**Big question**: How did the first five Sikh Gurus shape Sikhism? 

**Year group: 5**

**What a child should be able to do: (Assessment)**

**Beliefs, teachings, sources of wisdom and authority:**

* I can make links between the beliefs and teaching of Sikhism and how they are connected to a believer’s life. (WT)
* I can suggest reasons for similar and different beliefs which people hold and explain how religious sources are used to provide answers to important questions – eg – what equality means. (Exp)
* I can say what Sikhism teaches about some of the big questions in life and explain how these vary within the faith itself. (GD)

**Ways of living:**

* I can use correct religious vocabulary to describe and compare what practices are involved in being a Sikh. (WT)
* I can begin to explain with reasons the significance the teachings of the Sikh faith has on the individual and communities. (Exp)
* I can show my understanding of how the Sikh beliefs and teachings resonates with my own life eg the meaning of commitment, equality through the langar kitchen, the importance of valuing and caring for things that have significance to my own life. (GD)

**Questions of meaning, purpose and truth:**

* I can apply my own ideas about questions related to, equality, belonging and commitment. (WT)
* I can ask questions about the meaning and purpose of life and suggest answers which relate to the search for truth in our lives. (Exp)
* I can give reasoned examples that express my own insight into mine and others views about the big questions about the meaning and purpose of life and the search for truth - eg what does equality mean and why is it important? Is it important to belong? What difference does belonging make to the purpose of life? (GD)

**What a child needs to know and remember by the end of the unit:**

* How Sikhism developed with each Guru.
* What Sikh practices today are influenced by the teachings of the Gurus.
* The Guru Granth Sahib is the 11th living Guru.
* The importance of equality in Sikhism.

**Sensitivities:**

Historically many of the Gurus started to clash with the practices of the ruling Muslim leaders of their time.

**Weekly questions:**

**Week 1:** How did Nanak become Sikhism’s first Guru?  
**Week 2:** Why is the Guru Granth Sahib important to Sikhs?  
**Week 3:** How is equality shown in the langar?  
**Week 4**: What does a Sikh wedding ceremony tell us about Sikh beliefs about marriage?

