# Scheme of work

Introduction

This scheme of work offers a route through the A-level Religious Studies, Hinduism (7062) specification.

It covers the specification in a logical order and suggests possible teaching and learning activities for each section of the specification.

The specification references are shown at the start of each section, whilst the learning outcomes indicate what most students should be able to achieve after the work is completed.

Timings have been suggested but are approximate. Teachers should select activities appropriate to their students and the curriculum time available.

The order is by no means prescriptive and there are many alternative ways in which the content could be organised.

The resources indicate those resources commonly available to schools, and other references that may be helpful. Resources are only given in brief and risk assessments should be carried out.

Assumed coverage

This scheme of work is based on 90 guided learning hours. (Based on 360 guided learning hours for the whole A-level course).

It allows eight weeks for the Year 1 AS content and a further eight weeks for the Year 2 content, leaving approximately four weeks for Dialogues.

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Topic

Sources of wisdom and authority.

Suggested timing

Week 1.

Specification Content

* The Vedas: concept of shruti (that which is heard); the nature and authority of the Vedas, their use in worship and their importance; the distinctive nature of the Upanishads and their importance for Hindu thought; the significance of the teaching in the Purusha Sukta of the Rig Veda about the origin of the caste system.
* The smrti texts: the status of the smrti (remembered) texts; the importance of the following: the Ramayana, the Bhagavad Gita and the Manusmrti.
* Gurus: the role and authority of gurus in the modern world with reference to Swami Sivananda.

**Possible teaching and learning activities**

* Make the distinction between varna and caste. Many Hindus and Hindu scholars reject the idea that caste is a religious concept. For many the Purusha Sukta describes a Hindu ideal of class (varna); over time this has been developed into a ‘caste’ (jati) system.
* Introduction: map different sources of authority in religion. Ask students to evaluate different sources. Categories could include usefulness, accessibility and relevance to the modern world.
* Explain that Hinduism is no different to other world religions; lots of sources of authority. Explain that two main sources are holy books and holy men: show images of each for context.
* Explain the different categories of text in Hinduism (heard vs remembered). Can students think of reasons why one may be more important than another?
* Group work:split the class into groups and assign each group a different element of the specification, eg Vedas, Upanishads, Ramayana, the Bhagavad Gita, Manusmrti and Gurus (Swami Sivananda). Devise criteria for students to use to create a handout, presentation and poster, which contains relevant information.
* Presentation:students feedback. During feedback, students fill in teacher-made grid with necessary information.
* Assessment:after all presentations, students to complete quiz/assessment to check knowledge and understanding eg Kahoot.
* Introduction: provide students with the Purusha Sukta. Ask students: What is the text suggesting? Focus attention on V11-12.
* Explain/read about how each section of the man was used to symbolise a group of society. Think about the body part used. What was the role of each section?
* Explore lasting impact this has had on Hindus/Hinduism today. Explain how a class system has been turned into a caste system. Explore the legacy of this and the impact today eg Dalits in India, the work of Gandhi to reform, Jay Lakhani, etc.

**Resources**

* Read: Voiels, *Hinduism: A New Approach*, chapter 5, 1998.
* Read: Voiels, *Hinduism: A New Approach*, chapter 5, 2005.
* Read: Rodrigues, *Introducing Hinduism*,2006.
* Read: Rodrigues, *Introducing Hinduism*, 2017.
* Read: Jacobs, *Hinduism Today*, 2010.
* Watch the video: [YouTube – introduction to Hindu scriptures](https://www.youtube.com/watch?v=Z1SScv2f_Io) (4.02 minutes).
* Read: [British Library – Sacred texts](http://www.bl.uk/onlinegallery/sacredtexts/).
* Watch the video: [YouTube – Swami Sivananda: the life of a master](https://youtu.be/7oJNTYj5D1w?si=Umv85SM7jXv4Q5C3) (32.06 minutes).
* Read: [Hindu Website – The tradition of Gurus and Gurukulas in Hinduism](http://www.hinduwebsite.com/gurus.asp).
* Read: [Sacred Texts – Rig Veda text](http://www.sacred-texts.com/hin/rigveda/rv10090.htm).
* Read: Fowler, *Hinduism: Beliefs and Practices*, 1996.
* Read: [BBC – Why are UK Hindus against a caste law?](http://www.bbc.co.uk/news/uk-england-38663143)

Topic

Ultimate reality.

**Suggested timing**

Week 2.

**Specification content**

Differing ideas about God and gods in the Rig Veda, and their importance for Hinduism today.

**Possible teaching and learning activities**

* Opportunity for recap: quiz/assessment on the Vedas.
* Students to research the different gods found in the Vedic period (they could produce character cards/grids). In their research ensure they link to contemporary Hinduism; eg explain if the God is still worshipped today, eg Rudra and Visnu (Flood, 1996).
* Comprise list of gods from Vedic period, eg Indra, Agni, Soma, the Ashvins, Varuna, the Rudras, Mitra, etc.
* Students to present research back to class, others fill in their own cards/grids with the information.

