**Year group: 5**

**Big question**: How did the **final** five human Sikh Gurus shape Sikhi? 

**Weekly questions:**

**Week 1:** Why did Guru Hargobind wear two kirpans?  
**Week 2:** Why do Sikhs look to Guru Har Rai about care for the creation?  
**Week 3:** How did Guru Har Krishan cared for those who were dying? What do Sikhs believe about death?  
**Week 4:** In what ways was Guru Tegh Bahadur brave?

**Week 5:**  How and why was the Sikh Khalsa formed?

**Week 6:** Assessment task

**Sensitivities:**

Historically many of the Gurus started to clash with the practices of the ruling Muslim leaders of their time, they weren’t against Islam, just the injustices that the Muslim rulers were initiating.

Sikhism is a colonial term. Sikhs refer to their religion as Sikhi rather than Sikhism.

Not all Sikhs are initiated into the Khalsa.

Sikh Diwali and Hindu Diwali should not be confused.

**Religious vocabulary:**

**Kesh** – Uncut hair, a symbol of dedication to God. Sikhs believe God has given them their hair they do not cut it show their trust in God

**Kangha** – Comb, a symbol of cleanliness and discipline. As well as keeping their hair clean and tidy the Kangha reminds Sikhs to keep their souls clean and honest

**Kara** – Steel band worn on the right wrist, a symbol of God’s eternity, strength and unity. It can also be used to defend oneself.

**Kachera** – Shorts, a symbol of modesty and readiness for action. Guru Gobind Singh wanted members of the Khalsa to be disciplined and ready to defend others.

**Khanda** – Double edged sword

**Kirpan** – Sword, a symbol of a willingness to defend truth and justice. It reminds Sikhs to look out for the rights of others and to look to God for freedom.

**Miri –** earthly power

**Nishan Sahib** – The flag that is flown outside a gurdwara

**Piri** – spiritual power

**Gurdwara** – Literally ‘The doorway to the Guru’, Sikh place of worship

**Karah Parsad** – Sweet food shared at the Gurdwara

**Karma** – Law of cause and effect which results in reincarnation

**Reincarnation** – cycle of birth, death, re-birth

**Kirtan Sohila** – Evening prayer, read at funerals and when the Guru Granth Sahib is laid to rest.

**Mukti-**Liberation from the cycle of life, death and reincarnation

**End of unit assessment:**

**What enquiry-based questions do they need to be able to answer by the end of the unit?**

Children should be able to:

**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, through the wearing of the 5ks, the importance of valuing and caring for others to my own life. (GD)

**Questions of identity, diversity and belonging:**

* I can understand what it means to belong and how this relates to the Sikh community (WT)
* I am beginning to consider what belonging might mean when living in a diverse community of people. Eg - How might a Sikh respond differently with regards the meaning of commitment and equality to a non- Sikh? (Exp)
* I can consider and identify the challenges and impact belonging to a religion today can have on the believer and support my opinion with reasons and examples. Eg – if a group of believers are a minority, the importance of meeting together and participating in a practice keeps the belief alive and gives strength to the believer who otherwise might feel marginalised. (GD)

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

* Sikhi developed with each Guru
* 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 Sikhi

