Vedas. Traditionally there are six Darshanas (systems of Hindu philosophy) each concerned with different aspects of knowledge. These developed differently and at different points in time but exist side by side in Hindu tradition. Despite the differences in most of these systems there is a common theme that the goal of human existence is liberation of the soul/spirit (atman) from the cycle of birth and death (moksha).

There are five themes outlined for the Key Stage 1 focus on Hinduism\(^1\). These are inter-related so that for example when addressing the story of how Ganesh got his elephant head (story) aspects of believing and symbol are also covered. The information provided here offers some basic background for the teacher to the five themes of:

**Believing:** one God, different names and images;

**Story:** of gods and goddesses;

**Celebrations:** Divali, Raksha Bandhan and Holi;

**Symbols:** Om and Murtis

**Belonging/Myself:** birth ceremonies, Hindu home (and extended family) – puja.

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\(^1\) See page 26 of KAS.
Believing: one God, different names and images

Some say Hinduism is polytheistic because of the large number of representations of the divine - devas and devis (gods and goddesses). The Vedas say 330 million. For Hindus the number is not important since 'all gods lead to God as all rivers lead to the sea'. What is important is that people discover the divine in ways that are appropriate to them. So within Hinduism there are monotheists (believers in one God who see a clear distinction between God and the world) and others who believe there is no personal God but that the divine permeates everything. There are also monists who say that it is not contradictory to believe that the divine is simultaneously both one and many.

For most Hindus the gods and goddesses show different aspects of Brahman (Ultimate Reality - Universal Spirit). Just as humans have different faces or roles (as child, sibling, parent, employer, employee, friend etc) so too Hindu mythology shows different aspects of the Divine One. Professor Ninian Smart suggested thinking about this as a single beam of white light refracted through a prism into many different colours.

Contemporary Hinduism has a particularly high place for three devas (gods) who form the Trimurti (three forms):
- Brahma: the creator
- Vishnu: the preserver, and
- Shiva: the destroyer.

Vishnu and Shiva have many who regard them as their supreme deity but Brahma has fewer. His wife Saraswati, is more commonly worshipped in mandirs (temples).

Story: of gods and goddesses

Hindu mythology is full of stories of devas and devis (gods and goddesses), which represent aspects of the divine in their relationships with each other, with humanity and with the world. Commonly today when the words 'myth' or 'mythology' are used they are equated with fairy stories at best and falsehoods/lies at worst. Myth in religious terms is concerned with truth-claims. Whether the events actually happened as recorded (orally or written) is to a large degree irrelevant. What is of ultimate importance is the truth and teachings relevant to daily life encapsulated within the myth.

The Kent Agreed Syllabus gives some examples of the stories about devas and devis that could be used as a basis for exploring Hindu belief about God, symbolism and worship practices. Pages 15,17,22 & 23 gives exemplar activities around the story of Ganesh and pages 20 to 21 focuses on the goddess Lakshmi, to build on the ideas around the celebration of Divali with Reception and Year 1 (pages 13-17). You are at liberty to use other stories with your pupils. It is important that whichever stories you chose to use you focus on what the story is telling Hindus about God and about how to live.

Some resources:
Primary Hinduism - Seeta Lakhani (edited by Jay Lakhani) 2006. ISBN: 0954956710. (Wide ranging resource, nicely presented with a lot of information about Hinduism - some of it could be used directly with Key Stage One pupils. It's a useful resource for basic information for the teacher too.) Available from: Vivenkananda Centre, 6 Lea Gardens, Wembley, HA9 7SE. hindu@btinternet.com; www.hinduism.fsnet.co.uk - a primary section with some useful information and links including one that enables you to simple go through some puja rituals to Krishna.

Say Hello To - Pamela Draycott and Lesley Robins 2004. (CD ROM and practitioner booklet containing 6 presentations each based around a young character with a different religious family background - Nita is Hindu and we learn something about Lakshmi and Divali through her. Age group - 3-6.) Available from: RE Today, 1020, Bristol Road, Selly Oak, Birmingham, B29 5LB. www.retoday.org.uk; sales@retoday.org.uk
Celebrations:

There are many holy days and festivals but not all Hindus will celebrate every festival or the same festivals. Some, such as the three outlined here, are more widely celebrated than others.

Divali: for some it is the beginning of a new year (new beginnings, making a fresh start, anticipation). It is concerned with the triumph of light over darkness, of good actions over evil ones, of knowledge over ignorance, based around the story of the return of Rama and Sita from exile, the story of which is told in the Ramayana. It is also known as the 'festival of lights'. Small oil lamps (divas) are lit to illuminate the way to the home of the goddess Lakshmi (goddess of prosperity) and to celebrate Rama's and Sita's return. (October-November)

Raksha Bandhan: this festival strengthens family ties, especially those between sisters and brothers. Raksha means 'protection' and brandhan is a verb meaning 'to tie'. A sister ties a rakhi (a woven or plated bracelet - often made of red and gold threads) around her brother's wrist which he accepts with thanks. It is a reminder of his religious duty to protect her and of hers to care for him - it thus celebrates and cements their relationship. As it is tied a prayer for happiness and prosperity is said. (July/August)

Holi: liquid dyes and coloured powders and water are thrown over participants (who wear white clothes which makes the paint even more obvious) and a great deal of fun is had doing it! Bonfires are lit. Some believe its origin lies with Krishna who as a mischievous young boy threw coloured water over the gopis (milkmaidens). The story of Prahlad and Holika is also connected with Holi. King Hiranyakashyapu wanted everyone in the kingdom to worship him. His son, Prahlad refused and worshipped Vishnu instead. The King’s sister, Holika, who fire was not supposed to hurt, tricked Prahlad into sitting on her knee whilst she sat on a bonfire in order to destroy her nephew. As she was using her powers for doing evil the plan failed and Prahlad emerged from the flames unhurt whilst Holika was devoured by the fire. The story symbolises good actions overcoming evil actions and is why bonfires are lit, the ashes of which are thought to bring good luck. (February-March)

Symbols:

Om (Aum) - the sacred symbol and sound representing the ultimate. (Say ‘home’ slowly but without sounding the ‘h’.) The Sanskrit letters for Om are widely used as a symbol by Hindus in homes and mandirs. It is spoken or chanted with great reverence and is an important part of prayer and meditation.