**Resources**

* Read: [Hindu Website – Gods and Goddess and the Vedas](http://www.hinduwebsite.com/hinduism/vedicgods.asp).
* Read: [Apocryphile Press – Differences and similarities between religious forms in the Vedic tradition and those in the later Hindu tradition.](http://apocryphile.org/jrm/articles/hindudiff.html)
* Read: Rodrigues, *Introducing Hinduism*,2006.
* Read: Rodrigues, *Introducing Hinduism*, 2017.
* Read: Brockington, *The Sacred Thread*, 1981.
* Read: Flood, *An Introduction to Hinduism*, 1996.

**Topic**

Ultimate reality (continued).

**Suggested timing**

Week 3.

**Specification content**

* Nirguna and Saguna Brahman.
* The Trimurti: the nature and roles of the three elements of the Trimurti and their relationship with Brahman.
* The importance of the Trimurti in Hinduism.

**Possible teaching and learning activities**

* Introduction:display the Brihadaranyaka Upanishad 3:9:1. This is a dialogue in which the complexity of the divine is highlighted – ask students their interpretation. What does it reveal about the nature of God in Hinduism?
* Explain to students that Hinduism has one God, Brahman. Brahman’s nature is explored/expressed through the plurality of other gods and goddesses in Hinduism.
* Explain how Hindus view Brahman in different ways; Nirguna and Saguna. Define these terms. One way to explain Nirguna is through the use of a salt water analogy; mix salt into water and ask for a volunteer to drink some. Get the volunteer to explain what they taste and how this might link to an understanding of Brahman Nirguna. This is taken from a Hindu text: Chandogya Upanishad 1.13. Discuss what this means about nature of Brahman.
* Give students a selection of quotations from Hindu texts; see if they can identify if Brahman is being discussed as Nirguna or Saguna.
* Saguna Brahman: Brahman with form, will be explored when students study avatars and Trimurti.
* Mind map ideas about why viewing Brahman as Nirguna might be important.
* What does Kena Upanishad 1.3-8 reveal about Brahman’s nature?
* Split students into groups of three. Assign each student one member of the Trimurti: Brahma, Vishnu or Shiva. Students research their member’s features, role and consorts, and prepare a poster with the information. Students then group with others who have same Trimurti member, and check/share their information. Students return to their original groups of three and teach each other what they have leant, making posters for all three Trimurti members.
* Prepare a handout on the importance of the Trimurti, read through with pupils.
* Why is viewing Brahman with form (Saguna) important?
* Hold class debate: ‘my God is better than yours’ – debate and discuss who is most significant in the Trimurti?

**Resources**

* Read: [Paramahansa Yogananda – An interpretation of Kena Upanishad](http://www.yogananda.com.au/upa/Kena_Upanishad.html).
* Read: [Hindu Website – Brahman, the highest God of Hinduism](http://www.hinduwebsite.com/brahmanmain.asp).
* Read: Jones D, *Hinduism for AS Students*, chapter 1, 2007.
* Read: Rodrigues, *Introducing Hinduism*,2006*.*
* Read: Rodrigues, *Introducing Hinduism*, 2017*.*
* Read: Voiels, *Hinduism: A New Approach*, Chapter 5, 1998.
* Read: Voiels, *Hinduism: A New Approach*, Chapter 5, 2005.
* Read: [BBC Bitesize – The nature of God in Hinduism](http://www.bbc.co.uk/schools/gcsebitesize/rs/god/hinduismrev1.shtml).
* Read: Voiels, *Hinduism: A New Approach*, Chapter 2, 1998.
* Read: Voiels, *Hinduism: A New Approach*, Chapter 2, 2005.
* Read: Jones D, *Hinduism for AS Students*, Chapter 2, 2007.
* Read: [Hindu Website – Brahma, Vishnu, Shiva, the highest gods of Hinduism](http://www.hinduwebsite.com/hinduism/hindutrinity.asp).

**Topic**

Ultimate reality (continued).

**Suggested timing**

Week 3-4.

**Specification content**

* The Trimurti: the concept of avatar with particular reference to Krishna and Rama.
* The importance of avatars in Hinduism.

**Possible teaching and learning activities**

* Explain meaning/definition of an avatar – a manifestation of a deity or released soul in bodily form on earth; an incarnate divine teacher.
* Give background information to the ten avatars of Vishnu – explain that Krishna and Rama are two of the most significant. Explore stories about both avatars; examine their lives and legacy for contemporary Hinduism.
* Why might a bodily God be important for Hindus? Through this discussion, note some reasons to explain the importance of avatars, eg represent and breakdown Brahman, protect people and passed on messages fight against evil.
* **Extension:** although not on the specification, the festival of Diwali/Divali and/or Holi could be explored to show the significance of Rama and/or Krishna. Prepare PowerPoint with images and clips of stories and different festival celebrations.
* International Society for Krishna Consciousness (ISKCON) movement could be explored to highlight the significance of Krishna.

**Resources**

* Read: [Krishna – Overview of the Krishna Avatars](https://www.krishna.com/krishnas-avatars).
* Read: [BBC Bitesize – Avatars](https://www.bbc.co.uk/bitesize/guides/zmtj2nb/revision/6).
* Read: Jacobs, *Hinduism Today*, 2010.
* Read: Rodrigues, *Introducing Hinduism*,2006.
* Read: Rodrigues, *Introducing Hinduism*, 2017.

