

Guidance on Sikhism

This guidance is based on the published guidance from the Kent Agreed Syllabus REACT! 2006 and the guidance published with the 2000 syllabus.

Sikhism Transition Unit

The Sikhism Transition Unit must be delivered at the end of Key Stage two and the beginning of Key Stage three. The rationale behind this, is to ensure progression, not only of content, but also skills and processes which are key to students' development.

Aims

For students to experience a smooth transition from Key Stage two to Key Stage three.

To enhance progression in Year 7 by providing improved communication of students' prior attainment.

To ensure a common approach to teaching and learning at Key Stage two and three.

To provide consistency to Key Stage three.

Implementation

It is important to consider;

A wide range of activities to suit all learning styles;

Strategies to develop key skills and processes;

Assessment as an integral part of the learning process;

Opportunities for cross-curricular links;

Enrichment activities to engage pupils and to make learning in RE fun.

SIKHISM KS2 (Year 6)

Time allocation- 2 terms (Subsidiary, Transition Unit)

If possible it would be a good idea to link with your feeder schools and plan the units on Sikhism together. It will make life easier in the long run and it should be a more interesting course for the pupils.

Below I have highlighted the content as it appears in the KAS but please remember that the course is now skill focused and that you need to refer to the whole KAS syllabus before writing or amending your own syllabus.

Key Stage 2

.Compulsory content (i.e. what they pupils must be taught.)	Options with in the content. (i.e. those areas you can leave out or adapt to suit your interests, work constants or syllabus.)
BELIEFS & QUESTIONS God – As one, Creator, Sustainer, Nature of God – Mool Mantar. Pupils to explore Sikh beliefs about the nature of God through analysis of the Mool Mantar.	
TEACHINGS & AUTHORITY Guru Nanak- Brief look at Guru Nanak’s life and how his Religious Experience helped to begin the Sikh Religion. Guru Gobind Singh- The forming of the Khalsa. Guru Granth Sahib is the holy book for Sikhs.	
WORSHIP, SACRED PLACES & PILGRIMAGE Gurdwara – Exploration of what a Gurdwara is and what its	

<p>importance is to Sikhs. Investigating codes of behaviour in a place of worship. Guru Granth Sahib- This links into teachings and authority and should focus on how and why Sikhs use it.</p> <p>Granthi – To be mentioned when linking the Guru Granth Sahib to the Gurdwara.</p> <p>Golden Temple of Amritsar as a place of pilgrimage allowing pupils to research, investigate, reflect and respond to ‘special places’.</p>	
<p>JOURNEY OF LIFE & DEATH Reincarnation – Cycle of Life Funerals Ceremonies to mark stages in a persons life e.g Birth, Amrit, Death, Gurburbs</p>	<p>Ceremonies to mark stages in a persons life e.g Birth, Amrit, Death, Gurburbs which ceremonies you look at is up to you. You do not have to study all of them.</p>
<p>SYMBOLS & RELIGIOUS EXPRESSION</p> <p>Khanda- What does it represent? The five Ks- What are they and Why are they important?</p> <p>The turban</p> <p>Nishan Sahib- Look at this in connection with the Gurdwara.</p>	<p>Clear links with the section on WORSHIP, SACRED PLACES & PILGRIMAGE.</p>
<p>RELIGION & THE INDIVIDUAL Commitment – Khalsa. Look at this in connection with worship and the 5ks.</p>	<p>Again there are links with another unit, this time SYMBOLS & RELIGIOUS EXPRESSION.</p>

<p>Lifestyle – apply Religious teachings to life situations eg wearing the 5ks, visiting the Gurdwara.</p>	<p>Lifestyle –eg wearing the 5ks, visiting the Gurdwara. You do not have to follow these suggestions you can link lifestyle to family and community for example.</p>
<p>RELIGION FAMILY & COMMUNITY Marriage- Look at general elements of the purpose of marriage and the marriage ceremony.</p> <p>Gurdwara as a centre of community</p>	
<p>BELIEFS IN ACTION THE WORLD Respect for all creation- Connected to Sikh beliefs about the nature of God</p>	
<p>INSPIRATIONAL PEOPLE Guru Nanak- Explore why Guru Nanak is important. Look at connection to ‘Authority’</p> <p>Guru Gobind Singh</p>	<p>Look at connection to ‘Authority’</p>

SACRE recommends that this Subsidiary religion is the transition unit between Key Stage 2 and 3.
Much of the content spans two themes but only needs to be taught once.

