



**ASK**  
Advisory Service Kent

# Sikhism Transition Unit



Linked to REact  
(Kent Agreed Syllabus for RE)

Key Stage 2 (Yr 6)  
Key Stage 3



Children,  
Families &  
Education  
Directorate



teachers | learning together

## **About ASK**

The Advisory Service Kent (ASK) provides practical help and support in relation to whole curriculum and individual subject areas. This resource is produced free of charge to all Kent schools as part of our commitment to high quality RE in the county. Within the team of Curriculum Advisers, Pamela Draycott has responsibility for Religious Education and Citizenship. She can be contacted at: The Shepway Centre, Oxford Road, Maidstone, ME15 8AW. Phone: 01622 203800. Mobile 07825 013356. E-mail: [pamela.draycott@kent.gov.uk](mailto:pamela.draycott@kent.gov.uk)

## **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 specifically the **'transition unit'** which aims to develop **'learning about ...'** and **'learning from ...'** **Sikhism** across the primary (Year 6) and secondary (Key Stage 3) phases of education.

It does not cover the whole of the content focus or all approaches that could be taken in developing the transition unit. 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

Sikhism 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. The KAS transition unit provides a perfect opportunity for **primary and secondary schools to work in partnership**.

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 this.

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# REact

## An active and creative vision for Religious Education in Kent schools

### Transition Unit: Sikhism

REact lays out the **legal** and **educational** basis for religious education (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 ensure **progression** between the **primary** and **secondary phases**, not only in terms of **content** but also in terms of **skills** and **processes**, the syllabus outlines a **transition unit** based on the **Sikh dharam** (see pages 34-40 of KAS).

Work on this transition unit should **begin in Year 6** (the equivalent of two terms) and **be completed in Key Stage 3** (the equivalent of three terms minimum - across the key stage). Secondary schools are **free to choose** when they complete the work on Sikhism but it is **recommended that at least some of the work takes place during Year 7**.

Schools will also want to consider how much of the transition unit is planned for and delivered:

- ♦ **systematically** (i.e. focusing on Sikhism as a discrete religion);
- ♦ **thematically** (drawing on Sikhism and linking with other religions' beliefs

and practices to consider similarities and differences for example); or

- ♦ using an **issues-based** approach (i.e. focuses on key issues/questions to develop conceptual understanding - combines elements of both systematic and thematic approaches - more common but not exclusively in the secondary school. Philosophy for Children methodology works well with this approach - <http://sapere.org.uk/what-is-p4c/> ).

Here are some **possibilities** for planning the focus on Sikhism across Year 6 and into Key Stage 3. Whilst schools have **flexibility** in the way they approach the transition unit it is **recommended** that the **last term** in which the unit is covered in **Year 6** and the **first term** in which it is covered in **year 7** are **both approached systematically**:

#### Eg 01

Year 6 term 5 and 6  
Year 7 term 1 and 2 and 5 (all systematically)

#### Eg 02

Year 6 term 5 and 6  
Year 7 term 1 and 2  
Year 9 term 4 (all systematically).

### Eg 03

Year 6 term 5 and 6 (systematic)  
Year 7 term 1 and 2 (systematic)  
Year 8 term 3 (and 4 thematic - note one term's work spread over two - alongside a focus on Christianity)

### Eg 04

Year 6 term 3 (and 4 thematic) and term 6 (systematic).  
Year 7 term 1 (systematic)  
Year 8 term 4 (and 5 - issues-based)  
Year 9 term 1 (systematic)

### Eg 05

Year 6 term 5 and 6 (systematic)  
Year 7 term 1 and 3 (systematic)  
Year 9 term 4 (and 5 - thematic)

Schools are free to **consider aspects of Sikhism outside of the transition unit** but the **main focus** of the unit needs to be **highlighted** and **identifiable** (for staff and pupils) as in the examples above. Schools are free to decide, preferably in **consultation with their partner schools** in the opposite phase, the **content** and **approaches** to be taken within the **requirements** of the KAS. 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**.

**Q:** Which approach (or combination of approaches) is best?

**A:** The decision belongs to the school to meet the learning needs of their pupils.

#### **To consider:**

There are essentially three approaches to structuring schemes of work. Each has particular strengths. Those who favour a particular approach say that, for example,

#### **The thematic approach**

- emphasises concepts across and between religions;
- the themes often relate directly to pupils' own experiences;
- it can be incorporated easily into a cross-curricular approach.

#### **The systematic approach**

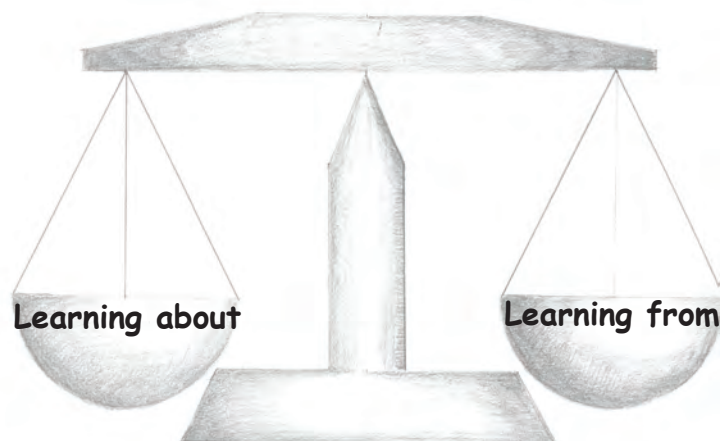
- emphasises the content of the religion being studied;
- leads to a coherent understanding of what it means to belong to a particular religion;
- quantifies time given to each of the principle religions and therefore makes it easier for the school to show the balance it is achieving between different religions.

#### **The issues-based approach**

- combines elements of both the thematic and systematic - develops conceptual understanding through themes but also gives an overview of at least some of the six religions;
- is based on fundamental questions of human existence and therefore of relevance to the individual in their personal development.

Systematic	Thematic	Issues-based
For example:		
<p><b>Sikhism</b></p> <ul style="list-style-type: none"> <li>- in Kent, the UK and around the world (especially the Punjab);</li> <li>- Sacred writing - Guru Granth Sahib;</li> <li>- Place of worship - Gurdwara;</li> <li>- Journey of life ceremonies and beliefs about them - birth, marriage, death- rites;</li> <li>- Commitment - Amrit Ceremony and Panj Kakke (5 Ks) - life-style choices;</li> <li>- Festivals - especially Baisakhi - link to commitment.</li> </ul>	<p><b>Special places</b></p> <p>- places of worship and pilgrimage - Christianity (churches, Canterbury and Walsingham), Islam (mosques, Mecca, Medina and Jerusalem), Sikhism (gurdwaras, Harimandir (Golden Temple - Amritsar).</p> <p>Similarities/differences in approaches to / beliefs about pilgrimage in religions focused on.</p>	<p><b>Is there a God?</b></p> <p>Focus on Sikh, Christian and Muslim beliefs about God - explore similarities and differences and link to 'What do I believe and why?'</p>
	<p><b>Special times</b> - festivals - Christianity (Christmas and Easter), Judaism (Pesach (Passover) and Sukkot), Sikhism (Baisakhi and Guru Nanak's birthday)</p> <p>Similarities/difference in beliefs and practices around festivals focused on.</p>	<p><b>Who or what influences me?</b></p> <p>Focus on Sikh and Christian beliefs and teachings about: Sacred writings - Guru Granth Sahib and Bible - as a guide for life and living - authority and inspiration; Examples of faith - importance of the Gurus and of Jesus as examples to follow - what Sikhs and Christians believe - similarities and differences.</p>

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.



### **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 transition unit 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 introduce the transition unit?
- ◆ What are the expectations of the transition unit and how can we best meet them through meeting the learning needs of our pupils?
- ◆ What training and resources do our teachers need in order to give them the support they need to deliver a high quality experience of the transition unit for our pupils? How are we going to meet those needs?
- ◆ What do we need to do in order to liaise with our partner school(s) in the opposite phase in order to work collaboratively when planning the delivery of this unit for our pupils?

### **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](http://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 Sikhism (and 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 6 and Key Stage 3 pupils in order to meet the statutory requirements of the KAS.

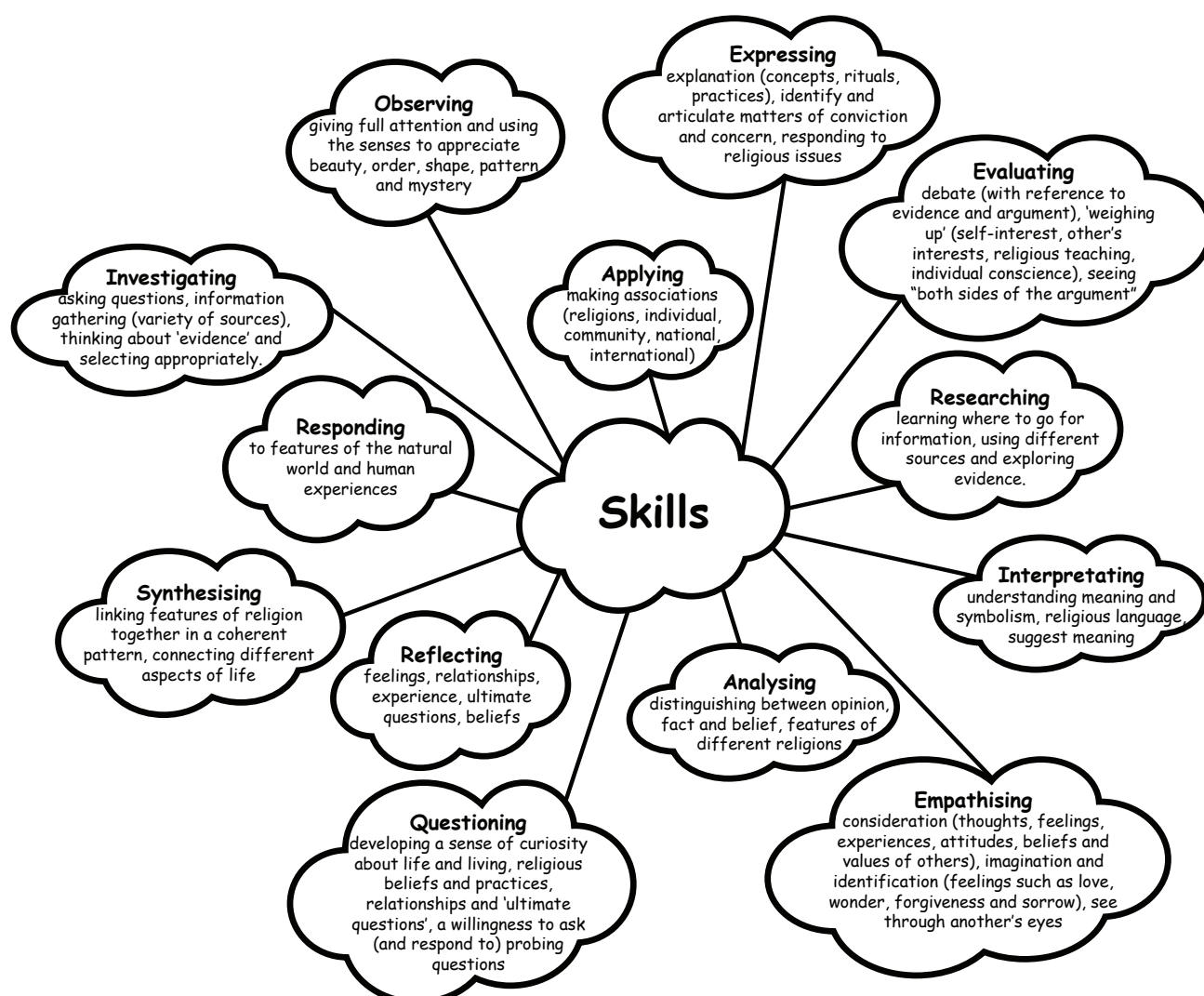
## Religious Education: Skill Development

**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 our transition unit so that it is active and engaging for our pupils?
- ♦ What tasks do we need to set up for our pupils to develop the required skills?



## Levels of attainment: Sikhism

The KAS provides a **general framework of expectations** presented as **levels of attainment** (see pages 56ff). 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** to target 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 is an adaptation of the general levels in the KAS as an exemplar to focus on aspects of the content of the Sikh transition unit. Levels 2 to 7 have been developed 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.