**Week 5:**  What was Guru Arjun Dev’s greatest achievement?

**Week 6:** Assessment task

**Core concept:**

Sikhism: Beliefs and Practices

**Religious vocabulary:**

**Anand karaj:** The ceremony of bliss – wedding ceremony.

**Anand Karaj:** The marriage ceremony.

**Gurdwara:** The doorway to the Guru; Sikh place of Worship.

**Guru:** Teacher (In Sikhism there are 10 human Gurus and their Holy Book is the 11th)

**Guru Granth Sahib:** Sikh Scriptures.

**Granthi:** Person who reads the Guru Granth Sahib.

**Khanda:** Sikh symbol on the Sikh flag and double-edged sword.

**Karah parshad:** Food which is shared at the gurdwara.

**Langar:** The Guru’s Kitchen – the meal served in the gurdwara after diwan (worship), or the place where it is served.

**Lavan:** Hymn used in Sikh marriage ceremony.

**Naam karan:** Naming ceremony.

**Sewa:** Selfless service.

**Sikh:** Punjabi word for disciple.

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| **Background knowledge for teachers:**  **Core concept:** Sikhism: Beliefs and Practices  **The Sikh Gurus, Beliefs and Practices:**  *This unit focuses on the first 5 human Gurus of Sikhism, their lives and teaching and impact on Sikhs today.*  **Guru Nanak:**  Guru Nanak was born in 1469 in north west India in a region known as the Punjab. The Punjab is an area about the same size as England but today part of it is in Pakistan and the rest of it is in India. Guru Nanak taught and wrote in Punjabi.  **Guru Nanak’s childhood**:  Guru Nanak grew up in a town where Hindu’s and Muslims lived together. He was brought up in a Hindu family. There are lots of stories about his early life that suggest he was going to be someone special. Here are two stories that Sikh parents tell their children:   1. One day the young Guru Nanak took the buffaloes to graze but he fell asleep. The buffaloes trampled all over a nearby wheat field and ate the wheat. The owner of the wheat appeared and was furious when he found that his harvest had been ruined. He became even angrier when Nanak said ‘Nothing of yours has been damaged’. The owner of the field went to complain to the village landlord. He sent for Nanak’s dad who was told to punish Nanak and pay for the damage. Once again Nanak said ‘Nothing is damaged, not even a blade of grass. Send someone to see.’ The landlord sent his servant to the wheat field who returned in astonishment because the wheat field was unspoilt. 2. One day when Guru Nanak fell asleep in the sunshine, a normally deadly cobra shaded Nanak from the sun. On another occasion when he fell asleep under a tree it was noticed that the shadow of the tree did not move but stayed still over Nanak all day, protecting him from the sun.   **Nanak becomes a Guru:**  One day when Nanak was about 30 years old, married with two sons, and employed as an accountant, he went to bathe in the river as most Indians did each day. However, he did not reappear from the river and everyone though that he had drowned. There was an intense search for Nanak for three days. Nanak’s employer ordered that the boatmen drag the river with nets to try and find his body but it was not found. Guru Nanak then suddenly appeared three days after his disappearance. He went straight home and, without uttering a word, he gave away all his possessions. For several days he wore almost no clothes and remained absolutely silent. When he eventually began to speak again he said:“There is neither Hindu nor Muslim”  When Nanak did speak about what had happened to him while he had disappeared he said that he had been taken to God’s court and had been given the task of preaching God’s message to the world. He taught that everyone was equal before God.  He went on four teaching journeys visiting Hindu and Muslim holy places. Guru Nanak set his teaching to music to help people remember his words.  On 22nd September 1539CE Guru Nanak died. He made one of his disciples, Lehana, the next Guru. Nanak renamed Lehana ‘Guru Angad’ which means ‘myself’.  **Guru Angad Dev** (**1504-1552), the second Guru of Sikhism:**  Guru Angad Dev began life with the name of Lehna. Born to Hindu parents, in Harike, the present day Amritsar in the Punjab, India, he was a devotee of the Goddess Durga  One day Lehna overheard a hymn sung and learned that the words were composed by [Guru Nanak](about:blank) and so he arranged to see Nanak. When he met Guru Nanak, Lehna experienced an immediate conversion. He became a devoted disciple of the Guru and an eager follower of Sikhism. Guru Nanak knew that he had to find someone to be the next Guru after him. He set a test to see who it should be. Guru Nanak dropped a cup into a muddy ditch and asked both his sons to get it for him. They both refused because they thought it was not right for a Guru’s son to do a servant’s job. Lehna jumped down into the ditch and fetched the cup even without being asked. Guru Nanak then appointed Lehna as his successor, making him the second Guru. Nanak gave Lehna the name Angad, meaning "Part of the Original."  Every day Guru Angad Dev would bathe, complete early morning meditation, study and sing devotional hymns. He was the father of four children and Angad Dev placed great emphasis on education. At the time that Guru Angad was living there was no formal written language for the people of the Punjab and so he perfected the phonetic [Gurmukhi script](about:blank) with the addition of vowels, so that the script could be easily read by anyone. After morning services he gave lessons to both children and adults. Guru Angad Dev wrote 236 lines of poetic verse which would later be included in the scripture of the [Guru Granth Sahib](about:blank).  **The Guru Granth Sahib:**  The Guru Granth Sahib is the name given to the Sikh scriptures. It is written in Gurmukhi script and all Sikhs need to learn Gurmukhi so that they can read the scriptures. There were ten human Gurus in Sikhism but the tenth Guru announced that the Guru Granth Sahib was to be the last (11th) living Sikh Guru. The Guru Granth Sahib is treated with the respect that the human gurus received. The place where it rests in the Gurdwara (Sikh place of worship) is the most important and beautifully decorated place in the gurdwara.  The book is always carefully protected by a canopy hanging over it (called a channani) and by special cloths wrapped round it (known as the rumala). When the book is opened it rests on a quilt and three cushions, which together are known as the Manji Sahib. A fan is waved over the Guru Granth Sahib because the human Gurus had fans waved over them as a sign of respect.  The Guru Granth Sahib cannot be kept on a shelf like other books. Any room where the Guru Granth Sahib is kept is treated as holy; it must be kept clean and people entering must remove their shoes and cover their heads to show how much they honour the book. Many Sikhs would like to own their own copy of the Guru Granth Sahib but this is not always possible because the Guru Granth Sahib would need a room of its own in a house.  All copies of the Guru Granth Sahib are identical and have 1430 pages. On special occasions at the Gurdwara the Guru Granth Sahib is read through from beginning to end. It takes about 48 hours. Any Sikh may take part in reading the Scripture.  **Guru Amar Das (1479-1574) – The third Guru:**  Guru Amar Das was the third Sikh Guru. He converted from Hinduism to Sikhism and became a devoted follower of Guru Angad. Even when Guru Angad instructed him to go and live in a village some miles away he still returned to serve the Guru by bringing him water for his daily bath. Amar Das was chosen to be the Guru when he was 73 years old. Even though he was old, he was able to hold the Sikh community together and leave behind him a growing and well-organised faith when he died.  As a man of his time he was very radical, he formalised the langar, where everyone served and sat together to eat a communal meal. This was to demonstrate the equality of all, at a time when the caste system was much more predominant than it is now. It was a practical demonstration of the rejection of the Hindu belief that a person should not eat with someone of a lower caste, women or members of another religion.  