

Scheme of Work  
Paper 1 Concepts in Hinduism

Cambridge International AS & A Level  
Hinduism 9487

For examination from 2021



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## Introduction

This scheme of work has been designed to support you in your teaching and lesson planning. You can choose what approach to take and you know the nature of your institution and the levels of ability of your learners. What follows is just one possible approach you could take and you should always check the syllabus for the content of your course.

Opportunities for differentiation are indicated as **Extension activities**; there is the potential for differentiation by resource, grouping, expected level of outcome, and degree of support by teacher. Timings for activities and feedback are left to the judgment of the teacher, according to the level of the learners and size of the class.

### Key concepts

This scheme of work is underpinned by the assumption that the critical study of religion is an academic discipline, separate from personal religious practice or belief and, as such, it requires an enquiring, reflective and critical approach. The key concepts are highlighted as a separate item in the syllabus. Reference to the Key Concepts is made throughout the scheme of work using the key shown below:

**Key Concept 1 (KC1) – Beliefs, faith, teaching and sources**

**Key Concept 2 (KC2) – Practices, application and ways of life**

**Key Concept 3 (KC3) – Expression**

### Guided learning hours

Guided learning hours give an indication of the amount of contact time teachers need to have with learners to deliver a particular course. Our syllabuses are designed around 180 hours for Cambridge International AS Level, and 360 hours for Cambridge International A Level. The number of hours may vary depending on local practice and your learners' previous experience of the subject. The table below give some guidance about how many hours are recommended for each topic.

Concepts	Suggested teaching time (hours of the course)
Introducing Concepts	It is recommended that this unit should take about 11 hours.
Dharma	It is recommended that this unit should take about 11 hours.
Dharma and Morality	It is recommended that this unit should take about 11 hours.
Dharma and Society	It is recommended that this unit should take about 11 hours.
Dharma and the Individual	It is recommended that this unit should take about 11 hours.
Rebirth and Liberation	It is recommended that this unit should take about 11 hours.
Maya	It is recommended that this unit should take about 11 hours.

Concepts	Suggested teaching time (hours of the course)
Karma	It is recommended that this unit should take about 11 hours.

## Resources

Teaching tools – designed to help you to deliver interactive classroom activities and engage learners.

Tool to support remote teaching and learning – find out about and explore the various online tools available for teachers and learners.

## School Support Hub

The School Support Hub is a secure online resource bank and community for Cambridge teachers, where you can download specimen and past question papers, mark schemes and other teaching and learning resources. This scheme of work is available as PDF and an editable version in Microsoft Word format. If you are unable to use Microsoft Word you can download Open Office free of charge from [www.openoffice.org](http://www.openoffice.org)

## Websites

This scheme of work includes website links providing direct access to internet resources. Cambridge Assessment International Education is not responsible for the accuracy or content of information contained in these sites. The inclusion of a link to an external website should not be understood to be an endorsement of that website or the site's owners (or their products/services).

The website pages referenced in this scheme of work were selected when the scheme of work was produced. Other aspects of the sites were not checked and only the particular resources are recommended.

## Scheme of Work

### How to get the most out of this scheme of work – integrating syllabus content, skills and teaching strategies

We have written this scheme of work for the Cambridge International AS & A Level Hinduism syllabus and it provides some ideas and suggestions of how to cover the content of the syllabus. We have designed the following features to help guide you through your course.

**Learning objectives** help your learners by making it clear the knowledge they are trying to build. Pass these on to your learners by expressing them as ‘We are learning to / about...’.

**Suggested teaching activities** give you lots of ideas about how you can present learners with new information without teacher talk or videos. Try more active methods which get your learners motivated and practising new skills.