Learning about ... (AT1)	Level	Learning from ... (AT2)
Pupils use Sikh words and phrases correctly to talk about features of the religion and its importance to Sikhs. They show some awareness of similarities in how Sikhs and others (e.g. Christians) celebrate their festivals. Pupils retell Sikh stories (e.g. of Guru Nanak and the Holy Men or Guru Gobind Singh and Baisakhi).	2	<i>Pupils ask and respond sensitively to why and how Sikhs show respect to the Guru Granth Sahib and think about how listening to it being recited during worship might make them feel.</i>
Pupils use a range of Sikh words and phrases correctly to describe some of the features of the religion and its importance to Sikhs. They show awareness of some similarities and differences between the way in which Sikhs and others (e.g. Christians) celebrate their festivals. They identify that stories from the life of the Gurus have meaning for Sikhs and the way they live today.	3	<i>Pupils make links between who they look to as examples and the way in which Sikhs look to the Gurus as examples of good living.</i>

Learning about ... (AT1)	Level	Learning from ... (AT2)
Pupils use their developing Sikh vocabulary to describe and show that they understand some of the ways in which their beliefs and practices affects the way that Sikhs live. They are able to suggest meanings for a range of Sikh practices and symbols.	4	<i>Pupils can describe what or who inspires and influences Sikhs and themselves.</i>
Pupils use their wide Sikh vocabulary to explain the impact of beliefs on Sikhs as individuals and communities. They can explain how the Guru Granth Sahib provides a source of answers to ultimate questions and ethical issues for Sikhs.	5	<i>Pupils suggest answers to questions about why Khalsa Sikhs take part in the Amrit ceremony and how it expresses their commitment to a Sikh way of life. They are able to explain some of the challenges of being a Sikh in Britain today and think about some of the things they personally find challenging as they are growing up.</i>
Pupils use their wide Sikh vocabulary to give an informed account of Sikhism as a way of life. They interpret a range of sayings from the Guru Granth Sahib and show that they understand how these help Sikhs make decisions about ultimate questions and/or ethical issues today.	6	<i>Pupils express insights (using reasoning and appropriate examples) into the relationship between Sikh beliefs and teachings and world issues. They express their own views about Sikh beliefs and teachings giving reasons and explanations.</i>
Pupils use their wide Sikh vocabulary to present a coherent understanding of Sikhism. They can analyse the issues and explain the consequences of what it means to be Sikh drawing on a range of sources, evidence and symbols to present their knowledge and understanding.	7	<i>Pupils articulate personal and critical responses to what it means to be a Sikh evaluating what within Sikh teaching they agree with and what they question (and why).</i>

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.

## Sikhism: some basic information

Worldwide there are over 20 million Sikhs, the majority of whom live in the **Punjab** where the faith originated. Britain has the largest Sikh community outside the Indian subcontinent with 336,000 adherents<sup>1</sup>. Sikh communities tend to be found in the larger cities<sup>2</sup>. Kent's Sikh community is concentrated in the north of the county. The first **Gurdwara** in England was opened in 1911 and there are now over 200 around the UK. There are 6 listed in the KAS (see page 57).

Although some **British Sikhs** can trace their family coming here to the early part of the 20th century, most Sikh migrants arrived in the 1950-60s. Some came during the 1970s from East Africa, especially Uganda, where political upheaval and religious persecution led to their expulsion.

**Sikh** comes from the Punjabi word 'Shishya' meaning 'to learn'. Sikhs are followers of the **Gurus'** teachings expressed in and through the **Guru Granth Sahib**. Sikhs refer to their faith as the **Sikh dharam** (way of life).

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<sup>1</sup> 2001 Census: the question on religious affiliation was voluntary in the Census. 92% answered it.

<sup>2</sup> e.g. Birmingham, Bradford, Cardiff, Coventry, Glasgow, Leeds, Leicester, London (especially Southall) and Wolverhampton.



There are **four main concepts** that run throughout Sikh **belief and practice**<sup>3</sup>.

**Belief and values:** about God and how that is expressed in values such as **sewa** (selfless service), **kirat karna** (earning living by honest means) and **vand chhakna** (sharing with others).

**The Gurus:** the **ten Gurus** and the **Guru Granth Sahib** as it expresses their teaching - the **divine word**.

**Community:** the **Khalsa**, the **Gurdwara**, **worship** and **symbols** that express belief and values.

**Practices:** **life ceremonies** (naming, marriage etc), **festivals** (gurpurbs and melas), wearing of **Panj Kakke** (5 Ks), the **Rahit Maryada** (guidance for life and living).

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<sup>3</sup> Based on work produced by the SCAA model syllabus working group reports 1994.

## Sikh Beliefs and Values

### Belief about God

**Nam Simran**, meditating on the divine name, calling to mind the attributes of God revealed to humankind, is at the heart of Sikh faith and practice. It is God that takes the initiative in such revelation and the believer who should respond in love, devotion and obedience.

Contemplate solely the Name of God  
- fruitless are all other rituals.

God is described in gender-free language in the **Mool Mantar** (the opening verses of the *Guru Granth Sahib* written by *Guru Nanak*<sup>4</sup>). In effect it is a list of the attributes of God:

IK ONKAR	One
SAT NAM	Truth
KARTA PURAKH	Creator
NIR BHAI	Fearless
NIR VAIR	Without hatred
AKAL MURAT	Beyond time
AJUNI	Not incarnated
SAIBHANG	Self-existent
GUR PARSHAD	Made know by the grace of the Guru

Sikhs believe that God is infinite and everywhere. It is beyond the human mind to fully understand God but God (as a loving parent/protector for example) can be experienced.

O wise and all-knowing God,  
You are the river.  
How can I, the fish within you,  
Measure your limits?

You, our mother and father,  
We your children, O Lord.

**Akal Purakh** (the Eternal One - often used by *Guru Nanak* when speaking of God) and **Waheguru** (Wonderful Lord) are two of the names which Sikhs use when referring to God.

### The Sikh dharam (way of life)

Sikh life is based on **three basic values** - **sewa** (selfless service), **kirat karn** (earning a living by honest means) and **vand chhakna** (sharing with others). These provide the outworking of belief in the one God who looks on actions rather than people's religious labels.

**Sewa** - is the outworking of worship in service to the *sangat* (the congregation of Sikhs), for the upkeep of the *gurdwara*, and towards humanity in general. The *Gurus* taught that life should be lived in three dimensions and that all three are of equal importance - **nam japna** - remembering/meditating on God leads to **kirat karn** - honest livelihood (integrity); and **vand chhakna** charitable sharing of time, talents and earnings with the community including with those less fortunate than oneself.

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<sup>4</sup> The *Mool Mantar* also marks the beginning of each of the 31 sections the *Guru Granth Sahib* is divided into.

## The Gurus

### The Ten Gurus

Sikhism is based on the teachings of its Gurus. The first, **Guru Nanak**, was born in 1469 at Talwandi (now Nankana Sahib) near Lahore in present day Pakistan. He was followed by nine more Gurus. The tenth, **Guru Gobind Singh** decreed that there were to be no more earthly, human Gurus but that the holy book, the **Guru Granth Sahib**, would become the 'guru in their midst' (see page 12 for a full list and some basic information about the Gurus).

The Gurus taught a message they believed came directly from God. The basis of their teaching is that there is one God and that all people are **equal** (equality and tolerance are key concepts within Sikhism) and can receive **moksha** (spiritual liberation) in this present life as they respond in love and obedience to the will of God.

The Gurus are revered not worshipped by Sikhs. They are special messengers of God and treated with great respect but God alone is to be worshipped. Sikhs honour their Gurus and also recognise other religious teachers (like for example the Buddha or Jesus).

### The Guru Granth Sahib

The sacred scripture for Sikhs is the Guru Granth Sahib. It is unique amongst the scriptures of the world religions in that it contains within it the words/teachings of people who belong to other faith backgrounds (Hindu and Muslim) as well as those of their own

Gurus, underlying the importance of tolerance within the Sikh dharam.

**Guru** = teacher

**Granth** = large book

**Sahib** = term of respect

The Guru Granth Sahib is treated as a 'living Guru' with a great deal of respect. It is the **focal point of all Sikh worship and ceremonies**. Sikhs cover their heads and bow before it to show their respect. Offerings are placed in front of it. It 'rises' in the morning, is accompanied all day by devotees, and 'rests' in the evening. Due to this many Sikhs do not have a copy of the Guru Granth Sahib at home as they do not have the space or time to treat it properly. For their personal devotions a **gutka** (which contains sections fo the Guru Granth Sahib) is used.

It is not the Guru Granth Sahib itself that is revered and respected - it is the teaching it encapsulates. It is the '**divine word**' which guides life and living. Meditating on and reciting its words is at the heart of worship (see pages 29-39).

The Hukanama or Vak laina is the focus for the day gained when randomly opening the Guru Granth Sahib in the morning. It 'sets the tone' for thought, prayer and action during the day. It is posted in the Gurdwara. It is possible to 'sign up' to receive the Hukanama from the Harimandir (Golden Temple in Amritsar) - in Punjabi or translated into English each day - via the internet: [www.sikhs.org./hukam0.htm](http://www.sikhs.org./hukam0.htm)

<b>Guru</b>	<b>Born - Died</b>	<b>When Guru</b>
<b>Guru Nanak</b> - born of Hindu family - emphasis on equality and one-ness of all people created by God.	1469-1539	1469-1539
<b>Guru Angad</b> - gathered some of Guru Nanak's hymns and some of his own together (beginnings of what later became the Guru Granth Sahib) - emphasised need for education (healthy mind) and sport (healthy body).	1504-1552	1539-1552
<b>Guru Amar Das</b> - set up 22 manjis (preaching centres) and emphasised the practice of the langar (free kitchen) which continues today.	1479-1574	1552-1574
<b>Guru Ram Das</b> - founded the city of Amritsar and composed many shabads (hymns).	1534-1581	1574-1581
<b>Guru Arjan</b> - completed the building of Amritsar and collected the hymns of the first four Gurus, along with his own and some from Hindu and Muslim holy men.	1563-1606	1581-1606
<b>Guru Hargobind</b> - took to wearing two swords - representing spiritual and temporal power - these became part of the Khanda.	1595-1644	1606-1644
<b>Guru Har Rai</b> - set up large dispensary to distribute free medicines to the sick - many gurdwaras in the Punjab continue this tradition.	1630-1661	1644-1661
<b>Guru Har Krishan</b> - the 'Child Guru' - miracles of healing are associated with him.	1656-1664	1661-1664
<b>Guru Tegh Bahadur</b> - youngest son of Guru Hargobind - Guru during a time of persecution - martyred.	1621?-1675	1664-1675
<b>Guru Gobind Singh</b> - formed Khalsa at Baisakhi 1699 - formalised wearing of the Five Ks. Said no more human Gurus to follow him - the Guru Granth Sahib embodies the teaching of the Gurus.	1666-1708	1675-1708
<b>Guru Granth Sahib</b> - Sikh Scriptures - treated with respect as a 'living Guru'. The focal point of all Sikh worship and ceremonies and within its pages Sikhs find their basis for decision making (in community, family and personal life) and living.		

## Community

### The Khalsa

The **Khalsa** ('Community of the Pure') is in its broadest sense the Sikh community. In a specific sense the term is reserved for those Sikhs who have taken part in the **Amrit** (initiation) **ceremony** and who are living lives following the requirements of the religion including wearing the Panj Kakke or 5 K's (see page 16 and pages 40-43).

The first members of the **Khalsa** were five people from different backgrounds all of whom were prepared to show their willingness to die for the Guru and for their Sikh beliefs. This was in **April 1669** when at the calling of **Guru Gobind Singh** (the tenth and final human Guru) the Sikhs gathered together in **Anandpur** to celebrate **Baisakhi** (see page 15 and pages 44-47). It was at this time that the Guru gave Sikhs the five symbols of the Khalsa (the **Panj Kakke** or **Five Ks**).

A sign of Sikh equality is that Sikh men have the name **Singh** (meaning Lion) and Sikh women the name **Kaur** (meaning Princess). The names reflect how Sikhs should behave (e.g. strong and brave, caring and kind) and how they should treat each other and other people (e.g. with respect and honour).

### The Gurdwara

The word literally means '**the door of the Guru**' (see pages 29-39). A building becomes a gurdwara when the **Guru Granth Sahib** (see page 11 and pages 21-27) is installed there as Guru. Gurdwaras come in different sizes and

and shapes - some are huge with elaborate decorations and others are much smaller. Some are purpose built and others have been converted from another purpose (e.g. from a home or a redundant church). There are some common features. Outside there is a flagpole from which is flown the **Nisan Sahib** (Saffron coloured flag with the Khanda on it as a witness to the presence of a Sikh place of worship and the langar). Inside there is a prayer hall (**Darbar Sahib**) in which the Guru Granth Sahib is placed. There will also be a **langar** (community kitchen) which serves food to anyone.

Gurdwaras are not only **places of worship** but also act as **social and community gathering places**. Many hold classes in Punjabi, youth clubs and gatherings for the elderly as well as informal meeting places for members of the Sikh community. Each gurdwara has a management committee elected annually by the community. There is no special day of worship (like Sundays for Christians and Fridays for Muslims). In the UK the largest daytime congregations tend to be on Sundays.

There is no priesthood within Sikhism. Some gurdwaras have a full-time **granthi** who leads worship and oversees the care of the *Guru Granth Sahib*. Other gurdwaras do not, and members of the congregation take turns on a voluntary and part-time basis. Even if a gurdwara does have a granthi it is unlikely that they would lead all the

services. Any member of the congregation who is able, male or female, can lead worship by reciting from the *Guru Granth Sahib* and leading **kirtan** (devotional singing).