Guru Amar Das split the area where Sikhs lived into twenty-two regions. He appointed both male and female preachers, an important step in a Muslim influenced society where women did not usually have contact with men outside of their family. He was also very outspoken against the Hindu practice of sati. The practice of sati meant that women who had been widowed were not allowed to re-marry, but were expected to throw themselves on their burning husband’s funeral pyre. Instead, Guru Amar Das elevated the position of women, he recommended that widows should be allowed to live and re-marry on the death of their husbands; he spoke against the Muslim practice of women being made to cover their faces and spoke against female infanticide.  **Guru Ram Das (1534-1581) – The fourth Guru:**  Guru Ram Das is significant to Sikhs for two reasons:   * Firstly he built the town of Ramdaspur, which later became Amritsar, the focus of Sikh religious life. * Secondly he composed hymns, the most famous of which was the *Lavan*. This hymn is used at all Sikh weddings.   Sikhs are encouraged to marry and marriage is called *anand karaj* which means the ‘ceremony of bliss’. Marriage involves not just the couple getting married but also their families and so because of this the choice of marriage partner is made with the advice and assistance of the families. The couple will meet before the wedding but there should always be other people present. It is important to Sikh families that both partners are Sikh.  Before the wedding there is often an engagement ceremony. The men from both families gather together and give each other gifts. The bridegroom is given sweets and money. The bride and her relatives also have their own gathering where the bride has her hands painted with mehndi and she also is given sweets and money. The groom’s relatives send the bride-to-be jewellery and a red chunni (headscarf) which she wears at the engagement ceremony.  In the UK the wedding usually takes place at the gurdwara, as the Guru Granth Sahib (Sikh holy book) must be present. The bride wears red as well as her gold jewellery and chunni. As long as both families agree, any Sikh can be in charge of the marriage ceremony. The service starts with an explanation of what marriage is all about. The couple show that they both agree to be married by bowing in front of the Guru Granth Sahib. Then the bride’s father ties the bride’s chunni to the scarf that the groom wears or she holds onto his, showing that now she has left her father’s care to join her husband’s family.  Guru Ram Das’ marriage hymn, the Lavan, has four verses. At the end of each verse the couple circle the Guru Granth Sahib in a clockwise direction, the groom leading, while the musicians sing the verse that has just been read. After the fourth verse has been sung the couple are married. Then prayers are said to ask for God’s blessing on the couple and their families. The words of the Lavan use the joining together of a man and a woman to describe the relationship of God and the follower. Awe, love, restraint and harmony are the four steps to bliss outlined by Guru Ram Das. They apply equally to the spiritual life as to the marital relationship.  **Guru Arjun Dev (1563-1606) – The fifth Guru:**  Arjun was the youngest of Guru Ram Das’ sons. Sikhism gradually spread, attracting more and more converts from both Hinduism and Islam. In the Punjab, the region of India where Sikhism had begun, Sikh communities appeared and they gradually grew into towns. The most important of these was Amritsar and Guru Arjan, decided to build a big temple there to provide a spiritual home for the Sikh people. It was to be called the *Harmandir*, which means “The home of God” and Guru Arjan thought about the design very carefully. There was a big artificial lake in Amritsar and the new temple was to be built on a small island in the middle; being surrounded by water would symbolise the temple’s purity. Many people wanted the Harmandir to tower impressively over the town, but Guru Arjan said the new temple would not be tall, in order to symbolise humility. There was also a disagreement about which way the temple should face. Muslim holy buildings always face Makkah in Arabia and Hindu holy buildings are built so the doors face east towards the rising sun. Guru Arjan decided to give the Harmandir four doors, one on each side, to symbolise that people from all four corners of the world were welcome, no matter what their race or religion.  In everything he did, Guru Arjan was keen to show that Sikhs believed in equality, so when the design was finally agreed, Guru Arjan invited a respected Muslim called Hazrat Mian Mir to lay the foundation stone and construction of the Harmandir began.  With the building of a central place of worship underway, Guru Arjan decided it was also time that the Sikhs had a book - a collection of the Gurus’ writings to guide the community. He searched for the original manuscripts of his predecessors’ work, visiting the home towns and families of the first four Gurus. He also decided to include the work of Hindu and Muslim writers to show his belief that people of all religions were worshipping the same God, just in different ways. Guru Arjan’s collection of writings is known as the *Adi Granth*, which means “First Book”. The original book is still kept in the Harmandir, every Sikh place of worship has a copy of it too, these copies are known as the Guru Granth Sahib.  Six years after building began, the Harmandir was finished, and the Adi Granth (the first copy of the Guru Granth Sahib) was placed inside it on a platform to show its importance.  A new Emperor came to the throne, his name was Emperor Jahangir. Jahangir summoned Guru Arjan into his presence. The Guru had a feeling that things might not go well at the Emperor’s fort in Lahore and let it be known that if anything happened to him, the next Guru was to be his son, Hargobind.  First of all Jahangir accused Guru Arjan of including passages in the Adi Granth - the Sikh holy book - that insulted the Muslim prophet Muhammad. The Guru explained that the Adi Granth did not insult Islam, and in fact, parts of it were by Muslim writers. So Jahangir changed his approach. He now wanted Guru Arjan to add some passages to the Adi Granth that praised the prophet Muhammad. Guru Arjan refused, explaining that the Adi Granth was only for the praise of God.  Because Guru Arjan wouldn’t obey the Emperor, he was given a huge fine. The Guru made it clear that he couldn’t afford to pay it, and that he wouldn’t ask his people to pay it for him.  So Jahangir decided that all of the Guru’s property would be confiscated and Arjan himself was passed over to be tortured and executed unless he converted to Islam.  Guru Arjan was imprisoned in the fort. First of all he was starved of food and water, and deprived of sleep; but the Guru refused to give up his faith. Then he was seated in a huge cauldron of water which was heated until it boiled. He was dragged out of the water barely alive with his skin blistered all over, but he still wouldn’t give in. Finally he was seated on a large plate of iron and a fire was lit beneath it. As the iron got hotter and hotter, scorching sand was poured all over the Guru, and yet he still refused to renounce his faith.  The following day, the Guru asked if he could bathe in the river Ravi which ran past the fort. Since he was going to be executed anyway, his torturers didn’t see why not. The Guru left the fort under guard and, watched by a crowd of Sikhs and other friends who had been waiting outside, the Guru was helped down into the water.  Some say Guru Arjan drowned in the river. Some say he just disappeared. Either way, he was never seen again, and his body was never found. Guru Arjan is remembered as the first Sikh martyr – as a brave man who died for his beliefs.  Sikhs celebrate the births and deaths of the Gurus with events called *Gurpurbs* which means “Guru’s Remembrance Day”. The Gurpurb to remember Guru Arjan’s death takes place in June. This is the hottest time of year in India, and the date was chosen to remember the terrible heat that the Guru had to endure. |