Topic

Self, death and afterlife.

**Suggested timing**

Week 4.

**Specification content**

* The meaning and purpose of life: the four aims of life and their relative importance.
* Different understandings of the nature of moksha: need to understand the relationship between karma, reincarnation, samsara and moksha. Potentially introduce Vedanta schools of philosophy.
* Atman.

**Possible teaching and learning activities**

* Introduction:ask students to list their aims in life. How might they achieve them? If they had to pick a top four what might they be?
* Explain to students Hindus have four aims to meet in life (Puruṣārtha): kama, artha, dharma and moksha.
* Prepare some statements that will prompt debate to explore the importance of aims and perhaps which is most important, eg there is no proof of moksha, money is more important than sexual pleasure, following your God-given duty is the most important thing to do.
* Prepare handout that summarises aims and relative importance.
* Explain to students the meaning of karma, reincarnation, samsara and moksha. All four are interdependent.
* Students to research different understandings concerning the nature of moksha, eg Videhamukti (afterdeath) vs Jivanmukta (whilst living).
* Prepare a handout which explains the term atman and the different views of its relationship with Brahman.
* Whilst for some Hindu schools (eg Advaita Vedanta (non-dualism)) there is no difference between Brahman and Atman, other Hindu schools (eg Samkhya (dualism)) suggest Brahman and Atman are different.
* What does the Katha Upanishad suggest about the atman? What does it reveal about its relationship with Brahman?

**Resources**

* Watch the video: [YouTube – Overview of the four aims](https://www.youtube.com/watch?v=D2t8DsOYh_0) (2.50 minutes).
* Read: [Wikipedia – References for further reading](https://en.wikipedia.org/wiki/Puru%E1%B9%A3%C4%81rtha#cite_note-The_Principles_of_Hindu_Ethics-6).
* Watch the video: [Study – Moksha in Hinduism](http://study.com/academy/lesson/moksha-in-hinduism-definition-lesson-quiz.html).
* Read: [The Heat of Hinduism – Moksha: liberation/salvation](https://iskconeducationalservices.org/HoH/concepts/106.htm).
* Read: [Wikipedia – Moksha and Vedanta](https://en.wikipedia.org/wiki/Moksha#Vaisnavas_challenge).
* Read: [Hindu Website – Vedanta overview](http://www.hinduwebsite.com/hinduism/essays/vedanta.asp).
* Read: [Angel Fire – Katha Upanishad overview](http://www.angelfire.com/md2/timewarp/upanishad.html).
* Read: [Veda Rahasya – Translation of the Katha Upanishad](http://www.vedarahasya.net/katha.htm).
* Read: Jones D, *Hinduism for AS Students*, Chapter 1, 2007 – offers a very brief and basic overview.

**Topic**

Self, death and afterlife (continued).

**Suggested timing**

Week 5.

**Specification content**

Samsara.

**Possible teaching and learning activities**

Prepare PowerPoint/handout with definitions of Samsara and beliefs about reincarnation. Alternatively, give students access to internet/books and allow them to research the topic and feedback at end.

**Resources**

* Read: [Hindu Website – Hinduism and the belief in rebirth](http://www.hinduwebsite.com/reincarnation.asp).
* Read: [Hindu Website – Karma in Hinduism](http://www.hinduwebsite.com/hinduism/h_karma.asp).

Topic

Good conduct and key moral principles.

**Suggested timing**

Week 6.

**Specification content**

* Good conduct: the importance of good moral conduct in Hinduism with reference to karma and karma yoga (selfless effort).
* Dharma: the concepts of Sanatana dharma (universal dharma), Varnashrama dharma (dharma for class and stage of life) and the relationship between them; the importance of each for the Hindu way of life.
* Ahimsa: the virtue of ahimsa, its application to issues concerning the embryo and the unborn child, treatment of animals and war, including the use of weapons of mass destruction; different Hindu views on these issues including Gandhi’s views on non-violence.

**Possible teaching and learning activities**

* Mind mapwhat is meant by yoga: teacher explanation that in Hinduism yoga means ‘path to God’ and there are four types, karma, bhakti, jnana and raja.
* Review definition of karma: discuss impact on a Hindu’s life. How do students think this will lead Hindus to be moral?
* Research textual basis for karma yoga, eg Gita Chapter 3.
* Explore karma yoga: the performing of good deeds with an attitude of selflessness. What actions might this take? Research Hindu projects which highlight the expression of karma yoga. Rodrigues cites Gandhi as a case-study example.
* Class debate: Is an action ever selfless?
* Explore meaning of Sanatana dharma: eternal laws and fundamental absolute moral principles.
* Ahimsa (non-violence); Satya (truth); Asetya (not stealing); Sauca (purity) – explore how these concepts may impact a Hindu’s life today.
* Link back/review work on Purusha Sukta for varnadharma – dharma concerned with position in society/class.
* Explore the different stages of ashrama dharma: Brahmacharya (student), Grihastha (householder stage), Vanaprastha (retirement stage) and Sannyasa (renunciation stage).
* Devise a carousel activity where students note down each stage, duties associated, importance of each and relevance today.
* Explore the dialogue between Arjuna and Krishna in the Bhagavad Gita. What do students think this means about the importance of duty in Hinduism?
* Students to research the meaning of ahimsa and find scriptural evidence/support. Share knowledge in lesson, ensuring all students have defined and understood concept.
* Split class into groups; assign each group a topic from the specification: embryo and the unborn child, treatment of animals and war, including the use of weapons of mass destruction. Each group to prepare a presentation on their issue. Presentation must make reference to different views in Hinduism.
* Feedback ideas to class.