**Core concept:** Sikhi: Beliefs and Practices (2)

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| **Background information for teachers:**  **Core concept:** Sikhi: Beliefs and Practices 2  **The Sikh Gurus, Beliefs and Practices:**  *This unit focuses on the last 5 human Gurus of Sikhi, their lives and teaching and impact on Sikhs today.*  **Guru Hargobind – The Sixth Guru:**  Guru Arjan’s last command to his son (Hargobind) was “Let him sit fully armed on his throne and maintain an army to the best of his ability.” One Sikh story says that as Hargobind was being installed as the next Guru a sword was placed on the wrong side of his belt. Guru Hargobind asked for the sword to be left there and another to be put on the correct side. Although there is no evidence that this story is true it does provide an origin for Guru Hargobind’s main contribution to Sikhi, the two sword theory of Sikhi – the idea of miri and piri. One of the two swords worn by Guru Hargobind represented spiritual power, *piri*, and the other sword temporal (earthly) power, *miri*.  http://www.texasfred.net/wp-content/uploads/2012/08/Sikh-symbol.jpg  The Khanda is the double-edged sword. A double-edged sword represents the ability of truth to cut through illusion and ignorance.  The circle reminds them that God is one, without beginning or end  Piri – one sword represents spiritual power  Miri – one sword represents temporal power  **The Khanda is the symbol for Sikhi, and it represents key beliefs:**  Guru Hargobind is also known for establishing Gurdwaras, the Sikh place of worship. Outside each Gurdwara is a flag known as the Nishan Sahib. It is orange in colour and has the Khanda symbol on it. Originally it was the pennant for Guru Hargobind’s troops.  Guru Hargobind had set up an army to defend the Sikh people. One day, while Guru Hargobind was travelling, he met a local Saint called Samrath Ramdaas. Samrath Ramdaas saw the Guru dressed like a warrior, with weapons and riding a horse with his army and asked the Guru, “I hear you are the Sixth Guru of the Sikhs but how can you dress like a warrior and still call yourself a Guru?”  Guru Hargobind replied “Internally I live the life of a Saint but externally I live the life of a warrior. I dress like a warrior to protect Saints like you from Tyrants who try to harm God’s Saints…like you”  Samrath Ramdaas was so touched by the Guru’s reply that he fell at the Guru’s feet and became a Sikh.  **The origins of Diwali in Sikhi:**  For Sikhs, Diwali is particularly important because it celebrates the release from prison of the sixth guru, Guru Hargobind, and 52 other princes with him, in 1619.  The Sikh tradition holds that the Emperor Jahangir had imprisoned Guru Hargobind and 52 princes. The Emperor was asked to release Guru Hargobind which he agreed to do. However, Guru Hargobind asked that the princes be released also. The Emperor agreed but said only those who could hold onto his cloak tail would be allowed to leave the prison. This was in order to limit the number of prisoners who could leave.  However, Guru Hargobind had a cloak made with 52 pieces of string and so each prince was able to hold onto one string and leave prison.  **Guru Har Rai (1630-1661) – The Seventh Guru:**  Har Rai was the youngest son of Gur Hargobind’s eldest son. He was only fourteen years old when he was chosen to be the Guru. In Sikh tradition he is remembered for three things:   1. He liked to hunt, but instead of killing animals he liked to rescue sick or injured ones and kept them in his garden until they recovered, and he could set them free. 2. He grew herbs, was interested in medicine and started a hospital. 3. He expelled his eldest son, Ram Rai, for misinterpreting the Sikh Scriptures.   When Har Rai became Guru, the Emperor was Shah Jehan. Shah Jehan often had trouble with his sons. The Emperor had four sons, his eldest was called Dara and his youngest was called Aurangzeb. Dara was set to become Emperor when his father died but Aurangzeb was cunning, clever and ambitious and wanted to become Emperor, so he put tigers’ whiskers in his brother’s food to kill him. Dara became very ill, the Emperor sent for his wise men to find a cure for Dara, but no one could help. Then someone suggested Guru Har Rai, as he was skilled in using plants as medicines. The Emperor and the Guru had been enemies, but the Emperor humbly asked for the Guru’s help and the Guru graciously agreed. *‘Behold’* said the Guru, ‘*with one hand man breaks flowers and with one hand offers them, but the flower perfumes both hands alike*”. The Guru sent the plants that were needed to save Dara’s life and his life was saved.  Sometime later, when the Emperor Shah Jehan was nearing death, war broke out between his sons Dara and Aurangzeb. The Guru supported Dara and provided him with 2,000 soldiers but Dara was not a good military leader and so Aurangzeb won and became the new Emperor. Aurangazeb summoned Guru Har Rai to his court but the Guru sent his son, Ram Rai, instead. Ram Rai was asked to explain a verse of Guru Nanak’s. However, Ram Rai did not understand the verse and gave a mistranslation of it. Guru Har Rai was furious, he said “*The Guruship is like a tiger’s milk which can only be contained in a golden cup. Only he who is ready to devote his life thereto is worthy of it. Let Ram Rai not look on my face again!*’ This seems harsh but shows the importance that the Sikh community place on their scriptures. Ram Rai remained in the Emperor’s court and was used as a rival to the Gurus, both Har Rai and especially the next Guru, Har Krishan, who was Ram Rai’s five-year-old son.  **Guru Har Krishan (1656-1664) – The Eighth Guru:**  Sikhs believe in reincarnation but believe that only as a human being is it possible to finally escape this cycle of death and rebirth to be united with God forever. Guru Nanak said that only reincarnation explains the unfairness of life, because things you have done in a previous life can follow you to affect this life. This goes on until, with God’s help, you become close enough to God to break out of the cycle.  