Syllabus ref.	Learning objectives	Suggested teaching activities
Dharma and the Individual 1.1.3 –	Learner should be able to describe factors that influence understanding of	<p><b>Extension activity:</b> Learners connect the Hindu concepts they have already studied to the idea that behaviour is influenced by many things. For each concept, they should summarise what it means in one sentence and then offer an example of how it might affect a Hindu’s behaviour in the everyday world.</p> <p><b>(I)</b> Learners could examine different ethical situations/issues from the news or social media and choices about them and reflecting on what might inform those attitudes.</p> <p>Each point should be written on a separate card which learners can use in small group discussions.</p> <ul style="list-style-type: none"> <li>• identify any duties or requirements that they agree with</li> <li>• identify any duties or requirements that they disagree with</li> <li>• compare these duties with their general understanding of dharma and identify any that contradict other areas of responsibility or concern</li> <li>• identify any points which cannot be justified using the reasons the ‘yogis’ give in the discussion</li> <li>• discuss whether concepts such as varna, ashrama and the purushartha are still relevant and keep these rules.</li> </ul> <p><b>(I/F)</b> Learners investigate the historical society in which the Manusmriti was written and compare social structures and roles to contemporary society. Learners then write a reflective summary of how this material relates to the starter question of whether men and women should have different roles and responsibilities.</p>

**Extension activities** provide your abler learners with further challenge beyond the basic content of the course. Innovation and independent learning are the basis of these activities.

**Independent study (I)** gives your learners the opportunity to develop their own ideas and understanding with direct input from you.

### Past and specimen papers

Past/specimen papers and mark schemes are available to download at [www.cambridgeinternational.org/0131](http://www.cambridgeinternational.org/0131).

**Past papers, specimen papers and mark schemes** are available for you to download from the [School Support Hub](#). Using these resources with your learners allows you to check their progress and give them confidence and understanding.

**Formative assessment (F)** is on-going assessment which informs you about the progress of your learners. Don’t forget to leave time to review what your learners have learnt, you could try question and answer, tests, quizzes, ‘mind maps’, or ‘concept maps’. These kinds of activities can be found in the scheme of work.

## Dharma and Dharmic Living

Syllabus ref. and Key Concepts (KC)	Learning objectives	Suggested teaching activities
<b>KC1</b> <b>KC2</b> <b>KC3</b>	Learners should have a sound understanding of core Hindu concepts, in order that they be able to engage with, reflect upon, question, and apply that knowledge	<p>With foundational concepts like the ones dealt with throughout Concepts in Hinduism (Paper 1), which will be relevant throughout the course, it can be a helpful approach to introduce the core knowledge through more didactic methods such as lecturing or reading a pre-prepared summative text. Section A in the syllabus identifies dharma, varnashramadhama, svadharma and sthri dharma as key concepts; Section B identifies samsara, maya, karma and moksha. All these concepts are inter-related and fully understanding one is likely to require at least partial understanding of the others.</p> <p>Provide learners with an introductory text on the nature of the basic concepts in Hinduism and how they relate to one another. This could include all the concepts identified throughout Paper 1 or be broken down further depending on the ability and previous learning of the learners.</p> <p>Some useful information can be found here:</p> <p><a href="http://www.iskconeducationalervices.org/HoH/concepts/key-concepts/">www.iskconeducationalervices.org/HoH/concepts/key-concepts/</a></p> <p><a href="http://www.bbc.co.uk/religion/religions/hinduism/concepts/concepts_1.shtml">www.bbc.co.uk/religion/religions/hinduism/concepts/concepts_1.shtml</a></p> <p>Learners read and annotate informative texts or images, use it to identify specific questions they would like to ask on the topic or areas of confusion they would like clarified, refer back to it and make additions to it as their study of Hinduism progresses and consult it with lesson-specific questions in mind as a starter activity.</p>
1.1.1 – Dharma <b>KC1</b> <b>KC3</b>	<p>Learners should be able to recognise the conceptual complexity of dhama and identify some of the elements involved in that concept</p> <p>Learners should understand the concept of adharma</p> <p>Learners should be able to recognise</p>	<p>Introduce learners to the idea that dharma is a foundational concept in the study of Hinduism. The syllabus content identifies different contexts and specific uses, which relate to specific areas of study, but it is useful to begin with a broader conceptual understanding of dharma as a complex term which can be applied and understood in multiple ways.</p> <p>Remind learners that dharma is neither an English word nor a word with a single clear English translation; there are many terms which can be offered as translation/interpretation and the term which fits best is likely to vary with the context.</p> <p>Gather a selection of possible English terms including:</p> <ul style="list-style-type: none"> <li>• duty</li> <li>• rights (and responsibilities)</li> <li>• rules or principles</li> <li>• righteousness</li> <li>• morality/moral behaviour</li> </ul>

