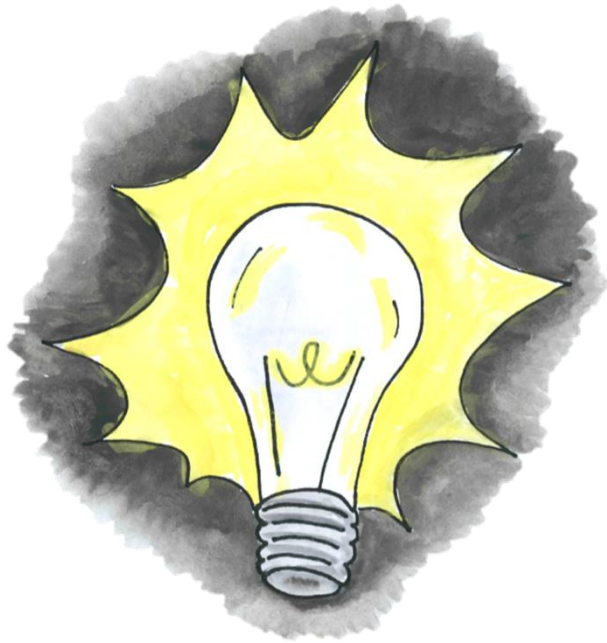


KS2 Sikhism: Inspirational People



**How does the teaching
of the gurus move Sikhs
from dark to light?**

**The *EMMANUEL* Project 2020:
Teaching World Religions effectively in Key Stage 2**



THE CHURCH
OF ENGLAND
**Diocese of St Edmundsbury
and Ipswich**

Before you start:

RE is statutory for Key Stage 2 pupils in state-funded schools. RE should:

- 'educate' pupils about religions and worldviews and their impact on individuals, communities and the wider world.
- develop the religious 'literacy' needed to discuss issues of faith and belief in today's society.
- offer a safe space for children to consider their own ideas and demonstrate respect for others.



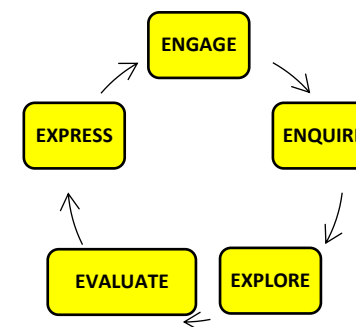
This unit for Key Stage 2 pupils focuses on the Sikh concept of 'guru'. It is important to read the guide to the concept so that teaching, questioning and assessment reflect this focus. A simple 'image' is provided to symbolize each KS2 concept and acts as a reminder of the key beliefs of different faiths.

It links with common themes in RE syllabuses *e.g. in the Suffolk Agreed Syllabus it links with 'Inspirational People: why some figures e.g. founders, leaders and teachers, inspire religious believers.'*

It is designed to last 6-8 hours, taught weekly or blocked. Teachers must decide how to distribute time effectively; guidance is offered below. As they plan, teachers may adapt activities to their particular class / resources but must ensure they maintain the focus on the belief / concept central to the unit.

Learning is developed through an enquiry cycle in which pupils:

- **Engage** with the key concept in their own lives / world (at least 1 lesson)
- **Enquire** into an aspect of Sikhism which relates to the key concept (at least 1 lesson)
- **Explore** a Sikh understanding of the key concept through 3 areas **(i) Sikh Narrative / Text (ii) Sikh Community Practice (iii) Sikh Living** (at least 1 lesson on each)
- **Evaluate** and **Express** their learning about the key concept.



Assessment guidance is provided at the back of the unit. It should be read and acted on before teaching begins. Schools will differ in the approaches they need or wish to use.

The Resource List in this unit was current at time of publication, but teachers should watch out for new resources to add.

Further guidance, other units and various support materials (introduction to the Emmanuel Project, outline schemes of work, quick quizzes, solo taxonomy, pictures, scrapbooking, literacy plans) are found on the Emmanuel Project Flash Drive.

Sikh concepts Guru / Waheguru



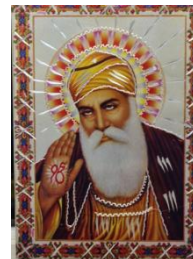
It's a bit like ...

- **The wisest of teachers, one who enlightens you**
- **Someone who helps you 'see' or understand something important**
- **Someone who turns on a light for you, dispelling darkness**
- **Someone who can teach or explain things so you understand**
- **Having the way lit up for you**

The word 'guru' in Sikhism

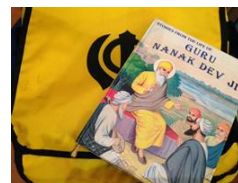
In Sikhism the term 'Guru' is not used just for a teacher or a guide or an expert; it is a term given to an enlightener and messenger of the Timeless one – God. The word Guru is composed of two terms: GU- means darkness and RU- means Light.

For Sikhs, the Guru is the Light that dispels all darkness. It is called JOT (Divine Light). Guru Nanak, the founder Guru of Sikhism was regarded as the embodiment of Divine Light.



The Guru in Sikhism is a perfect Prophet or Messenger of God in whom the Light of God shines fully, visibly and completely. The Guru is in union with the Divine. Thus he ushers the devotees, the seekers of Truth into a spiritual birth. Through him the Glory of the Lord is transmitted to humanity. On account of his Divine prerogatives, the Guru, though human in form, is Divine in Spirit.

The Guru's message is a universal one, and seeks to free people from bigotry and superstitions, dogmas and rituals, and to emphasize the simplicity of religion.



Guru Nanak, the first Sikh guru

Nanak, was born and brought up a Hindu in the Punjab. He mastered Punjabi, Sanskrit and Persian at an early age and in childhood revolted against the ritualism, caste, prejudices, hypocrisy and idolatry he saw around him in both Hindu and Muslim communities.

He regarded Hindus and Muslims as equals and referred to himself as neither Hindu nor Muslim but as a brother to all those who believed in God and truth.

He had a deep sense of being called to re-awaken the world to the truth that there was just one God. He believed that all humans alike could experience, and attain 'moksha', or union with God, through God's grace.