In India the body is usually cremated on the day of death but in the UK the funeral will take place as soon as possible. First relatives wash the body and then dress it, usually with the traditional dress of a Khalsa Sikh (the 5 K’s). A service is held at the Gurdwara and then the body is taken to the crematorium. During the cremation hymns from the Guru Granth Sahib are sung and special prayers are said. Often the ashes are placed in water (sea or river) or buried. Mourning lasts for up to ten days. During this time there is a complete reading of the Guru Granth Sahib. The mourning ends with the sharing of Karah Parshad. Sikhs do not have headstones or memorials to people who have died. This is because of the Hindu and Indian Muslim custom of making the burial place of a saintly person into a shrine. Instead, they believe that the good things that a person has done in their life is the way they are remembered.  Guru Nanak was asked whether the Hindu custom of cremation or the Muslim custom of burial was the correct one. He refused to get drawn into the argument but humorously pointed out that the best clay for making pots was often found in cemeteries, so there was a chance that the decomposed body ended up getting burned! As Guru Nanak lay dying his Muslim and Hindu followers argued about what should happen to his body. He told them to each put flowers at his bedside and whoever had the freshest flowers by morning could take care of the funeral arrangements. The following morning both bunches of flowers were still fresh, but miraculously Guru Nanak’s dead body had disappeared!  **Guru Tegh Bahadur (1621-1675CE) – The Ninth Guru:**  Guru Tegh Bahadur was the 9th of the 10 Sikh Gurus. He liked to travel around the Punjab area of India and encourage other Sikhs in their faith. He took his wife and his mother on his trips to show how important family was. Living in peace and feeding the poor and hungry were also important to him. However, at the time he became Guru, 1664CE, Emperor Aurangzeb was ruling India. He was persecuting followers of the Sikh and Hindu religions. Both Sikhs and Hindus were being asked to give up their religion. If they refused, they were forced to pay large taxes, many Sikh and Hindu schools and places of worship were also closed by the Emperor. When the Emperor threatened to kill Hindu Brahmins (priestly families), the Hindus turned to Guru Tegh Bahadur for protection. Although Guru Tegh Bahadur was not a Hindu he believed that everyone should be free to worship God in whatever way they believed to be right. Guru Tegh Bahadur encouraged Sikhs and Hindus to stick to their faith. He decided that he would go and speak to the Emperor. However, the Emperor had Guru Tegh Bahadur arrested and taken to Delhi. He was offered all sorts of presents and rewards if he would change his religion, but he would not accept any of them. Then, to try to persuade him, three of his friends were tortured to death while he was made to watch. Even the death of his friends would not make Guru Tegh Bahadur change his mind. The Emperor ordered that the Guru’s head should be cut off. One Sikh managed to smuggle Guru Tegh Bahadur’s head back to his family, where it was placed before his young son, the new Guru. Another Sikh rescued Guru Tegh Bahadur’s body but could only take it as far as his home village as the Emperor’s soldiers were chasing after him. There was no time to set up a proper funeral and so the man set fire to his own home and cremated Guru Tegh Bahadur’s body. Today Sikhs remember Guru Tegh Bahadur for his death as a martyr. A Gurdwara has been built at the place where he was beheaded and a gurpurb (anniversary day) is held each year in his honour.  **Guru Gobind Singh (1666-1606) – The Tenth Guru:**  Guru Gobind Rai (later known as Singh) was born in India on 22 December 1666 (the same year as the Great Fire of London).  He was the only son of Guru Tegh Bahadur, who had been martyred (killed) for defending the beliefs of others. It is thought that Guru Tegh Bahadur had not been the only Sikh martyr during the rule of Emperor Aurangzeb. However, nobody was sure just how many Sikhs had given their lives rather than give up their beliefs. This was because Sikhs wore the exact same clothing as everyone else, which meant that they could not be easily identified as Sikhs.  Guru Gobind Singh was the tenth Sikh Guru (teacher, leader). He lived at a time when the Sikhs were being persecuted and killed for what they believed. It was not only the Sikhs who were being attacked. The Emperor at the time disliked anyone who challenged him or who had different beliefs.  Guru Gobind Singh was a skilled soldier, very clever and also concerned about the rights of all people. He wanted to unite the Sikhs, teach them to be brave and courageous, to look after and defend the rights of others and to not look at the differences of race or colour of skin.  **The founding of the Khalsa**: In 1699, at the spring festival of Baisakhi, Guru Gobind Singh called all the Sikhs together for a special meeting. On that day a large crowd gathered to listen to the Guru.  Guru Gobind said, “I want the heads of five Sikhs, willing to die for what they believe.” Everyone who heard the Guru was afraid. Then a young man got up and said, “I’ll give my head for you, my Guru.” The Guru took the Sikh into his tent When the Guru reappeared, he was alone and his sword was dripping with blood! Guru Gobind asked for four more volunteers, everyone thought they were sacrificing their lives. Then Guru Gobind Singh went back into the tent and brought out the five Sikhs – alive. They were dressed in new clothes and fine weapons, so they looked like the Guru. These are my beloved five – my panj piare. They are the beginning of a new community. Later on, Guru Gobind Singh asked for a steel bowl, which he filled with water and his wife added some sugar crystals. The Guru said prayers and stirred the mixture with a double-edged sword, called a khanda. Then the Panj Piare were given this mixture, called amrit. He said, “From now on each of you men will be called Singh (lion). You will grow your hair and beard (kesh), carry a khanga (comb), and a kirpan (sword) and wear a kara (bracelet) and kachha.(shorts)” Many others took amrit that day. The name Kaur (princess) was given to women and girls. Guru Gobind Singh told the Khalsa that they must never harm the weak and should think of all people as equal.  **Great podcast on the 5K’s from the BBC** [https://www.bbc.co.uk/sounds/play/m001327f](about:blank) It’s 27 mins but well worth a listen and really explains the origins and impact of the 5Ks.  Khalsa Sikhs today have taken amrit at the Gurdwara and wear the 5Ks. Some Sikhs choose to wear a kirpan as a symbol on a necklace rather than wearing a kirpan. |