It is possible to hear Om (Aum) being chanted - for example - \[http://www.meditationiseasy.com/mCorner/techniques/Om.htm\].

Murtis - are consecrated figures of devas and devis (gods and goddesses) into which it is believed that the spirit of god has entered. They are a focal point for devotion and are highly symbolic (colours and materials used, positioning of hands etc.). There are many examples, both in picture and statue form. Many pictures can be downloaded free from various websites and a wide range of statues can be purchased from artefact suppliers. These are not murtis in the theological sense, since they are not consecrated but nevertheless children should be encourage to treat them respectfully.
A murti is also known as pratima which in Sanskrit means 'going towards' as it is a conduit through which the devotee moves towards the divine (see pages 35-38 and the free PowerPoint on Hindu worship in the home to download from the Kent RE homepage – http://www.kenttrustweb.org.uk/ask8/ask8_primary_re.cfm#hinduismKS1).

**Belonging/myself:**

Hindu belief and practice is wide-ranging with adherents finding their own way and being accepting of other's ways of exploring the divine.

The home provides a focal point for religious observance with most Hindu homes having their own shrine or shrines to particular gods or goddesses (these may be ones that the extended family tends to worship or not). Puja (worship) in the home is an important part of individual and family life.

Birth ceremonies focus on thanksgiving for the life of the child and of welcoming him or her into the family. Drawing the sacred Om (Aum) on the tongue of the infant in honey is one way in which the sweetness of the divine is recognised and prayed for in the young life.

\[2\text{ Need address of Articles of Faith and Religion in Evidence.}\]
Learning about . . . and Learning from Hinduism in Reception and Year 1

Links to REAct:

Section 1, Pages 2-8 offers guidance on teaching and learning of RE in general in the Foundation Stage. This guidance outlines what good RE should look like in the early years and how it links to the 6 areas of learning in the early years curriculum.

Section 2, Page 7 has a very useful list of dos and don’ts to be aware of when teaching Hinduism.

Appendix ii has a glossary of Hindu terms, it includes the main variants of on each word.

Appendix iii has the addresses of places of worship & religious communities.

Resources :-

’Say Hello To,’ Pamela Draycott and Lesley Robins (REToday 2005)
Through this interactive CDROM we get to ‘meet’ a Hindu child and learn about their life.

My Hindu Life, Dilip Kadodwala & Sharon Chhapi. (Wayland. 2007) The photos in this book are large and attractive. They depict various aspects of Hindu life. The text is clear and easy to understand, key words are highlighted. There are useful teacher notes at the back of the book.

www.santansociety.org/index.htm
This website offers a range of Hindu colouring pages, e-cards, recipe ideas as well as clips of Indian music and mantras.

http://www.bbc.co.uk/schools/religion/hinduism
Useful background information on Hinduism.

Note to Teachers

Learning about and learning from Hinduism offers many opportunities for active hands-on learning, enabling Foundation Stage and Key Stage 1 children gain an understanding of the Hindu faith.

♦ Puja, Hindu worship, is a very sensory experience. Learning in this area, with its focus on the senses, lends itself ideally to enabling visual, auditory and kinaesthetic learners. See pages 27-34 for ideas relating to learning about Hindu worship and the Mandir and pages 35-38 for worship in the home.

♦ The stories of the Hindu dharma are a great way of enabling young children gain an insight into Hinduism.

♦ Role play and other drama approaches are a key way of engaging the whole child in their learning. Particularly for younger children, this can really help them come to grips with a faith story, developing the skills of recall and retelling, and thereby gaining an understanding for what the story is about and its importance in the Hindu faith.

♦ Reflective story telling encourages children to share their thoughts and ideas. Set the scene by creating a multi-sensory aspect, for example—having incense burning (take care to check for allergies— go for a subtle scent such as lemon or strawberry), having Hindu music playing gently in the background or during ‘thinking time’, having some Diva lamps burning.

♦ Learning through story provides a gateway into learning about many Hindu festivals. For example the story of Rama and Sita and the festival of Dassehra or Divali, the story of how Ganesh got his elephant head and his broken tusk and the festival of Ganesh Chaturthi, the story of Prahlad and the wicked king an the festival of Holi. See pages 39-44 for ideas relating to Divali and Raksha Bandhan.
**Activity 1—Rangoli**

A *rangoli* is a colourful, symmetrical design. By creating one near the entrance of their home Hindus are welcoming their guests. The lotus flower is often used within a design. As this flower is linked with Lakshmi, it is seen as a way of welcoming this devi (goddess) of prosperity into the home.

**Creating your own rangoli designs.**

- A blank photocopied rangoli design can be used as a starting point, particularly if a child requires more support. This design can then be developed into a colourful design by going over the top of it with cotton buds dipped in paint, or with scrunched up balls of tissue paper. Also by providing a simple design the children have a starting point from which to develop their own more complex design.

- Provide the class with pictures of some Hindu devas and devis. They could choose an item linked to one of them whose attributes appeals to them to include in their rangoli design. For example—a musical instrument linked to the musical skills of the devi Saraswati or an elephant head linked with the strength of the deva Ganesh.

- If the rangoli design is going to be created on the floor sweep the area first, ensuring a clear, clean surface on which to start. A range of items can be used to make the patterns such as coloured rice or sand, lentils and flour. Use chalk to outline the pattern first.

- Make edible rangoli patterns out of fruit. Friends from another class or parents could be invited in to enjoy looking at the different patterns as well as tasting the fruity feast.