Key Stage 3

If possible it would be a good idea to link with your feeder schools and plan the units on Sikhism together. It will make life easier in the long run and it should be a more interesting course for the pupils.

<p>Compulsory content (i.e. what they pupils must be taught.)</p>	<p>Options with in the content. (i.e. those areas you can leave out or adapt to suit your interests, work constants or syllabus.)</p>
<p>Beliefs and Concepts</p> <p>God – As one, Creator, Sustainer,</p> <p>Nature of God – Mool Mantar.</p> <p>Pupils to explore Sikh beliefs about the nature of God through analysis of the Mool Mantar.</p> <p>How do Sikh beliefs about God affect their Daily lives?</p>	<p>A lot of this content is repeated from KS2 check what has/should have been covered at that level before planning your own unit. You may not need to do it in much depth and therefore you can link it with of sections of work.</p> <p>Please note there is clear overlap here and you are advised to link Sikh beliefs to the sections on Ethics and Relationships and Rights and Responsibilities.</p>
<p>Authority</p> <p>Guru Nanak- Brief look at Guru Nanak’s 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).</p> <p>Guru Granth Sahib as a living Guru how it is used and why it has authority.</p>	<p>Please note that some of this is taught at KS2 so you should not have to spend too long on the life of Nanak.</p>
<p>Expressions of Spirituality</p> <p>The role of the Gurdwara, design, decorations and features.</p>	<p>Festivals e.g. Baisakhi, Divali, Holi Mohalla. Choose which Festival you wish to study. You can look for ideas in the Sikhism Transition Unit advise which was published seperately from the KAS for guidance.</p>

<p>Festivals e.g. Baisakhi, Divali, Holi Mohalla.</p> <p>Worship – Gurdwara and its function in the community.</p> <p style="padding-left: 40px;">Worship in the Home Centred on the Guru Granth Sahib Meditation</p>	
<p>Ethics and Relationships</p> <p>Kurahit – The Prohibitions which Sikhs must follow.</p> <p>Service: Sewa. Sikh ideas about helping others- preparing the langar, cleaning the Gurdwara or helping ill people</p> <p>Equality- The place of women, respect for your mother.</p> <p>Moral choices e.g. Abortion, Euthanasia.</p>	<p>Moral choices e.g. Abortion, Euthanasia. You do not have to use either of these suggestions. They may overlap with your GCSE syllabus and you may therefore wish to avoid them at this level. It may so be that they are not appropriate in your school to teach these at KS3.</p>
<p>Rights and Responsibilities</p> <p>Kirit Karna – Principles of honest work.</p> <p>Vand Chakraa – Generosity</p> <p>Rahit Maryada- Sikh code of discipline e.g family life. Obligation to others.</p>	<p>There is overlap here between the two sections Ethics and Relationships and Rights and Responsibilities. They ca be taught together or used in a spiral curriculum to extend the students.</p> <p>Rahit Maryada- Sikh code of discipline e.g family life. Family life is just an example you are welcome to adapt this.</p>

<p>Global Issues</p> <p>Respect for all creation. War and Peace The Environment Poverty Suffering</p>	<p>Unlike the study of other religions in Sikhism you need to cover several areas under Global Issues. However, the areas are the same as other religions and there is some overlap with the Interfaith section so a thematic approach will be easy.</p> <p>A study of the different attitudes to suffering between Sikhism and other world faiths e.g Buddhism and Christianity. This will link to the Interfaith Dialogue sections of the syllabus for other religions.</p>
<p>Interfaith Dialogue</p> <p>The Sikh attitude of tolerance and response to other world faiths.</p> <p>Respect and tolerance for all religions and the belief that all religions contain truth.</p> <p>Sikh heritage from Hinduism and Islam e.g. Muslim and Hindu writings in the Guru Granth Sahib. Beliefs shared with Hinduism i.e. reincarnation. Beliefs shared with Islam i.e. The Oneness of God.</p> <p>Compare attitudes towards moral issues e.g. Women, War and Violence, Animals and the Environment</p>	<ul style="list-style-type: none"> • Sikhism’s openness to wards other faiths is a good starting point for a year 7 introduction. While there are many areas of Kent without Sikhs it is still the biggest practise faith after Christianity in our county. There example of openness is something that we encourage in our students and it could lead to some excellent AT2 work. • What common heritage you pick up is up to you. The main areas and the ones easiest to get resources on are mentioned in the syllabus. • Compare attitudes towards moral issues, e.g. women, war, violence and animals and the environment. As these are only suggestion you can look at a new option or have a running theme whether it fits the suggestions or not. The options allow comparison on all the ethic issues. It is best suited to a thematic approach but you can build this in however, you want. Each year you can have a comparison unit, or you can do the inter-faith work as you go along. If you only teach two religions a year one unit of study can compare the two. Adapt to suit your needs.

