

Year 6 Unit 3:		SIKHISM		Week 1
Title: Guru Nanak				
Learning Intentions:				
AT1: To understand why Guru Nanak was so important for Sikhism.				
AT2: To discuss religious experiences.				
Assessment:				
AT1 L3: I can use a developing religious vocabulary to describe Guru Nanak's religious experience in the river and I can compare and contrast this with Jesus' baptism.				
AT1 L4: I can use a developing religious vocabulary to show understanding of Guru Nanak's religious experience and I can describe how this compares and differs from Jesus' baptism.				
AT2 L3: I can ask about and discuss religious experiences/ beliefs.				
AT2 L4: I can ask questions about religious experiences/beliefs and suggest answers.				
Key Words:		Resources for this Unit:		
guru		Sikhism Transition Unit (Advisory Service Kent) – for Kent schools		
Guru Granth Sahib		Sikhism (Bromley Primary RE Series) – available from The RE Centre at £5		
Guru Nanak		Sikh Artefacts card pack by Jan Thompson (TTS, Religion in Evidence 0800 137525 – ask for 20% discount)		
religious experience		RE Boxes on Sikhism – available on loan from The RE Centre		
		Many good books on Sikhism can be inspected at The RE Centre (tel: 0208 315 8142)		
		http://www.bl.uk/learning/cult/sacred/stories/		
		Click on 'Sikhism'		
		http://pof.reonline.org.uk/sikhism.php		
		Good interactive resources		
		http://www.strath.ac.uk/curricularstudies/re/db/reartefacts/sikh/		
		Images and explanation of Sikh artefacts		

NB It is unlikely that pupils will have enough understanding of Sikhism to achieve Level 5 in this unit, unless they are Sikhs.

Activities:

- INTRODUCTION Present a short account of Guru Nanak's life. (AT1)
- Focus on the story of Nanak's miraculous experience in the river. What do pupils want to ask or comment on about this? (AT2)
- Explain that this was his 'conversion' experience ie the 'turning point' in his life and the beginning of his public ministry. Remind pupils of Jesus' baptism in the River Jordan, which was the turning point in his life and the beginning of his ministry. How is this similar to Nanak's religious experience and how is it different? (AT1)
- Take up any questions that emerge about religious experiences generally – including pupils' own religious feelings. You might like to suggest that Nanak and Jesus had very special religious experiences, but lots of people have spiritual experiences eg. when experiencing the beauty of nature, at religious worship, in prayer. Pupils may want to express these through artwork. Encourage pupils to share their ideas and experiences, to question and suggest answers. If necessary, refer questions to your parish priest. (AT2)

Year 6 Unit 3: SIKHISM Week 2 Title: Guru Nanak's teachings	
Learning Intentions: AT1: To understand what Guru Nanak taught about God. AT2: To discuss our ideas of God, and particularly how people can believe in One God when there are many religions.	
Assessment: AT1 L3: I can use a developing religious vocabulary to describe key beliefs in Sikhism. AT1 L4: I can use a developing religious vocabulary to show understanding of key beliefs in Sikhism. AT2 L3: I can ask about and discuss religious beliefs about God. AT2 L4: I can ask questions about religious beliefs about God and suggest answers.	
Key Words: guru Guru Nanak Ik onkar ('There is One God') Mool Mantar	Resources: Resources for the Unit (see Week 1) Especially: Sikh Artefacts card pack by Jan Thompson – see cards on Ik Onkar BBC Active <i>Celebrations and Special Times: Who was Guru Nanak?</i> http://www.noogenesis.com/pineapple/blind_men_elephant.html Link to The Blind Men and the Elephant poem

Activities:

- Explain that Nanak was brought up as a Hindu in NW India, but also had Muslim friends there. So he already knew about Hinduism and Islam when he began the religion of Sikhism; but he didn't like the way that they divided people. He taught that there is only One God, and the important thing is to love God and live a good life. He taught that we should respect other

religions, because we all worship the same God, and that we are all equal in God's eyes. (AT1)