**Resources**

* Read: Rodrigues, *Introducing Hinduism*,2006.
* Read: Rodrigues, *Introducing Hinduism*, 2017.
* Read: [The Heart of Hinduism – Dharma](https://iskconeducationalservices.org/HoH/concepts/108a.htm).
* Read: [Hindu Website – The four stages of human life](http://www.hinduwebsite.com/hinduism/concepts/ashramas.asp).
* Watch the video: [Study – The four stages of life](http://study.com/academy/lesson/hinduism-the-four-stages-of-life.html).
* Read: Rodrigues, *Introducing Hinduism*,2006.
* Read: Rodrigues, *Introducing Hinduism*, 2017.
* Watch the video: [YouTube – Gandhi's first protest](https://www.youtube.com/watch?v=SNmJqRV7LOA) (3.38 minutes).
* Watch the video: [YouTube – Gandhi, the salt march](https://www.youtube.com/watch?v=WW3uk95VGes) (4.46 minutes).
* Watch the video: [YouTube – Non-violent protest with Gandhi](https://www.youtube.com/watch?v=ex03Lyl6AbQ) (4.22 minutes).
* Read: [Google Books – Hinduism and the ethics of weapons of mass destruction](https://books.google.co.uk/books?id=18hFz4SfrXcC&pg=PA277&lpg=PA277&dq=hinduism+and+weapons+of+mass+destruction&source=bl&ots=RzDSPf5jdA&sig=OXQN7QDWJqrFJ1Bz2NHEEYs_O_M&hl=en&sa=X&ved=0ahUKEwiVn5LUt5TSAhXCDcAKHSrpBK8Q6AEIKDAC#v=onepage&q=hinduism%20and%20weapons%20of%20mass%20destruction&f=false).
* Read: [Hindu Website – Treatment of animals in Hinduism](http://www.hinduwebsite.com/hinduism/essays/animals.asp).
* Visit the website: [Krisna Temple – ISKCON and cows](https://www.krishnatemple.com/cows/).
* Read: Voiels, *Hinduism: A New Approach*, Chapter 10, 1998.
* Read: Voiels, *Hinduism: A New Approach*, Chapter 8, 2005.
* Read: Morgan and Lawton, *Ethical Issues in Six Religious Traditions*, 2007.

Topic

Expressions of religious identity.

**Suggested timing**

Week 7.

**Specification content**

* Yoga: different types of character link to the three gunas; Tamas, Rajas and Sattva.
* Bhakti yoga: the nature and importance of bhatki yoga; darshan at shrines, temples and on pilgrimage with particular reference to the Ganges.

**Possible teaching and learning activities**

* From previous learning students should already know that there are four types of yoga: karma, bhakti, jnana and raja.
* Karma Yoga has already been covered.
* Bhakti Yoga covered in the next section.
* Teacher-led discussion/Power Point presentation (PPT)/reading on jnana (knowledge) and raja (physical and mental exercise).
* Explore the nature of Bhakti Yoga: the path of loving devotion.
* Explore how Bhakti Yoga is expressed, use a case study of a Hindu movement eg ISCKON. Also examine how Bhakti Yoga is expressed through darshan (sighting of a deity or holy person) and through devotion on pilgrimage (yatra), eg by visiting places connected to a chosen god and performing ritual acts, arti by the Ganges, bathing in the Ganges and visiting Varanasi on the banks of the Ganges as home of Shiva.
* Explore reasons why it might be important, eg it is emphasised in sacred texts. For example, in the Bhagavad Gita Krishna teaches Arjuna that it is only through devotion that he can reach him. It offers a simple pathway to God. For example, devoting oneself to God through worship, singing and dancing etc is achievable by all Hindus regardless of age, gender and caste.

**Resources**

* Read: [Hindu Website – Overview of yoga](http://www.hinduwebsite.com/yoga.asp).
* Read and listen: [Religious Studies Project – History of yoga](http://www.religiousstudiesproject.com/podcast/historical-popular-and-scholarly-constructions-of-yoga/).
* Read: [Yoga Journal – Overview of Bhakti Yoga](http://www.yogajournal.com/article/practice-section/bhakti-yoga-love-devotion-relationship/).
* Watch the videos: [BBC documentary: the Ganges](http://www.bbc.co.uk/programmes/b04l911c/episodes/guide).
* Read: Knott, *My Sweet Lord:* *Hare Krishna Movement*, 1986.

Topic

Expressions of religious identity (continued).

**Suggested timing**

Week 8.

**Specification content**

* Bhakti Yoga: the key aspects of puja.
* The changing role of ashrams.