Nanak reacted against Hindu ideas of caste; everyone belonged to one caste: humanity. He strove to establish a community in which unity, equality, almsgiving and service were key and where all were able to become aware of God's presence through meditation on God's name.

The Sikh Holy Book says: "the Light of God is in all hearts." (Guru Granth 282)

Ten Gurus

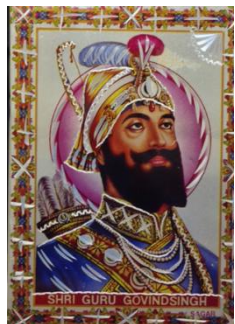
Guru Nanak was the first of ten human Gurus who helped establish Sikhi or Sikhism, between 1469 and 1708. Sikhs see

their gurus as enlightened souls whose main purpose in life was the spiritual and moral well-being of the masses.

By setting an exceptional example of how to live a holy life, and practising righteous living, they sought to awaken a higher consciousness in the human race. The Gurus taught people in India and beyond, to live spiritually fulfilling lives with dignity, freedom and honour.

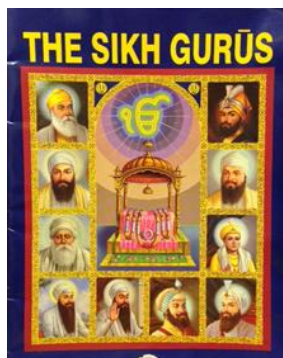
Guru Gobind Singh

Each of the ten gurus added to, and reinforced, the message taught by the previous one. Guru Nanak Dev was the first Guru and Guru Gobind Singh the tenth.



During a span of 239 years, the Sikh Gurus laid down the way of living to be followed by all practising disciples of this religion.

Sikh history and literature help Sikhs, which means learners, to learn about the beliefs and practices propagated by the Gurus. The Gurus were



clear also to outline rituals, practices and beliefs that were not appropriate and were not to be followed by the faithful disciples. They promoted the habit of reciting of holy hymns called Shabads; living in constant remembrance of the Supreme Creator and living a simple life of truth, decency and virtuous principles. These things would take people from dark to spiritual 'light'.

The Guru Granth Sahib

The tenth guru, Gobind Singh, founded the Sikh Khalsa or brotherhood and proclaimed that when he left this world, the Guru Granth Sahib, a book of hymns and prayers written by the gurus, would become the ultimate and final Sikh Guru.

The Guru Granth is thus more than a holy book for the Sikhs, and they give it the same respect and reverence as a living "human" Guru. It is used regularly in worship and daily verses are taken, called Hukam-nama, to inspire and guide the community.

Satguru

This means 'true guru', it is usually used to refer to God. The word appears more than 2500 times in the Guru Granth Sahib. It implies that the students have faith that



the guru can be trusted and will lead them to moksha, enlightenment or inner peace.

Waheguru (Vahiguru)

Vahiguru or 'Waheguru' literally means the "Wonderful Lord" in the Gurmukhi language. The word 'guru' is encompassed in the term – God is the one who leads from 'dark' to 'light'. Waheguru refers to the Almighty God; the Creator; the Supreme Soul; the Sustainer; etc.

God has many names in Sikhism and Waheguru is probably the most important and most common. Other words for God are: 'Satnaam' - 'Sat' meaning True and 'Nam' meaning Name. This is sometimes compounded as "Satinam-Vahiguru".

For Sikhs Vahiguru is the primary mantra, the gurbantra (a mantra received from the guru). It is chanted repetitively as an aid to meditation in congregations or repeated by individual worshippers either silently or aloud, and with or without beads). This is one of the three cardinal moral principles of Sikhism:

- **Nam japna** (repeated utterance of God's Name)
- **Kirat karni** (honest labour)
- **Vand chhakna** (sharing one's goods / food with the needy)



How does the teaching of the gurus move Sikhs from dark to light?

ENGAGE

with idea of someone moving you from dark to light

End of year expectations

The Y3/4 'I can's' below are to help with assessment. For Y5/6, see grid at the back. Please consult your RE leader about assessing RE and check advice at the end of the unit.

3c I can use religious words to describe how Sikh pictures of Guru Nanak show him as a teacher / guru

Teacher's note: "Guru" is a Sanskrit word for teacher, honoured or religious person or saint. Sikhs believe divine guidance came to humanity through ten Gurus. Sikh (pronounced 'seek' in Britain but 'sic' is more accurate) means learner, disciple or follower of these Gurus. Sikhism is more properly known as SIKHI; Sikhism is a western term. Sikhs believe there is one God and that no one religion is the only true way to Waheguru, the most wonderful teacher, God.

What does a good teacher do?

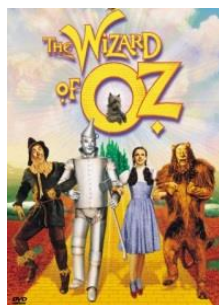
What is a teacher's job? Which teacher taught you to create a simple electric circuit with a bulb? Watch the bulb light up a few times.

Show children the symbol on the front cover. Can you remember when a teacher explained something so well you really understood? We call these 'light bulb moments! It's a bit like you were 'in the dark' and someone switched on the light. You suddenly knew the answer or how to do something.



Talk about this in pairs and write about when this has happened to you on light bulb outlines. These could become the start of a display outside your room to which other people might be asked to add their own light bulb moments. You can get light bulb post-it notes to write on.

Who would you go to if you needed help with an answer, if you felt in the dark?



Use a clip from 'The Wizard of Oz' where Dorothy and her friends meet the Wizard. They hope this 'supreme being' will move them from 'dark' to 'light', telling them what they need to know and granting their wishes. They want help – focus on this rather than delving into the story.

Would you have wanted to ask the Wizard for help? What kind of a person would you go to for help? Would it always be the same person?

Can you think of people who might ask God to help or teach them? e.g. Christians, Muslims, Hindus, etc.

Please read the introduction to the Sikh idea of GURU and WAHEGURU.

Build up some 'Golden' vocabulary, i.e. terms to be used regularly in discussion e.g. Guru, Waheguru, God, teacher, learner, disciple, light, dark, Sikh, Sikhi, Sikhism

3f I can link things that are important to me in a good teacher with how I think and behave in class

What is a GURU? Is it a good word for a teacher?