- Remind pupils of the story of The Blind Men and the Elephant (see Year 4 Unit 2a). There is one elephant, but each of the blind men feels a different part of the elephant and therefore has a different idea of what it is. Believers say that God is so great and so much greater than human beings, that we cannot completely know God, but we all have our own ideas of God based on our experiences and what we learn through our religions. (AT1)
- Allow pupils to explore their own ideas and questions about this. Do they believe that there is just one God whom we know in different ways? Are some people/religions mistaken in what they believe about God? (AT2)
- Pupils should think about the other religions they have studied, other than Christianity (Judaism, Islam, Hinduism) and consider if we/Christians can learn anything from these religions. (AT2)

Year 6 Unit 4:
Title: Guru Gobind Singh

SIKHISM

Week 3

Learning Intentions:

AT1: To explore the founding of the Khalsa.

AT2: To explore our own commitments.

Assessment:

AT1 L3: I can begin to identify the impact that Sikhism has on its followers in terms of their commitment.

AT1 L4: I can describe the impact that their religion makes on Sikhs in terms of their commitment.

AT2 L3: I can make links between my own commitments and my behaviour.

AT2 L4: I can describe my commitments and those of others and why they are important to me/others.

Key Words:

Amrit Ceremony

Baisakhi

Five Beloved Ones (Panj Pyare)

guru

Guru Gobind Singh

Guru Granth Sahib (the holy

book)

Khalsa ('the Pure')

Resources

Resources for the Unit (see Week 1)

BBC Active: *Celebrations and Special Times* (Baisakhi)

BBC Active: *Rites of Passage* (The Story of the Khalsa; Taking Amrit.)

Badge-making equipment (this can be hired from the Diocese)

<http://www.bbc.co.uk/apps/ift/learningzone/clips/showrecord?id=298;returnUrl=>

Viewers are invited to visit a gurdwara at the time of the Baisakhi festival.

Activities:

- **INTRODUCTION** Explain that nine more Gurus led the Sikhs after Guru Nanak. The 10th Guru was Gobind Singh. Present a short account of how he

founded the Khalsa at the Festival of Bhaishaki in 1699, telling the famous story of the Five Beloved Ones (Panj Pyare). (AT1)

- Organise pupils to act out this story with the Guru, the Five Beloved Ones and the rest of the crowd. Apart from the Guru, everyone should express a reason as to why they did or didn't take up the Guru's challenge. Encourage pupils to think carefully about these reasons by thinking about what they would have done if they were there. (AT1/2)
- This was the beginning of the Khalsa, the community of committed Sikhs, meaning the 'Pure'. The joining ceremony today is a lot less frightening than the story just told. Some pupils may like to find out more about the Amrit ceremony and share this with the class. (AT1)
- Discuss with pupils if they have undergone any joining ceremonies eg. for Cubs or Brownies. Did they have to make a commitment? Did they make any promises? (AT2)
- All pupils can think about something or someone they are committed to (eg. their families, their pets, or an organisation they are members of like RSPB). Discuss what this commitment entails and whether or not it affects their attitudes and behaviour. What would they do for their commitment? They could make a badge of something that is important to them – to remind themselves of their commitment and to tell others about it. (AT2)

Year 6	Unit 4:	SIKHISM	Weeks 4,5,6
Title: The Five Ks			
Learning Intentions:			
AT1: To understand the symbolism of the Five Ks.			
AT2: To apply the meaning of the Five Ks to our own lives.			
Assessment:			
AT1 L3: I can use the correct Sikh words to describe the Five Ks and their importance for Sikhs.			
AT1 L4: I can use a developing Sikh vocabulary to explain the importance and meaning of the Five Ks for Sikhs.			
AT2 L3: I can make links between Sikh values and my own attitudes and behaviour.			
AT2 L4: I can explore and apply these ideas more fully in relation to my own behaviour.			
Key Words:		Resources	
kachera (shorts)		Resources for the Unit (see Week 1)	
kangha (comb)		Artefact resources: The Five Ks and turban	
kara (bangle)		BBC Active: <i>Rites of Passage</i> (The Five Ks)	
kesh (hair)			
kirpan (dagger)			
Khalsa (Sikh community)			
Panj Kakke ('The Five Ks')			

NB: Safety: Do not allow pupils access to a proper kirpan.