Syllabus ref. and Key Concepts (KC)	Learning objectives	Suggested teaching activities
	and discuss the connection between translation from one language to another and the interpretation of sources of wisdom and religious authority	<ul style="list-style-type: none"> <li>• law</li> <li>• virtue</li> <li>• harmony</li> <li>• truth.</li> </ul> <p>If learners have studied Hinduism before they could contribute to this list from their previous learning. Learners engage in some initial discussion about the differences between these terms and the contexts in which they apply.</p> <p><b>Extension activity:</b> learners identify some real-world situations where dharma, in the sense of one of these elements, could be said to be present, for example a criminal court.</p> <p>Learners begin a glossary of Hindu terms, writing their own summaries of the different elements which might be included in dharma. <b>(I)</b></p> <p>Introduce the concept of adharma as the absence of dharma.</p> <p>Ask learners to consider what kind of states or situations are characterised by the absence of the qualities they have been discussing as intrinsic aspects of dharma.</p> <p>For example:</p> <ul style="list-style-type: none"> <li>• What is a situation without laws called?</li> <li>• What might it be like to be in such a situation?</li> </ul> <p>Give learners a selection of short passages from different sources about what dharma means. These could be from Hindu texts or from scholarly works about Hinduism. It would be useful for future learning to include some material from the Manusmriti about dharma in relation to varna and ashrama, and as applied to women.</p> <p>Some useful sources might be:</p> <p><a href="http://www.berkleycenter.georgetown.edu/essays/dharma-hinduism">www.berkleycenter.georgetown.edu/essays/dharma-hinduism</a></p> <p><a href="http://www.britannica.com/topic/dharma-religious-concept">www.britannica.com/topic/dharma-religious-concept</a></p> <p><a href="http://www.rlp.hds.harvard.edu/religions/hinduism/dharma-social-order">www.rlp.hds.harvard.edu/religions/hinduism/dharma-social-order</a></p> <p><a href="http://www.sivanaspirit.com/hd-gn-rules-dharma-lifes-purpose/">www.sivanaspirit.com/hd-gn-rules-dharma-lifes-purpose/</a></p> <p><a href="http://www.hinduwebsite.com/hinduism/dharma.asp">www.hinduwebsite.com/hinduism/dharma.asp</a></p> <p>Learners work in pairs to decide which English term seems to be the best-fit option for the meaning of dharma as it is described in each passage. In groups pairs discuss their choices:</p> <ul style="list-style-type: none"> <li>• If different they consider whether the choice of English term changes the meaning of the passage.</li> <li>• If the same they consider what it is that makes the meaning so clear in that context.</li> </ul> <p>Learners should write a page summarising what it means when society, or an individual life, is described as</p>