### **Worship and symbols**

Congregational worship is based around **kirtan** (the devotional recitation of the *Guru Granth Sahib*). There is **no fixed time for worship to begin and end**. Early in the morning the *Guru Granth Sahib* is taken from its overnight resting place in procession to be placed in the *Durbar Sahib* (prayer hall). The ceremony is called **Prakash Karna**. It is opened at random and this passage becomes the *Guru's* message for the day (**Vak Iaina**). It is brought to the attention of all who visit that day (see also page 11). During the rest of the day until into the evening the *Guru Granth Sahib* will be attended by at least one member of the Sikh community. Individuals come and go during worship. Often quite early in the morning, around mid-day, and in the evening just before the **Such Khand** (putting to rest) ceremony there will be the largest congregations.

**Heads** (both men and women) must be **covered** and **shoes removed** before entering into the presence of the *Guru Granth Sahib*. Many Sikhs will also **wash** at least their hands and sometimes feet (and some will have a bath before going to the *gurdwara*). On entering the *Durbar Sahib* they will **bow low** in front of the *Guru Granth Sahib*, **not turn their back** on it as they go to sit in the

congregation and when seated (on the floor) they will **not point the soles of their feet towards** their holy book. All these actions are **symbolic** of the **great respect and reverence** that is given to the *Guru Granth Sahib* and indicate its importance in Sikh life and worship.

As well as **kirtan** services also include sermons often considering social and community concerns, petitions and prayer for the grace of God and for the welfare of all. On leaving worship **karah parshad** (a sweet food blessed during the service) is eaten. A communal meal in the *langar* to which all are welcome symbolises belief in the **equality** of all.

### **Two important Sikh symbols:**

**Ik Onkar:** first letters of the first word of the **Mool Mantar**, the opening words of the *Guru Granth Sahib*. It means '**One God**'.



**Khanda:** at its centre a double edged sword symbolic of the **almighty power of the creator**. The *Chakra* or circle is a symbol of **continuity and eternity**. The two swords on the outside represent spiritual (*Piri*) and political (*Miri*) power and show how Sikhs should be prepared to **stand against injustice** both for themselves and for others.



(See also *Panj Kakke* (5 Ks) - page 16 and pages 40-43.)

## Practices

### Life ceremonies

**Naming Ceremony** The parents take the baby to the gurdwara where the granthi or a senior member of the congregation stirs water and sugar together (as in Amrit) whilst reading from the scriptures. A few drops are put into the child's mouth and the rest is given to the mother to drink. The child's name is chosen from the first letter of the first passage read from the *Guru Granth Sahib*.

**Dustar Bandi** Sometimes a family will hold a special celebration when a boy begins to wear his (and sometimes, her) turban. The child is seated before the *Guru Granth Sahib* and an elder relative ties the turban in place. The granthi or other respected elder explains the hair must be kept long and the turban worn.

**Amrit ceremony** This is the initiation ceremony usually organised at Baisakhi. Not all Sikhs take Amrit. Those who do must wear the Panj Kakke (5 Ks) and seek to live according to the Sikh code. The ceremony takes place in front of the *Guru Granth Sahib*, where five men represent the five who were prepared to die for their Guru in 1699. The person commits themselves to read, learn and live according to Sikh teaching, to pray and serve the whole of humanity. Amrit is made up of water (as a symbol of purity) and sugar (as it dissolves it represents the disappearing of difference). It is sprinkled on those to be initiated as well as drunk by them as part of the ceremony.

**Marriage Ceremony** (Anand Karaj - the ceremony of joy) - is a religious, a family and a social occasion. A key part of the ceremony is the groom leading the bride clockwise around the *Guru Granth Sahib* symbolic of their journey together in their new life being guided by the Guru's teaching.

**Funeral Rites** Sikhs cremate their dead. The body is washed and dressed in clean clothes. If the person was a Khalsa Sikh then the 5 Ks would be worn. The body is brought into the home where family and friends can pay their last respects. There is often a service in the Gurdwara although some may go straight to the crematorium. Often the ashes are scattered into a river or sea although they can be buried. There are no memorial stones or monuments erected to remember the person who has died. Mourning lasts for 10 days and usually includes the complete recitation of the *Guru Granth Sahib*.

### Festivals

There are two types of festivals celebrated within Sikhism:

**Melas** (fairs): Baisakhi (April), Divali (October / November), Besant (January/February), Hola Mohalla (February/March).

**Gurpurbs**: four most commonly celebrated in the UK - birthdays of Guru Nanak and Guru Gobind Singh (October / November and December respectively), martyrdom of Guru Arjan and Guru Tegh Bahadur (May/June and November / December respectively).

### Panj Kakke (5 Ks)

Kesh = uncut hair - symbol of dedication cover their hair with a Turban (this is not one of the 5Ks).



**Kara** = steel band worn on the right wrist. A symbol of the oneness of God who is eternal (without beginning or end). The metal symbolises the strength of the bond between God and Sikhs and the circle the unity of the Khalsa.



**Kirpan** = sword. A symbol of being ready to fight (figuratively and actually) for truth and justice and to protect the weak and the oppressed. It should only be drawn in God's service and is a symbol of Sikh dignity and self-respect.



**Kangha** = comb. Cleanliness is an important Sikh principle and the comb is used to help keep the uncut hair tidy. It symbolises discipline.



**Kachera** = undershorts. Symbolic of readiness to fight for those who cannot protect themselves and to defend the Sikh faith. They also act as reminders of the need for modesty and for moral restraint and sexual purity.



### Rahit Maryada

Is an official set of guidelines (authorised by the Akal Takht in Amritsar) to provide a code of conduct for Sikh life and living. It was published in 1945 after 14 years of ongoing discussion amongst the Khalsa drawing on the efforts of its scholars and theologians.

It is wide-ranging in its scope. It covers the definition of what it is to be Sikh along with guidance on social and moral issues, the conduct of worship, how ceremonies should be conducted and the importance of altruistic and voluntary service (inside and outside the community).

[www.sgpc.net/sikhism/sikh-dharma-manual.html](http://www.sgpc.net/sikhism/sikh-dharma-manual.html)

## Learning about ... and Learning from ... Guru Nanak Year 6 and Key Stage 3

<p><b>Introduction</b></p> <p>The following provides guidance for Year 6 and Key Stage 3 teachers, (especially Year 7). It focuses on the importance of Guru Nanak for Sikhs and exemplifies how the story of Guru Nanak in the river can be addressed in both Year 6 and in Year 7 as part of the transition unit.</p>	
<p><b>Learning outcome</b></p> <p>AT1 - describe Guru Nanak 's religious experience in the river and how that and other events in his life led him to be the Sikh's first Guru;</p> <p>AT2 - <i>explain how special Guru Nanak is to Sikhs and how he influences Sikh lives today;</i>  <i>- explain who or what is special to me and how they/it influences my life.</i></p>	
<p><b>I can ...</b></p> <p><b>Level 3</b></p> <p><b>AT1</b></p> <ul style="list-style-type: none"> <li>- describe events in Guru Nanak's life (especially his experience in the river);</li> <li>- show how important Guru Nanak is to Sikhs today.</li> </ul> <p><b>AT2</b></p> <ul style="list-style-type: none"> <li>- <i>ask questions about what Sikhs believe about Guru Nanak and why he is important to them today;</i></li> <li>- <i>talk about who or what influences me in my life (e.g. who is a role model to me and why).</i></li> </ul> <p><b>Level 4</b></p> <p><b>AT1</b></p> <ul style="list-style-type: none"> <li>- give a detailed description of at least two events in Guru Nanak's life saying how those events are still remembered by Sikhs today;</li> <li>- describe how and why Guru Nanak is important to Sikhs today.</li> </ul> <p><b>AT2</b></p> <ul style="list-style-type: none"> <li>- <i>talk about how Guru Nanak's teaching influences how Sikhs live today;</i></li> <li>- <i>say what I think about the importance of equality and how that relates to Guru Nanak and his teaching.</i></li> </ul>	<p><b>I can ...</b></p> <p><b>Level 5</b></p> <p><b>AT1</b></p> <ul style="list-style-type: none"> <li>- give a clear account of at least three events in Guru Nanak's life explaining why those events are still remembered by Sikhs today;</li> <li>- explain how Guru Nanak's life and teaching helps Sikhs make decisions about how to live today.</li> </ul> <p><b>AT2</b></p> <ul style="list-style-type: none"> <li>- <i>explain &amp; offer thoughtful comments about how Sikhs believe Guru Nanak's life was a 'holy life'.</i></li> </ul> <p><b>Level 6</b></p> <p><b>AT1</b></p> <ul style="list-style-type: none"> <li>- offer a clear explanation of 'religious experience' through exploring the story of Guru Nanak in the river;</li> </ul> <p><b>AT2</b></p> <ul style="list-style-type: none"> <li>- <i>explain clearly and justify my views about Guru Nanak's religious experience and its impact on Sikhs today;</i></li> <li>- <i>say what I think about 'religious experience' and its relevance for life today.</i></li> </ul>

**Note to teachers:**

**Year 6**

Individually (or in pairs):

- **investigate** the life of Guru Nanak, especially the three days 'lost' in the river. (see resources box for starting points, also page 20). Draw up a **time-line** of events from birth to death;
- complete a **storyboard** about Guru Nanak being 'lost' in the river (see page 19).

In pairs:

- **role play** a conversation between Guru Nanak's sister and Mardarna as they wait on the river bank during the time of Nanak's 'disappearance' as they **speculate** about what has happened to him;

In small groups

- **script** a 5 minute **radio interview** for a programme called 'Believing Today' between the radio interviewer and two Sikhs explaining why Guru Nanak's life and teaching is so important to them.

Individually

- in between 60 and 100 words **explain why** someone or something is very important to you.

**Note to teachers:**

**Year 7**

- using the story on page 20 as a starting point talk about '**mysterious**' and '**religious**' experiences. What are they? Did they/do they happen? Why? Why not?

- work through the stimulus sheet on page 21 which includes **writing from different perspectives** (note: agnostic = someone who says that you cannot know whether or not there is a God).

- create a '**thought wall**'. Give pupils 4 yellow and 2 green post-it notes.

On the yellow they write words or statements that might explain what happened to Guru Nanak and how he must have felt during/after his 'religious experience': and on the green post-it notes questions that they would like to ask Guru Nanak about it. Stick these on the 'thought wall', look at them together as a class and categorise the statements and questions. As a class choose 4 words/statements and 2 questions to explore further;

- **write a poem** or do a **drawing** entitled 'religious experience'.

**Some useful resources:**

<http://www.4learningshop.co.uk/C4Shop/default.aspx> - Sikhism (and Hinduism)

**DVD Animated World Faiths** series (7 to 11 years);

**Guru Nanak and Sikhism**, Ruth Nason, Hodder and Stoughton 2006 ISBN 0750247916 (9 to 12 years);

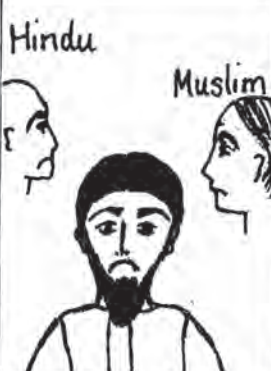



[www.sikhworld.co.uk/page3.1.html](http://www.sikhworld.co.uk/page3.1.html) - details of life of Guru Nanak

<http://www.sikhnet.com/s/SikhIntro> - general information

<http://www.bbc.co.uk/schools/religion/sikhism/gurunanak.shtml> - Guru Nanak's birthday

## Guru Nanak: Storyboard

Imagine that you are a film producer and have just been told the most amazing story about the life of Guru Nanak. You want to make a film about it but have to convince the film executives it's a good story. You decide to focus on Guru Nanak's experience in the river as a key event. Complete the storyboard below to break down the key elements of the story in order to help you 'make your pitch' ... ..

			
<p>"I have friends who are Muslims and friends who are Hindus but none of them can get along!"</p>	<p>Nanak bathes in the river as usual.</p>		<p>Nanak's friends search for him, but fear that he has drowned by now.</p>
<p>3 days later...</p> 			
	<p>"There is no Hindu, there is no Muslim. We are all EQUAL!"</p>	<p>"What religion you follow does not matter, it is how you live your life and love God that counts."</p>	

On the back of this sheet list two (or more) other events/stories connected with the life of Guru Nanak that you would include in your film and say why.

In no more than 60 words write a summary of why you think Guru Nanak's story is worth telling.

## Nanak: lost in the river?

*Every day, very early in the morning, Nanak got up and went to the river to bathe and then to pray. Something very mysterious happened on one such morning... ..*

Nanak undressed, left his clothes on the bank and waded into the water. He waved to his friend Mardana and dipped his head beneath the cool, refreshing and cleansing water of the river. Mardana sat and waited thinking about the day ahead and watching the birds as they drank at the water's edge. Suddenly he realised that Nanak's clothes were still in a neat pile where they had been left and that Nanak was nowhere to be seen. He had been in the water a very long time. He shouted his friend's name but when no reply came he ran to the nearby village to get people to help to look for Nanak. They searched for the rest of the morning, using nets to drag the river and going several miles on both sides of the river downstream. Nanak was nowhere to be seen. The people thought he must have drowned. They stopped their search and returned to the village. Everyone that is except for Mardana and Nanak's sister who waited on the river bank for the rest of that day and night, and all the next day and night not believing that he was dead. On the third day Nanak waded out of the water, quiet and calm, and as if he had only been in there for a very short time. He sat on the bank but did not speak for a long time. His sister and Mardana and some of the villagers gathered around wanting to know what happened. His first words after coming out of the water were, 'There is no Muslim. There is no Hindu. God is not a Hindu or a Muslim. Whose path shall I follow? I will follow God's path'. And that is exactly what he did. He gave most of his possessions to the poor and then began travelling around telling anyone who would listen about God. He lived for a long time after this mysterious experience but could never really find the words to explain this life-changing event. Later, he did write a poem that talks about the Lord summoning him to his 'high court' to instruct him in 'singing God's praise'.