Activities:

- **INTRODUCTION** Explore with pupils any symbolic clothes that they wear – starting with your school uniform and badge. What can we learn from the uniform? (eg. it shows that pupils belong to the school, that they are all equal, the badge may show the school's connection with the church, the colour may be significant etc.) How do pupils feel about their uniform? Can they remember when they first put it on? Did they feel proud to wear it? What

other clothes do pupils wear that tell us about where they belong and what they like doing? Do any other uniforms tell us something about their beliefs about right and wrong? (eg. Consider the promises made by Cubs and Brownies ...) (AT2)

- Using artefacts, posters, video clips: show pupils the Five Ks worn by Khalsa Sikhs ie Sikhs who have made special promises at the Amrit ceremony (see Week 2). They are called the Five Ks because their Punjabi names all begin with that letter. (Panj Kakke means Five Ks in Punjabi). (AT1)
- Remind pupils of the story of the first Beloved Ones, and how they were willing to give their lives for the faith at a time of persecution. So the Sikh uniform originally helped Sikhs to defend their faith:
 - 1) Hair was kept out of the way and the turban gave some protection to the head (like a helmet).
 - 2) Shorts allowed freedom of movement, instead of the traditional Indian dhoti (material wrapped around the waist, falling to the ankles, like a sarong).
 - 3) The metal bracelet on the fighting hand protected the wrist from being slashed with a sword.
 - 4) The dagger, of course, was a weapon, although Sikhs were taught only to use it in self-defence, in defence of the weak, or in defence of their religion. (AT1)
- As time went on, the Five Ks gained symbolic meanings, and these are their significance today. Explore these in depth with pupils, with more emphasis on AT2 than AT1, and using a variety of approaches eg. drama:
 - 1) The kirpan/dagger is a symbol of fighting the good fight ie fighting temptations to do wrong and standing up for what is right. (AT1)
Explore this idea in pupils' lives. (AT2)
 - 2) The kara/ steel bracelet is made from strong but inexpensive metal that every Sikh can afford. The circle reminds them of God, who has no beginning and no end. It also reminds them of the unity of the Sikh community. The bangle hangs loose on the wrist of the hand they use most (ie the right hand for most people) and Sikhs are therefore aware of it when they move their hand. This is a reminder that they should always use their hands to do good. (AT1)
Take at least one of these ideas and explore it in pupils' lives. (AT2)
 - 3) The kesh/hair and kangha/comb. Sikhs are forbidden to cut their hair – it is natural and therefore a gift from God. They have to keep it clean and neat, however, washing and combing it frequently. Sikh men wear turbans from when they are old enough to tie it for themselves. If possible, show pupils a turban length (5 metres long!) and a video of a turban being tied. (AT1)

Explore with pupils the idea that we should respect and care for our bodies as gifts from God. Christianity also teaches this eg. St. Paul speaks of our bodies as 'temples of the Lord' and that we should honour God with our bodies (look up I Corinthians 3: 16 and I Corinthians 6:19-20). (AT2)

- 4) Finally, the kachera/shorts are worn by Sikhs, of both genders, as underwear, and are a reminder that they should be modest and chaste in their behaviour. (Marriage and family life are highly valued in Sikhism and sex before or outside marriage is forbidden.) (AT1)

Explore any relevant ideas for pupils, mindful of their ages. It may be that this is done as an extension of No.3 above – treating our bodies and other people's with respect.