**I can . . .**

**Level 1.**

AT1 recognise and name a rangoli pattern and talk about what it is

AT2 talk about visitors we have to our home.

**Level 2**

AT1 show that I know how and why rangoli designs are created

AT2 talk about how we welcome visitors into our own home.

**Level 3**

AT1 describe some symbols of Hinduism in the rangoli pattern, for example, why a lotus flower might be included

AT2 discuss the different ways in which people welcome visitors into their home and why it is important to make people feel welcome.

For further tips and templates for rangoli designs visit

Activity 2—cooking, making chapattis.

I can . . .
Level 1
AT1 recognise that food plays an important part in helping Hindus celebrate their festivals
AT2 talk about special celebrations I have had in my life and the food we have enjoyed then.
Level 2
AT1 talk about why food plays such an important part in Hindu celebrations.
AT2 talk about my feelings during special celebrations in my life and especially about the role food has played in those celebrations.
Level 3
AT1 describe links between the role of food in Hindu festivals and in special occasions I have been involved in
AT2 discuss my own and other people’s ideas about why celebrations are important to us.

Using the cooking cards.
Cooking and the sharing of food plays a key role in many Hindu festivals.
The chapatti cooking cards (page 16) offer a simple step by step guide on how to make this Indian flat bread. The cards can be numbered, cut out and laminated for use in the kitchen. The cards can aid the children in making the chapattis as independently as possible with adult guidance at hand when required.
This could be followed up with internet research for other Indian food recipes, with the class to making their own cooking cards.

Activity 3—using stories, Ganesh.

I can . . .
Level 1
AT1 recall a story about Ganesh and talk about it
AT2 say what I find interesting or puzzling about the story.
Level 2
AT1 retell a story about Ganesh and talk about what it means for Hindus
AT2 listen to what others find interesting or puzzling and give my own ideas.
Level 3
AT1 describe what happens in a story about Ganesh and make links between it and what Hindus believe about him
AT2 make links between the meaning of the story and what I think.

Using the Ganesh sheet.
Religious stories can provide a fantastic starting point into learning about a faith. It goes without saying that the practitioner/teacher should always read and think about the story first. The story, for example, of how Ganesh got his elephant head may not be appropriate for all classes/children. You may choose instead to focus more on Ganesh’s positive attributes or an alternative story such as Ganesh and the River Kaveri.

Further stories about Ganesh can be found at http://www.ekmev.com/z_english_ganeshstory.htm
Further Hindu stories can be found at http://www.balagokulam.org/kids/stories.php
Divide the dough into little balls (about 12) and roll out each one on a floured surface.

You will need—2 cups of flour, water, a pinch of salt, 2 table spoons of sunflower oil.

Cook the chapati in a pan on a medium flame. The chapati is ready to flip over once raised bumps appear.

Slowly add the water, a little at a time. Knead the mixture until smooth. Leave to rest for 15 minutes.

Add the oil and salt. Knead the mixture until smooth. Leave to rest for 15 minutes.

Enjoy!
Learning about . . . and Learning from . . .
Hindu devas and devis (gods and goddesses)

Learning Outcome

AT1 - recall stories about Hindu devas and devis and recognise some of the symbols linked to particular ones
AT2 - offer our views about what we find interesting or puzzling about the devas and devis and why they are important to Hindus.

I Can . . .

Level 1

AT1 - recognise and name at least two Hindu devas or devis
- recognise some symbols linked to a particular deva or devis
AT2 - talk about what I find interesting or puzzling about Hindu murtis.

Level 2

AT1 - recognise and accurately identify key features of the murti of at least two devas or devis
AT2 - explain why murtis are important to Hindus and talk about my own thoughts and feelings about them.

Level 3

AT1 - describe accurately some key features of at least two murtis, including their importance to Hindus
AT2 - discuss my own ideas and those of others about what Hindus believe about God.

Web resources :-

✓ http://www.woodlands-junior.kent.sch.uk/Homework/religion/hinduism.htm
Information about Hinduism generally written for children—a clear section on what Hindus believe about God.

✓ http://www.sanatansociety.com/indian_art_galleries/hindu_gods_goddesses_paintings.htm
Lots of pictures of Hindu deities available to project or download.

✓ http://www.saivam.org.uk/saivam000.htm
Clear explanation of some of the symbolism associated with Hindu gods and goddesses alongside pictures—good to help develop teacher knowledge for you to then share it with your children.

Key vocabulary:

Deva—god e.g. Krishna, Ganesh
Devi—goddess e.g. Lakshmi, Durga
Murti—representation of Hindu deva or devis
Symbol—article with a meaning e.g. colour, shape, item.
Note

The plethora of Hindu devas and devis can all be seen as representations of the one divine essence.

Murtis are consecrated representations of the divine—they are 'windows' through which Hindus catch glimpses of the divine.

Each deva or devis is represented in highly symbolic ways. Helping children to explore the symbolism associated with different devas and devis (including the associated highly symbolic stories) will help them understand something of the beliefs that Hindus have about the divine.

Work focusing on the symbolism of representations of the devas and devis has the potential to link with all of the Key Words/Concepts, Key Themes and Content outlined in the Kent Agreed Syllabus. Depending on how the teacher chooses to develop this work it can focus on a range of the skills outlined in the syllabus also.

Activity (generic)

Choose the following for a friend that shows what they are like:

If my friend were a colour he/she would be ..................

If my friend were a fruit he/she would be ..................

If my friend were an animal he/she would be ..................

Discuss these with your friend.

Now draw a picture of your friend including the colour, the fruit and the animal in it.

Activity (generic)

♦ Careful looking and snowballing:

(Snowballing—individual activity followed by paired discussion—pairs into 4s, 4s to 8s and then to whole class—like a snowball gathering size as it rolls along.)

- Display a picture of a deva or devi (use one of the many available free from the internet or posters/pictures available to purchase from artefact suppliers). Ask children to sit quietly for 2 minutes (perhaps a little longer — depending on their maturity) looking very carefully at the picture (they will be asked some questions about it) - you could play some calming music during this time. Remove the picture for the next part of the activity.