Some recommended 'Do's and Don'ts' when teaching about Sikhism

Do	Do not
<p>Take care when displaying shorts (kacchera), to avoid amusement. If pupils see a martial arts outfit (a gi), first of all they may come to appreciate the significance of the shorts for earlier Sikhs as loose fitting garments, useful in battle</p> <p>When visiting a gurdwara, pupils should know that they will may be offered kara parshad to eat and that it would be viewed as impolite to throw it away</p> <p>Ensure pupils understand that the Gurus are not seen as gods or as divine</p> <p>When showing images of Guru Nanak, use pictures rather than small statues as for some Sikhs, they are too similar to Hindu murtis, (statues of the gods)</p>	<p>Refer to the Amrit ceremony as a 'Sikh baptism'</p> <p>Refer to the kirpan as a dagger, rather call it a sword</p> <p>Draw the kirpan fully out of its sheath as Sikhs believe it should only be withdrawn if it is to be used</p> <p>Refer to the chauri as a fly whisk</p> <p>Refer to the kara as a simply bracelet or bangle as it could suggest that it is merely a decorative or an item of fashion. Use the term 'steel band'</p> <p>Suggest that Sikhs worship Guru Nanak or any of the Gurus.</p>

SIKHISM GLOSSARY

Sikh terms are drawn from the Punjabi language, and the versions below are based upon that language. Many of these terms will also be found in books on Hinduism and Buddhism but with somewhat different meanings. As with all transliterations, there are problems which are difficult to resolve. This is particularly true when moving from the Gurmukhi script which has an alphabet of 35 letters, to the Roman alphabet which has only 26 letters.

GLOSSARY PREFERRED FORM	MAIN VARIANTS	EXPLANATION
Akal Purakh	.	The Eternal One. A designation frequently used of God by Guru Nanak
Akal Takht	Akal Takhat	Throne of the Eternal; throne of the Timeless One. Building facing the Golden Temple in Amritsar, where Sikhs gather for political purposes.
Akhand Path		Continuous reading of the Guru Granth Sahib from beginning to end.
Amrit		Nectar: Sanctified liquid made of sugar and water, used in initiation ceremonies.
Amrit ceremony	Amrit Sanskar Amrit Pahul Khande di Pahul Sometimes just 'Amrit' or 'Taking Amrit' ('Amrit Chhakna')	The Sikh rite of initiation into the Khalsa. 'Baptism' should not be used.
Anand karaj	Anand Sanskar	Ceremony of bliss. Wedding ceremony.
Ardas		Prayer. The formal prayer offered at most religious acts.
Baisakhi	Vaisakhi	A major Sikh festival celebrating the formation of the Khalsa, 1699 CE.
Bangla Sahib		The site of the martyrdom of Guru Har Krishan (Delhi).
Bhai Khanaya		A Sikh commended by Guru Gobind Singh for serving water to the enemy wounded.

Bhai Lalo		humble carpenter who opened his house to Guru Nanak. The Guru preferred Bhai Lalo's simple food to the offerings of a local rich merchant.
Chanani	Chandni	Canopy over the scriptures, used as a mark of respect.
Chauri	Chaur	Symbol of the authority of the Guru Granth Sahib. Fan waved over scriptures, made of yak hairs or nylon. It should not be called a 'fly whisk'.
Dasam Granth		Collection of compositions, some of which are attributed to the tenth Sikh Guru, compiled some years after his death.
Giani.		A person learned in the Sikh scriptures.
Granthi		Reader of the Guru Granth Sahib, who officiates at ceremonies.
Gurbani	Bani, Vani	Divine word revealed by the Gurus. The Shabads contained in the Guru Granth Sahib
Gurdwara	Gurudwara	Sikh place of worship. Literally the 'doorway to the Guru'.
Gurmat		The Guru's guidance.
Gurmukh		One who lives by the Guru's teaching.
Gurmukhi		From the Guru's mouth. Name given to the script in which the scriptures and the Punjabi language are written.
Gurpurb	Gurpurab	A Guru's anniversary (birth or death). Also used for other anniversaries, eg, of the installation of the Adi Granth, 1604 CE.
Guru		Teacher. In Sikhism, the title of Guru is reserved for the ten human Gurus and the Guru Granth Sahib.
Guru Arjan		The fifth Guru who was the first Sikh martyr (1563-1606).
Guru Gobind Singh	Guru Govind Singh (Original name: Guru Gobind Rai)	Tenth Sikh Guru. It is important to note that the title 'Guru' must be used with all the Gurus' names. Sikhs usually use further terms of respect, eg, Guru Gobind Singh Ji or Guru Nanak Dev Ji.
Guru Granth Sahib	Adi Granth	Primal collection of Sikh scriptures, compiled by Guru Arjan and given its