**Possible teaching and learning activities**

* Introduce concept of puja: one form of Hindu worship.
* Show students a clip/series of images of puja.
* Complete a visual hexagon task that outlines and explains the key aspects and their symbolism. Alternatively, a series of pictures placed in the correct order and labelled.
* Define ashram: spiritual retreat centres in Hinduism.
* Independent research: students to produce fact file on two ashrams stated in the specification: Sivananda Yoga Vedanta Dhanwantari Ashram in Kerala, and Skanda Vale Ashram UK. Include basic information: name, founder, date, location, services, philosophy, etc.
* Then compare and contrast the two ashrams: What is different, what is the same, etc.
* Visit Skanda Vale Ashram UK if possible.

**Resources**

* Watch the video: [YouTube – Home puja](https://www.youtube.com/watch?v=Pbxlh8oRNWU) (3.23 minutes).
* Read: [Hindu Website – Significance of puja](http://www.hinduwebsite.com/symbolisminpuja.asp).
* Read: Fuller, *The Camphor Flame: Popular Hinduism and Society in* Hinduism, Chapter 3, 1992.
* Read: Srinivasan, *Hinduism for Dummies*, 2011 – very good for home puja.
* Visit the website: [Sivananda Yoga Vedanta Dhanwantari Ashram](http://sivananda.org.in/neyyardam/).
* Visit the website: [Skanda Vale](http://www.skandavale.org/).

Topic

Hinduism and the challenge of secularisation.

**Suggested timing**

Week 9-10.

**Specification content**

* In India: the 19th century context and the encounter with western values; comparison of the significant ideas of Ram Mohan Roy and Dayananda Saraswati about the nature of Hinduism.
* Practical Vedanta: the reinterpretation of Advaita Vedanta in the work of Vivekananda and its present expression in the work of the Ramakrishna Mission, a liberationist Hindu approach, supporting the poor and defending the oppressed.
* In Britain: the challenge of secularisation, including the replacement of religion as the source of truth and moral values; relegation of religion to the personal sphere; how Hinduism has responded to this challenge including; the preservation of existing sects such as Brahmo Samaj UK; the emergence of new forms of Hinduism including the ISKCON.

**Possible teaching and learning activities**

* Review material from ‘prep’ for lesson 1. Discussion around the idea of the UK losing its religion. Although previous material can be used, ensure there is a focus of replacement of religion and relegation of religion. This could include a focus on the rise of science as a source of ‘truth’.
* Explore the place of Hinduism in modern Britain: construct a true/false quiz on matters of Hinduism in the UK, eg number of adherents, number of temples, number of denominations, rank order, etc.
* Examine what difficulties Hinduism may face in the UK; consider beliefs learnt already. How are these supported/at odds with UK society? How may building temples, celebrating festivals etc be reflected in/contribute to public understanding of Hinduism.
* Having gained an introduction to the place of Hinduism in the UK, students need to explore how Hinduism has responded to the challenges of contemporary UK ‘secular’ society.
* Review work on Ram Mohan Roy.
* Teacher prepared handout examining how Brahmo Samaj developed from the legacy of Ram Mohan Roy, exploring its key principles.
* How has the nature Brahmo Samaj helped preserve Hinduism in Britain today?
* Research ISKCON: Who are they? What do they believe? How are they/are they different from other Hindu denominations encountered previously?
* Review ‘prep’ research.
* Watch and add to notes on distinctive features.
* Debate: Has ISKCON helped Hinduism respond to secularisation? Eg:
* Yes:
* Growth.
* Given meaning and purpose in a ‘secular world’.
* No:
* Focuses on devotion to God – proof?
* Is it a legitimate form of Hinduism?

**Resources**

* [Specimen paper 2C](http://www.aqa.org.uk/subjects/religious-studies/as-and-a-level/religious-studies-7062/assessment-resources) for general approaches and ideas for topic.
* Visit the website: [YouGov poll – Secularisation in Britain](https://yougov.co.uk/news/2012/03/06/secularism-britain/).
* Visit the website: [Office of Nation Statistics – Census data 2011](https://www.ons.gov.uk/peoplepopulationandcommunity/culturalidentity/religion/articles/religioninenglandandwales2011/2012-12-11).
* Read: [The Heart of Hinduism: Hinduism in Britain today](https://iskconeducationalservices.org/HoH/tradition/1212.htm).
* Read: [Hindu Matters in Britain – Demographics](https://www.hindumattersinbritain.co.uk/Page/Population%20Hindu).
* Read: Bowen, *Hinduism in England*, 1980.
* Read: [The Brahmo Samaj – History of the Brahmo Samaj](http://www.thebrahmosamaj.net/history/history.html).
* Read: [The Open University – Brahmo Samaj](http://www.open.ac.uk/researchprojects/makingbritain/content/brahmo-samaj).
* Past paper questions and mark schemes, eg RST3G 2013.
* Read: [The Heart of Hinduism – The four main denominations](https://iskconeducationalservices.org/HoH/tradition/1200.htm).
* Read: Knott, *My Sweet Lord*, 1986.
* Read: Jacobs, *Hinduism Today*, Chapter 6, 2010.

Topic

Hinduism, migration and religious pluralism.

**Suggested timing**

Week 11-12.