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| **Lesson 1:** Why did Guru Hargobind wear two kirpans? | |
| **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 Hargobind’s life and his declaration that there was “No Hindu and no Muslim.” * Be able to ask questions about religious experiences.   **Key religious vocabulary:** Kirpan**,** Miri, Piri, Diwali, Khanda, Nishan Sahib. |
| **Implementation:**  Outlining how to introduce the religious content in the classroom and create learning opportunities from it.  Sikhs make up only 2% of the population of India but account for 25% of its army. Why do you think this is? | **Introduction:**  Give me 5 – things you remember about Sikhi and the first five Gurus  Have some feedback from pupils.  **Introduce the big question for the unit: How did the final five human Sikh Gurus shape Sikhi?**  **Teacher subject knowledge: Refer to background information for teachers on Guru Hargobind.**  **Starter: Think, pair, share:**   * What’s your most important possessions-things that you just can’t live without? * What do you do to try to protect them from being lost or stolen?   **Main teaching input: (Investigate and explore)**  Provide background information on Guru Hargobind – The fifth guru, Guru Hargobind’s dad, Arjan Dev, had been martyred by the ruling Emperor of the time. The Sikhs and Hindus at the time did not feel safe to follow their religion. (See appendix 1a, slides 1-6)  **Question:** What questions do you have about Guru Hargobind? In what ways was the Guru’s army the same/different to Britain having an army? Why do you think Guru Arjan Dev wanted to make sure his son was educated in religion and sword fighting?  **Introduce this week’s question: Why did Guru Hargobind wear two kirpans?**  **Main Activity: (Evaluate and communicate)**  Tell the story of the first Diwali (animated versions of this are available and on YouTube **Make sure it is the Sikh story**). Paper copy appendix 1b  **Key questions:**   * What does this story tell us about the character of Guru Hargobind?   (return to Powerpoint, slide 7) What do you think links these two pictures? (Ans: They are the first Diwali and Diwali today)   * Why do you think Sikhs sometimes refer to Diwali as a festival of light? (Light overcomes darkness/ good overcomes evil)   Tell the story of Guru Hargobind meeting Samrath Ramdaas (slide 8)  **Key question:**   * Can you be religious and fight in an army? What do you think? Why?   Introduce the Nishan Sahib (flagpole) at the Gurdwara and the Khanda (slides 9,10)  Children annotate the khanda and explain why they think the piri Nissan sahib is higher than the miri Nishan sahib  **Return to this week’s question:** **Why did Guru Hargobind wear two kirpans?**  **Key question:** In what way has Guru Hargobind made an impact on Sikh’s today?  Children record their response in their books.  **Plenary: (Reflect and express) Circle time**  **Key questions:**   * Do you think religious people should ever fight others? * 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 stand up against injustice in school/society and support others who are treated unfairly? * Sikhs make up only 2% of the population of India but account for 25% of its army. Why do you think this is? |
| **Resources:** | * Appendix 1a – PowerPoint * Appendix 1b – The first Diwali |
| **Sensitivities:** | * Sikh Diwali is based on a Sikh story and **should not be** confused with the Hindu story of Diwali. |
| **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 that happened in the lesson that will have an impact on the next lesson. |