Baljit is a Sikh. Show a picture of a Sikh boy. Sikhism is a religion which started in Punjab. Sikhs often wear turbans. Baljit has a patka, a small turban.



Sikh means disciple or learner. Sikhs have a great teacher who taught them about God. His name was **Nanak** and he lived 500 years ago. Baljit has brought a picture of him. (You will need a picture of Nanak. See **Resources**).



How would you describe Nanak? Look carefully. Around the picture, list what you can see e.g. hand, turban. Add adjectives / verbs to the nouns. Finally decide what kind of a person you think he is e.g. friendly.

Sikhs call Nanak their '**Guru**', which means 'teacher'. **Gu** means Dark and **Ru** means Light. Nanak brings them from dark into light, he gives answers.

Think about your teachers in school. Is **GURU** a good description of a teacher in a school? Are they like GU-RUs – bringing you out of darkness? What do you think? We will leave you '**in the dark**' about Nanak until next lesson! Meanwhile.....

Are you sure what we mean by 'in the dark'?

Imagine Mum heard Baljit and his friend, Sam, whispering excitedly about something. She might say, 'Don't leave me in the dark. Tell me what's going on.'

Why might Mum say she was being left in the dark? Is she literally in the dark? What does 'in the dark' mean? *Possibly set challenge – see column to right.*



Details re Sam & Baljit in Resources.

Punjab stretches across India / Pakistan.

Guru Nanak poster - find on internet e.g. Amazon or <https://www.dollsofindia.com/posters/sikh/>

Sikh boys wear a patka, not a turban.

Challenge children to create a piece of art that shows moving from darkness to light. See EXPRESS.

guru

ENQUIRE into the idea of Nanak as a GURU

Teacher's note: Even at an early age, Guru Nanak showed his concern to convey God's truth to others; he was a 'born' teacher. He wanted to teach people how they should live their lives and try to bring them into the light. Those who followed him were called Sikhs – learners or disciples.

What are the most important things to learn?

In pairs make a one minute speed list of all the things you learn at school. Compare lists. You may have subjects down. You may have other things. Why do we learn certain things? What else would be good to learn? You could think up some really unusual ideas e.g. lion taming

Guru Nanak is referred to as Guru Nanak Dev Ji – a title of respect and love.

3a I can describe what a Sikh might learn from stories of Guru Nanak as a child

4f I can link things that I, and others, believe it is important to learn with the way we choose to think and behave towards a teacher

What can you tell about Guru Nanak? What are you 'in the dark' about?



Introduce children to the [Guru Nanak Primary Academy](#) in Hayes. How can you tell this is a Sikh school? The children here learn the same subjects as you but they also know a lot about Guru Nanak.

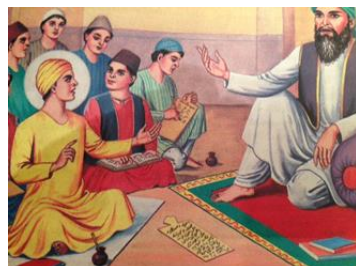
Look closely at your picture of Guru Nanak. We left you **in the dark** about him but what ideas did you have?

What would you ask the Guru Nanak Primary children about him?

What happened when Nanak knew more than his teacher?

There is a great story about Nanak starting school as a small boy; he knew more than his teacher. What would you do if you knew more than the teacher?

Tell the story: [Nanak and the teacher](#). (See **Appendix 1**).



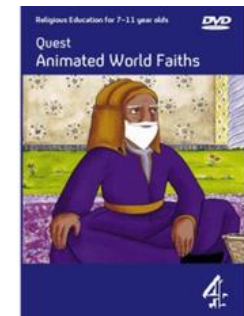
OR use **Animated World Faiths: Life of Guru Nanak**. Watch the first section including Nanak's first school day. What is Nanak's main interest? How does he treat people?

What does this story teach Sikhs? (some possible questions)

- Why did Nanak tell the teacher his subjects were not important? What did he think was most important to learn?

Guru Nanak Primary Academy – check their website for suitable pictures.

See **Resources** for details of the DVD. The film is also on the internet.



Jesus said, "Love the Lord your God with all your heart and with all your

	<ul style="list-style-type: none"> Was the teacher really the teacher? What is the purpose of a Guru – to teach people to know Waheguru – God? Could this story bring <u>you</u> some 'light'? <p>What do you think is really worth learning?</p> <p>Look again at your lists of things to learn in school. Nanak worked hard at school but what he really wanted was to learn something quite different. He said:</p> <p>All that matters is to love God in your heart and to worship God with all your soul.</p> <p>I wonder what he meant by that? Have you heard words like this anywhere else?</p> <p>Does this story make you think there are other important things to learn in life? Does your school or your family help you with learning these things?</p> <p>Ask children to complete a sentence on their whiteboard and take photos of them holding them for a display: We should learn</p>	<p><i>soul and with all your mind.' Bible, Matthew 22 v.37.</i></p> <p><i>'Songs for Every Assembly' (Out of the Ark) has a song about the two commandments to 'love God and love your neighbour'.</i></p>
<p>EXPLORE (1) how Nanak became a Guru (Sikh narrative)</p> <p><i>3d I can recognise some of the things which influence my ideas about feeling unfairly labelled (family, friends, faith)</i></p> <p><i>3e I can ask good questions about life based on stories of</i></p>	<p>Teacher's note: <i>Sikhs believe humans are naturally ignorant of God's destiny for them. God, the supreme Guru or teacher of all the human gurus, offers everyone spiritual enlightenment through their preaching. Nanak's experience in Bein river convinced him of his call to preach.</i></p> <p>Why did I give you labels? What were they for?</p> <p>Earlier in the day e.g. at register, randomly give children different colour labels to wear. Do not say why to give them a chance to wonder why they are wearing them. During the morning give random orders for the different groups e.g. reds, you can stay out at break for an extra 3 minutes; greens, stay behind for 2 minutes; yellows, sit on the floor; blues, have a sweet!</p> <p>When the RE lesson starts, reflect on the 'labels' and what they were for. Raise the issue of whether it was fair. How did being treated on the basis of labels make you feel?</p> <p>What did Guru Nanak have to say about religious 'labels'?</p> <p>Baljit wants to show you a special symbol: ik onkar.</p> <div data-bbox="526 1289 683 1417" data-label="Image"> </div> <p>Baljit has sent you a note with the symbol. Read it together:</p> <p>This is the 'Ik onkar'. We have this symbol in our living room at home. It means 'one God'. Guru Nanak did not like it, even when he was my age, that people in</p> <div data-bbox="1594 1177 1742 1321" data-label="Image"> </div>	<p>More vocabulary: Ik onkar, naam, Guru Granth Sahib.</p> <p>Life of Guru Nanak, including visit to the heavenly courts:</p> <p>http://www.bbc.co.uk/pro-grammes/p00w5lnd</p> <p>Small metal 'Ik onkars' can be sourced from Amazon, and other internet suppliers.</p>