**Specification content**

* How migration has created multicultural societies which include Hinduism, with particular reference to the development of Hinduism in Britain; diversity within the Hindu community in Britain; freedom of religion as a human right in European law and religious pluralism as a feature of modern secular states; the influence of this context on Hindu thought.
* Developments in Hindu thought as a response to this context including:
* Vedanta as religion: the view that all faiths, and all traditions within Hinduism, are partial expressions of Vedanta and Hindu responses to that view.
* The importance of India for Hindus living elsewhere, and the possibility of sacred sites developing outside India.
* Hindu responses to issues of freedom of religious expression in society, including Hindutva.
* The 21st century Indian secular context, with particular reference to issues arising from freedom of religion, and the application of personal law to non-Hindu communities; different Hindu responses to this, including the response of the Sangh Parivar: its concept of Hindutva and definition of Hindu.

**Possible teaching and learning activities**

* Explore the benefits of migration with a mind-map. Direct ideas towards the idea of multiculturalism: What does it mean for a society to be multicultural? What are the positives and negatives?
* Explore the state of Hinduism globally (diaspora), eg map work. Consider why Hinduism may have spread to the places it has.
* Explore how Hinduism has developed in Britain. Use census material already covered as a starting point.
* How diverse is the UK Hindu population?
* Homework: examine the different Hindu denominations – all are in the UK. What makes them unique? What are the similarities?
* What allows Hindus to practise their religion freely in the UK? Research the laws around freedom of religion. Write a paragraph to summarise.
* What is religious pluralism? Read/display the parable of the blind men and the elephant.
* Hick, 1985: Pluralism – the view that the transformation of human existence from self-centredness to reality-centredness is taking place in different ways within the contexts of all the great religious traditions. There is not merely one way but a plurality of ways of salvation or liberation.
* Religious pluralism has had an impact/influence on Hindu thought:
* Vedanta
* Swami Vivekananda: ‘We must learn the same thing can be viewed from a hundred different standpoints and yet be on the same thing (practical Vedanta Philosophy).
* Why is India important to the Hindu diaspora?
* Mind map ideas, eg: origins, sites of importance, legends/myths, family gurus, Ganges, samskaras, ‘Hindustan’, etc.
* Consider:
* Is India still important for Hindus today?
* Nepal – Was it a Hindu country? Many important sites.
* London – BAPS Shri Swaminarayan Mandir
* Cyberspace and ‘cybereligion’ – virtual worship/online gurus.
* UK temples.
* Brahman ‘spirit’ – everywhere.
* UK Hindus campaigning for cremation rites.
* Hindutva: an exclusivist discourse, considered by many today to be a form of Hindu nationalism – it rejects the notion that there should be a freedom of expression in society.
* Display the Hindu constitution: secularism in India means equal treatment of all religions by the state. With the 42nd Amendment of the Constitution of India enacted in 1976, the Preamble to the Constitution asserted that India is a secular nation.
* Students could research case studies of the persecution of mainly non-Hindu adherents.
* Additionally, a critique could be made regarding some of India’s laws; in particular students could research the ‘status of cows.’
* Personal law: at a very general level, a ‘personal law system’ is a legal system in which laws or legal norms bind ‘different’ people differently, sorting people into various legal regimes depending on what ‘type of person’ they are. Thus, in a given personal law system, one set of (eg labour) laws might apply to women, while another set of laws would apply to men.
* Students to research different laws in India and how they affect non-Hindu communities.
* Discuss, with teacher prepared materials (handout/PPT), how the Sangh Parivar has responded to freedom of religion and personal laws to non-Hindu communities.
* A possible challenge could be to explore how other political parties consider the issues listed, eg Aam Aadmi Party.