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| **Lesson 2:** Why do Sikhs look to Guru Har Rai about care for the creation? | |
| **Intentions:**  To give pupils opportunities to: | * Know who Guru Har Rai was and how he showed compassion for people, animals and the natural world. * Be able to express their own ideas and opinions about care for the world. * Be able to make the link between Guru Har Rai’s teaching and the work of (Bhagat) **Puran** Singh.   **Key religious vocabulary:** Compassion. |
| **Implementation:**  Outlining how to introduce the religious content in the classroom and create learning opportunities from it. | **Introduction:**  **Think, pair, share:** What is your favourite animal or bird and why is it your favourite?  Have you ever seen one in real life? How would you feel if you heard this animal/bird was going to become extinct?  **Main teaching input:** **(Investigate and explore)**  **Teacher subject knowledge: See background information on Guru Har Rai.**  **Introduce this week’s question: Why do Sikhs look to Guru Har Rai about care for creation?**  Introduce Guru Har Rai, and watch David Attenborough, ‘It’s a wonderful world’ link on PowerPoint slide 2, appendix 2a.  **Key questions:**   * What did you find amazing in the images that you saw? * What did it make you think/feel?   **Main Activity: (Evaluate and communicate)**  Use Powerpoint (appendix 2a and task sheet, appendix 2b) go through aspects of Guru Har Rai’s life. Pupils respond in writing on the task sheet.   * How can we serve others? * How can we care for animals? * How can we protect trees and plants? * How can we look after the environment?   The Guru helped his former enemy, the Emperor. Why do you think he did this? What does it tell you about his character?  Introduce Puran Singh, in what ways do you think he was like Guru Har Rai? How do you think the Guru’s life influenced him?  **Return to the question of the lesson: Why do Sikhs look to Guru Har Rai about care for creation?**  **Key questions:**   * “Guru Har Rai was a compassionate Guru” Do you agree? How has his life influenced Puran Singh?  **Record response in writing in RE books.**   **Plenary: (Reflect and respond)**   * What changes in your life or in our school could you/we make that will help the environment? i) why you chose that change ii) what difference could it make. You could think as a class about a project that you could do together that focuses on caring for the environment. * Who is the most compassionate person you know? What do they do? |
| **Resources:** | * Appendix 2a * Appendix 2b (one for each child) |
| **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 that happened in the lesson that will have an impact on the next lesson. |