- With talking partners ask them to explore the following questions:
  - What did you see?
  - What was he/she wearing/doing?
  - What did you find interesting or puzzling about the picture?

- Now share your thoughts with another pair — what did you talk about that was the same, what was different? Show the picture again to remind them — leave on display, explore the following questions:
  - Who do you think he/she is?
  - Why do you think they might be important?
  - Plus one or two questions specific to the picture e.g. Why do you think the lady is pink, the boy is blue? Why is he/she wearing so many jewels?

Decide on two key things you want to share with another group about the picture.

- 4s to 8s share the two key things you discussed in your group. Did you notice/talk about the same or different things? Choose two things to take forward into whole class discussion.
This is a drawing of the Hindu goddess Lakshmi. She is the goddess of wealth and good fortune.

With your talking partner, look carefully at the drawing and then talk about what you notice about her?

The coins falling from her hand show that Hindus believe she brings wealth and good fortune.

On your own draw something or someone that makes you think of good things happening.
Use the cards here to find out some information about Lakshmi and to develop some sentence level work.

Cut out each sentence in strips and then into sections - mix up the sections and get the pupils to put the cards in the correct order.

On the RE page of Kent Trust Web you will find these cards for downloading (add weblink - sort out with John Gander) - they are produced on the website so that each sentence can be photocopied onto different colour card or paper.

After completing the sorting activity display a colour picture of Lakshmi (plenty available on the internet) and encourage children in pairs to talk about what they find interesting or puzzling about her. Pairs then join and share their ideas. The teacher then takes one or two examples from the group discussion to share with the whole class.

<table>
<thead>
<tr>
<th>Lakshmi is</th>
<th>the Hindu goddess of</th>
<th>wealth and good fortune.</th>
</tr>
</thead>
<tbody>
<tr>
<td>The coins falling from her hands</td>
<td>shows that Hindus believe</td>
<td>she brings wealth and good fortune.</td>
</tr>
<tr>
<td>She is offering the coins</td>
<td>as a sign of</td>
<td>being generous.</td>
</tr>
<tr>
<td>Hindus light divas (lamps)</td>
<td>at Divali</td>
<td>to welcome Lakshmi.</td>
</tr>
<tr>
<td>Lakshmi sits on</td>
<td>a lotus flower which</td>
<td>shows how beautiful she is.</td>
</tr>
</tbody>
</table>
The Hindu God Ganesh

The Hindu god Ganesh is worshipped as the lord of new beginnings, they believe he can take problems away.

Match the sentence on the left with the correct one on the right.

<table>
<thead>
<tr>
<th>Ganesh is shown with an elephant’s head and a human body</th>
<th>Hindus believe Ganesh is strong and clever and can take problems away</th>
</tr>
</thead>
<tbody>
<tr>
<td>In India the elephant is thought of as big, strong and clever</td>
<td>Hindus believe Ganesh listens to and answers prayers</td>
</tr>
<tr>
<td>An elephant has big ears</td>
<td>Hindus believe Ganesh brings God and people together</td>
</tr>
</tbody>
</table>

**Think and talk:**

Who listens to you?

How does it make you feel when someone takes time to listen to you?

Who do you take time to listen to?

**Think and draw:**

Ganesh has ‘listening ears’.

Draw a picture of yourself with ‘listening ears’.
The Hindu God Ganesh

Look very carefully at this picture. What can you see?

The lady is pouring water over a tiny murti of Ganesh. Can you see his trunk?

An elephant is big and strong and in parts of rural India is used to move heavy things that are blocking paths and roads. The elephant picks it up using its trunk and lifts it to the side of the road so that the way is clear.

Hindus believe that Ganesh helps people get over problems that face them.

Think and talk:
Have you ever had a problem?
What was it?
What did you do to get over your problem?
Who helped you?
How have you helped someone else get over a problem they had?

Think and draw:
Ganesh has a strong trunk to take away problems. Draw a picture of yourself overcoming a problem.
What do Hindus believe about God?

Many Hindus believe in a ‘universal spirit’ or ‘God’ called Brahman. Brahman takes on many forms as different devis and devas (gods and goddesses).

They believe that there is a part of Brahman in everyone. This is called atman. Since there is a part of Brahman in everyone (atman), everyone should be treated well and with respect.

The Hindu greeting, ‘Namaste’ is made by putting both palms together in front of the heart and then bowing the head and saying ‘Namaste’. By doing this Hindus are showing respect to each other and to the part of Brahman inside everyone.

Namaste = the god in me shows respect the god in you.

Write an acrostic poem about ‘respect’
Learning about . . . and Learning from . . .
Hindu worship in the mandir.

Learning Outcome

AT1 - identify key features of a mandir and show awareness of its importance to Hindus

AT2 - to offer our views about why a mandir is a special place to Hindus and to respond sensitively to how people might feel when visiting a mandir to worship; to respond sensitively to talking about our own special places and why they are important.

I Can . . .

Level 1

AT1 - recognise and name some features of a mandir

AT2 - talk about my own special place and how it makes me feel.

Level 2

AT1 - recognise and accurately identify key features of a mandir

AT2 - explain why my special place is important to me.

Level 3

AT1 - describe accurately key feature of a mandir, including its importance to Hindus

AT2 - discuss my own ideas and those of others about things which are of value to us.

Web resources :-

  Information on what a mandir is and what happens inside, guidance on preparing for a visit as well as the actual visit.

- http://education.guardian.co.uk/primaryresources/story/0,,1052150,00.html
  These teacher’s notes are aimed at Key Stage 2, however they contain useful background information on a mandir.

- http://hinduism.about.com/od/omaum/a/meaningofom.htm
  Useful information on the meaning of the Hindu symbol Om.

  Lots of really useful links to web sites about Hinduism, including virtual tours of mandirs

Some further resources :-

Start up religion : Visiting a mandir, Jean Mead & Ruth Nason.(Evans Brothers Ltd 2005).