Syllabus ref. and Key Concepts (KC)	Learning objectives	Suggested teaching activities				
Dharma and morality 1.1.1 – Dharma 1.1.3 – Svadharma <b>KC1</b> <b>KC2</b>	<p>Learners should be able to describe the concepts of absolute and relative (or situational) morality</p> <p>Learners should be able to critically reflect on the connection between dharma and ideas about morality</p> <p>Learners should understand the concepts of sanatana and sadharana dharma and be able to relate these to ideas of absolute and relative morality</p>	<p>‘dharmic’. <b>(I) (F)</b></p> <p>Begin with a list of human activities/actions which are likely to be controversial in the sense that sometimes some people think of them as justifiable while others do not. It would be helpful for later discussion to be specific rather than general e.g., things like ‘a soldier killing the enemy’ and ‘executing a murderer’ are better examples to help learners to begin thinking about possible relationships between situation and moral stance than a general example of ‘killing’.</p> <p>Other examples might include:</p> <ul style="list-style-type: none"> <li>• abortion in cases of rape</li> <li>• abortion of an unplanned pregnancy</li> <li>• stealing food when starving</li> <li>• stealing money</li> <li>• medical testing on animals</li> <li>• cosmetic testing on animals.</li> </ul> <p>Learners should begin by making personal decisions on the morality of the examples given, by sorting them into categories of ‘moral’ and ‘not moral’.</p> <p><b>Extension activity:</b> a third category of ‘it depends’ could be added to encourage depth of discussion and enable learners to think more deeply about their reasons for placing examples in the given categories.</p> <p>In pairs, learners compare their responses, identifying where their opinions coincide or differ and discussing why they have made the choices they have made.</p> <p>Following this initial paired discussion, learners come together in larger groups, or as a whole class, to consider the following questions:</p> <ul style="list-style-type: none"> <li>• Was there a universal agreement on the morality of any of the suggested examples?</li> <li>• If so, can they think of a situation where anyone would disagree with their shared judgement.</li> <li>• Where there were differences of opinion, what were these based on?</li> </ul> <p>Provide learners with summative definitions of absolute and relative morality:</p> <table border="1" data-bbox="853 1217 1951 1404"> <tr> <td data-bbox="853 1217 1104 1297"><b>absolute morality</b></td> <td data-bbox="1104 1217 1951 1297">The view that certain actions are always right or wrong, regardless of context, circumstance or intention.</td> </tr> <tr> <td data-bbox="853 1297 1104 1404"><b>relative morality</b></td> <td data-bbox="1104 1297 1951 1404">The view that moral judgements are always dependent on the viewpoint, context, circumstances, cultural/social values etc. of the person or people making them.</td> </tr> </table>	<b>absolute morality</b>	The view that certain actions are always right or wrong, regardless of context, circumstance or intention.	<b>relative morality</b>	The view that moral judgements are always dependent on the viewpoint, context, circumstances, cultural/social values etc. of the person or people making them.
<b>absolute morality</b>	The view that certain actions are always right or wrong, regardless of context, circumstance or intention.					
<b>relative morality</b>	The view that moral judgements are always dependent on the viewpoint, context, circumstances, cultural/social values etc. of the person or people making them.					

Syllabus ref. and Key Concepts (KC)	Learning objectives	Suggested teaching activities
		<p>Learners identify whether they believe morality to be absolute, and in what sources such absolute status is rooted, or whether it is relative.</p> <p>Learners may use their knowledge of Hinduism to make an initial judgement as to whether Hinduism takes an absolutist or a relativist stance towards morality.</p> <p>Divide the class into two groups; give one a summary of the concept of 'Sanatana Dharma' and the other a brief summary of the concept of 'Sadharana Dharma'.</p> <p><a href="http://www.iskconeducationalservices.org/HoH/practice/dharma/">www.iskconeducationalservices.org/HoH/practice/dharma/</a>  <a href="https://berkeleycenter.georgetown.edu/essays/dharma-hinduism">https://berkeleycenter.georgetown.edu/essays/dharma-hinduism</a>  <a href="http://www.britannica.com/topic/dharma-religious-concept">www.britannica.com/topic/dharma-religious-concept</a></p> <p>Learners write a discursive response to a statement about the existence of absolute/universal truth or absolute/universal morality within Hinduism, with reference to the concept that they have read about. The statement can be either affirming or challenging the existence of the concept. The length of the written response can be limited by time or word count as preferred.</p> <p>Each learner can then be paired with a learner from the other half of the class; they should teach each other about the concept they were given to write about and then combine their two pieces of writing to create a response to the statement that addresses both concepts.</p> <p>Learners can investigate different Hindu responses to contemporary issues in order to explore how Hinduism actually/practically approaches moral questions in the contemporary world. <b>(I)</b></p>
Dharma and society 1.1.1 – Dharma 1.1.2 – Varnashramadharm 1.1.3 – Svadharma 1.1.4 – Sthri Dharma <b>KC2</b> <b>KC3</b>	Learners should understand the concepts included in the compound term varnashramadharm and the ways in which the concepts fit together to form an idealised social world  Learners should be able to critically reflect on the association of varna with the concept of	Give learners the outline to create a diagram of the Mahayuga; a ring shape is good for this, divided into four sections with space to write/draw in and around each section of the ring. The diagram could already contain some core information or learners could begin with a blank circle and colour-coded sets of information to help them fill it in.  The first layer of information should be the names of each age of the Mahayuga, their order (if necessary) and their believed duration. The second layer could be a brief definition of what each name means, with some additional indicators of the nature of that age (depending on the ability of the group). The third layer could be different details which expand on what that age is like, including examples of events from Hindu mythology and/or more recent history as well as qualities associated with humanity and the nature of the universe in that age.  <b>Extension activity:</b> learners investigate the concept of Yuga Dharma and add information about this concept to their diagram. <b>(I)</b>  Each piece of information should be on a separate card so that learners can organise it into the Mahayuga diagram. This could be done in groups and then fed back so as to create a diagram which is agreed by the whole