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| **Lesson 1:** How did Nanak become Sikhism’s first Guru? | |
| **Intentions:**  To give pupils opportunities to: | * Consider how two stories from the childhood of Guru Nanak show that he was special. * Be able to express their own ideas and opinions about Guru Nanak’s religious experience at age 30. * Be able to make the link between Guru Nanak’s life and his declaration that there was “No Hindu and no Muslim.” * Be able to ask questions about religious experiences.   **Key religious vocabulary:** Guru  Sometimes Guru Nakak is referred to as Guru Nanak Dev Ji. Sikhs may add “Dev Ji” as a mark of respect. |
| **Implementation:**  Outlining how to introduce the religious content in the classroom and create learning opportunities from it. | **Introduction:**  Give small groups of 4 children a different picture of Guru Nanak. Each child should ask a different question to their group and record their answers:  **Key questions:**   * Who do you think is shown in the painting? * What do you already know about him? * What do you notice about him? * What do you think the artist wanted to tell us about him?   Have some feedback from children.  **Teacher subject knowledge: Refer to background knowledge for teachers on Guru Nanak.**  **Main teaching input: (Investigate and explore)**  Provide background information on Guru Nanak, a Hindu living alongside Muslims, and show on map where he lived. What can children recall about key Hindu and Muslim beliefs?  **Tell** two miracle stories about Guru Nanak as a child.  **Question:**   * How do you think the stories of Guru Nanak as a young man show that he was going to have an important religious future?   **Introduce this week’s question: How did Nanak become Sikhism’s first Guru?**  **Main Activity: (Evaluate and communicate)**  Tell the story of Guru Nanak’s experience in the river (there are also good animated versions of this available and on Youtube)  **Questions:**   * Why do you think he chose not to say anything when he reappeared? * Why do you think he chose to give everything away? * What do you think he meant by ‘There is neither Hindu nor Muslim’? Why do you think he said this? * What do you think happened to him?   Introduce the ranking task on what happened to Guru Nanak in the river. Children work in pairs **(see appendix lesson 1),** Guru Nanak ranking task)  **Return to this week’s question:** **How did Nanak become Sikhism’s first Guru?**  **Plenary: (Reflect and express) Circle time**  **Key questions:**   * What questions do you have about Guru Nanak? * Have you ever had a religious experience / been aware of God’s presence/ something greater than you that made you wonder? * How do we show we are all equal in school? |
| **Resources:** | * Pictures of Guru Nanak * Map to show where Guru Nanak lived * Ranking Activity (Appendix lesson 1) |
| **Sensitivities:** | * Use pictures of Guru Nanak in class rather than the small plastic statues that are sometimes available as they look a little bit like Hindu murtis. * Guru Nanak is not worshipped, he is a human teacher. |
| **Impact:**  What do you notice as a teacher?  What do pupils say? | In this box, note down anything that you heard a pupil say that would provide evidence towards their progress in RE.  Note down anything significant an additional adult has noticed.  Note down anything significant that happened in the lesson that will have an impact on the next lesson. |