My Hindu Life, Dilip Kadodwala & Sharon Chhapi, (Wayland, 2007).
Further web resources.

- http://www.hinduism.fsnet.co.uk/

  This website offers lots of useful information on Hinduism for Key Stage 1 and 2; including thinking of god, Hindu beliefs, Hindu practices, resources, prayers, festival dates and a glossary.

- www.rudraksha-ratna.com/pujaalter.htm

  This site shows how to set up a shrine at home.


  For useful advice on visiting a Mandir.

- http://www.refuel.org.uk/curric/xphase/reaudio/

  An invaluable site for help with the correct pronunciation of Hindu words.

Virtual Tour.

The next best resource if you are unable to visit a mandir first hand with your class.

- http://www.hinduism.fsnet.co.uk/

  This website includes interactive worship and observing virtual puja.


  This website offers a temple tour as well as a video clip of worship.

- http://www.ngfl.ac.uk/re/shreeprajapatimandir.htm

  This website gives you a pictorial tour of the Shree Prajapati mandir in Bradford.

- http://re-xs.ucsm.ac.uk/re/places/

  A pictorial tour of a Hindu mandir. Also includes Hindu worship and a quiz.

Key Words.

- Mandir—Hindu place of worship
- Puja—worship (at home or in the Mandir)
- Arti—a welcoming ceremony (light important feature)
- Murtis—representation of a deva (god) or devi (goddess)
- Prashad—sacred food
- Bhajans—hymns

One of the numerous mandirs in Varanasi in India.
Sound—Ringing a bell.
This is to let the murtis know they have come to worship them.

(How do we use bells in our life, do we use bells to announce our arrival—listen to the sound of a bell, how does it make you feel, how long does it resonate for)

Taste—The offering of food.
Food is offered to the murtis. The worshippers receive prashad as a blessing from the murtis.

(When do we share food in our life, why do we share at these times, how does it make us feel—taste and enjoy a range of Indian food)

Hindu worship and the senses.
Using all the senses in worship is a sign that the whole self is taking part in the worship.

Sight and Feeling—The use of light.
The 5 flames of the arti lamp represent the elements of nature and the 5 human senses.

(How do we use light in our life, how do different lights make us feel, how does light as opposed to darkness make us feel—make and decorate a diva lamp)

Scent—The use of incense.
Incense is used to purify the air as well as bringing a pleasant scent for the murtis.

(How do different scents in our lives make us feel, what scents make us feel clean and fresh—burn different incense discussing what is makes us think of and likes and dislikes, make a clay incense holder)
Activity.

Inside a Mandir—A Shrine To Rama And Sita.

This activity aims to familiarise the children with items of worship found in a Mandir.

The sheets can be differentiated by either pre-placing the words or pictures on the shrine for the pictures or words to be matched to. Alternatively the children could place both the words and the pictures on the shrine themselves using books or the internet for research. As an extension the children could add their own Lakshman and Hanuman again researching what they look like. A more textured aspect could be added to the shrine by sticking on material for curtains at the back of the shrine and the carpet in front.

Murtis
Rama
Sita
Prashad
Offerings of Flowers
Incense
Bell
Arti lamp

As an alternative add a 3D dimension to your ‘mini’ Mandir by making cardboard stands for the items above and creating a Mandir in a shoebox.
Simulating a mandir in your classroom.

**Preparation and Planning.**

Involving the class in planning what is needed to set up a simulation of a mandir in the classroom is a valuable way of developing the children's independence in their learning and giving them ownership. A starting point could be research through books or internet, differentiating for ability according to resources available and support given. Encourage the class to think about the importance of the senses in Hindu worship (see page 34).

Collect ideas the class have come up with on a mind-map which can be used as a point of reference and added to throughout the topic. Include a section for 'Things I would like to find out more about'.

**Resources.**

Involve the class as much as possible in collecting together the required resources. Resources can also be made by the class. For example murtis can be drawn and coloured in or painted and put on a cardboard stand. Puja sets can be purchased from Hindu shops or via artefact suppliers as can murtis. It is important to emphasise the need to treat religious artefacts with respect and that the children understand this is not a 'proper' mandir but a simulation set up in the classroom to help them learn.

Using the simulation of the mandir.

Link the learning to the children's own experiences. For example encouraging discussion of places which are special to them, what makes this place special, when do they go there, how does it make them feel etc. This can be enhanced by having some thinking time with gentle music playing followed by time for discussion with a talking partner before feeding back some of the discussion points to the whole class.

Before entering the classroom mandir ask the children to remove their shoes and wash their hands, linking to how one would enter a real Mandir and explaining that these are marks of respect. How do the children think we need to behave? How will our behaviour be different from, for example, how we are in the playground.

It is important that the experience is sensory (see page 29) for further ideas.

See Section 2, Page 8 of KAS for important 'dos and don'ts' when teaching Hinduism.
Visiting a mandir

Preparing for the visit.

Encourage the children to think for themselves about how we need to behave when we are at the mandir ensuring that all important points have been covered.

Emphasise that you are going to learn and not to worship.

Mind-map as a class what they would like to find out about, questions they would like to ask.

You may like to take a virtual tour of a mandir prior to your visit to aid the children in thinking about questions they may like to ask. See the web resources section for sites which offer virtual tours—page 28.

During the visit.

The mandir visit sheet on page 34 encourages the children to find out about how the senses are used in Hindu worship. It also allows space for the children to follow their own line of learning, by keeping their key questions at the forefront. They could record answers to their questions in writing or drawing (with the help of an adult) on the back of their sheet.

Following the visit.

Revisit your class mind-map and add new points the children have learnt from the visit.

Answer the questions the class thought of prior to the visit. Has the visit raised any new questions?

How does the mandir compare with places special to the children?

Consider why the Mandir is special to Hindus?