Guru Nanak and share some of my answers

4a *I can describe what Sikhs might learn from the story of Nanak's disappearance in the river, and his words when he emerged*

4e *I can ask important questions about having the right values in life and suggest my own answers, including Sikh ideas about a 'true' guru*

his country were treated differently because they had the labels 'Hindu' and 'Muslim'. He told everyone there was just 'one God'. He said loving God and serving others was more important than the religious label you wore. I am going to write you some words that Guru Nanak said for you to think about:

"There are no Hindus, there are no Muslims; we are all children of God."

P.S. People did not wear their religion on sticky labels!

Show children the symbol and look again at the picture of Guru Nanak. What did Nanak think about religious 'labels'? What do you think his words mean?

In Nanak's time in India, people of different faiths did not mix with each other, girls and boys were not treated equally and different 'castes' or groups could only do certain jobs, or eat with their own kind. Nanak did not like all these 'labels'. *Do you think his ideas made him popular? What label would he have been happy for everyone to wear?*

*If not seen before, watch the opening section of **Animated World Faiths: Life of Guru Nanak** and see how some people are left out and how Nanak reacts towards people.*

How did Nanak become Guru Nanak?

Place a long piece of blue material down the middle of the room to be a river. Seat children on either side. Give out the beginning of the story to children on one side of the river and the ending to children on the other. See **Appendix 2**.

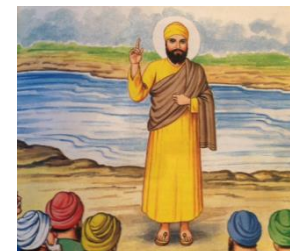
Children work in pairs on their side of the river first. They read their section and talk about what might happen next, or happened before.

Then ask the children to cross over the river and join another pair. Using their initial ideas, they must work out what they think happened in the river!

Give out a speech bubbles for each group to write / draw what they think happened to Guru Nanak. Place their ideas on the river in the middle of the room. Alternatively, one member of the group can sit on a 'story chair' and relate their versions of the middle part of the story.

Finally give out the middle part of the story and compare with their ideas. See **Appendix 2**.

How did this experience change Nanak?



Children should know 'Muslim' and 'Hindu' from their RE as religions with both similar and different beliefs.

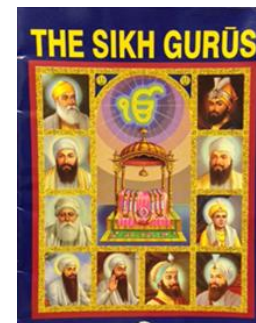
Connect with 'tolerance' in the British Values agenda.

Hindus and Muslims of the Punjab in Nanak's day did not always get on for social, political and religious reasons. A caste system also limited interactions in relation to things like food / marriage.

You could also watch the story in Quest: Animated World Faiths – Life of Guru Nanak sections 2-4 (The cows, The storekeeper, The river).

There are various thoughts as to what happened to Nanak.

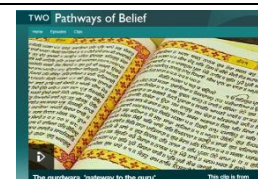
	<p>Watch Beginnings of Sikhism: http://www.bbc.co.uk/programmes/p01150rh (<i>Ik Onkar, Nanak as a child, the story of the river and the start of his role as Guru – 4 mins</i>)</p> <p>Place this poem, written later by Nanak, in a long line down the river. Read it together. This is what Nanak said happened and it led him to leave home to encourage everyone to praise God.</p> <p>I was a minstrel out of work. The Lord gave me employment. The Mighty One instructed me, 'Night and day, sing my praise.' The Lord summoned the minstrel to his high court. On me he placed the robe of honour: singing his praise!</p>	<p>Be aware some Sikhs are not happy for the Guru's part to be acted.</p>
<p>EXPLORE (2) how the Granth is a living Guru (Sikh community practice)</p> <p><i>3b I can describe some similar things Sikhs do when they come to the gurdwara for worship</i></p> <p><i>4b I can describe how and why Sikhs show the Granth the respect due to a living guru and how this is like or different from how other holy books are treated</i></p>	<p>Teacher's note: The word "Guru" is a Sanskrit word meaning teacher, honoured person, religious person or saint but in Sikhism it specifically means those through whom divine guidance descends. Sikhs believe the divine spirit was passed from one guru to the next - "the light of a lamp which lights another does not abate." The tenth Guru, Gobind Singh, declared that the written words of the Gurus (Gurbani) would become the final Guru.</p> <p>Who were the Gurus? What was their purpose?</p> <p>Show a picture of the 10 Gurus all on the same sheet.. Sikhs believe in ten human gurus. They all had the same role – to share the light of God.</p> <p>Arrange a row of 10 tea lights. Use a taper to light the first tea light. Imagine God giving light to Guru Nanak. Now light each tea light in the row from the one before. This is what Sikhs say happened; the divine spirit passed to each following Guru, ten in all.</p> <p>I wonder if you can think how Sikhs might have treated and welcomed Guru Nanak and the other Gurus when they came to their town.</p> <p>Try out the Ten Gurus Song –a Sikh nursery rhyme about each guru and what they did. http://www.kiddiesangat.com/the-gurus-song-sikh-nursery-rhyme/</p> <p>How is the GURU Granth Sahib treated like a Guru?</p>	<p>Sikhs know about Nanak's life and teachings from the Janamsakhis, while the Guru Granth is a book of shabads, songs of praise to God.</p> <p>Ten Gurus poster available from Amazon and various other internet suppliers.</p> <p>For Sikhs, God is the one who passed the Jot or light to Guru Nanak, who passed it down eventually to the Guru Granth Sahib, which now embodies God's light</p>



4c I can describe how Sikhs show their beliefs about God using the words of the Mool Mantar, or through the Ik Onkar symbol

Use a selection of video clips to make simple class notes together on why the Sikh holy book is called 'GURU' and how it is treated as a result.