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| **Lesson 2:** Why is the Guru Granth Sahib important to Sikhs? | |
| **Intentions:**  To give pupils opportunities to: | * Know who Guru Angad Dev was and why he created an alphabet to write down the Sikh scriptures. * Understand how Sikhs today use the Guru Granth to name children. * Be able to express their own ideas and opinions. * Be able to make the link between Guru Nanak’s teaching on equality (“There is no Hindu, there is no Muslim”) and the use of the Guru Granth Sahib in naming Sikhs.   **Key religious vocabulary:** Guru Granth Sahib; Naam Karan, Granthi |
| **Implementation:**  Outlining how to introduce the religious content in the classroom and create learning opportunities from it. | **Introduction:**  **Recap** on previous week’s learning.  **Think, pair, share:**   * What is your favourite book and why is it important to you? * What would school/ life be like if nothing was written down?   **Main teaching input:** **(Investigate and explore)**  **Teacher subject knowledge: Refer to background knowledge for teachers on Guru Angad Dev and the Guru Granth Sahib.**  Introduce Guru Angad Dev, how he was chosen to be the next Guru and how he got his name.  **Questions:**   * What qualities was Guru Nanak looking for in the person who would succeed him as the second Guru? * Why did Guru Nanak change Lehna’s name to Angad? * How do you think Guru Nanak’s sons felt when they were not chosen as the next Guru? Why?   **Introduce this week’s question: Why is the Guru Granth Sahib important to Sikhs?**  Guru Angad Dev perfected the Gurmurkhi script that the Sikh scriptures are written in and wrote some of the verses that are included in the Guru Granth Sahib. Explain that lots of people contributed over time to the formation of the Sikh Scriptures but it was Guru Angad Dev who enabled them to be written down and read and used by the Sikh people today. After the 10 human Gurus died, the Sikh Scriptures became the eleventh ‘living’ Guru.  **Key questions:**   * What would be the benefits of all copies of the Guru Granth Sahib being identical? * How do Sikhs show respect for their holy book? * Why do most Sikhs only read or hear their Scriptures at the Gurdwara?   **Main Activity: (Evaluate and communicate)**  Use this TrueTube video to show how Sikhs use the Guru Granth Sahib to name Sikh babies.  **Watch** [https://www.truetube.co.uk/film/sikh-naming-ceremony-naam-karan](about:blank)  Reflect as a class on what they have just seen.  **Task:**  **In groups of four:** Consider which word you would give to every male and female as their second name. Begin by working alone, thinking of three words for each. Then snowball into pairs and identify just two names for each, then into fours. Agree one name for each. Ensure you have reasons for your choice of second name.  Do exactly the same process for naming a child – thinking about what you would want the child’s name to mean. Eg love/precious/beautiful/creative/sacred/perfect  Explain to children the importance of thinking about equality when carrying out the task.  Move into two groups of four. Each group to present their choices with clear reasons.   * With reference to the naming ceremony explain why some Sikhs would say that the words in the Guru Granth Sahib are ‘living’? * How does giving all male Sikhs the name Singh and female Sikhs the name Kaur help to promote equality?   **Plenary: (Reflect and respond)**  **Return to the question of the lesson: Why is the Guru Granth Sahib important to Sikhs?**  **Key questions:**   * Do you like your name? Would you change it if you could? * How might it make a Sikh feel to know their name was chosen in a ceremony that involved their holy book? * If you had to name a child, what might influence your decision making? |
| **Resources:** | * [https://www.truetube.co.uk/film/sikh-naming-ceremony-naam-karan](about:blank) * Example of the Gurmurkhi alphabet |
| **Sensitivities:** | * Some children may not know who gave them their name or why, such as looked after children |
| **Impact:**  What do you notice as a teacher?  What do pupils say? | In this box, note down anything that you heard a pupil say that would provide evidence towards their progress in RE.  Note down anything significant an additional adult has noticed.  Note down anything significant that happened in the lesson that will have an impact on the next lesson. |