- What do you think happened to Nanak?
- What kinds of events can be life-changing?

## **Guru Nanak's religious experience: what happened in the river?**

- **Tell the story of what happened to Guru Nanak in the river commenting on it from the viewpoint of one of the following people:**

- a Sikh believer today;
- an atheist;
- an agnostic;
- someone who believes in God but doesn't 'belong' to any religion;
- someone who believes in God and who is a Christian (or Muslim, or Jew etc).



*Your teacher may allow you a free choice or you may be told which viewpoint to write from.*

- **After you have finished your re-telling of the story join with someone who has written from a different viewpoint. Read each other your story listening carefully to each other's 'version'. What is the same and what is different? How has writing from a different viewpoint changed what was written?**
- **Sikhs believe that this important 'religious experience' that Guru Nanak had influenced him and his teaching for the rest of his life. Guru Nanak is very important to Sikhs and so this experience still influences the Sikh community today.**
- **Make a list of at least five things/events that some people believe is or might lead to 'a religious experience'? Share your list with at least two other lists. What do you have that is the same? What is different? Add anything else to your list from your discussion with others that you want to.**
  - **What do you think? Did 'religious experiences' happen in the past? Do they happen today? Will they happen in the future? Why? Why not? You can comment generally on this or use examples from your list and outline your thoughts about them.**

## Learning about ... and Learning from ... The Guru Granth Sahib Year 6 and Key Stage 3

### Introduction

The following provides guidance for Year 6 focusing on the importance of the **Guru Granth Sahib** in Sikh life and worship and for Key Stage 3 (especially Year 7) addressing the **Mool Mantar** and Sikh beliefs about God based on the teaching in the *Guru Granth Sahib*.

### Learning outcome:

AT1 - describe how Sikhs treat their holy book & give an account of some of the teaching, especially about belief about God, found in the *Guru Granth Sahib*;

AT2 - *explain why Sikhs describe the Guru Granth Sahib as 'a Living Teacher', why it is regarded as 'sacred' and how Sikhs draw on it to help them live their lives.*

### Year 6

I can ...

#### Level 3

##### AT1

- describe some ways Sikhs show respect to the *Guru Granth Sahib* & some of the basic teachings it contains (e.g. about God, equality of all);

##### AT2

- *talk about my ideas about whether a book can be holy or not.*

#### Level 4

##### AT1

- describe in detail how Sikhs show respect to the *Guru Granth Sahib* and explain some of the teaching it contains;

##### AT2

- *explain why the Guru Granth Sahib is 'sacred' to Sikhs and apply my own ideas about what might make a book 'holy'.*

### Year 6

I can ...

#### Level 5

##### AT1

- clearly explain how the *Guru Granth Sahib* is treated with respect by Sikhs and talk about the reasons why its teaching influences the daily life of Sikhs today;

##### AT2

- *express my own views on how and why Sikhs show respect to the Guru Granth Sahib and the teaching it contains;*  
- *suggest how putting the teaching of the Guru Granth Sahib into practice in daily life might offer a challenge to Sikhs today.*

### Resources

Pathways of Belief: Sikhism (and Hinduism)  
DVD 0563 502790 - BBC Education £49.99;  
Words of Wisdom, edited by Joyce Mackley,  
RE Today ISBN 978-1-904024-45-3 £7.90  
- useful section on *Guru Granth Sahib* and also other 'holy books';  
<http://www.sikhnet.com/s/GuruGranthSahib>

Making a visit to a **Gurdwara** to see the **Guru Granth Sahib** as the **focal point of worship** is useful (see pages 29-39 and also contacts in Kent Agreed Syllabus Appendix iii).

### Note to teachers

- draw on literacy, PSHE/Citizenship and circle time approaches about the importance of books, favourite books (and why), how books should be treated etc as a basis for helping pupils to understand and relate to the importance of the *Guru Granth Sahib* for Sikhs;
- **watch** the **Sukh Aasan** ceremony (putting to rest ceremony of the *Guru Granth Sahib*) from <http://www.cleo.net.uk/> (go into subjects, then RE and Key Stage 3 to find it - when you do, it is marked for both Key Stages 2 and 3). The ceremony is in very short clips and clearly shows different ways in which the *Guru Granth Sahib* is treated by Sikhs. Whilst watching the ceremony encourage pupils to make **brief notes** (see page 24 - this sheet is not Sikhism specific and can be used as an aid when watching any DVD or video stimulus) and then get together into groups of four to list as many ways as they can. Using appropriate software draw up a class **spider-diagram** to reinforce findings and use as a springboard for further discussion/exploration;
- now that ways in which the *Guru Granth Sahib* is treated is established focus on **what each action might mean** (what it symbolises) and how together they show the great respect in which the *Guru Granth Sahib* is held by Sikhs ('living Guru in their midst');
- **talk** about the ways in which we as individuals and as a class show respect and consider why being respectful is important. Talk about who or what they think is worthy of respect and why. **Think** about something that is very important (precious) to you personally. Imagine that someone treats it disrespectfully. How would it make you feel?
- **imagine** that the *Guru Granth Sahib* was being brought into your school or your home. What would you need to do in order to make sure that everything was prepared for it coming and for it being treated respectfully throughout its time in your school/home?
- use the **stimulus sheet** on page 25 to consider an aspect of the teaching expressed in the *Guru Granth Sahib*, exploring its significance for Sikhs and for the pupils, irrespective of their faith or non-faith position.

**When watching I saw ... ..**

1.

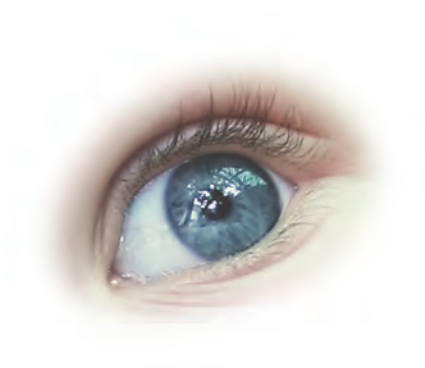
2.

3.

4.

5.

6.



**Whilst watching I thought about or had a question to ask about ... ..**

1.

2.

3.



**The thing I found most interesting was ... ..**

## What do I think?

He who associates with evildoers is destroyed. Being fed on poison his life goes to waste (page 1343)

In good company a person becomes good, pursues virtues and stops doing wrong things (page 414)



**What does this say about what kind of people Sikhs should try to be and how they should try to live?**



**What do you think is 'virtuous' behaviour ...**

**Do you think there is a difference between something being 'wrong' and something being 'evil'? (Why? Why not?) ...**

## The Mool Mantar & beliefs about God - Year 7

### Learning outcome (Year 7):

AT1 - describe & explain Sikh beliefs about God found in the Mool Mantar. Show awareness of similarities & differences in how Sikhs & others (e.g. Christians) describe God

AT2 - *explain & offer thoughtful comments about how Sikh beliefs about God influence Sikh attitudes towards various moral issues*

### Note to teachers:

Activity 1 - In pairs or 3s pupils **devise a PowerPoint presentation** (no more than 8 slides) explaining either what Sikhs, Muslims, Christians or Humanists believe about God and present these to the class. **Follow up discussion** - what do we believe about God? Teacher introduces **key words** - theist, atheist, agnostic, belief, faith and depending on what pupils have said possibly words such as omnipresent, omnipotent etc.

Activity 2 - **If I/God was a colour I/God would be...** (see page 27). Works well at opening up discussion on something pupils can find hard to verbalise. Note: some pupils may feel uncomfortable being asked to think about God like this (lack of respect) - sensitivity needed.

**Compare** responses with a partner (**similarities & differences**) - feed into **whole class discussion**.

Activity 3 - Use **stimulus sheet** (page 28) as a basis for discussion, exploration and follow up work, such as poetry or art work exploring the **effects of belief on life** (decision making). The Mool Mantar is broken into 'boxes' so that if you want to do a starter sequencing activity this can be done and then checked against the stimulus sheet.

### Year 7

#### I can ...

#### Level 3

**AT1** - describe some of the beliefs Sikhs have about God;

**AT2** - *discuss my own & other people's ideas about God.*

#### Level 4

**AT1** - give an accurate & detailed account of Sikh beliefs about God;

**AT2** - *explain why people describe God in different ways.*

#### Level 5

**AT1** - compare Sikh beliefs about God to Christian or my own beliefs about God;

**AT2** - *offer thoughtful comments about how religion affects people's lives.*

#### Level 6

**AT1** - explain how being a Sikh influences their attitudes to different issues;

**AT2** - *offer my own views about the relevance of the Mool Mantar to life today.*

### Some useful resources

**Questions about God:** some perspectives - page 19 - Edited by R Rivett (RE Today ISBN 9781904024484) £8.90.

**New Methods in Teaching RE:** An experiential approach J Hammond and D Hay et al (Oliver and Boyd ISBN 005004303X).

## Thinking about God ...

This is a reflective exercise to explore what you think about yourself and about the idea of God. For each example I would like you to answer the question by filling in the box with a drawing or some writing or both. (You can fill this in whether or not you believe in God - the examples/responses you chose will be different depending on your beliefs about God.) As this is a personal reflection, I will read it with interest, but I will not grade it.

<b>If I was ...</b>	<b>If God was ...</b>
a colour - I would be ...	a colour - God would be ...
a flower - I would be ...	a flower - God would be ...
an animal - I would be ...	an animal - God would be ...
a piece of furniture - I would be ...	a piece of furniture - God would be ...
a sound - I would be ...	a sound - God would be ...
an emotion - I would be ...	an emotion - God would be ...

**Now on the back of this sheet choose:**

- three more examples of your own to describe yourself and your ideas about God ...
- any two examples for God and explain in more detail why you responded in that way ...

## Thinking about the Mool Mantar ...

**Mool Mantar** - basic statement of belief about God written by Guru Nanak. It comes at the beginning of the Guru Granth Sahib and also marks the beginning of the 31 sections that the Guru Granth Sahib is divided into.

There is one God,	Timeless and formless,
Eternal truth,	Beyond birth and beyond death,
Creator of all things and the all-pervading spirit.	Self-enlightened,
Fearless and without hatred,	By the grace of the Guru is God known.

### To think about what Sikhs believe:

If Sikhs believe that God is 'the creator of all things and the all-pervading spirit', how might that effect how they view (and behave towards) the world and everyone/everything in it? If Sikhs believe that God is 'fearless and without hatred', how might that effect how they view (and behave towards) others and the world?



*Ik Onkar: the opening words of the Mool Mantar = One God*

### To think about what I believe:

What do I think about my responsibility towards the world in which we live?  
 What do I think is worth 'standing up and being counted' for? Why?  
 How does what I believe is 'good', 'of lasting worth' and 'truthful' affect my decisions (the choices I make)?  
 How does whether or not I believe in God affect me and my life?

## Learning about ... and Learning from ... The Gurdwara Year 6 and Key Stage 3

### Introduction

The following provides guidance for Year 6 and into Key Stage 3 focusing on the importance of the Gurdwara in Sikh life (individual and community).

### Learning outcome:

**AT1** - investigate important features inside a Gurdwara to find out how they show what Sikhs believe and how Sikhs worship.

**AT2** - *reflect on the importance of the Gurdwara as a special place for Sikhs and to consider similarities and differences between the Gurdwara as a special place and my own 'special place'.*

### I can ...

#### Level 3

##### AT1

- describe some of the key features of the Gurdwara;

##### AT2

- *describe my own special place and say why it is special to me.*

#### Level 4

##### AT1

- give an account of important features in the Gurdwara and explain why they are important;

##### AT2

- *explain why the Gurdwara is important to Sikhs;*

- *explain in detail why some places are special to me.*

#### Level 5

##### AT1

- give a detailed account of the different features in the Gurdwara;

- explain clearly the influence of the Gurdwara on Sikh life and worship.

### I can ...

#### Level 5 (cont.)

##### AT2

- *offer some thoughtful comments about how religion affects people's lives.*

#### Level 6

##### AT1

- give an informed account of the range of ways in which key beliefs in Sikhism are expressed in the Gurdwara;

##### AT2

- *offer my own views, with reasons, about the relevance of the Gurdwara for Sikh's today;*

- *express my own views, with detailed reasons, about the relevance or otherwise of religion in today's world.*

### 3 web resources

[http://www.bbc.co.uk/religion/religions/sikhism/ritesrituals/gurdwara\\_1.shtml](http://www.bbc.co.uk/religion/religions/sikhism/ritesrituals/gurdwara_1.shtml)

<http://re-xs.ucsm.ac.uk/re/places/gurdwara.htm>

[http://www.standards.dfes.gov.uk/schemes2/secondary\\_RE/rel8f/?view=get](http://www.standards.dfes.gov.uk/schemes2/secondary_RE/rel8f/?view=get) - this is the 'old' non-statutory QCA unit - and it focused on Year 8 - What makes the Gurdwara special for Sikhs? Remember you need to link all your RE work to the requirements of the KAS.