- **Sikh Holy Book, the Guru Granth Sahib** - BBC Pathways of Belief <http://www.bbc.co.uk/education/clips/z9gkq6f> – shows the progression through the Gurus to the Granth, the Ik Onkar, and how the Granth is kept at home.
- **The Gurdwara, gateway to the Guru** BBC Pathways of Belief: <http://www.bbc.co.uk/programmes/p01150rh> - shows the Guru Granth being read in a Gurdwara, people gathering as in Guru's day to listen, and naming a child
- **The Guru Granth Sahib** <http://www.bbc.co.uk/education/clips/zcf9wxs> - more detailed



Compare this to how the Guru was treated e.g. *Sikhs gather round the Granth as the early Sikhs gathered round Nanak to meditate on God as they listen to the chanting of his poems.*

How does the Granth act as a Guru today?

Teacher's note: *The Guru Granth Sahib continues to lead those who choose to follow its teachings from Darkness to Light. Sikhs are encouraged to listen and meditate on its words, which are recited at important events in life and form the heart of worship services.*



Do you remember this symbol? It is the Ik Onkar and means 'One God'. They are the first words of the 'Mool Mantar' or 'basic teaching'. They are found at the beginning of the **Guru Granth Sahib** and said each day in prayers. Sikh children learn to chant it at a young age.

We can't read the whole of the Guru Granth but we are going to see if we can read the whole of the Mool Mantar. Just for fun, the words are in this box! Hide the words in a dark box. Use a torch to read the words (maybe as a relay) and get them written on the white-board. Nanak's words threw light on what God was like – what do the words say about God?

**There is one God, Whose name is truth
The creator, without fear, without hate
Immortal, beyond birth and death, self-existent
Made known by the grace of the true Guru.**

*Listen to a children's book of the mool mantar together:
<https://www.doll-sofindia.com/post->*

and truth for Sikhs. When they bow to the Granth, it is not to a book but to the divine light in the Guru Granth.

You can find many Sikh children saying the Mool Mantar on the internet.



The First Step – see Resources

Beyond birth and death i.e. never needed to be born and never dying.

Self-existent i.e. not created by anyone else.

Grace – kindness and generosity. Here God has to make himself known or people

	 <p>Plenary: Discuss what you have learnt about the Guru Granth and think about this question: Is it better to have a person or a book as a guide?</p> <p>Stand in a line across the room according to how you feel about this OR choose one side of the room (book better) or the other (person better). Give reasons for your thinking. What might a Sikh think?</p>	<p><i>would not be able to know him at all.</i></p>
<p>EXPLORE (3) how Sikhs focus on listening to the true Guru (Sikh living)</p> <p><i>4d I can compare some of the things I do a lot, and that influence me, with how the practice of Simran might influence a Sikh</i></p>	<p>Teacher's note: <i>Naam Simran refers to meditation based around singing hymns from the Guru Granth or contemplating the Names of God, especially chanting Waheguru, or "Wonderful Lord". Singing of hymns with musical accompaniment is known as Kirtan. While contemplating God's names, a Sikh is able to get naam, divine connection with God, which is able to fulfil all human desires and cleanse the mind of impurities and distress.</i></p> <p>Who should you listen to?</p>  <p>Baljit has a dilemma. He is not sure who to listen to. Someone in his class has told him to do some things he knows he should not like copying someone else's work instead of doing his own, taking sweets that are not his.</p> <p>Sam told him not to listen. But the other person in his class seems very clever and friendly. Sam said, 'You should not believe him. He tells lies!'</p> <p>Would you believe someone who always tells lies? Why not? Walk 'Baljit' down <u>Conscience Alley</u> and give him some advice.</p> <p>Who is the true guru? (a story, could be acted)</p> <p>Baljit talked to his mum and dad about what to do. First you need to remember the words at the end of the Mool Mantar, they said.</p> <p>How does the Mool Mantar end? True Guru? What is the opposite /antonym? i.e. false. What would be a false guru?</p> <p>Our Guru is true, Baljit's mum said. Some people may lead you astray and try to take you in the wrong direction, Light to Dark. If you listen to the True Guru's teaching in the Guru Granth Sahib, it will lead you from Dark to Light. The Guru will help you.</p>	<p>Guru in Sikhi can refer to God / Waheguru, to Guru Nanak and the other nine human Gurus, and to the Guru Granth Sahib – all are the true Guru.</p> <p>NB The Mool Mantar is translated in several ways; it does not always end 'true guru' in English.</p> <p>In Punjabi the 3 principles are:</p> <ol style="list-style-type: none"> 1. <i>Nam japna</i> 2. <i>Kirat karni</i> 3. <i>Vand chhakna</i> <p>Poster of principles: https://www.littlesikhsh.com/did-you-know</p>

What three principles does Guru Nanak Dev ji teach us? said Baljit's dad. Baljit knew the answer. "That we all belong to Waheguru, our God, and he wants us to do three special things," he said:

- **Always remember God**
- **Work hard and be honest.**
- **Share with the needy**

Dad said, "If you **chant** God's name that will help you remember him and that will help you do the other two. And maybe that will solve your problem at school."



What is chanting? Does remembering Waheguru help Sikhs?

Ask children to sit cross-legged on the floor. **Listen** to least a minute of chanting by Sikh children online e.g. Khalsa Academy in Slough - Waheguru Simran. Turn the volume down but leave it on....