The children could use their new knowledge gained from the visit to set up a classroom simulation of a Mandir or to make their own ‘mini’ Mandir (see pages 30-31).

In pairs (or 3’s) and with the help of an adult if necessary write a thank you letter or do a drawing of the visit. The focus must be on what the children have learned. The letter might start ‘Thank you for allowing us to visit your Mandir.’ The next sentence could then be, ‘It was interesting because…’ or ‘We learned about…’ and so on.

www.standards.dfes.gov.uk

This site offers lesson ideas on Hindu worship and the mandir. The content is aimed at Year 4 and would need to be thoroughly adapted, but there are some useful ideas.
My visit to the Hindu Mandir

Questions I would like to ask...

* 
* 
* 

Write or draw a picture of what you...
Learning about . . . and Learning from . . .
Hindu puja (worship) in the home

Learning Outcome

AT1 - use correct Hindu words to identify some key features of Hindu worship in the home and talk about what happens during puja

AT2 - identify why worship is important to Ushma and make links between her feelings and beliefs and our own and others' experiences

I Can . . .

Level 1

AT1 - recognise and name at least two key words linked with Hindu worship in the home

AT2 - identify why worship is important to Ushma and make links between her feelings and beliefs and our own and others' experiences

Level 2

AT1 - recognise and accurately identify two or three key words linked to Hindu worship in the home

AT2 - explain why worship in the home is important and talk about my own thoughts and feelings about them.

Level 3

AT1 - describe accurately some key features of Hindu worship in the home, including their importance to Hindus

AT2 - discuss my own ideas and those of others about Hindu worship in the home and its importance.

Key vocabulary:

Murti — representation of Hindu deva or devi

Puja — Hindu worship at home or in the Mandir

Arti — offering fire by lighting a lamp to show love for God.

Web resource

http://www.kenttrustweb.org.uk/ask8/ask8_primary_re.cfm#hinduismKS1

A downloadable PowerPoint produced by Pamela Draycott with support from Ushma Williams (Kent SACRE) showing Ushma performing puja in her home. The PowerPoint goes through her worship practice and provides opportunities for both learning about and learning from her worship. Alongside the PowerPoint is a file containing information for the teacher about Hindu worship generally and about each slide of the PowerPoint.

You need to download and use the notes and the PowerPoint in order to use effectively the stimulus sheets that follow.

The PowerPoint can be gone through quite quickly with children and then returned to in order to address the issues raised more thoroughly.

Alternatively, you can go through the Powerpoint slowly developing key points as they arise.
Hindu puja in the home
What helps you to feel quiet inside?

Ushma lets her mind be quiet and her body still as she thinks about God.

Draw a picture of something that makes you feel quiet inside.
<table>
<thead>
<tr>
<th><strong>Puja</strong></th>
<th>Hindu worship at home or in the Mandir (place of worship)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Murti</strong></td>
<td>An image of a Hindu god or goddess. It helps Hindus think about God</td>
</tr>
<tr>
<td><strong>Arti</strong></td>
<td>Offering fire by lighting a lamp to show love of God</td>
</tr>
</tbody>
</table>
Hindu puja in the home

Fill in the missing words from the list below:

Ushma cleans the area around her _________ at home. She takes a shower and then she begins her _____.

She pours water over the __________, this cleans them and shows them ____________. She puts a special paste between their eyes and then between her eyes. She lets her mind be quiet and thinks about God. The ____________ smells sweet and shows prayers going to God.

She then puts fresh flowers and fruit in front of the murtis. This shows she is ___________.

She lights the _______ _______ and draws ______ _________ over her.

Incense   shrine   arti lamp   respect   murtis
thankful   God’s blessing   puja

Write 3 to 6 words that might explain how Ushma might feel during puja.

1 2
3 4
5 6

On the back of this sheet:

Either: Choose one of the words and write an acrostic poem about when you have experienced that feeling.

Or: Choose one of the words and do a drawing that shows that feeling.
# Learning about . . . and learning from . . .

## The Hindu Festivals of Divali and Raksha Bandhan

### Learning Outcome

**AT1** - To retell stories linked to the festivals of Divali and Raksha Bandhan and to show awareness of some Hindu practices and beliefs related to these festivals

**AT2** - To be able to reflect on and talk sensitively about things that puzzle or interest me about Divali and Raksha Bandhan; to respond to other people's views and experiences sensitively.

### I can . . .

#### Level 1

**AT1** recall and talk about stories about Divali and/or Raksha Bandhan; name some key things that happen during the celebration of either festival

**AT2** think and talk about what I find puzzling or interesting about Divali and/or Raksha Bandhan.

#### Level 2

**AT1** retell a story about either festival and say how the ways in which it is celebrated shows what Hindus believe

**AT2** talk about some things in the stories or celebrations stories that make people ask questions; respond sensitively to other's ideas and beliefs.

#### Level 3

**AT1** describe some of the key beliefs linked to Divali and/or Raksha Bandhan and describe what they might learn from the story or ways it is celebrated

**AT2** talk about things which influence me when I celebrate and how those compare to the things which influence a Hindu.