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| **Lesson 3:** How is equality and sewa (service) shown in the langar? | |
| **Intentions:**  To give pupils opportunities to: | * Know about Guru Amar Das and the origins of the langar. * Know how the langar functions today. * Be able to express their own ideas and opinions about the benefits and challenges of serving others. * B able to make the link between Sikh beliefs about equality, sewa (service) and the langar.   **Key religious vocabulary:** langar, sewa |
| **Implementation:**  Outlining how to introduce the religious content in the classroom and create learning opportunities from it. | **Introduction:**  **Recap on** previous week’s learning:What did Guru Nanak say when he returned (There is no Muslim, there is no Hindu) What did he mean?  **Think, pair, share**:  When was the last time you shared your food with someone? How did it make you feel? Is it easy or difficult to share your food when:   * It’s your favourite crisps or sweets? * It’s something you don’t really like? * With your best friend? * With people you are not really good friends with?   Why?  **Main teaching input:** **(Investigate and explore)**  **Teacher subject knowledge: See background knowledge for teachers on Guru Amar Das and the Langar**  **Introduce this week’s question: How is equality and sewa (service) shown in the langar?**  **Key questions:**   * Does belief always lead to action? * How do Sikhs express their beliefs in the langar?   **Main activity:** (Evaluate and communicate)  **How is equality and sewa shown in the langar?**  **In pairs** look at two images, one of a langar and one of a banquet at Buckingham palace, What is happening? Compare and contrast: What is similar, what is different? **(See appendix lesson 3a)**  Tell the story of the Emperor and the Langar **(cartoon version appendix 3b).**  Show a clip of how the langar happens today (see resources). Think about how people sitting, who is being served, who is serving.  **In pairs discuss these questions:**   * In what ways did Guru Amar Das put Guru Nanak’s words ‘There is no Muslim, there is no Hindu’ into practice? * In what ways does the langar demonstrate Guru Amar Das’ belief in equality? (Give at least three ways) * What inequalities do you think Guru Amar Das would speak out against if he was alive today?   **Pairs** to feedback to the whole class.  **Personal reflection:**  **To note: Model to children what a personal reflection looks like in written form.**  **Topics that could be covered: Inequality between rich and poor. Inequality around race. Inequality for people with a disability.**  **Option 1:**  Have you ever personally experienced inequality? Describe the situation, how did it make you feel? What did you do to resolve it? What questions were you left with?  **Option 2:**  Can you give an example of a situation either locally, nationally or internationally where you believe inequality exists? Describe the situation. How does it make you feel? What might be your response to the situation? What do you think could be done to reverse the situation? What questions are you left with?  **Plenary:** (Reflect and express)  **Key questions:**   * What do you do to serve others? * How do we see equality and service around our school? |
| **Resources:** | * Venn diagram appendix 3a * Story of The Emperor and the Langar appendix 3b * Langar open to EVERYONE [https://www.youtube.com/watch?v=9iuMW37I0bE](about:blank) * Langar at UCL (University College London) [https://www.youtube.com/watch?v=lQnE8noOwnw](about:blank) |
| **Sensitivities:** | * Be aware of any relationship problems in the class. |
| **Impact:**  What do you notice as a teacher?  What do pupils say? | In this box, note down anything that you heard a pupil say that would provide evidence towards their progress in RE.  Note down anything significant an additional adult has noticed.  Note down anything significant that happened in the lesson that will have an impact on the next lesson. |