Syllabus ref. and Key Concepts (KC)	Learning objectives	Suggested teaching activities
	<p>caste</p> <p>Learners should understand how dharma and adharna shape the Mahayuga, and be able to relate this to the social ideals for Hindu society expressed through varnashramadharna</p>	<p>class. Learners might then create their own version of this diagram space to add additional material as their study of Hinduism progresses.</p> <p><b>Extension activity:</b> learners make a case for which age of the Mahayuga we are currently living in, drawing on both real world examples and the different qualities they have organised in their diagram.</p> <p>Invite learners to think about human societies and the things that are needed for them to function, using a number of broad categories of social needs – such as safety, justice, public health and education – to form the branches of a mind-map. They then add to each branch the things they think might be necessary to ensure that those needs are fulfilled. An additional layer can then be added to this map to demonstrate how each of the varnas and ashramas contributes to these needs.</p> <p>Once learners have either heard or read key information about the different concepts which contribute to varnashramadharna, they could consolidate and record that learning by:</p> <ul style="list-style-type: none"> <li>• Preparing a number of statements (both true and false) about the concepts involved. Learners should then swap their statements with a partner and sort them into true and false.</li> <li>• Preparing two (or more) different sets of questions about the information learners have been given; learners then take it in turns to ask one another for answers to the questions they have to answer. This task can be refined by providing two different sets of information. Learners read one of the information sheets and then receive a set of questions based on the other sheet. Once they have the answers to their questions they can work together to create a new information sheet using all the material.</li> <li>• Creating a table contrasting varna and caste.</li> </ul> <p>Give learners a statement about varnashramadharna offering a template for an ideal society. Ask them to divide their page into two columns and write the case for the statement on one side and the case against on the other. <b>(I)</b> <b>(F)</b></p>
<p>Dharma and the Individual</p> <p>1.1.3 – Svadharna</p> <p>1.1.4 – Sthri Dharna</p> <p><b>KC2</b></p> <p><b>KC3</b></p>	<p>Learner should be able to describe factors that influence understanding of svadharna</p> <p>Learners should understand how traditions relating to dharma are upheld and challenged by</p>	<p>In relation to individual lives, dharma is usually presented as being concerned with duties and responsibilities that are associated with a particular individual’s place within society, but by fulfilling their personal dharma, individuals are also contributing to dharma in the sense of universal order and harmony. Dharma is one concept, with specific situational applications, not several different concepts that happen to share a name. This can be seen through the compound concept of varnashramadharna, which describes both a dharmic society – through the operation of the varnas – and the dharmic life for the individual through the ashramas and their connection to the varnas.</p> <p>Learners recap their learning about varnashramadharna. Each learner should:</p> <ul style="list-style-type: none"> <li>• Identify one thing they remember about the concept</li> <li>• Create one question about the concept</li> </ul> <p>One learner starts the activity by stating the thing they remember and then chooses a person to ask their question</p>