### Web resources :

- [http://www.whenisrakhi.com](http://www.whenisrakhi.com)  
  *Useful information on Raksha Bandhan and related festivals and stories.*

  *This web site has a good Divali presentation (aimed at Year 2/3). The presentation includes pictures and a clear text explaining different aspects of the festival. The site also has a children's page with art and craft ideas, stories and puzzles.*

- [www.activityvillage.co.uk/diwali.htm](http://www.activityvillage.co.uk/diwali.htm)  
  *This site offers recipe ideas, colouring pages and puzzles.*

- [http://www.firstschoolyears.com/re/hinduism/hinduism.htm](http://www.firstschoolyears.com/re/hinduism/hinduism.htm)  
  *This web site has worksheet and resource ideas for Divali, Holi and Hindu worship.*

### Some further resources :

**My Hindu Life**. Dilip Kadodwala & Sharon Chhapi. (Wayland 2007) *This book makes reference to Divali and Raksha Bandhan. The photos are large and attractive, the text is clear and easy to understand. Useful teacher notes at the back.*

**A Child's Eye View of Festivals**. DVD. (Child's Eye Media. 2004) *In this DVD we meet Shyam & Annia and see how they celebrate Divali at home, in the community and at school.*
Activity 1

♦ During circle time ask the children what special events they get excited about. How do they prepare for that event? Focus on being able to talk about & describe feelings & experiences.
♦ Bring the discussion round to New Year celebrations.
♦ Introduce Shyam and Annia (Child’s Eyes view of Festivals DVD) linking the children’s New Year celebrations to the Hindu festival of Divali and the New Year.
♦ Watch Part 1– Divali at home & in Leicester as an introduction into how Divali is celebrated. *Develop discussion drawing similarities (and differences) about the celebration of Divali and other special events the children have experienced. What can the children remember or describe? Can they recognise and describe events which are important to them & ones which are important to other people?
♦ Talking partners can really help stimulate discussion and develop key vocabulary.
♦ A mind map resulting from the discussion can be used as a point of reference & added to as the children learn more.
♦ There is a section on the Festivals DVD with an ‘eye spy’ game which could be used to see how much can be recalled from the DVD clip.
♦ Food and the sharing of food plays an important part in the Divali celebrations. The class could cook, share and enjoy an Indian feast. Just as extended family are invited round at Divali, parents could also be invited in to share in the feast.


Activity 2

♦ The story of Rama & Sita. This story can be found in many sources—Festivals, Jean Gilbert (OUP 1990); Open Sez Me: Autumn, Shirley West (Shirley West). Festivals DVD, Divali at school section. (Child’s Eye Media 2004).
♦ Add atmosphere to the story by having Indian music gently playing in the background and have some night lights ready to light at the end of the story.
♦ The class could use the finger puppets on page 42 to retell and ‘live’ the story. What can the children remember of the story, can they talk about its meaning? What do Hindus learn from the story? Working in small groups will foster lots of discussion.
♦ The puppets could also be used to freeze frame different scenes in the story, which the children could take digital photos of. The photos could be used -to sequence the story - as a point of reference for the children themselves to act out the story - sequenced into a PowerPoint & the children suggest text to accompany each photo.
♦ Hotseating different characters from the story will enable the children to see different perspectives.
♦ Making clay diva lamps, highlights the significance of light in the story & the triumph of good over evil, the triumph of truth over falseness. Discussions can be stimulated about Rama’s homecoming & how we welcome special people, what we would do to prepare. How would you feel to be welcoming Rama home? How does the light & warmth of the divas make you feel? The lighting of lamps is also seen as an invitation to the goddesses of fortune, Lakshmi. See pages 20-21 for further activities about on Lakshmi.

Key Vocabulary. Divali, Festival of Light, celebration, Salmubarak—Happy New Year, community, family, Rangoli, Diva lamp, Rama, Sita, Lakshman, Ravana, Hanuman, Lakshmi, good deeds, evil deeds, truth, falseness.
Divali - The Festival of Light - The role of light in our lives

Activity 3

♦ Activity 2 looked at making Diva lamps and the significance of light in Divali. Further extend this by linking it to the significance of light in the children's lives.

♦ In a circle time explore how we feel in well lit or dark places? Light some candles in the middle of the group and collect a bank of the children’s ideas on how the light/warmth makes them feel, how they would describe the light. Allow time for quiet reflection. Encourage the children to talk about and describe their feelings. Move onto the importance of light in all aspects of life eg. the importance of sunlight in plant growth. Use the outline of the Diva lamp below for poems of thanks about light (using the bank of children's ideas as a starting point) or to draw pictures of the importance of light/how light makes us feel.

♦ What can the children recall about the significance of light at Divali? Can they compare this to the role of light in their lives?
Finger puppets to accompany the story of Rama and Sita. Add a small piece of material or crepe paper to the give the characters bodies. What colour outfit do the children think each character should have? Which colour might best suit their character? To extend this explore the fact that Rama is often portrayed in blue as a symbol of his divinity.

Add a ring of card around the back of each picture to turn it into a finger puppet.
The Hindu festival of Raksha Bandhan

Activity 1

Raksha Bandhan - a celebration of family love, caring and responsibility.

♦ Get the children to talk about their relationship with their siblings. How do they care for each other, how do they show their love? Link to Raksha Bandhan and sisters giving brothers a rakhi as a sign of love and brother promising protection. The whole family celebrate by eating together.

♦ Extend by talking about Raksha Bandhan also being a time for whole community celebration. Women can ‘adopt’ brothers to give rakhis to—link to the story of Krishna and Draupadi.

♦ Encourage a discussion of the positive attributes of members of the class community. Who would you give a rakhi to and why?

♦ Make rakhis by platting wool (be careful to ensure that everyone gets a rakhi!)

♦ Just as a Hindu family would come together for a meal, the class family could come together and cook, share and enjoy some Indian food.

Activity 2

♦ How does it feel to be loved, cared for, protected? How can we make others feel loved, cared for, protected? Encourage the children to talk about and describe their feelings.

♦ In pairs lead each other on a blindfolded walk. Talk about the feeling of trust and protecting.

How do we care for each other each day within our class/school community?

♦ Use the friendship sheet to write about or draw a picture of someone who makes us feel loved, cared for, protected.

♦ Can the children recall how Hindu’s show love and trust during Raksha Bandhan?

Stories relating to Raksha Bandhan include the stories of:

- Krishna & Draupadi
- Indra & Indrani
- Yama & Yamuna
- King Bali & Goddess Lakshmi.

These can all be found at:

🔗 http://www.whenisrakhi.com

Key Vocabulary:

- Raksha Bandhan, Rakhi, Tikki, love, trust, protection, community, family, Krishna, Draupadi
Learning about . . . and learning from . . .