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| **Lesson 4:** What does a Sikh wedding ceremony tell us about Sikh beliefs about marriage? | |
| **Intentions:**  To give pupils opportunities to: | * Know the significance of the Sikh wedding ceremony being called the ceremony of bliss. * Be able to make the link between the importance of the Guru Granth Sahib for Sikhs and its place in the wedding ceremony. * Be able to consider the advantages and disadvantages of the family involvement of choosing a marriage partner. * Be able to express their own ideas and opinions.   **Key religious vocabulary:**  **Anand karaj** – (Sikh marriage) ceremony of bliss (extreme happiness)  **Lavan** – The hymn sung at a Sikh wedding, written by the fourth Guru, Guru Ram Das. |
| **Implementation:**  Outlining how to introduce the religious content in the classroom and create learning opportunities from it. | **Introduction:**   * Without saying what the focus of today’s lesson is, show the clip asking children to make a note/ commentary of what they see happening as the clip plays [https://www.youtube.com/watch?v=QG9pVHl56E0](about:blank)   Ask for feedback as to what was happening, what they saw, how were people feeling, why might some people be crying as the bride drove away?  **Recap,** what was learnt last lesson. Introduce that today we will be learning about Sikh weddings and their significance to Sikhs today.  **Main teaching input: (Investigate and explore)**  **See background knowledge for teachers on Guru Ram Das**  **Introduce this week’s question: What does a Sikh wedding ceremony tell us about Sikhs beliefs about marriage?**  **Key questions:**   * What does calling the wedding Anand Karaj (Ceremony of Bliss) tell you about the Sikh attitude to marriage? * What parts of the marriage ceremony show that marriage is about the joining of two families? * Why do you think Sikhs marry in front of the Guru Granth Sahib? * What are the advantages and disadvantages of having your family involved in helping to choose your marriage partner? Give one advantage and one disadvantage. ii) Would you like this? Why or why not?   “They are not said to be husband and wife, who merely sit together. Rather they alone are called husband and wife, who have one soul in two bodies.” Guru Granth Sahib page 788  **Key question:**   * What does this mean? What does it say about Sikh beliefs about marriage?   **Task:** Diary entry from a guest at a Sikh wedding explaining what they saw and what they learnt about Sikh beliefs about marriage.  **Plenary:** (Reflect and express)  **Key question:**   * What do you think would be important in a wedding ceremony? Why? |
| **Resources:** | * [https://www.youtube.com/watch?v=QG9pVHl56E0](about:blank) for introduction to lesson |
| **Sensitivities:** | As with any lesson on family life be aware of any sensitive issues that may arise in your class. |
| **Impact:**  What do you notice as a teacher?  What do pupils say? | In this box, note down anything that you heard a pupil say that would provide evidence towards their progress in RE.  Note down anything significant an additional adult has noticed.  Note down anything significant that happened in the lesson that will have an impact on the next lesson. |