**Resources**

* Read: [Wikipedia – Hinduism by country](https://en.wikipedia.org/wiki/Hinduism_by_country).
* Read: [The Heart of Hinduism – Hinduism in Britain today](https://iskconeducationalservices.org/HoH/tradition/1212.htm).
* Read: Flood, *An Introduction to Hinduism*,Chapter 11, 1996.
* Read: Jacobs, *Hinduism Today*, Chapter 5, 2010.
* Watch the video: [BBC documentary – A tale of five temples](https://www.bbc.co.uk/programmes/b081v9dz#:~:text=in%20the%20UK.-,Documentary%20exploring%20the%20history%20of%20five%20Hindu%20temples%20across%20Britain,of%20Hindu%20beliefs%20across%20Britain.): The story of Hinduism in Britain – offers a very brief overview of Hinduism in the UK*.*
* Read: Bowen, *Hinduism in England*, 1980.
* Read: Hatcher, *Hinduism in the Modern World*,Chapter 8, 2015.
* Read: [Himalayan Academy – Four sects of Hinduism](https://www.himalayanacademy.com/readlearn/basics/four-sects).
* Read: [Hindu Website – main sects of Hinduism](http://www.hinduwebsite.com/hinduism/h_sects.asp).
* Read: [Western Hindu – Personal accounts of Western Hindus](https://western-hindu.org/westerners-following-hinduism/).
* Watch the video: [YouTube – Hinduism and Pluralism](https://www.youtube.com/watch?v=1c_vz_uiFjA) (5.55 minutes).
* Read: Swami Vivekanand: *Practical Vedanta Philosophy.*
* Read: [The Heart of Hinduism – Vedanta overview](https://iskconeducationalservices.org/HoH/tradition/1102.htm)
* Read: [Guardian – Narendra Modi urges the Indian diaspora to become an extension of foreign policy](https://www.theguardian.com/world/2015/mar/02/narendra-modi-india-overseas-diaspora-united-states)
* Read: [The Heart of Hinduism – Holy sites in India](https://iskconeducationalservices.org/HoH/practice/503.htm).
* Read: [Wikipedia – Vrindavan Chandrodaya Mandir](https://en.wikipedia.org/wiki/Vrindavan_Chandrodaya_Mandir).
* Read: Vertovec, *The Hindu Diaspora: Comparative Patterns*, 2013.
* Read: Jacobs, *Hinduism Today*, Chapters 4 and 6, 2010.
* Read: [Roger Darlington’s World – Overview of Indian politics](http://www.rogerdarlington.me.uk/Indianpoliticalsystem.html).
* Read: [Wikipedia – Hindutva](https://simple.wikipedia.org/wiki/Hindutva).
* Read: [Huffington Post – Secular India vs Hindu nationalism](http://www.huffingtonpost.com/aparna-pande/secular-india-v-hindu-nat_b_6397778.html).
* Read: [New Humanist – What is Hindu nationalism?](https://newhumanist.org.uk/articles/4663/what-is-hindu-nationalism)
* Read: Jacobs, *Hinduism Today*, Chapter 3, 2010.
* Read: Rodrigues, *Introducing Hinduism*, 2017.
* Read: [The Economist – What Hindu nationalism means](http://www.economist.com/blogs/economist-explains/2014/05/economist-explains-8).
* Read: [Wikipedia – Freedom of religion in India](https://en.wikipedia.org/wiki/Freedom_of_religion_in_India).
* Read: [US department of state – International religious freedom report 2015](https://www.state.gov/j/drl/rls/irf/religiousfreedom/index.htm#wrapper).
* Read: [Hudson Institute – Hinduism and terror](https://hudson.org/research/4575-hinduism-and-terror).

Topic

Hinduism and science.

**Suggest timing**

Week 13-15.

**Specification content**

* How and why science has influenced Hinduism, and how Hinduism has responded, with particular reference to: science’s emphasis on evidence and reason, specific scientific discoveries, and science as a stimulus to Hindu ethical thinking.
* Developments in Hindu thought:
* How science has challenged Hinduism and Hindu responses to Darwin’s theory of evolution and the Big Bang theory, including the views of ISKCON.
* The belief that science is compatible with Hinduism with reference to the views of Sarvepalli Radhakrishnan about the scientific basis of Hinduism, and the belief that scientific discoveries were revealed in the Vedas.
* Different Hindu responses to ethical issues raised by science: genetic engineering.

**Possible teaching and learning activities**

* Lots of discussions and debates concerning the ‘Vedic’ period of Hinduism. Many arguments suggesting these texts reveal some modern day scientific discoveries, eg flight, cosmology, maths and medicine, etc.
* Introductory discussion: What is the relationship between science and religion? Conflict? Compatible? Co-exist?
* In discussion/questioning, explore the notion of ‘scientific method’: What do students think characterises science? How is this different to religion? Link to evidence vs faith, myth vs evidence, etc.
* Teacher-led discussion on the scientific ideas of the big bang and evolution.
* Group research/flip-learning: students to research and present on the topic of evolution, the big bang, and their relationship with Hinduism. Why might Hindus support these theories? Why do some Hindus reject these theories? What is ISKCON’S position? Students to feedback ideas.
* As homework, or a half-term holiday project, students should research and summarise the views of Sarvepalli.
* Radhakrishnan: this research could comprise of a brief biography of his work and views on the topic of Hinduism and science.
* Review research findings in class. Apply knowledge to exam-style questions.
* Discussion: What is genetic engineering? What might a Hindu say? Where will they look for support on the issue, eg texts, gurus, etc. How might the principle of ahimsa help?
* Students should research the different Hindu responses to genetic engineering.