**Some further resources:**

**Exploring World Religions**, an interactive CD ROM - insights into principal world religions including **Sikhism** (for 7 to 14 year olds) through the eyes of children belonging to the respective faiths. Granada Learning/Birchfield - £49

For help on experiential RE see '**New Methods in RE Teaching: an experiential approach**'. Hammond et al. Oliver & Boyd, ISBN 005004303X.

**Note to teachers:**

**Activity 1 - reflection** - sit pupils in a circle or behind their tables/desks - ask them to relax (play some reflective, quiet music) - ask them to close their eyes and imagine their favourite, special place - this can be real or imaginary. Tell them you are going to ask them a number of questions which they need to think about very carefully as they listen to the music and relax. There will be some 'reflection/thinking/imagining time' between each question.

Questions could include for example: Imagine yourself in your favourite place - where is it? Why is this place so important to you? Is there anyone else there - if so who? What can you see in your favourite place? What can you smell in your favourite place? What can you hear in your favourite place? What can you touch in your favourite place? How does being in your favourite place make you feel?

Now ask the pupils to respond (either in **writing** (prose or poetry) or by **drawing/painting**) to their experience of thinking about their favourite place and why it is important to them.

**Activity 2** - Explain that Sikhs also have a special place and introduce the Gurdwara - find out about (**research**) its key features (using books, CD ROM, etc).

**Identify** the names and functions of the various items and parts of the building.

**Using the key words** from page 32 use a chart in three columns to record findings:

E.g.

Item/part of Gurdwara	What it is	Meaning
Guru Granth Sahib	Sikh Holy Book - Scriptures	Treated with respect as the 'Living Guru' - teaching and guide to living - focal point of worship.
Langar	Kitchen	Equality - being prepared to share, service.
Manji	Stool on which the Guru Granth Sahib is placed	One of ways respect is shown
etc	etc	etc

Or use the sheet on page 33 to **draw a plan** (or **make a model**) of a Gurdwara.

**Activity 3** - a Gurdwara is an important centre for worship and for social and educational activities for Sikhs - it acts as a focus for the Sikh community. Consider the idea of 'community' and what it means to 'belong'. How do Sikhs show that they 'belong' (5 Ks, attendance/service at Gurdwara, helping others, etc). Look at important places within the local community (school, shop(s), pub(s), place(s) of worship. **Think about** the following questions: who uses them, what are their distinguishing features, what role do they play in the local community, what would the community be like without them? **Make a collage** entitled - 'Community' or 'Belonging' (link with work on Baisakhi - pages 44-47).

**Activity 4** - set a **design activity** - in groups pupils are put in the role of architects who have been asked to 'make a pitch' to the Gurdwara committee to build a new Gurdwara in the town/village. Do some design sketches and make a presentation (to the rest of your class) to say why your firm should win the contract.

### **Other activities**

#### **Outline plan (or model) of the prayer room of the Gurdwara**

Pages 34 and 35 provide a focus for helping to develop a basic knowledge of key items and places within the Gurdwara.

Page 34 - has key words and their meanings which can be cut up and used for a matching activity - use as a stimulus for filling in page 35 - drawing or writing.

Page 35 - provides a template for the prayer hall of the Gurdwara - the langar and nishan sahib need to be drawn/written about off the main sheet.

#### **Visiting a Gurdwara: before, during and after**

Pages 36 to 39 provide some stimulus sheets to use before, during and after a visit to a Gurdwara. The focus is on engaging the pupils with their learning and encouraging them to relate it to key Sikh beliefs and teachings as well as to their own experiences.

Page 36 **Before the visit** - provides a simple guide to do's and don'ts with an opportunity to record initial thoughts/feelings about the forthcoming visit.

Teachers will need to go through simple behaviour rules as well as preparing pupils for having to take shoes off etc.

Page 37-38 **During the visit** - both or either sheet can be used as a stimulus for guiding learning during the visit and recording initial thoughts and feelings.

Page 39 **After the visit** - provides an opportunity to summarise learning and to reflect on what they did well and how they could have improved - simple framework to support 'assessment for learning' through such a visit.

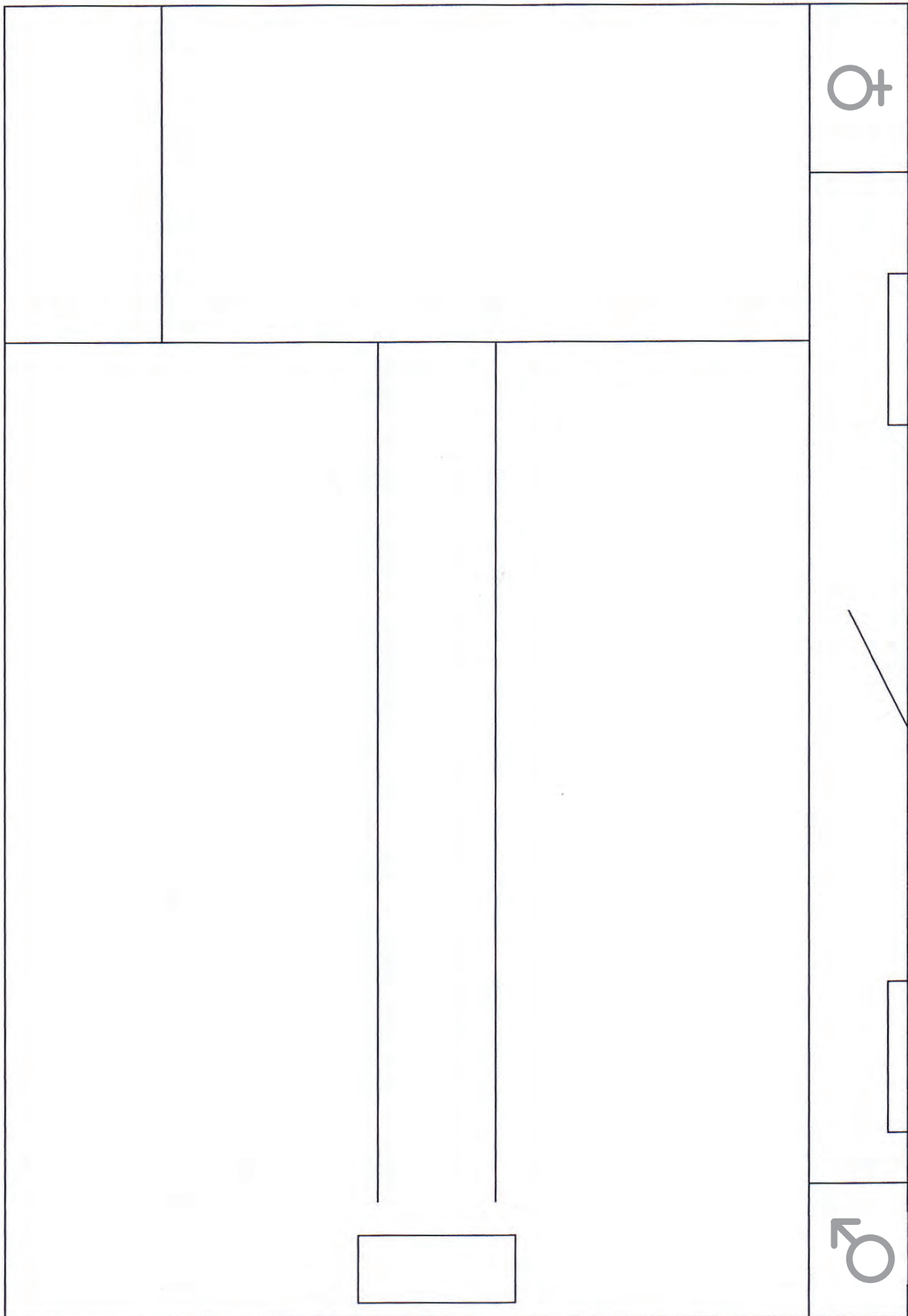
**For information:** this approach was first published in **RE Ideas: Christianity** (Draycott, Blaylock and Barker, RE Today 2005 ISBN 1-904024069-6) where the focus was on a visit to a church.

### Plan of a Gurdwara (1)

<b>Darbar Sahib</b>	<b>Prayer Hall</b>
<b>Takht</b>	<b>Raised platform for the <i>Guru Granth Sahib</i></b>
<b>Palki</b>	<b>Arched structure which covers the manji</b>
<b>Manji</b>	<b>Large stool to put the <i>Guru Granth Sahib</i> on</b>
<b>Romallas</b>	<b>Decorative cloths to cover the <i>Guru Granth</i></b>
<b>Ragis</b>	<b>Musicians</b>
<b>Baja</b>	<b>Harmonium</b>
<b>Tabla/Jorri</b>	<b>Drum</b>
<b>Chauri</b>	<b>Fan</b>
<b>Offerings</b>	<b>Placed in front of the <i>Guru Granth Sahib</i></b>
<b>Males</b>	<b>Sit on the floor on one side</b>
<b>Females</b>	<b>Sit on the floor on the other side</b>
<b>Granthi</b>	<b>Person who reads from the <i>Guru Granth Sahib</i></b>
<b><i>Guru Granth Sahib</i></b>	<b>Sikh Holy Book</b>
<b>Nishan Sahib</b>	<b>Symbol/flag - flies outside the Gurdwara</b>
<b>Langar</b>	<b>Kitchen for sharing food</b>

Photocopy (lamine to prolong life), cut up and use as a matching activity to check knowledge. Use to provide a random matching of pairs for subsequent work - some pupils have the word, others the meaning and they have to find their matching partner to complete the sheet on page 35.

## Plan of a Gurdwara (2)



## Simulating a Gurdwara and the sharing of Langar in the classroom (1)

### What you will need:

- Four to six large sheets (preferably white) to cover the floor.
- A cardboard box or small table to form the stool (manji) on which the *Guru Granth Sahib* is placed.
- A large cushion (on which would be placed the *Guru Granth Sahib*).
- A large suitable book - be careful with this one - even though it is a simulation (rather than the 'real thing') some Sikhs might feel uncomfortable representing the *Guru Granth Sahib* in this way and so you might want to explain this as a teaching point and not have 'the Granth' in the simulation at all.
- Two attractive pieces of cloth - which would wrap the *Guru Granth Sahib*
- A large attractive piece of cloth which would cover the *Guru Granth Sahib*.
- A chauri (for waving over the place where the *Guru Granth Sahib* would be) - if you don't have one make one by tying lots of coloured ribbons to a handle or use a clean feather duster.
- A large box cut out and covered in foil to form a canopy for over the place where the *Guru Granth Sahib* would be.
- A CD player and CD of some Sikh devotional music/ragas from the *Guru Granth Sahib* (e.g. *Gavo Sachi Bani - Punjabi Devotional Songs - Singh Bandhu - Store 4 CDs - £10:95*).
- Fresh Flowers to put in vases in front of (and below) the place where the *Guru Granth Sahib* would be.
- Chapatti or naan bread.
- Dhal (lentil) or vegetable curry (optional)

### In addition

You could have the 5 Ks (pictures/artefacts) and information sheets or pictures of gurdwaras or of the *Guru Granth Sahib* or a clip of it being carried in procession - see *Guru Granth Sahib* section - pages 22-28.

Note: the idea for this simulation is based on and adapted from Sue Philips 'Theatre of Learning' approach - see <http://www.sfe.co.uk/products/other/retoday-theatre-of-learning.pdf> for a copy of an article about this approach that appeared in the RE Today magazine in 2003.