These children from a Sikh school chanting in praise of God, remembering God's name as Nanak taught his followers. They are saying Waheguru or Vahiguru ... **listen again.**

Show children the word and spot the word 'guru' in it. Waheguru means Wonderful Lord or Teacher and it refers to God. Sikhs say repeating 'Waheguru' cleanses and focuses the mind, it helps you know God better. Sometimes they chant in a big congregation like this, sometimes quietly themselves.

Baljit's dad believes focussing on God is like going to God for help when you are in a dilemma.

I wonder what you think.




What is a hukamnama and how does it help a Sikh?

Baljit was still not sure about his dilemma. He and Sam were comparing phones. Look, said Baljit, as his phone beeped. I get this on my phone every day. Sam read the words out:

Children are not being asked to meditate. If unsure, let children remain quietly at their tables.

A Hukamnama is an order from the Guru and one way in which Sikhs believe God speaks to them. The Granth is opened at random and a small section of the Granth read for Sikhs to think about that day e.g. <https://www.sikhnet.com/hukam>

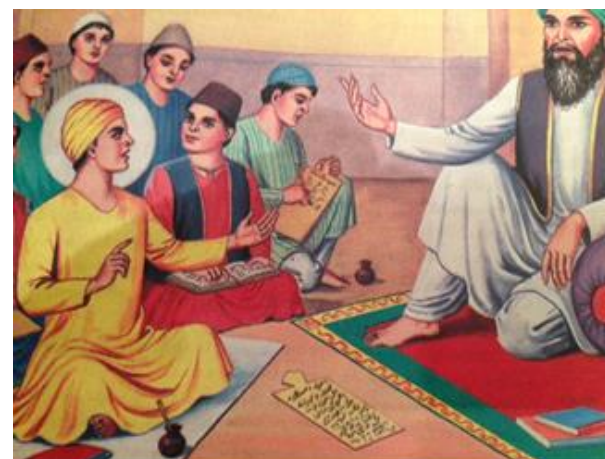
	<p>In good company we become true and develop love for man. (Adi Granth 58)</p> <p>Baljit said, It's called a Hukamnama. It's like an order from the Guru Granth. We have a new one sent to us every day for us to think about. Mum says it reminds her God can help every day.</p> <p>Baljit said, Actually I think this might help me with my dilemma.</p> <p>I wonder what you think about these words Could they help Baljit? Or you?</p>	
<p>EVALUATE pupils' learning about how the Guru's teaching takes Sikhs from dark to light</p>	<p>Teacher's note: Decisions about assessment should be made before starting the unit but this is a good point to stop and think! The following may help:</p> <p>What have we learnt? How well have we learnt?</p> <ul style="list-style-type: none"> • Try a mind map – together as a class or in groups. • Encourage children to record/ share what they have learnt as individuals. • Use the Quick Quiz on p.17. • Use the class RE scrapbook to discuss your learning journey together. • Consider how to answer any remaining questions. <p>Can we answer the big question at the start of the unit? How well?</p> <ul style="list-style-type: none"> • Encourage discussion to construct an answer together. • Ask children to self-assess e.g. using traffic light colours, and explain their progress • Use the KS2 SOLO taxonomy hexagons in groups or individually. <p>Are we making progress in RE as a subject? How much?</p> <ul style="list-style-type: none"> • If working towards <u>end of year expectations</u>, check tasks were set and completed, using the grid on p.18 OR an Assessment framework in use in your school. • Use any opportunity to link learning <u>between</u> units of work and <u>across</u> subjects. <div data-bbox="506 1166 658 1326"> </div> <p>Using the symbols: Look at the lightbulb picture on the front of the unit. Is this a good symbol for Sikh beliefs about guru – how could it help you remember this unit of work? Is there a better symbol?</p> <p>What will you remember about this unit and the Sikh belief we have learnt about?</p>	<p>See p. 17-18 (Assessing RE in your school) below for decisions on how and what to assess.</p> <p>NB Different schools have different requirements. Check with your RE Subject Leader.</p> <p>Solo Taxonomy hexagons for this unit can be printed from the Emmanuel Project Flash drive, along with ideas for use.</p> <p>A4 symbols on flash drive. Children can use symbols from each unit to remind them of key beliefs in each religion.</p>

<p>EXPRESS your RE learning about the Gurus so it can be shared with others</p>	<p>Teacher's note: You will have done a variety of different kinds of work during the unit which may already have been shared with others. In the 'expressing' be sure to encourage the use of key words from the unit.</p> <p>Here are some more ways you might share your learning with others:</p> <ul style="list-style-type: none"> • Debate: Have a class debate about what is worth passing on to other people from this unit. What have you learnt? Compare suggestions with the ideas of 7 year old Nanak! What do you think he would want you to pass on from his teaching? Create a display of the debate. • Invite a visitor to join you for a group discussion, and report back at the end on what light you have given them about Nanak. In table groups, choose 6 qualities that made people listen to Nanak, saying why. Write qualities on cards. Each table wraps their most important quality in the centre of a 'pass the parcel', adding other qualities in each layer. Put groups in pairs, passing their two parcels round the larger group. When music stops, remove a layer and compare qualities. At the end, compare core qualities as a class. • Tell the story of <u>Sajjan the Robber</u>. In 3 boxes, draw: Sajjan and his evil ways / what Nanak did to help him change / the reformed robber. Write captions to show how you think Nanak moved Sajjan from 'dark' to 'light'. Create a graduation of colour using brusho or other paints on a strip of material or card. Use these as a background to your pictures. • Choose examples of the Guru's teaching to write in wax colour under black paint. Scrape away the paint so the Guru's teaching is shining through. Display. • Paint large pictures of Guru Nanak for a gallery. At first many of the children may have been 'in the dark' about Nanak. On a light-bulb shape, write what they have learnt? OR write bits of Nanak's teaching that they think brought light. Display with the paintings. 	<p>These activities often provide the chance to gather evidence needed for the end of year expectations or to judge what has been learnt and how well.</p> <p>An easy story to find online.</p>
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Appendix 1 - Nanak in school

When he was six or seven years old, Guru Nanak's father said he must go to school. He wanted Nanak to be well educated to help with the family business.