The Hindu Festival of Holi

Learning Outcome

AT1 - To retell stories linked to the festival of Holi and to show awareness of some Hindu practices and beliefs related to the festival

AT2 - To be able to reflect on and talk sensitively about things that puzzle or interest me about Holi; to respond to other people’s views and experiences sensitively.

I can . . .

Level 1

AT1 recall and talk about the festival of Holi and name some key things that happen during the celebration

AT2 think and talk about what I find puzzling or interesting about Holi

Level 2

AT1 outline and talk about the festival of Holi and say clearly what happens during the celebration showing how it links with what Hindus believe

AT2 talk about some of the ways in which I celebrate with my family and friends; respond sensitively to other’s ideas and beliefs.

Level 3

AT1 describe some of the key things that happen during Holi and link these actions with what Hindus believe

AT2 talk about things which influence me when I celebrate and how those compare to the things which influence a Hindu.

Web resources :-

http://www.bbc.co.uk/religion/religions/hinduism/holydays/holi_2.shtml

Useful and accurate information for the teacher from the BBC.

http://www.firstschoolyears.com/re/hinduism/hinduism.htm

This web site has worksheet and resource ideas for Holi (and also Divali and Hindu worship)

http://www.holifestival.org/holi-recipes.html

Recipes for traditional foods eaten during the Holi festival

A further resource

Divali and Holi (Festival Fun for the Early Years), Meg Jones, Scholastic,2004 ISBN 978-0439971584

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### Some information about Holi

Copy the sheets (laminate to prolong life) and cut up. Have enough so that children can work together in 3s or 4s to sequence the story.

<table>
<thead>
<tr>
<th>Holi is a special time of celebration. It happens in the Spring time.</th>
<th>One story linked to Holi is about Prince Prahlad.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prahlad was the son of the King whose name was Hiranyakashyapu.</td>
<td>The King was very big-headed. He wanted everyone to worship him.</td>
</tr>
<tr>
<td>Prahlad refused. He worshipped Lord Vishnu instead.</td>
<td>The King was very angry. So angry that he decided to kill Prahlad.</td>
</tr>
<tr>
<td>The King’s sister was called Holika. She had magical powers.</td>
<td>Her magical powers meant that unlike us she could not be burned by fire.</td>
</tr>
<tr>
<td>Holika tricked Prahlad into going with her into an unlit bonfire.</td>
<td>She lit the fire. She thought she would be safe and Prahlad would be killed.</td>
</tr>
<tr>
<td>However Lord Vishnu saved Prahlad but took away Holika’s powers.</td>
<td>Holika died but Pralad was safe and sound.</td>
</tr>
<tr>
<td>For Hindus this story helps them remember that good overcomes evil.</td>
<td>In many parts of India bonfires are lit to remember Prahlad being saved.</td>
</tr>
<tr>
<td>Families and friends join together to enjoy the bonfire as part of the Holi celebrations.</td>
<td>The ashes from the fire are thought to bring good luck.</td>
</tr>
</tbody>
</table>

#### Follow up activities:

Talk about any bonfire they have been to.
Look at a picture of Lord Vishnu (plenty on the internet) and talk about its symbolism.
Talk about good and bad things that happen in the world today. Think about how we can help to make good things happen.
### A quiz about Holi

<table>
<thead>
<tr>
<th></th>
<th>a</th>
<th>b</th>
<th>c</th>
<th>d</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Holi takes place at the beginning of</td>
<td>Spring</td>
<td>Summer</td>
<td>Autumn</td>
<td>Winter</td>
</tr>
<tr>
<td>2. Prahlad was the son of</td>
<td>a beggar</td>
<td>a teacher</td>
<td>the king</td>
<td>a farmer</td>
</tr>
<tr>
<td>3. Prahlad worshipped</td>
<td>the king</td>
<td>Vishnu</td>
<td>a monkey</td>
<td>fire</td>
</tr>
<tr>
<td>4. His father was a bad man and wanted to kill</td>
<td>everybody</td>
<td>his enemies</td>
<td>his sister</td>
<td>Prahlad</td>
</tr>
<tr>
<td>5. His aunt was called</td>
<td>Holika</td>
<td>Hannah</td>
<td>Haima</td>
<td>Hala</td>
</tr>
<tr>
<td>6. His aunt had special powers which meant that she was not hurt by</td>
<td>poison</td>
<td>fire</td>
<td>charging elephants</td>
<td>biting insects</td>
</tr>
<tr>
<td>7. She tried to kill Prahlad by putting him into</td>
<td>a deep pit</td>
<td>a bath of worms</td>
<td>a deep lake</td>
<td>a bonfire</td>
</tr>
<tr>
<td>8. She did not succeed and she</td>
<td>died</td>
<td>ran away</td>
<td>was sent to jail</td>
<td>became good</td>
</tr>
<tr>
<td>9. Hindus light bonfires at Holi. The ashes from the fire bring them</td>
<td>health</td>
<td>happiness</td>
<td>bad luck</td>
<td>good luck</td>
</tr>
<tr>
<td>10. Holi celebrates</td>
<td>happiness</td>
<td>good overcoming evil</td>
<td>friendship</td>
<td>being bad</td>
</tr>
</tbody>
</table>

### Create a 'feelings poem'...

**Imagine that you are a Hindu celebrating Holi**

What do you:

- **See**
- **Touch**
- **Taste**
- **Smell**
- **Hear**
Colours of Holi

Holi is a very colourful festival. Part of the celebrations lets people have fun by throwing different coloured powders over each other without getting into trouble!!

Colours can make us feel differently. Decide which colour you would choose to show what each of the faces below is feeling.

HAPPY

SAD

FRIGHTENED

ANGRY

Why do you choose the colours? Show your colouring to a partner? Did they choose the same or different colours? Why?

Either:

choose one of the colours and do a painting using as many different shades of that colour as you can

Or:

Use the colours you have chosen to show the feelings in the faces and do a painting using all the colours.