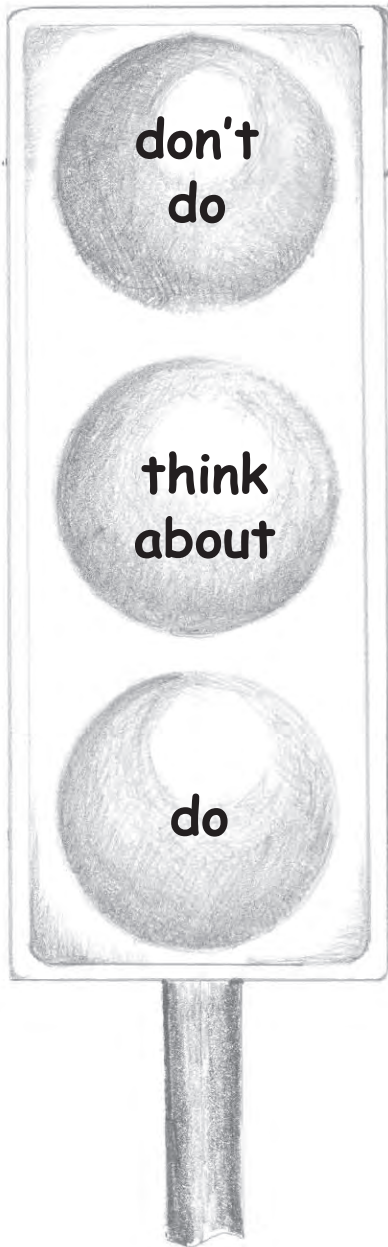
## Simulating a Gurdwara and the sharing of Langar in the classroom (2)

### This is what you do

1. Ask pupils to remove their shoes and leave them at the edge of the classroom with their bags.
2. Explain to them that you are going to create a simulation of a community place and for them to think about what sort of community place they think we are recreating.
3. Put on the ragas to create atmosphere while the classroom is changed.
4. Move the furniture to the sides and spread the sheets across the floor space created. Pupils are divided into a girls and boys to sit in a circle facing inwards (leave gaps at the 'divide' between the boys and girls - at the door end and immediately opposite the door end - so that you can enter the circle and create the site where the *Guru Granth Sahib* would be).
5. Create the plinth and canopy for the *Guru Granth Sahib* (pupils must not sit with their back to it or point their feet towards it).
6. Add the flowers in front of where the *Guru Granth Sahib* would be. When you have done this join the pupils in the circle (have the CD player within reach) - fade the ragas and sit in silence for a moment or two - then turn the ragas back on and leave playing gently in the background.
7. Discuss what you have created in the classroom:
  - We have removed our shoes - why? What does that suggest?
  - We are sitting in a circle - why? What does that mean?
  - We are sitting on the floor - why? What is that about?
  - The floor is covered with white cloths - why? What sense does that make?You should get responses from the pupils to do with specialness, changing atmosphere, peaceful, unity, equality, sharing, purity etc.
8. Focus on the importance/specialness of the *Guru Granth Sahib* within the Sikh community and as a focal point for worship. How does this simulation show the importance of the *Guru Granth Sahib* in worship/in the Gurdwara?
9. At this point you may want to share some words in English from the *Guru Granth Sahib* - select a few verses and display them (on a card for pupils to pass around the circle) discuss what they might mean for Sikhs/for them. If you want to introduce pictures of Gurdwaras or to focus on the symbolism of the 5 Ks pass those around and discuss them whilst sat in the circle.
10. Before pupils leave the circle talk about the langar and explain how you are going to share some food together just as in the langar at the Gurdwara. Why is eating together important?

Before the visit to the Gurdwara:

**REMEMBER!**



The name of the Gurdwara is \_\_\_\_\_

It was built in \_\_\_\_\_

We will be shown around by \_\_\_\_\_

## During the visit to the Gurdwara

Important things the person showing us around said about:

... the building and what happens in it:

... the Guru Granth Sahib:

... the langar:

... something I need to find out more about:

... something I found interesting:

## During the visit to the Gurdwara

Think about words that help you **describe** what you **saw**, **heard**, **smelled**, **touched** and **tasted**, and how you **felt**:

Words that describe what I saw:

Words that describe what I heard:

Words that describe what I smelled:

Words that describe what I touched:

Words that describe what I tasted:

Words that describe what I saw:

Something I felt happy about:

Something that puzzled me:

Something that surprised me:

Something I thought about:

Any other 'reaction' words:

When you get back to school you will use these words to help you write either a report or a poem about what you learned from your visit to the Gurdwara.

## After the visit to the Gurdwara

3 key things I learned about the building or things in the building:

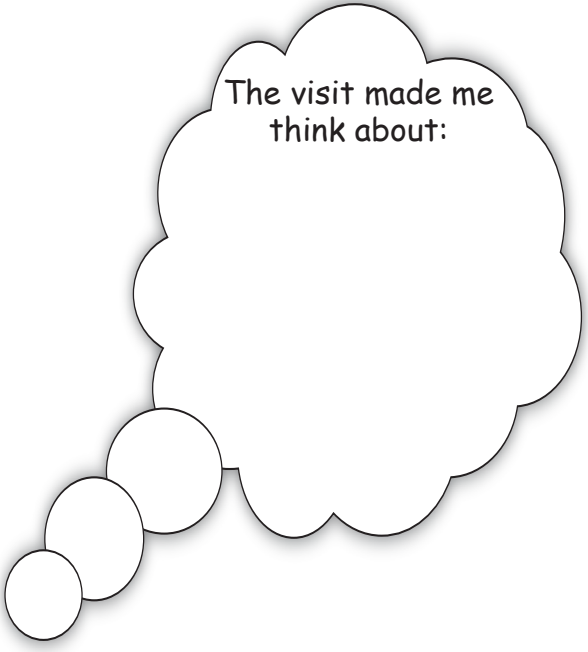
1. \_\_\_\_\_  
\_\_\_\_\_
2. \_\_\_\_\_  
\_\_\_\_\_
3. \_\_\_\_\_  
\_\_\_\_\_

3 key things I learned about why worshipping at the Gurdwara is important to many Sikhs:

1. \_\_\_\_\_  
\_\_\_\_\_
2. \_\_\_\_\_  
\_\_\_\_\_
3. \_\_\_\_\_  
\_\_\_\_\_

The things I did best on the visit were:

I could have improved by:



The visit made me think about:

## Learning about ... and Learning from ... Panj Kakke - The Five Ks - Year 6

### Learning Outcome

AT1 - know the story of the formation of the Khalsa and about why Sikhs wear the Five Ks

AT2 - *consider the 5Ks and why they are important to Sikhs and think about special objects/symbols and what they mean in our own life and experience*

### Note to Teachers:

#### AT1

#### Activity 1

Watch a video about the formation of the Khalsa (eg Pathways of Belief - Sikhism (and Hinduism) BBC, or Water, Moon, Candle, Tree and Sword - Channel 4) or read the account on the stimulus sheet (page 42). Write a newspaper report about this dramatic event - consider using appropriate software to produce this electronically. Give the pupils a choice of how they write the report - e.g. either for the Amritsar Telegraph/Times or for the Punjabi Sun/Mirror - to encourage them to think about writing in different styles of different audiences.

#### Activity 2

Look at artefacts in groups - ask pupils to answer questions - what, who, where, when, how? Discuss answers, follow up with research on websites and in books to answer unanswered questions. Good starting points might be: [www.reonline.org.uk](http://www.reonline.org.uk), [www.sikhworld.co.uk](http://www.sikhworld.co.uk) and [www.bbc.co.uk/religion](http://www.bbc.co.uk/religion)

#### Activity 3

Complete worksheet (page 43) - what are these and why are they worn by a Sikh? This activity helps pupils address Sikh symbolism and relate it to their own lives through focusing on a different element of the symbolism of each - e.g. kara - what they believe about God.

### I Can ...

#### Level 3

AT1 - describe some of the ways in which Sikhs show that their religion is important to them (Analyse)

AT2 - *describe what the word 'symbol' means and give examples from my own experience (Apply)*

#### Level 4

AT1 - explain some of the ways in which religion influences the life of a Sikh (Apply)

AT2 - *explain why Sikhs think that the 5Ks are special (Interpret)*

#### Level 5

AT1 - give a clear account of the way in which being a member of the Khalsa has influenced the life of a Sikh (Express & Question)

AT2 - *explain a range of symbols that are used to express important ideas (Apply & Interpret)*

## **Note to Teachers:**

### **AT2**

#### **Activity 4**

Ask pupils to imagine that they are a Sikh and wear the 5Ks every day. How would they explain wearing them to a friend who wasn't Sikh? Would they find it easy both to wear the 5Ks and to explain them? Why? Why not?

#### **Activity 5**

Discuss how pupils dress at different times - school, home, sport, for a party, for a special family occasion, going on holiday, if they are a scout, guide etc. What do different clothes mean and how do they make you feel? How do clothes make you feel 'prepared', 'confident' etc? Do they need to 'dress like their friends' (conform to peer pressure)? Discuss as a paired listening exercise, report to the class

#### **Activity 6** (Linked to the Kangha and Kachera)

What promises have pupils made/might they make? Why? Did they use something as a sign of their promise (e.g. 'cross my heart and hope to die', linking little fingers etc). Link this with the way in which the Kangha and the Kachera are signs of the promise Sikhs make to live a 'good' Sikh life. Think about how an object might be a 'pledge' of a promise. Write a paragraph entitled 'My Promise ... My Object' or draw an object to symbolise a promise you have made. What would you draw on your object and why?

#### **Activity 7** (Linked to the Kara)

Talk about how the unbroken circle of the Kara symbolises for Sikhs their belief that God has no beginning or end and that there is unbroken unity between Sikhs. The Kara is a reminder of their faith in God and in each other. Design your own bangle to act as a personal reminder of something that you think is very important - what material would you make it of, what designs would you put on it? Why?

#### **Activity 8** (Linked to the Kirpan)

Standing up for beliefs - The Kirpan is a symbol to help fight against bad thoughts - but it could also be seen as a symbol of fighting for what is right. What would the pupils stand up for/who would they defend in our society? Can people 'fight' without coming to blows? How can people 'fight' to change themselves? Write an acrostic poem using 'stand up and be counted'.

### **Some useful resources**

**Artefacts** - Kara, Kirpan, Kachera, turban (see artefact suppliers - inside back page);

**Sikh Artefact Cards** (Jan Thompson) - available from TTS (see artefact suppliers - inside back page);

**DVD: Pathways of Belief** (Sikhism and Hinduism) and **Water, Moon, Candle, Tree and Sword** (Channel 4 learning) - Sword = Sikh story of founding of Khalsa.

**Religious Artefacts Why? What? How?** (Pamela Draycott) ISBN 1851000944 (available from RE today - [www.retoday.org.uk](http://www.retoday.org.uk) ).

## The founding of the Khalsa

April 1699






**Guru Gobind Singh** asked his followers to join him in **Anandpur**. It was April 1699. A huge crowd of people gathered to listen to what he had to say. After the normal opening prayers, **Guru Gobind Singh**, with sword in hand, asked the crowd. 'Is there anyone willing to lay down their life for their *Guru*?' The crowd sat in silence or shuffled uncomfortably looking down at the ground. He repeat his request and still no one moved. He asked a third time. This time, very slowly a man got to his feet and moved through the silent crowd. His name was **Daya Ram** and he offered his life to his *Guru*.

**Guru Gobind Singh** took him into his tent whilst the crowd remained still and silent. The *Guru* returned with his sword dripping with blood and asked for a second volunteer. This time **Dharam Das** stood, moved through the crowd and offered his life to his *Guru*. He was taken into the tent and after a little while the *Guru* returned with the blood-stained sword. Imagine the scene as three more faithful Sikhs responded to their *Guru's* call, each going with him into the tent. The three were **Mukham Chand, Himmat Rai and Sahib Chand**.

A short while later **Guru Gobind Singh** brought the five men out of his tent alive and well. They were dressed in new clothes and stood respectfully in front of their *Guru* with the puzzled crowd looking on. The *Guru* gave them **Amrit** (a water and sugar mixture) to drink stirred with a sword. He called them the **Five Pure Ones (Panj Piare)** and they were the first members of the Sikh **Khalsa** (brother/sisterhood). **Guru Gobind Singh** then asked them if they would give him and his wife **Amrit** too.

Since that day as a sign of belonging to the **Khalsa** Sikh men and women wear five symbols of their faith - the **Panj Kakke** or **Five Ks**.

## The Panj Kakke - Five Ks

<p>Below is a summary of each of the Five Ks with a brief description of what they symbolise for Sikhs.</p>	<p>Below is a key questions to think about/discuss with a partner or in a small group drawing on some of the symbolism of the Five Ks for Sikhs.</p>
<p><b>Kesh:</b> uncut hair - sign of dedication to God - living as God intended</p> 	<p>What do I wear and/or do that shows who or what I <b>belong</b> to?</p>
<p><b>Kangha:</b> comb - cleanliness and self-discipline</p> 	<p>When/how do I show <b>self-discipline</b>?</p>
<p><b>Kirpan:</b> sword - readiness to fight for truth and stand up for those in need - dignity and self-respect</p> 	<p>How do I show <b>respect</b> for myself and for others?</p>
<p><b>Kara:</b> steel bangle - oneness of God and with Sikh community - unity with God and of the Khalsa</p> 	<p>What do I think about <b>God</b>?</p>
<p><b>Kachera:</b> undershorts - symbol of readiness to fight for others and defend faith - modesty and good living</p> 	<p>What do I think is a good 'rule' to live 'a <b>good life</b>' by? Why?</p>
<p><b>In your books write a summary of each of the Five Ks - Name: Explanation: Key symbolism.</b></p> <p><b>Choose two - thinking about the symbolism and your discussion around the questions draw a different symbol that would 'get across' the same meaning.</b></p>	

## Learning about ... and learning from ... the festival of Baisakhi

### Learning outcome:

- know and explain the story behind the festival of Baisakhi (AT1);
- express understanding of how and why Sikhs celebrate Baisakhi (AT1 & AT2);
- *reflect on and respond to an underlying theme of Baisakhi i.e. unity, courage, strength, belonging* (AT2).