**Resources**

* Read: [Huffington Post – Where science and spirituality intersect](http://www.huffingtonpost.com/gadadhara-pandit-dasa/hinduism-science-spirituality-intersect_b_967628.html).
* Read: [Stanford Encyclopdedia of Philosophy – Science and religion in Hinduism](https://plato.stanford.edu/entries/religion-science/#ScieReliHind).
* Read: [Google Books – The Oxford handbook of religion and science](https://books.google.co.uk/books?id=7_Ba1sm0jP4C&printsec=frontcover&dq=The+Oxford+Handbook+of+Religion+and+Science+pdf&hl=en&sa=X&ved=0ahUKEwjJiKyn1rrTAhUIaVAKHVBlAEIQ6AEIKDAB#v=onepage&q&f=false).
* Read: [SlideShare – Science and Hinduism](https://www.slideshare.net/Subhashitam/science-and-hinduism).
* Read: [The Heart of Hinduism – Other arts and sciences](https://iskconeducationalservices.org/HoH/lifestyle/812.htm).
* Read: [Encyclopedia – Hinduism, contemporary issues in science and religion](http://www.encyclopedia.com/education/encyclopedias-almanacs-transcripts-and-maps/hinduism-contemporary-issues-science-and-religion).
* Read: [Wikipedia – Hinduism and evolution](https://en.wikipedia.org/wiki/Hindu_views_on_evolution#Modern_Interpretations_of_Scriptural_archetypes).
* Read: Brown C, *Hindu Perspectives on Evolution*, 2012.
* Read: [Wikipedia – Hindu cosmology](https://en.wikipedia.org/wiki/Hindu_cosmology).
* Read: [Wikipedia – Religious interpretations of the big bang theory](https://en.wikipedia.org/wiki/Religious_interpretations_of_the_Big_Bang_theory#Hinduism).
* Read: [Internet Encyclopedia of Philosophy – Sarvepalli Radhakrishnan](http://www.iep.utm.edu/radhakri/#SH2d).
* High ability reading: [Butler University Libraries – Ethics and genetic engineering in Indian philosophy](http://digitalcommons.butler.edu/cgi/viewcontent.cgi?article=1298&context=jhcs).
* Read: [Hinduism today – Hinduism and](https://www.hinduismtoday.com/magazine/january-february-march-2013/2013-01-educational-insight-part-i-medical-ethics/) cloning.
* Read: [Google Books – Encyclopedia of Hinduism: Genetic engineering.](https://books.google.co.uk/books?id=kzPgCgAAQBAJ&pg=PA268&lpg=PA268&dq=genetic+engineering+and+hinduism&source=bl&ots=W06TjCbKHB&sig=iO0T5nHDTxNGLwE1Wwer2lBpTx0&hl=en&sa=X&ved=0ahUKEwiDiJ6-7brTAhWPIlAKHdMHDkA4ChDoAQhOMAk#v=onepage&q=genetic%20engineering%20and%20hinduism&f=false)
* Read: Crawford, *Hindu Bioethics for the Twenty-First Century*, 2003.

Topic

Hinduism, gender and sexuality.

**Suggested timing**

Week 15-16.

**Specification content**

* Historical and social factors that have influenced developments in Hindu. Consider these issues with particular reference to India, including: encounter with western values and lifestyles as part of the British Empire, the changing roles of men and women in society outside of religion, and the rights given to women by secular governments.
* Developments in Hindu thought, including feminist approaches:
* Debates about the role and status of women in Hinduism with particular reference to the contribution of Ram Mohan Roy.
* The work of the Manushi organisation in modern India.
* Different Hindu views about celibacy, marriage and divorce, homosexuality and transgender issues.

**Possible teaching and learning activities**

* Display image of Rishi Agarwal and Daniel Langdon wedding (2016). Ask students probing questions relating to the image. Do they know who the people are? What is significant about the image?
* Explore/discuss the issue of sexuality and gender in Indian history, eg Manusmriti, Kama Sutra, British Empire, Samskaras and LGBTQ. Drawing on knowledge, what might the Hindu view(s) be on the topic of gender roles, identity, sexuality, homosexuality, etc.
* British Empire: Section 377 of the Indian Penal Code, introduced in 1860, criminalises those sexual acts that are ‘against the order of nature’ – this is commonly thought to refer to homosexuality. With this, many Christian missionaries also went to India, which could have had an influence on Indian views, eg a literal reading of Leviticus.
* Explore the changing roles of men and women in India and the rights of women in contemporary India.
* Explore nature and role of feminism; its definition, aims etc. How does it connect with Hinduism?
* Students to prep for class debate on role and status of women in Hinduism. Possible debate statement: ‘Hinduism gives women a role and status equal to that of men’.
* Explore the different ideas, eg Manusmriti, Goddesses (Shaktism), Navaratri, Devadasi, Sati, etc.
* The views and work of Ram Mohan Roy, eg abolishment of sati, polygamy, women’s education and the work of the Manushi organisation, could also be included in the debate.
* Hold debate and nominate scribes to note points of the strongest side. Copy and distribute to students.
* Break down the specification; assign each group one of the following issues to research and present to group:
* celibacy
* marriage
* divorce
* homosexuality
* transgender.

**Resources**

* Read: Morgan, *Ethical Issues in Six Religious Traditions*,2007.
* Read: [Hinduism Today – Same-sex marriage and Hinduism](https://www.hinduismtoday.com/modules/smartsection/item.php?itemid=5650).
* Read: Bolich, *Crossdressing in Context*, 2008.
* Read: [Hindu Website – Hinduism and homosexuality](http://www.hinduwebsite.com/hinduism/h_homosex.asp).
* Read: [Hindu Website – Hindu marriage: past and present](http://www.hinduwebsite.com/hinduism/h_marriage.asp).
* Read: [Hindu Website – Hinduism and same-sex marriage](http://www.hinduwebsite.com/hinduism/hinduism-and-same-sex-marriage.asp).
* Read: [Independent – Traditional Indian parents throw son and partner elaborate gay Hindu wedding](http://www.independent.co.uk/news/world/americas/traditional-indian-parents-throw-son-huge-gay-hindu-wedding-a7061506.html).
* Read: [Hindu Website – Hinduism and divorce](http://www.hinduwebsite.com/hinduism/h_divorce.asp).
* Read: [Hindu Website – Hinduism and celibacy](http://www.hinduwebsite.com/hinduism/h_celibacy.asp).