Nanak listened to the teacher at school and did his work well. He usually showed keen interest in all there was to learn. He was a clever boy. In one class, he wrote all the letters of the Punjabi alphabet on his wooden writing board. When he showed his work to the teacher, the teacher was amazed because his young pupil had written an amazing poem, each letter of the alphabet started a new line of the poem, and each line was a line teaching about God. Young Nanak was already becoming a Guru.



In one of his classes, Nanak learnt different languages. He found it easy to learn. But he also loved to ask his teachers questions, especially questions about God.

However, one day, Nanak's teacher asked him why he was not paying attention. "What is there left that you want to teach me?" asked Nanak.

"I have studied everything. I can teach you all you need to know about business and about the sacred writing of our religion," the teacher replied.

"But these subjects are all useless," exclaimed Nanak. "Look at your pen and ink. What are they made of? The ink is made from soot and the pen from a reed, and what they write is worthless. Let love be your pen and your ink and write the Name of God. Write it on your heart. That's the way to find peace."

The teacher was amazed. "Who taught you this?" he asked.

"Teacher," said Nanak, "that is not important. All that matters is to love God in your heart and to worship God with all your soul!"

Appendix 2 – Nanak in the River

The Beginning

Nanak went to bathe in the river and say his prayers as he did early every morning.

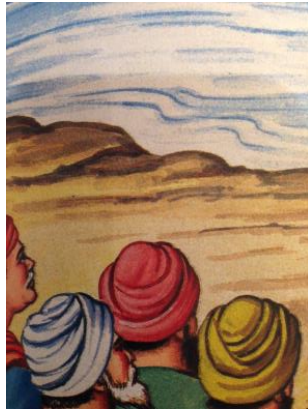
He waded into the river, dipped his head into the cool flowing water. Then... he disappeared.

His friend, Mardana, realized Nanak's small pile of clothes had been on the bank of the river for a very long time. Where was Nanak? No-one could see him.

People started walking up and down the river calling, "Nanak, Nanak, where are you? Nanak, Nanak?"

They searched the banks, and dragged the river ... but nothing.

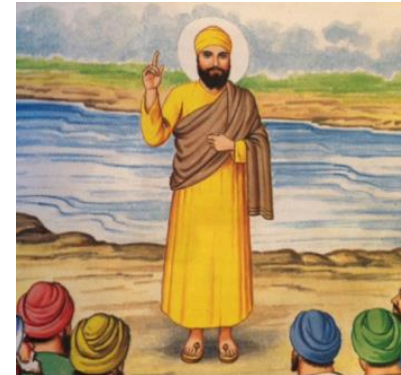
They thought he had drowned.



The Ending

After three days, Nanak waded out of the river and sat back on the bank without any fuss and seemed to be meditating. People were so amazed to see him alive; crowds gathered to look at him sitting there. He looked full of light but he spoke not a word. The crowd was full of questions.

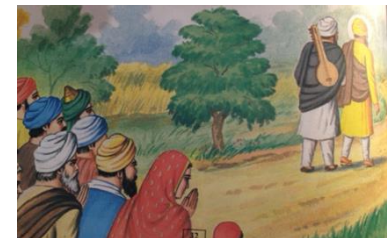
After a long time Nanak spoke. He said "There is no Hindu, there is no Muslim, so whose path shall I follow? I shall follow God's path. God is neither Hindu nor Muslim.' He and Mardana and Bala started travelling together to teach others how they could know God. What had happened in the river had transformed him into the Guru whom Sikhs follow today.



The Middle

Nanak heard the voice of God. He was given some nectar, sweetened water, to drink and purify him.

Guru Nanak was completely merged with God. He heard the words: "You are filled with joy. All who follow you will be happy. Don't let your mind get dirty from anything in this world. Recite the Naam, share it with others. Be kind to everyone. I am the God of the universe and you must now go and teach."



Assessing RE in your school

There are many ways to assess RE..... and also to assess the Emmanuel Project units. You may want to know how pupils are doing in this particular unit. You may want to assess their overall progress in RE at the end of the year.

Your RE subject leader should advise you on how to assess in line with school policy and any statutory requirements e.g. from the locally agreed (or diocesan) syllabus. However, the following guidance is offered:

If you want to check progress in this unit, you could:

- Mind map the key question as a class / in a group / individually – at the start and end of the unit.
- Offer coloured definitions for pupils to self-assess their start / end point, explaining how they have progressed.

I know a little about the words but I can't answer the question yet.	I know what the question is asking. I can give a possible answer.	I can answer the question with several examples.	I could coach someone to answer the question, making links with other learning.
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- Use **Solo Taxonomy** (Biggs and Collis), in which pupils demonstrate their learning by linking labelled hexagons together, annotating the results with reasons for the links. Deeper learning is evident as pupils justify more and more appropriate links. *There are 'ready to go' versions for all KS1 and KS2 units on the Emmanuel Project flash drive with ideas for how to use.*
- Use quick quizzes based on **Bloom's Taxonomy**. Below is a possible quiz for this unit. It should take about ten minutes, although more extended time could be offered. Any teacher who has taught the unit should be able to work out appropriate answers. *All the quizzes are on the Emmanuel Project flash drive with ideas for how to use.*



Beginning: Discusses concept in own life	Q1 What makes a great teacher?
Developing: Draws on the lesson material	Q2 What did Guru Nanak want everyone to learn?
Expected: Applies concept / answers key question	Q3 How does the teaching of the gurus move Sikhs from dark to light?
Greater Depth: Offers wider links to this or other faiths / personal views	Q4 Why is it important to listen to the right people in life?

If you want to assess pupils against end of year expectations for RE, you could:

Set tasks to help pupils demonstrate the 'I can's' below. *SELECT* a year group. *CHOOSE 2 strands* to assess e.g. one from each Attainment Target, which means each strand is covered twice in a year providing good evidence for end of year reporting. **LOOK down the left column of the lessons for the best place to do the assessment. **SET your task** adapting the lesson as necessary. **RECORD** how pupils do.**

The grid is based on generic end of year expectations (see flash drive), loosely tied to the Suffolk Agreed Syllabus, but adapted to this specific unit. Other RE syllabuses have different assessment structures but the grid may still be helpful.