	(Granth' by itself should be avoided)	final form by Guru Gobind Singh.
Guru Har Gobind	Guru Hargobind Guru Hargovind	Sixth Sikh Guru.
Guru Har Krishan Guru Harkishan	Guru Harkrishan	Eighth Sikh Guru
Guru Nanak		The first Guru and the founder of the Sikh faith (1469-1539).
Guru Tegh Bahadur		The ninth Guru who was martyred for the principle of religious tolerance (1622-1675).
Haumai		Egoism. The major spiritual defect.
Hukam		God's will.
Hukam.	Vak	Random reading taken for guidance from the Guru Granth Sahib.
Ik Onkar		There is only One God. The first phrase of the Mool Mantar. It is also used as a symbol to decorate Sikh objects.
Janamsakhi	Janam Sakhi	Sakhi Birth stories. Hagiographic life stories of a Guru, especially Guru Nanak.
Japji Sahib		A morning prayer, composed by Guru Nanak, which forms the first chapter of the Guru Granth Sahib.
Jivan Mukht	Jivan Mukht	Enlightened while in the material body; a spiritually enlightened person, freed from worldly bonds.
Kachera		Traditional underwear/shorts. One of the five K's (see panj kakke).
Kakka	Singular of the Punjabi letter K (plural 'Kakke')	See panj kakke.
Kangha	Kanga	Comb worn in the hair. One of the five K's (see panj kakke).

Kara		Kara Steel band worn on the right wrist. One of the five K's (see panj kakke).
Karah parshad	Karah Prasad	Sanctified food distributed at Sikh ceremonies.
Kaur Princess.		Name given to all Sikh females by Guru Gobind Singh (see Singh).
Kesh	Kes	Uncut hair. One of the five K's (see panj kakke).
Khalsa		The community of the pure. The Sikh community.
Khanda		Double-edged sword used in the initiation ceremony. Also used as the emblem on the Sikh flag.
Kirat karna		Earning one's livelihood by one's own efforts.
Kirpan		Sword. One of the five K's (see panj kakke). 'Dagger' should be avoided.
Kirtan		Devotional singing of the compositions found in the Guru Granth Sahib.
Kirtan Sohila		A prayer said before retiring for sleep. It is also used at the cremation ceremony and when the Guru Granth Sahib is laid to rest.
Kurahit		Prohibitions, eg intoxicants.
Langar	Guru ka Langar.	Guru's kitchen. The gurdwara dining hall and the food served in it.
Mela		Fair. Used of Sikh festivals which are not gurpurbs.
Manji	Manji Sahib	Small platform on which the scripture is placed.
Manmukh	Munmukh	Self-orientated (as opposed to gurmukh).
Mool Mantar	Mul Mantar	Basic teaching; essential teaching. The basic statement of belief at the beginning of the Guru Granth Sahib.
Nam Simran	Nam Simaran Naam Simran	Meditation on the divine name, using passages of scripture.
Nankana Sahib		Birthplace of Guru Nanak. Now in Pakistan.
Nishan Sahib		Sikh flag flown at gurdwaras.
Nit nem.		The recitation of specified daily prayers.
Panj kakke		The five K's. The symbols of Sikhism worn by Sikhs.
Panj piare	Panj Pyare	The five beloved ones. Those first initiated into the Khalsa; those who