Syllabus ref. and Key Concepts (KC)	Learning objectives	Suggested teaching activities
	<p>Hindus</p> <p>Learners should be able to critically reflect on how Hindus might identify and understand their personal dharmic obligations</p>	<p>to. The second learner should first answer the question, then share their remembered point and then ask their question to another learner.</p> <p>To introduce the idea of personal dharma, learners brainstorm things which affect how they behave and the choices they make. This could be done individually and then collated, or as a whole class activity.</p> <p>Once a good selection of things has been identified, ask learners if they see any connections between the concepts they have already learned about and the things which influence behaviour and choice.</p> <p><b>Extension activity:</b> learners connect the Hindu concepts they have already studied to the idea that behaviour is influenced by many things. For each concept, they should summarise what it means in one sentence and then offer an example of how it might affect a Hindu's behaviour in the everyday world.</p> <p>Learners could examine different ethical situations/issues from the news or social media, identifying different reactions and choices about them and reflecting on what might inform those attitudes. <b>(I)</b></p> <p>Learners make an initial personal response to the question of whether men and women should have different roles and responsibilities in a modern society; this could be done as a walk-the-room activity with one side of the classroom indicating yes and the other side no.</p> <p>Once the learners have chosen a side they can challenge one another's positions: choose one learner to begin, by giving a single reason for their choice and ask a learner on the other side to respond.</p> <p>Following this discussion provide learners with a selection of the principles of sthri dharma and the roles/rights of women as presented in Hindu texts.</p> <p>A selection of complete Hindu texts in English can be found here:  <a href="http://www.sacred-texts.com/hin/index.htm">www.sacred-texts.com/hin/index.htm</a></p> <p>Some suggestions of specific sections of texts relating to this issue can be found here:  <a href="http://www.wikipedia.org/wiki/Manusmriti#On_rights_of_women">www.wikipedia.org/wiki/Manusmriti#On_rights_of_women</a>  <a href="http://www.wikipedia.org/wiki/Women_in_Hinduism#Shastras_and_Smritis">www.wikipedia.org/wiki/Women_in_Hinduism#Shastras_and_Smritis</a>  <a href="http://www://agniveer.com/manu-smriti-and-women/">www://agniveer.com/manu-smriti-and-women/</a>  <a href="http://www://nirmukta.com/2011/08/27/the-status-of-women-as-depicted-by-manu-in-the-manusmriti/">www://nirmukta.com/2011/08/27/the-status-of-women-as-depicted-by-manu-in-the-manusmriti/</a></p> <p>Each point should be written on a separate card which learners can use in small groups to:</p> <ul style="list-style-type: none"> <li>• identify any duties or requirements that they agree with</li> <li>• identify any duties or requirements that they disagree with</li> <li>• compare these duties with their general understanding of dharma and consider whether any of them contradict other areas of responsibility or concern</li> </ul>

Syllabus ref. and Key Concepts (KC)	Learning objectives	Suggested teaching activities
		<ul style="list-style-type: none"> <li>• identify any points which cannot be justified using the reasons the 'yes' side offered in the earlier discussion</li> <li>• discuss whether concepts such as varna, ashrama and the purusharthas are relevant for women trying to keep these rules.</li> </ul> <p>Learners investigate the historical society in which the Manusmriti was written and compare social structures and roles to contemporary society. Learners then write a reflective summary of how this material relates to the starter question of whether men and women should have different roles and responsibilities. <b>(I) (F)</b></p>
<b>Past and specimen papers</b>		
Past/specimen papers and mark schemes are available to download from the <a href="#">School Support Hub</a> <b>(F)</b>		