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| **Lesson 3:** How did Guru Har Krishan cared for those who were dying? What do Sikhs believe about death? | |
| **Intentions:**  To give pupils opportunities to: | * Know about the life of Guru Har Krishan and Sikh beliefs about death. * Know what happens at a Sikh funeral. * Be able to express their own ideas and opinions about death. * Be able to make the link between Sikh beliefs about death and the willingness of Guru Har Krishan to risk his life to serve others.   **Key religious vocabulary:** Gurdwara, Karah Parsad, Guru Granth Sahib, reincarnation, karma. Kirtan Sohila. |
| **Implementation:**  Outlining how to introduce the religious content in the classroom and create learning opportunities from it. | **Recap:** What do you remember about Guru Har Rai? Why might he inspire Sikhs to care for creation?  **Introduction:**  **Think, pair, share:** what does this Sikh hymn teach us about Sikh beliefs about life and death (Slide 2 appendix 3a)  “The dawn of a new day is the herald of a sunset,  Earth is not our permanent home.  Life is like a shadow on a wall.”  **Main teaching input:** **(Investigate and explore)**  **Teacher subject knowledge: See background information on Guru Har Krishan**  **Introduce this week’s question: How did Guru Har Krishan cared for those who were dying? What do Sikhs believe about death?**  **Key questions:**   * Does belief always lead to action? * How do Sikhs express their beliefs in a Sikh funeral?   **Main activity:** (Evaluate and communicate)  Tell the story of Guru Har Krishan and Sikh beliefs about death and funerals (appendix 3a).  **In pairs discuss these questions:**   * How might Guru Har Krishan’s beliefs about death influenced his decision to help the sick? * What do you think is the purpose of being here on earth? * If there was no memorial stone to commemorate your life, what good things would you hope people would remember you for? * How are Sikh beliefs about death similar/different to other religions we have studied?   **Feedback, whole class. Pupils choose the question they have found most interesting to discuss, to write a written response to.**  **Plenary:** (Reflect and express)   * What surprised you about Guru Har Krishan? * How might Guru Har Krishan be an example for Sikhs today? * How might a Sikh live if they believe in reincarnation? * What do you believe happens when you die? |
| **Resources:** | * PowerPoint appendix 3a |
| **Sensitivities:** | Be aware of any bereavements experienced by pupils in the class. Do you need to speak to parents/carers in advance of the lesson? Do you need to speak with any children or make alternative arrangements/or get out of class pass? |
| **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 that happened in the lesson that will have an impact on the next lesson. |

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| **Lesson 4:** In what ways was Guru Tegh Bahadur brave? | |
| **Intentions:**  To give pupils opportunities to: | * Know the significance of Guru Tegh Bahadur. * Be able to ask questions around the death of Guru Tegh Bahadur. * Be able to express empathy and their own ideas and opinions.   **Key religious vocabulary:** No subject specific vocabulary this lesson. |
| **Implementation:**  Outlining how to introduce the religious content in the classroom and create learning opportunities from it. | **Recap,** what was learnt last lesson. Give me three facts about Sikh beliefs about death/what happens at a Sikh funeral.  Introduce that today we will be learning about the next Guru, Guru Tegh Bahadur.  **Main teaching input: (Investigate and explore)**  **See background information on Guru Tegh Bahadur**  **Introduce this week’s question: In what ways was Guru Tegh Bahadur brave?**  Read through the information – whole class (appendix 4b)  (Appendix 4b) In small groups do freeze frames from the story, to explore emotions, (1. Hindus ask the Guru for help; 2. The Guru tells his family he is going to see the emperor; 3. The Emperor tries to persuade the Guru to give up his faith; 4. Sikh smuggles Guru’s head back to family)  Pupils write down questions that they would like to ask characters from the story – individual **(Teacher to model what a high-quality question look like.)**  Hot seat characters (Guru’s wife; the Emperor; Guru Tegh Bahadur) – group  **Back to question:** In what ways was Guru Tegh Bahadur brave?  **Plenary:** (Reflect and express)  Guru Tegh Bahadur had the nickname ‘Brave cooking pot’.  **Key questions:**   * What nickname would you like to be known by that reflects your character? Why? * If you were a Sikh, how do you think Guru Bahadur might inspire you? |
| **Resources:** | * Appendix 4a * Appendix 4b (one per child) |
| **Sensitivities:** | As with any lesson on family life be aware of any sensitive issues that may arise in your class.  Be aware of any bereavements experienced by children in the class. Do you need to speak to parents/carers in advance of the lesson? Do you need to speak with any pupils or make alternative arrangements/or get out of class pass? |
| **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 that happened in the lesson that will have an impact on the next lesson. |