### Note to teachers:

#### Activity 1. Engaging with the story of the founding of the Khalsa.

*See also page 42 (where the events of the foundation of the Khalsa are linked with the Panj Kakke - Five Ks).*

Explore some creative ways of expressing knowledge of what happened at the first Baisakhi time (April 1699) and its continuing importance to Sikhs. For example, pupils could:

- **research** what happened and then develop a piece of **drama** retelling the events or **in role** take part in a discussion between 3 people who had been part of the crowd explaining what happened to 3 people who were not there, explore reactions/feelings;
- the events (and the feelings they engendered) could be interpreted through creating a piece of **dance**. An advantage of using this approach is that Sikhs often celebrate Baisakhi with Bhangra dancing and so links between the story and how the festival is celebrated can be made;
- **freeze-frame** the action - ask pupils to produce a key moment of the story (in groups with different groups devising how different scenes should look) and then using a digital camera take pictures of the scenes. Pupils then write either labels or speech bubbles to describe the actions (and/or feelings) of the characters. This makes a very nice display for the classroom as well as being a good learning tool.

### I can ...

#### Level 3

##### AT1

- use religious vocabulary to describe (and make links between) the beliefs and themes of the Sikh festival of Baisakhi;
- identify reasons why people might want to belong to a special group such as the Khalsa;

##### AT2

- *make links between my feelings of 'belonging' and Sikhs 'belonging' to the Khalsa;*
- *ask questions about unity, strength, courage and belonging and how these ideas relate to Sikh beliefs and teaching;*

#### Level 4

- use religious vocabulary to describe and show understanding of the beliefs surrounding Baisakhi (AT1) and *explain ideas, feelings or experiences associated with Baisakhi* (AT2);
- describe some similarities and differences in how Sikhs might celebrate Baisakhi or their beliefs about the events of Baisakhi (AT1);
- *describe how the events of Baisakhi act as an inspiration to Sikhs and talk about what I find 'inspirational'* (AT2).

## Activity 2 The Celebrations

Focus on the **celebration** of the festival - find out about the different things Sikhs do when celebrating Baisakhi and use different types of poetry to get pupils to express their understanding of why celebrating festivals is important within religions generally and specifically about the importance of Baisakhi for Sikhs. E.g.

- write a **senses** poem explaining what a Sikh might see, hear, smell, taste and touch during their celebrations. Explore why these things are important as ways of celebrating and compare/contrast the ways in which Sikhs celebrate Baisakhi with the ways in which Christians celebrate Easter or Muslims Id-ul-Fitr;
- part of the celebrations is to renew the Nishan Sahib (Sikh flag outside the Gurdwara). This could lead to work focusing on renewing (changing) things in our lives. Ask pupils to think about how have they changed in the passed year - how do they think they will change in the coming year? Is change always good - always bad - why? One aspect of change is renewal - being renewed/refreshed. What sort of things help them to 'feel new', 'feel refreshed' and why? Write an **acrostic poem** from a personal point of view using 'renewed', 'refreshed' or 'changed' as the focus.

I can ...

### Level 5

- use a wide range of religious words to explain why people might be willing to die for their faith (AT1);
- *identify a range of ideas about Baisakhi and explain why unity, courage and sacrifice might be important to Sikhs* (AT2);
- *express my personal opinion about whether or not religion offers unity or division and say why I think what I do* (AT2).



## Activity 3 Themes

Belonging - sacrifice - unity - courage - strength - are important themes underpinning the celebration of Baisakhi. Providing opportunities to discuss these values and relate them to life today is important. Here are a few ways to get you thinking about how to explore these values further with your pupils.

- create a **notice board** showing examples of bravery and courage (past and present);
- start with a single **thread of cotton** - how easy is it to break? Add another thread, then another, then another. The more threads - the stronger it is - the more weight it can take etc. Think about alone and together. What are our strengths and how can we share them? Where does strength come from? Are there different types of strength (physical, mental, spiritual)? How do we value our own and other's strengths?
- Try a **ranking activity** (see top page 47) focusing on qualities and conditions to create 'unity' - great for Year 7 when they have just arrived in school - see bottom part of page 46 and page 47.

#### Activity 4 - Links (Massacre at Amritsar 1919)

One of the events that Sikhs remember at Baisakhi time is the massacre that took place in Amritsar, very near to the Golden Temple, in the year 1919. General Dyer (a British commander) became concerned about large numbers gathered together at a time of civil unrest. Matters got out of control, accounts vary a little but General Dyer ordered his men to open fire on the unarmed crowd and hundreds of people (men, women and children) were killed or wounded. At a time of world-wide concern for human rights and political and religious conflict, this is an area you could explore by for example asking the questions:

- Should people always have the right to protest?
- When, if ever, is killing justified?
- Should people have the right to carry weapons (right to bear arms)?
- Do people have the right to self-defence?

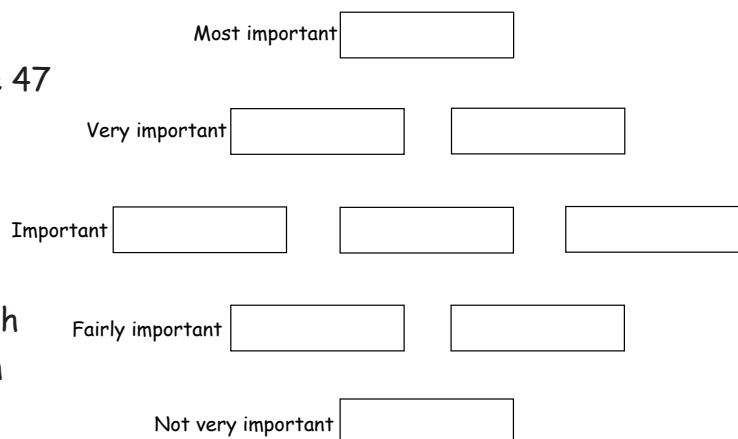
Draw on Sikh belief about standing up for the rights of those in need? Does 'standing up' mean physically fighting or are there other ways?

The cards at the top of page 47 provide a **starting point** for discussion about **unity** and how to develop it within the **school community** (see Activity 3). You may want to provide 2 or 3 blank cards for pupils to write their own ideas on to replace the printed cards. Using this as a starting point for discussion which encourages pupils to think about how Sikhs show and develop their unity within the **Khalsa**.

Use them in a 'diamond 9' discussion -

The cards at the bottom of page 47 provide a **starting point** for discussion about how Sikhs show their unity through what they do. Each of the 15 statements focuses on possible ways in which Sikhs show their beliefs through their actions. Pupils could:

- select the 9 they think are most important and rank them (in a 'diamond 9') as above;
- sort them into three piles: most important/important/least important;
- look carefully at them and categorise them into groups as they 'see fit' e.g. things to do with worship; things to do with behaviour; or things to do with the Sikh community; things that include those from outside the Sikh community; or necessary/desirable etc.



## Unity Activity

<b>We all wear the same uniform</b>	<b>We do as we are told first time</b>	<b>We support one another</b>
<b>We co-operate with each other when set tasks/jobs</b>	<b>We always 'look out for' each other</b>	<b>We share with each other</b>
<b>We respect each other</b>	<b>We discuss any problems with each other</b>	<b>We spend time together</b>

## Being a 'good' Sikh ...

<b>Wearing the Five Ks</b>	<b>Believing in God</b>	<b>Getting involved in Amnesty International</b>
<b>Not telling lies</b>	<b>Reciting prayers and meditating on God's name</b>	<b>Working hard and being honest</b>
<b>Being committed to your family</b>	<b>Serving in the langar</b>	<b>Going to the Gurdwara to worship</b>
<b>Celebrating festivals (especially Baisakhi)</b>	<b>Giving to a charity working in the developing</b>	<b>Taking 'Amrit' to become a Khalsa Sikh</b>
<b>Being respectful to your elders</b>	<b>Being vegetarian</b>	<b>Cleaning the Gurdwara</b>
<b>Giving to a Sikh charity to help other Sikhs</b>	<b>Being part of an 'inter-faith' group</b>	<b>Going into schools to tell people about Sikhism</b>

## Appendix One: Year 6 and Key Stage 3 Sikhism: Transition Unit Outline

SKILLS	KEY WORDS & CONCEPTS	THEMES	CONTENT	AT1 - AT2
Analyse Question Interpret Express Investigate Apply Reflect Evaluate Synthesise	Belief / faith All Pervading Spirit Satnam Waheguru	<b>BELIEFS &amp; QUESTIONS</b>	<ul style="list-style-type: none"> <li>• God – As one, Creator, Sustainer,</li> <li>• Nature of God – Mool Mantar. Pupils to explore Sikh beliefs about the nature of God through analysis of the Mool Mantar.</li> </ul>	The average 7 year old should achieve L2
Investigate Research Evaluate	Guru Religious Experience. Reveal Khalsa Amrit	<b>TEACHINGS &amp; AUTHORITY</b>	<ul style="list-style-type: none"> <li>• Guru Nanak- Brief look at Guru Nanak's life and how his Religious Experience helped to begin the Sikh Religion.</li> <li>• Guru Gobind Singh- The forming of the Khalsa.</li> <li>• Guru Granth Sahib is the holy book for Sikhs.</li> </ul>	The average 9 year old should achieve L3
Research Investigate Apply Respond Reflect	Gurdwara Nishan Sahib Takht Langar Granthi	<b>WORSHIP, SACRED PLACES &amp; PILGRIMAGE</b>	<ul style="list-style-type: none"> <li>• Gurdwara – Exploration of what a Gurdwara is and what its importance is to Sikhs. Investigating codes of behaviour in a place of worship.</li> <li>• Guru Granth Sahib- This links into teachings and authority and should focus on how and why Sikhs use it.</li> <li>• Granthi – To be mentioned when linking the Guru Granth Sahib to the Gurdwara.</li> <li>• Golden Temple of Amritsar as a place of pilgrimage allowing pupils to research, investigate, reflect and respond to 'special places'.</li> </ul>	The average 11 year old should achieve L4
Question Synthesise Empathise	Reincarnation Funeral Pyre Cremation Amrit Gurpurb	<b>JOURNEY OF LIFE &amp; DEATH</b>	<ul style="list-style-type: none"> <li>• Reincarnation – Cycle of Life</li> <li>• Funerals-</li> <li>• Ceremonies to mark stages in a persons life e.g Birth, Amrit, Death, Gurpurbs</li> </ul>	Refer to attainment level grid for details of each level

SKILLS	CONCEPTS & KEY WORDS	THEMES	CONTENT	AT1 - AT2
Explore Empathise Evaluate	Khanda Kesh Kirpan Kara Kangha Kachera	<b>SYMBOLS &amp; RELIGIOUS EXPRESSION</b>	<ul style="list-style-type: none"> <li>• Khanda- What does it represent?</li> <li>• The five Ks- What are they and Why are they important.</li> <li>• The turban</li> <li>• Nishan Sahib- Look at this in connection with the Gurdwara.</li> </ul>	The average 7 year old should achieve L2
Respond Reflect	Khalsa Sewa	<b>RELIGION &amp; THE INDIVIDUAL</b>	<ul style="list-style-type: none"> <li>• Commitment – Khalsa. Look at this in connection with worship and the 5ks.</li> <li>• Lifestyle – apply Religious teachings to life situations eg wearing the 5ks, visiting the Gurdwara.</li> </ul>	The average 9 year old should achieve L3
Research Apply Respond	Anand Karaj Lavan Equality	<b>RELIGION FAMILY &amp; COMMUNITY</b>	<ul style="list-style-type: none"> <li>• Marriage- Look at general elements of the purpose of marriage and the marriage ceremony.</li> <li>• Gurdwara as a centre of community</li> </ul>	The average 11 year old should achieve L4
Explore Evaluate Explore Apply Reflect Respond	Mool Mantar	<b>BELIEFS IN ACTION THE WORLD</b>	<ul style="list-style-type: none"> <li>• Respect for all creation- Connected to Sikh beliefs about the nature of God</li> </ul>	
Reflect Research Respond		<b>INSPIRATIONAL PEOPLE</b>	<ul style="list-style-type: none"> <li>• Guru Nanak- Explore why Guru Nanak is important. Look at in connection to 'Authority'</li> <li>• Guru Gobind Singh</li> </ul>	Refer to attainment level grid for details of each level

Key skills & Processes	Learning Objectives	Key words/ Concepts	Content	Activities including VAK	Assessment AT1/AT2	Other Considerations (including cross-curricular links)
Analyse Reflect	<p><b>AT1</b> Describe Sikh beliefs about God.</p> <p><b>AT2</b> Pupils discuss own beliefs about God and respect ideas of others.</p>	<p>One God Creator All Pervading Spirit. Mool Mantra</p>	<p><u>The Nature of God.</u> God as One Suggest pupils close their eyes to think about their own ideas of what God is like.</p>	<p><u>Design a poster</u> for Sikh children to help them remember what God is like.</p> <p><u>Design a poster</u> showing their own ideas of what God is like.</p>	<p><b>AT1</b> I can describe simple similarities and differences both within and between religions eg. when I compared Sikhism and Christianity and belief in one God (L4)</p> <p><b>AT2</b> I can explain and offer thoughtful comments about the beliefs of a person or community (L5)</p>	<p>Literacy  Art  Citizenship</p>
Research Empathise	<p><b>AT1</b> Learn about the life of Guru Nanak and how his religious experience led to the founding of Sikhism.</p> <p><b>AT2</b> Think about people who are important in our lives and consider why.</p>	<p>Religious experience founding important</p>	<p><u>The life of Guru Nanak</u> Research his life, using books and websites. Place the events on a time-line.</p>	<p><u>Storyboard</u> about Guru Nanak's life.</p> <p><u>Write a poem</u> about someone who is important to them.</p>	<p><b>AT1</b> I can give a clear account of a wide range of different features and can explain the key beliefs and teachings of a religion eg. when I explained what led to the founding of Sikhism (L5)</p> <p><b>AT2</b> I can explain why different people think some things are special or sacred eg. why Guru Nanak is important to Sikhs (L4)</p>	<p>Literacy  Numeracy  Citizenship</p>