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| **Lesson 5:** What was Guru Arjun Dev’s greatest achievement? | |
| **Intentions:**  To give pupils opportunities to: | * Know the significance of Guru Arjun Dev’s contribution to the development of Sikhism (built the Harmandir (Golden Temple in Amritsar), collating the Guru Granth Sahib, and becoming the first Sikh martyr.) * Be able to ask questions about the life of Guru Arjun. * Be able to evaluate and give reasons for deciding what Guru Arjun’s greatest achievement was to Sikhism. * Be able to express their own ideas and opinions   **Key religious vocabulary:**  **Adi Granth:** The name for the first copy of the Guru Granth Sahib (holy book) held in the Harmandir  **Harmandir**: The temple of God in Amritsar; commonly known as The Golden Temple.  **Gurpurbs**: Festivals to celebrate events in the lives of the Gurus |
| **Implementation:**  Outlining how to introduce the religious content in the classroom and create learning opportunities from it. | **Introduction:**  **Recap:** Give me 5 things you remember about what is important in Sikhism  **Think, pair, share:** In many years’ time, when your life is over, what would you like to be remembered for?  **Main teaching input:** **(Investigate and explore)**  **Teacher subject knowledge: See background knowledge for teachers on Guru Arjun Dev**  **Introduce this week’s question: What was Guru Arjun Dev’s greatest achievement?**  **Key question:**   * Where can you see equality and humility in his words and actions?   Present overview of Guru Arjun Dev’s life (building of Harmandir, collating the Sikh scriptures, martyrdom)  **Thinking task** ‘Questions about Guru Arjun Dev’s life **(See appendix lesson 5.)**   * Share your questions with your partner (you should have six altogether) * Out of the six questions decide which are the best three questions. * Share your three questions with another two pupils (you should be back to six questions again) * Decide which are the three best questions * Class feedback of questions – what made a good question? * Discuss possible answers   **Task:**  Summarise Guru Arjun’s achievements and decide what was his greatest achievement and give reasons why.  This could either be done in written form independently or in groups of 3 as a talking task. One group share with another, what they believe Guru Arjun’s greatest achievement with reasons for their choice.  **Plenary:** (Reflect and express)  **Key questions: These could be explored through a silent conversation. (Children move around the classroom and write written responses to the questions.)**   * What are good qualities in a person to be remembered for? * What did you decide was Guru Arjun’s greatest achievement? * Where can you see equality and humility in your life/school/the world? |
| **Resources:** | * Questions about Guru Arjun task appendix lesson 5. |
| **Sensitivities:** | Be aware of children who may be sensitive to talking about death  Be aware of the sensitivities about the Emperor and his role in Guru Arjun’s death |
| **Impact:**  What do you notice as a teacher?  What do pupils say? | In this box, note down anything that you heard a pupil say that would provide evidence towards their progress in RE.  Note down anything significant an additional adult has noticed.  Note down anything significant that happened in the lesson that will have an impact on the next lesson. |

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| **Lesson 6:** Assessment | |
| **Intentions:**  To give pupils opportunities to: | * Recap all prior learning. * Reflect on key learning points. * Ask further questions.   **Religious vocabulary:** Revisit key vocabulary from previous lessons. |
| **Implementation:**  Outlining how to introduce the religious content in the classroom and create learning opportunities from it. | **Introduction:**  **Recap** on previous week’s learning: **Why do Hindus go on pilgrimage?**  **Assessment opportunity:**  **Return to the unit’s big question: How do Hindus worship?**  **In groups of 3:**  Each group is given a talking tub. **(See appendix lesson 6a)**  **Task 1:** (Model for children what you are expecting them to do.)  **Step 1:**   * Children are given the opportunity to talk about each object/photo in the box. What can they remember from the unit of learning? Children are encouraged throughout to use religious vocabulary in their talk and conversation.   **Step 2:**   * On strips of paper, children write down what they believe the key knowledge is for each item using appropriate religious vocabulary.   **Step 3:**   * On a different coloured strip of paper, children write down any links/connections they can make/see between the items. Eg: What is the link between a shrine at home and the Mandir. What is the link between the puja set and the aum, what is the link between pilgrimage and God etc   **Step 4:**   * On speech bubbles, children write down any questions they still have related to the big question?   **To note:** Throughout the activity, the teacher moves around the groups, taking note of what children are saying and addressing any misconceptions that may arise.  **Task 2:** Children complete personal reflection sheet. **(See appendix lesson 6b)** |
| **Resources:** | * Talking tub * Appendix lesson 6a and 6b |
| **Sensitivities:** |  |
| **Impact:**  What do you notice as a teacher?  What do pupils say? | In this box, note down anything that you heard a pupil say that would provide evidence towards their progress in RE.  Note down anything significant an additional adult has noticed.  Note down anything significant that happened in the lesson that will have an impact on the next lesson. |