	Attainment Target 1 - Learning about religion and belief			Attainment Target 2 - Learning from religion and belief		
	Strand a) beliefs, teachings and sources	Strand b) practices and ways of life	Strand c) forms of expression	Strand d) identity and belonging	Strand e) meaning, purpose and truth	Strand f) values and commitments
Y3	3a I can describe what a Sikh might learn from stories of Guru Nanak as a child	3b I can describe some similar things Sikhs do when they come to the gurdwara for worship	3c I can use religious words to describe how Sikh pictures of Guru Nanak show him as a teacher / guru	3d I can recognise some of the things which influence my ideas about feeling unfairly labelled (family, friends, faith)	3e I can ask good questions about life based on stories of Guru Nanak and share some of my answers	3f I can link things that are important to me in a good teacher with how I think and behave in class
Y4	4a I can describe what Sikhs might learn from the story of Nanak's disappearance in the river, and his words when he emerged	4b I can describe how and why Sikhs show the Granth the respect due to a living guru and how this is like or different from how other holy books are treated	4c I can describe how Sikhs show their beliefs about God using the words of the Mool Mantar, or through the Ik Onkar symbol	4d I can compare some of the things I do a lot, and that influence me, with how the practice of Simran might influence a Sikh	4e I can ask important questions about having the right values in life and suggest my own answers, including Sikh ideas about a 'true' guru	4f I can link things that I, and others, believe it is important to learn with the way we choose to think and behave towards a teacher
Y5	5a I can make links that show how for many Sikhs reading the daily Hukamnama is a rich source of guidance in life and comes from the Guru Granth	5b I can use the right religious words to try and describe the experiences of a Sikh as they put the three principles into practice in their life	5c I can show how Sikhs express their beliefs about God as the Divine Light or Jot in pictures of the Ten Gurus and suggest why they do this	5d I can ask questions about belonging to a group which follows an inspirational leader, and include references to how Guru Nanak challenged ideas about belonging	5e I can ask questions about whether having a new purpose or goal in life changes someone, and suggest my own answers and one from Sajjan the Robber	5f I can ask questions about who guides us in the moral decisions I, and others, make and suggest why it might be valuable to choose a 'True Guru' as a guide
Y6	If this unit is being used with Y6 pupils, please consult the generic expectations for Y6, found on the Emmanuel Project disk, and create your own 'I can's' to extend this grid.					

Resources for this enquiry:



Sam is an imaginary character, who frequented the Christianity units in this series. He provided a context for pupils' learning which was easier than talking abstractly about religious people. Scenarios were created around Sam's life to start discussion; he also introduced events at his church, brought in Christian artefacts, books and so on.

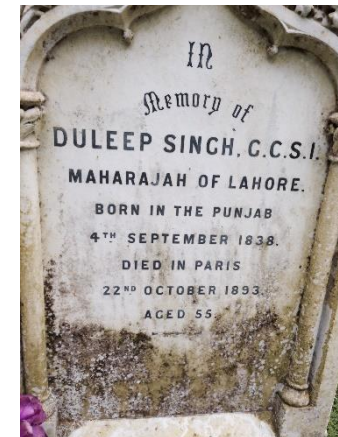
We suggest you create a similar character, boy or girl, for this unit. We have created a boy called **Baljit**, using a photo available on an Open Licence from Wikipedia. You could do the same or, alternatively, use Simranjeet in the BBC 'Pathways of Belief' clips.



Most of the resources below appear in the text of the unit but there are some additional ideas too. You do not need everything listed but it would be hard to teach the unit without any of them.

General background on Sikhism, including video clips for children

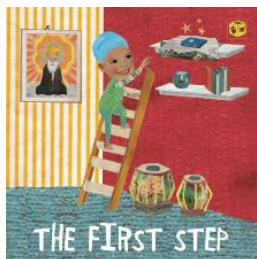
- RE Online - <http://www.reonline.org.uk/knowning/what-re/sikhism/> basic information
- Simple tour of Bhatra Gurdwara in Cardiff http://resources.hwb.wales.gov.uk/VTC/2008-09/re/m_parry/gurdwara/eng/index.html
- BBC Bitesize KS2 Sikhism clips - <http://www.bbc.co.uk/education/topics/zsjpyrd/videos/1> including the Pathways of Belief clips, introduced by Simranjeet
- Local Gurdwaras - Ipswich, Norwich and Cambridge. Details on the internet.
- The Ancient House Museum, Thetford, provides exhibits on Maharajah Duleep Singh who lived in Elveden, and whose grave is a 'pilgrimage' site for British Sikhs. See: <http://duleepsingh.com/ThetfordMuseum>



Life of Guru Nanak

- DVD – Animated World Faiths: The Life of Guru Nanak
- Story book: Using pictures from the film / DVD





The First Step – a board book by Navreet Singh <https://www.mightykhalsa.com/product/the-first-step/>

Images of Guru Nanak: plenty on the internet. For a beautiful one created with Sikh prayer words: <https://www.pinterest.co.uk/pin/711146597390506296>

Learning through song:

Ten Sikh Gurus nursery rhyme with actions from CD: "Mighty Khalsa Sikh Nursery Rhymes" – Sukhmani Kaur - www.mightykhalsa.com



"My Best Friend" album: Taren Kaur and Navin Kundra – IM1313 – check out: *Come to see my Guru / The Guru's Song / My Best Friend / Guru Nanak the Lion / My Guru is the Granth*

<https://music.apple.com/album/1433799837?app=itunes&ls=1>

Artefacts and other resources:

Amazon, and various other internet suppliers, can help with resin statues, posters, pictures etc of Guru Nanak, and brass Sikh symbols, children's books

<https://www.sikhstore.com/?currency=GBP> can supply turbans, patkas, simrana, Sikh books etc



The initial ideas for this unit were worked on by Carmel Coppens-Browne (Kelsale CEVC Primary) and Laurel Barber (Walsham-le-Willows CEVC Primary) in consultation with Harkirat Singh from the Sikh Education Service, and revised by Helen Matter (Diocesan Schools' Adviser) in 2019.