Investigate Reflect	<b>AT1</b> Investigate what is inside a Gurdwara.  <b>AT2</b> Reflect on the importance of special places.	Gurdwara Nishan Sahib Takht Langar Khanda Granthi Amritsar	<u>Role of the Gurdwara.</u> Explore what a Gurdwara is and what its importance is to Sikhs. Investigate codes of behaviour in a place of worship.	<u>Visit a gurdwara.</u> <u>Research</u> gurdwaras and their role using library resources.  Produce <u>presentation</u> (information poster, PowerPoint presentation, leaflet for visitors). Communicate resenatation to class. Make a <u>model</u> gurdwara. <u>Consider</u> their own special place - why is it special.	<b>AT1</b> I can explain some of the ways in which religion can influence a person's life eg. when I explained the importance of the gurdwara for a Sikh. <b>AT2</b> I can explain why different people think some things are special or sacred eg. when I explained how special places are important, like a gurdwara to Sikhs, comparing this with places that are important to me (L4)	Visiting a place of worship enhances pupils' learning experiences and should be used where opportunity arises. If it is not possible, use an ICT virtual tour of a Gurdwara.  Literacy  Speaking & Listening  Independent learning through research.
Interpret Empathise	<b>AT1</b> Learn how and why the Khalsa was formed. <b>AT2</b> Reflect on the idea of being a member of a community.	Baisakhi Panj Piare Amrit Commitment Amrit Ceremony	<u>Guru Gobind Singh &amp; the forming of the Khalsa.</u> Have a discussion about celebrations the pupils might have.	<u>Read</u> about Baisakhi 1699, them write down key points. <u>Role-play</u> the events of Guru Gobind Singh forming the Khalsa. <u>Discuss</u> how being a member of the Khalsa is similar to living in a community.	<b>AT1</b> I can give a clear account of an example of a way in which religion has influenced the life of an individual or community on moral and ultimate questions, eg. how Sikhism affects how Sikhs behave (L5) <b>AT2</b> I can explain and offer thoughtful comments about the beliefs of a person or community (L5)	Literacy  Drama  Speaking & Listening  Citizenship

Interpret Evaluate	<p><b>AT1</b> Explain how and why the 5Ks and symbols are significant to Sikhs.</p> <p><b>AT2</b> Explain the meanings of Sikh artefacts and symbols.</p>	<p>Kesh Kirpan Kangha Kara Kachera Symbol Sacred Turban</p>	<p>The 5Ks and the <u>turban</u> Artefacts lesson:- What are they? Why are they important to Sikhs? Discuss ideas of identity, promises and making a stand.</p>	<p>Give each of 5 groups one artefact (not the kachchera) to <u>draw</u>. Let them suggest its function. After <u>research</u>, <u>write</u> about artefact, explaining why it is important to Sikhs. Group <u>presentations</u>.</p>	<p><b>AT1</b> I can explain some of the ways in which religion can influence a person's life(L4) <b>AT2</b> I can explain why different people think some things are special, eg. when I explained the significance to Sikhs of the 5Ks (L4)</p>	<p>Citizenship Art Literacy Explain why Sikhs would prefer kachera to be discussed using a picture rather than the actual item.</p>
Research Interpret	<p><b>AT1</b> Learn about Sikh ceremonies and stages that mark a person's life. <b>AT2</b> Think about different ways people reflect at special times.</p>	<p>Reincarnation Funeral pyre Cremation Amrit Gurpurb</p>	<p>Sikh <u>beliefs and ceremonies</u> <u>about Birth, Marriage and Death</u> Group research, leading to class discussion.</p>	<p>Group <u>poster</u> <u>work</u> giving pupils opportunity to research, use ICT and look at artefacts</p>	<p><b>AT1</b> I can give an accurate and detailed account of important features, beliefs and teachings of a religion I have studied, eg. when I recorded my findings about initiation ceremonies (L4) <b>AT2</b> I can describe a range of different meanings of important symbols eg. when I described how the symbol of 'journey' can have different meanings (L4)</p>	<p>Citizenship Art</p>

By the end of each unit of work, a balance of AT1 and AT2 activities should be selected and completed. Some of these activities should be planned so as to form an opportunity to formally assess pupils through for example oral questioning; observation of role-play and presentations and analysing of written and pictorial recording.

**SIKHISM – TRANSITION UNIT - KS3** Years 7 – 9 3 terms

SKILLS	CONCEPTS & KEY WORDS	THEMES	CONTENT	AT1 AT2
Analyse Question Interpret Express Investigate Apply Reflect Evaluate Synthesise	Belief / faith All Pervading Spirit Satnam Waheguru IK Onkar	<b>BELIEFS &amp; QUESTIONS</b>	<ul style="list-style-type: none"> <li>• God – As one, Creator, Sustainer,</li> <li>• Nature of God – Mool Mantar. Pupils to explore Sikh beliefs about the nature of God through analysis of the Mool Mantar.</li> <li>• How do Sikh believes about God effect their Daily lives.</li> </ul>	The average 11 Year old should achieve L4.
Investigate Research Evaluate	Authority Guru Religious Experience. Reveal Khalsa Amrit	<b>AUTHORITY</b>	<ul style="list-style-type: none"> <li>• Guru Nanak- Brief look at Guru Nanaks life and what was its significance to people at the time and today. (Possible consideration of typology of religious experiences, Indian Culture and ideas about equality).</li> <li>• Guru Granth Sahib as a living Guru how it is used and why it has authority.</li> </ul>	The average 14 Year old should achieve L5/6.
Research Investigate Apply Respond Reflect	Gurdwara Nishan Sahib Takht Langar Granthi Ragi Kirtan	<b>EXPRESSIONS OF</b>	<ul style="list-style-type: none"> <li>• The role of the Gurdwara, design, decorations and features.</li> <li>• Festivals e.g. Baisakhi, Divali, Holi Mohalla.</li> <li>• Worship – Gurdwara and its function in the community.                          Worship in the Home                          Centred on the Guru Granth Sahib                          Meditation</li> </ul>	Refer to Attainment Targets Grid for details of each level.

SKILLS	CONCEPTS & KEY WORDS	THEMES	CONTENT	AT1 AT2
Question Synthesise Empathise	Kurahit Sewa Langar Equality	<b>ETHICS and RELATIONSHIPS</b>	<ul style="list-style-type: none"> <li>• Kurahit – The Prohibitions which Sikhs must follow.</li> <li>• Service: Sewa. Sikh ideas about helping others- preparing the langar, cleaning the Gurdwara or helping ill people</li> <li>• Equality- The place of women, respect for your mother.</li> <li>• Moral choices e.g. Abortion, Euthanasia.</li> </ul>	The average 11 Year old should achieve L4.
Explore Empathise Evaluate Synthesise	Panth Rahit Maryada Vand Chakna	<b>RIGHTS and RESPONSIBILITIES</b>	<ul style="list-style-type: none"> <li>• Kirit Karna – Principles of honest work.</li> <li>• Vand Chakraa – Generosity</li> <li>• Rahit Maryada- Sikh code of discipline e.g family life.</li> <li>• Obligation to others.</li> </ul>	The average 14 Year old should achieve L5/6.
Apply Reflect Express Investigate Interpret Evaluate Question Empathy Respond	Service Justice/injustice Responsibility	<b>GLOBAL ISSUES</b>	Respect for all creation. <ul style="list-style-type: none"> <li>• War and Peace</li> <li>• The Environment</li> <li>• Poverty</li> <li>• Suffering</li> </ul>	Refer to Attainment Targets Grid for details of each level.

**SIKHISM KS3- SAMPLE UNIT OF WORK FOR YEAR 7 TRANSITION UNIT**

SKILLS & PROCESSES	LESSON OUTCOMES	KEY WORDS & CONCEPTS	CONTENT	SUGGESTED ACTIVITIES (VAK etc)		OTHER CONSIDERATIONS (including Cross –Curricular links and Key skills).
Analyse. Reflection.	<p><b>AT1:</b> What are Sikh beliefs about God?</p> <p><b>AT2:</b> How do Sikh beliefs about God influence their Daily life?</p>	Monotheism Polytheism All Pervading Spirit.	<p>God as One and monotheism.</p> <p>The Nature of God. All pervading spirit, eternal.</p>	<p>Study of the Mool Mantra.</p> <p>Discuss Mool Mantra and its importance for Sikhs.</p> <p>Write a paragraph about Sikh beliefs.</p> <p>Students to write there own 'Mantar' about someone important in their lives.</p>	<p>Quiz</p> <p>Students written work.</p> <p>Own Mantra.</p>	<p>This opening lesson should also be used to re-cap what has been learnt from the KS2 Sikhism transition unit.</p> <p><b>Literacy:</b> Reading, written paragraph, communication of own ideas and opinions.</p>
Expressing. Questioning. Application. Evaluation.	<p><b>AT1:</b> Learn about Guru Nanak's Religious Experience.</p> <p><b>AT2:</b> Learn how Guru Nanak's Religious Experience was significant for Guru Nanak and Sikhs today.</p>	<p>Religious Experience (Conversion, Mysticism, Revelation).</p> <p>Equality</p>	<p>The life of Guru Nanak (Recap and embed).</p> <p>Focus on Guru Nanak's Religious Experience and its significance.</p>	<p>Storyboard about Guru Nanak's Life.</p> <p>Discussion task What is a Religious Experience?</p> <p>Discussion about the effect of the religious experience on Guru Nanak, People at the time and the impact on Sikhs today.</p> <p>Card Sort about who would have wanted to join Sikhism.</p>	<p>Discussion of Religious Issues.</p> <p>Extended writing task: 'How important is God to Sikhism?'</p>	<p>Links to Indian caste system and social structure.</p> <p><b>Literacy:</b> Extended writing assessment task. Glossary of Key Terms.</p> <p><b>Numeracy:</b> Key Dates in Sikhism.</p>

Researching. Investigation. Evaluation. Reflection.	<p><b>AT1:</b> Learning about the role of the Gurdwara and its design, decoration and features.</p> <p><b>AT2:</b> Learn how the Gurdwara has an impact on the life of a Sikh. Reflection about places that are special to students.</p>	Langar Karah Parshad Granthi Chauri Guru Granth Sahib.	Role of the Gurdwara. Design, decoration and key features.	Visit to a Gurdwara. Research using library resources. Produce presentation (Information Poster, PowerPoint presentation, Leaflet for visitors). Communicate Presentation to class. Make a model Gurdwara. Consider their own special place- Why is it special.	Research in own words. Presentation in pairs to the rest of the class.	Links to P4C (Philosophy for Children) - Group work, problem solving, community of enquiry, independent learning.
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## Some useful contacts

### Artefact suppliers

**Articles of Faith**, Resource House, Kay Street, Bury, BL9 6BU. Tel: 0161 763 6232.  
E-mail: [hello@resourcehouse.co.uk](mailto:hello@resourcehouse.co.uk)

**Religion in Evidence**, TTS, Nunn Brook Road, Huthwaite, Sutton in Ashfield, Nottinghamshire, NG17 2HU. Tel: 0800 3138686. E-mail: [sales@tts-group.co.uk](mailto:sales@tts-group.co.uk)

### Sikh organisations

**Sikh Education Council**, 10, Featherstone Road, Southall, Middlesex, UB2 5AA.  
Tel: 020 8574 1902.

**Sikh Council for Interfaith Relations UK**, 43, Dorset Road, London, SW19 3EZ.  
Tel: 020 8540 4148.

**Sikh Educational Advisory Services**, Guru Guru House, 42, Park Avenue, Crossgates, Leeds, LS15 8EW.

Tel: 0113 260 2484 - Roop Singh is a Sikh storyteller for schools providing Sikh awareness days, citizenship days and Indian cultural workshops.

### Local Gurdwaras

**Sikh Sangat Gurdwara**, Sidney Road, Chatham, ME4 5BR.  
Tel: 01634 815934.

**Gurdwara Guru Harobind Sahib**, 8-10 Highfield Road, Dartford, DA1 2JJ.  
Tel: 07960 122911.

**Kent Ramgarhia Darbar**, 63 Franklyn Road, Gillingham, ME7 4DQ.  
Tel: 01634 576618.

**Sri Guru Nanak Gurdwara**, Byron Road, Gillingham, ME7 5XZ.  
Tel: 01634 850921.

**Guru Nanak Darbar Gurdwara**, Clarence Place, Gravesend, DA12 1LD.  
Tel: 01474 534121.

**Guru Nanak Education Centre**, Khalsa Avenue, off Trinity Road, Gravesend, DA12 1LU.

**Sikh Temple**, 4 Milton Avenue, Gravesend, DA12 1QL.  
Tel: 01474 567418.

Available from:  
Advisory Service Kent  
Shepway Centre  
Oxford Road  
Maidstone, Kent  
ME15 8AW  
Tel. 01622 203800