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| **Lesson 5:** How and why was the Sikh Khalsa formed? | |
| **Intentions:**  To give pupils opportunities to: | * Know the significance of Guru Gobind Singh and his contribution to the development of Sikhi * Be able to ask questions about identity. * Be able to consider the implications of living as a Khalsa Sikh in Britain today. * Be able to express their own ideas and opinions   **Key religious vocabulary:** kirpan, kara, kesh, kachera, khanga. |
| **Implementation:**  Outlining how to introduce the religious content in the classroom and create learning opportunities from it. | **Recap:** Story of martyrdom of Guru Tegh Bahadur.  **Introduction starter:**   * What does your clothing say about you? Show images of people wearing different clothing. (appendix 5a) * Do you wear different clothes at different times to say something about you?   **Main teaching input:** **(Investigate and explore)**  **Teacher subject knowledge: See background information on Guru Gobind Singh.**  **Introduce this week’s question: How and why was the Sikh Khalsa was formed?**  Read through fascinating fact box– whole class (appendix 5b)  **Brainstorm/ discuss:** How do you think it might have made Guru Gobind feel to know his dad had died defending the beliefs of others?  What might he have wanted to do?  Read rest of the information on the information sheet (appendix 5b) or show on PowerPoint (appendix 5a)  Show and encourage questions about 5 K artefacts.  **Think, pair, share**: Think of two reasons why Guru Gobind Singh may have asked the Khalsa Sikhs to take on the names Singh and Kaur and to wear certain items and not cut their hair.  Feedback – whole class.  Come back to this week’s question: **How and why was the Sikh Khalsa formed?**  Pupils write a response to the question in their books.  **Plenary:** (Reflect and express)  Use Auntie Bimal’s problems to consider how being a Khalsa Sikh might affect a Sikh in Britain today (appendix 5a) (make the connection between the influence on Sikhs today from Guru Gobind Singh’s actions.) |
| **Resources:** | * Appendix 5a, 5b * 5K artefacts (remember when using artefacts to treat them with respect. The kirpan should never be drawn from its sheath unless being used to protect someone. As a teacher remember to model the respect that you wish your pupils to copy. Think about what you are going to say to the pupils in order for them to treat the five Ks with respect.) |
| **Sensitivities:** | Be aware of children who may be sensitive to talking about death  Be aware of any bereavements experienced by pupils in the class. Do you need to speak to parents/carers in advance of the lesson? Do you need to speak with any pupils or make alternative arrangements/or get out of class pass?  Not all Sikhs are Khalsa Sikhs, this does not mean that they are any less Sikh. |
| **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 that happened in the lesson that will have an impact on the next lesson. |

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| **Lesson 6:** How did the **final** five human Sikh Gurus shape Sikhi? | |
| **Intentions:**  To give pupils opportunities to: | * Revisit prior learning from the last 5 weeks and formulate a response to the overarching question. |
| **Implementation:**  Outlining how to introduce the religious content in the classroom and create learning opportunities from it. | The purpose of the lesson is to give pupils the opportunity to reflect back on the last 5 weeks learning and to produce an outcome that answers the big question.  Teachers can structure this assessment task in the most appropriate way for their cohort.  **Things to consider:**   * Do you wish this to be an independent piece of work or a collaborative task? * What task would produce the best outcome? * Review the know more and remember more box and the assessment criteria to ensure the task you set provides pupils the with opportunity to show what they know and what they have learnt. |
| **Resources:** |  |
| **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 that happened in the lesson that will have an impact on the next lesson. |