## Life and Liberation

Syllabus ref. and Key Concepts (KC)	Learning objectives	Suggested teaching activities
<p><b>KC1</b> <b>KC2</b> <b>KC3</b></p>	<p>Learners should have a sound understanding of core Hindu concepts, in order that they be able to engage with, reflect upon, question, and apply that knowledge</p>	<p>With foundational concepts like the ones dealt with throughout Concepts in Hinduism (Paper 1), which will be relevant throughout the course, it can be a helpful approach to introduce the core knowledge through more didactic methods such as lecturing or reading a pre-prepared summative text.</p> <p>The syllabus Section A identifies Dharma, varnashramadharma, svadharma and sthri dharma as key concepts; syllabus Section B identifies samsara, maya, karma and moksha. All these concepts are inter-related and fully understanding one is likely to require at least partial understanding of the others.</p> <p>Provide learners with an introductory text on the nature of the basic concepts in Hinduism and how they relate to one another.</p> <p>This could include all the concepts identified throughout Paper 1 or be more broken down depending on the ability and previous learning of the learners.</p> <p>Some useful information can be found here:  <a href="http://www.iskconeducationalservices.org/HoH/concepts/key-concepts/">www.iskconeducationalservices.org/HoH/concepts/key-concepts/</a>  <a href="http://www.bbc.co.uk/religion/religions/hinduism/concepts/concepts_1.shtml">www.bbc.co.uk/religion/religions/hinduism/concepts/concepts_1.shtml</a></p> <p>Learners read and annotate informative texts or images, use it to identify specific questions they would like to ask on the topic or areas of confusion they would like clarified, refer back to it and make additions to it as their study of Hinduism progresses and consult it with lesson-specific questions in mind as a starter activity.</p>
<p>Rebirth and Liberation</p> <p>1.2.1 – Samsara</p> <p>1.2.4 – Moksha</p> <p><b>KC1</b> <b>KC2</b></p>	<p>Learners should be able to explain the concept of samsara and its relevance to understanding Hinduism</p> <p>Learners should be able to explain the concept of moksha and the importance of liberation in Hinduism</p> <p>Learners should</p>	<p>Give learners a summary of the cycle of life, death and rebirth and ask them to convert it into a diagram or pictorial representation, leaving space around the outside.</p> <p>Next provide a brief summary of the concept of moksha and ask them to add this element into their diagram; they will need to think about how they will show that moksha is both the end of the cycle and is not always a possibility at the end of every life.</p> <p><a href="http://www.britannica.com/topic/moksha-Indian-religion">www.britannica.com/topic/moksha-Indian-religion</a>  <a href="http://www.wikipedia.org/wiki/Moksha">www.wikipedia.org/wiki/Moksha</a>  <a href="http://www.bbc.co.uk/religion/religions/hinduism/beliefs/moksha.shtml">www.bbc.co.uk/religion/religions/hinduism/beliefs/moksha.shtml</a></p> <p>Identify some questions around samsara and moksha, for example ‘what is reborn?’, ‘what affects rebirth?’, ‘how is moksha achieved?’ and ‘what is moksha like?’ Collect sources which include the answers to these questions, including:</p> <ul style="list-style-type: none"> <li>• quotations from Hindu scripture or philosophical writings</li> <li>• sections of scholarly work or text books on Hinduism</li> </ul>

Syllabus ref. and Key Concepts (KC)	Learning objectives	Suggested teaching activities
	<p>know about the ways in which people seek liberation from samsara</p>	<ul style="list-style-type: none"> <li>statements of personal belief from Hindus.</li> </ul> <p>Divide the learners into groups and give each group one question and copies of all the sources. Learners find the relevant material to answer their question. Initial groups then split up and reform new groups, consisting of learners who have the answers to different questions. Learners share the information they have discovered and use it to complete a group diagram demonstrating samsara and moksha, with relevant information about how the cycle operates. Putting a word limit on this activity means learners will have to be selective and concise, which is good exam practice.</p> <p>This same kind of activity can be used to introduce learners to the four margas. Divide the class into four groups and give each group material about one of the margas, practices associated with it and the ways in which practitioners believe it will help them achieve moksha. Each group should produce a poster or a set of bullet points which they can use to teach the other groups about the marga they have researched.</p> <p>Alternatively divide the learners into groups of four and give each group material about all four margas. Each learner within a group focuses on a specific marga, either to find the answers to specific questions or to produce a summary. Learners then work together to create a group summary of all the material.</p> <p>Learners could examine different examples of Hindu practices, such as puja, meditation, study of the Vedas etc. and decide which of the margas is most likely to regard this practice as beneficial and why. <b>(I)</b></p>
<p>Maya 1.2.2 – Maya 1.2.1 – Samsara 1.2.4 – Moksha <b>KC1</b> <b>KC2</b></p>	<p>Learners should be able to explain the concept of Maya and its relevance to understanding Hinduism</p> <p>Learners should understand the relationships between the concepts of maya, moksha and samsara</p>	<p>Give learners a brief definition of maya; for example: “Literally meaning something like ‘deceit’, ‘fraud’, ‘appearance’ or ‘delusion’, maya is the term often used to name the veil of ignorance that hides the true nature of reality from people”.</p> <p>Learners should identify a number of things they want to know about this concept and how it relates to the other concepts they have been studying.</p> <p>Learners record questions on separate cards, which are collected into a single pack. At the end of the lesson learners can take it in turns to pick a card from this pack and see if they know the answer.</p> <p>Any unanswered questions could be investigated independently. <b>(I)</b></p> <p>Alternatively, this could be integrated into guided reading, with the questions shared out between learners before they read a more detailed text about maya. Each learner should try and answer the specific questions they have been given.</p> <p>Give each learner another Hindu concept they have already learned about and ask them to illustrate how it might be connected to the concept of maya. They could do this by converting provided information into a new form, such as reducing a piece of text down to a set number of sentences. More able learners might want to come up with their own ideas first.</p> <p>Create a class diagram with ‘maya’ in the centre and other relevant concepts around the outside. Learners can</p>