	(other forms may also be found)	perform the rite today.
Panth		The Sikh community.
Patases	Patashas	Sugar bubbles or crystals used to prepare Amrit. Punjab Panjab Land of five rivers. The area of India in which Sikhism originated. Ragi Sikh musician who sings compositions from the Guru Granth Sahib.
Punjab	Panjab	Land of five rivers. The area of India in which Sikhism originated. Ragi Sikh musician who sings compositions from the Guru Granth Sahib.
Ragi.		Sikh musician who sings compositions from the Guru Granth Sahib.
Rahit		Sikh obligations, eg, to meditate on God.
Rahit Maryada	Rehat Maryada	Sikh Code of Discipline.
Sadhsangat	Sangat	Congregation or assembly of Sikhs.
Sewa	Seva	Service directed at the sadhsangat and gurdwara, but also to humanity in general.
Shabad	Sabad Shabd	Word. Hymn from the Guru Granth Sahib; the divine word.
Sikh		Learner; disciple. A person who believes in the ten Gurus and the Guru Granth Sahib, and who has no other religion.
Singh		Lion. Name adopted by Sikh males (see kaur).
Sis Ganj Sahib		The site of the martyrdom of Guru Tegh Bahadur (Delhi).
Vak	Vaak	A random reading taken for guidance from the Guru Granth Sahib.
Vand chhakna		Vand chhakna Sharing one's time, talents and earnings with the less fortunate.
Waheguru		Wonderful Lord. A Sikh name for God.

Names of persons and places are only included in this list if variant forms are commonly used.

Lesson Ideas

Guru Nanak – What is religious identity?

Nanak was born into the Hindu faith but his Religious Experience changed him. The result was that he lived and died a Sikh.

For KS2 you can look at the experience of conversion and what identifies a Sikh i.e. the 5 K's.

For KS3 After looking at the conversion experience you can explore the idea of whether it is the outward signs that make the Sikh or the behaviour. This could then link to the moral teachings in Sikhism.

Mool Mantra – What do Sikhs believe?

What is unique about Sikhism? What does it have in common with other faiths?

KS3 you could contrast the Mool Mantra with one of the Creeds. What do they say about God? At KS2, you could compare and contrast with the Shema. For the more able pupils you might explore religious language. What are these faiths saying? Are they expressing the same things in different ways, and does it matter if they are? Or are they saying different things and what does that say about God?

The Guru Granth Sahib - What is authority? Should we listen to the authorities or challenge them? These questions could go on. It is a very wide area.

KS2 can look at the origins of the Guru Granth Sahib, coming as it does both from a Hindu and Muslim heritage with religious writings from both being found in the book. Its Sikh roots and the contributions from most of the Gurus. Both KS's can look at how the book is used and respected by the Sikh community, a living Guru. KS3 can consider if the Guru Granth Sahib should be compared to Jesus in the Christian belief system rather than Nanak

and Jesus? (Many Sikhs believe that the GGS and Jesus are similar as a source of authority.)

KS2

Amrit – Why does Sharondeep want to take Amrit Sanskar? Explore why someone might want to make a commitment to a religion? This can be a good problem solving exercise. If you give pupils a variety of reasons and then they have to rank them, or reject some. The pupils should be able to explain why someone would want to take Amrit.

KS3

Sewa – Why serve others? What does helping others have to do with worshipping God?

“There can be no worship without performing good deed.” GGS. Why would God want us to help other people first? What kind of help can we offer? How do Sikhs help? Look at charity, the Langar, attitudes of equality, honest work.

Activity Ideas

Problem solving ideas: think of a questions and the pupils can use information you give them to come up with a solution, there does not need to be just one correct answer, or you can get the pupils to research the answer for themselves and present their findings to the class.

Matching pairs: You can have images of the 5Ks for example and the students have to match them to what they represent (symbolise).

Divide the class into groups and give each group a different piece of information about the chosen topic. Each group then has to come up with an idea of how to pass on this information to the rest of the class. You can make them actually teach the class, a 5-10 minute activity or you can make it a game, where the pupils have to mime the information and the rest of the class have to work out what it is.

Hand out cards with words or short phrases on them that you want the pupils to learn. Within a class there should be 4-6 complete sentences or paragraphs of information on your chosen topic. The pupils then have to find the rest of the sentences/paragraphs and come up with a statement that makes sense. The younger the pupils the more simple the statements should be. They could even be a group of pictures that go together. Images of the Guru Granth Sahib, the Palki, the Manji and the Granthi for example or the 5 Ks.