Syllabus ref. and Key Concepts (KC)	Learning objectives	Suggested teaching activities
		<p>take it in turns to draw in a connection between maya and another concept; they should draw in the line and write the connection along it.</p> <p>Provide learners with a selection of quotations from Hindu scriptures and philosophical texts about the nature and role of maya. Learners should try and summarise each quotation in a single sentence.</p>
Karma 1.2.3 – Karma 1.2.1 – Samsara 1.2.4 – Moksha <b>KC3</b>	<p>Learners should be able to explain the concept of karma and its relevance to understanding Hinduism</p> <p>Learners should understand the relationships between the concepts of karma, moksha and samsara</p>	<p>Introduce the concept of karma in general terms as the appropriate consequences for actions and choices. Learners can then create a poster to illustrate the concept in visual terms, using an analogy like crediting and debiting a pot of money.</p> <p>Remind learners about the concepts of samsara and moksha which they have previously studied and explain how karma impacts on rebirth within samsara. Learners can then reflect on how the other concepts they have studied relate to the operation of karma within samsara. One way to do this is using dice with each face/number of the dice representing a perspective.</p> <p>These could be:</p> <ul style="list-style-type: none"> <li>• 1= brahmin, 2=kshatriya, 3=vaishya, 4= sudra, 5 = dalits, 6 = women keeping sthri dharmā</li> <li>• 1=brahmacharya, 2=grihastha, 3=vanaprastha, 4=sannyasa, 5=dalits, 6=women keeping sthri dharmā</li> </ul> <p>Identifying the perspectives of dalits and women at this stage will provide a useful foundation for later study relating to issues surrounding these groups. Alternatively, 5 and 6 could be more generally 'Hindus not practicing varnashramadharmā' and 'non-Hindus'.</p> <p>Learners will also need a set of cards, with each card containing an action or choice in human life. In small groups they should take it in turns to first pick an action and then roll the dice. They use the perspective indicated by the dice to decide whether the action they have picked would create 'positive karma', 'negative karma' or if 'it depends'. 'Freedom from karma' could also be an option.</p> <p>Learners identify their choice and then explain briefly to the rest of the group why they think that is the case, e.g. if the action were 'having a child' and the dice indicated a 'brahmin', learners might be expected to decide that the karmic status 'depends' on whether the Brahmin concerned is a grihastha and they are having the child with their spouse.</p> <p><b>Extension activity:</b> two dice could be used at once with higher ability learners to enable them to consider varna and ashrama together.</p> <p>Learners reflect on karma and its relationship to the other concepts they have studied by responding to the statement 'Karma is the most important concept to know about in order to understand Hinduism'. They could do this independently or it could be a group writing exercise, where each learner writes a personal response of a couple of sentences and passes their response to another learner, who challenges that view and gives a reason for it. The response is passed on again to a third learner, who offers an opposing view to the initial statement and</p>



Syllabus ref. and Key Concepts (KC)	Learning objectives	Suggested teaching activities
		so on. <b>(I) (F)</b>
<b>Past and specimen papers</b>		
Past/specimen papers and mark schemes are available to download from the <a href="#">School Support Hub</a> <b>(F)</b>		

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