

# KS2 Sikhism: Inspirational People



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

**The *EMMANUEL* Project:  
Teaching other faiths effectively in Key Stage 2**



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

## Before you start:

Religious Education is about 'educating' children about differing religious faiths and the impact these have on the lives of believers, their communities and the wider world.

RE is statutory for Key Stage 2 pupils in all schools. National law gives more weight to Christianity as the heritage religion but also requires the study of other religions such as Sikhism.

### This unit deals with the 'Inspirational People' Learning Theme for KS2 in the Suffolk Agreed syllabus 2012:

- It focuses on Sikhism but the Learning Theme is also covered for Hinduism, Islam and Christianity, so pupils can examine similarities and differences between faiths in their overall scheme of work.
- A key Sikh belief or concept underpins the work and is central to the teaching and learning.
- An enquiry cycle model is used to develop the unit: Engage / Enquire / Explore / Evaluate / Express.
- The Explore section is unpacked in relation to 3 key areas: **Sikh Narrative** (Sikh story / scriptural passage); **Community Practice** (what happens in the Sikh community / gurdwara); **Sikh Living** (how the faith is lived out).
- The unit is designed to last 6-8 hours and taught weekly or blocked. Teachers should decide how to distribute time effectively. Guidance on assessment is given and resources listed at the back.

### Inspirational People:

*Why some figures e.g. founders, leaders and teachers, inspire religious believers*

(Suffolk Agreed syllabus p.29)

Please read the guide to Sikh belief about the idea of a Guru which lies at the heart of the unit and runs through each section.



This simple 'image' is provided to symbolize Sikh belief in 'gurus'. It may also be used to help staff and pupils remember what the unit is teaching about Sikh beliefs and practices. The image was drawn by Victoria Bush.

The **EMMANUEL** Project – For an overview of the whole project and how the Sikh units fit into the KS2 scheme of work, contact Helen Matter, Diocesan Schools' Adviser: [helen.matter@cofesuffolk.org](mailto:helen.matter@cofesuffolk.org)

## Sikh concepts Guru / Waheguru



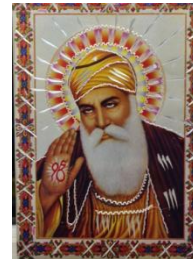
It's a bit like ...

- **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

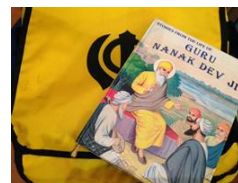
In Sikhism the term 'Guru' is not used just for a teacher or a guide or an expert ; it is a term given to an enlightener and messenger of the Timeless one – God. The word Guru is composed of two terms: GU- means darkness and RU- means Light.

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 reawaken 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.

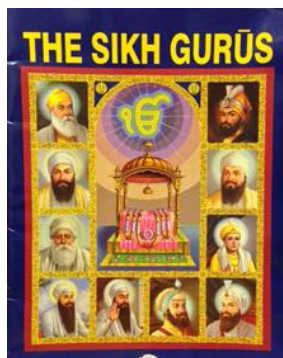
The Sikh Holy Book says: "the Light of God is in all hearts." (Guru Granth 282)

### Ten Gurus

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

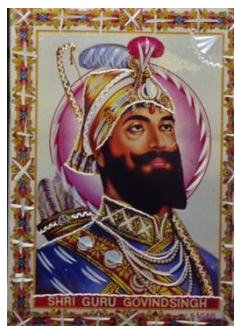
their gurus as enlightened souls whose main purpose in life was the spiritual and moral well-being of the masses.

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

#### Assessment

Below are some 'I can's' for this section. If you decide to assess any pupils, adapt the lesson to enable this.

2f I can talk about what kind of a teacher is important to me, and talk with respect about other people's ideas

**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

Meeting the Wizard:  
<https://www.youtube.com/watch?v=amcIN9RG49c>



<p><b>2c I can say what the Ik Onkar symbol stands for and what pictures of Guru Nanak try to show (part)</b></p>	<p><b>What is a GURU? Is it a good word for a teacher?</b></p> <div data-bbox="512 209 674 339">  </div> <p>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.</p> <p>Sikh means disciple or learner. Sikhs have a great teacher who taught them about God. His name was <b>Nanak</b> and he lived 500 years ago. Baljit has brought a picture of him. (You will need a picture of Nanak. See <a href="#">Resources</a>).</p> <p>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.</p> <p>Sikhs call Nanak their '<b>Guru</b>'. '<b>GURU</b>' means 'teacher'. <b>Gu</b> means Dark and <b>Ru</b> means Light. Their Guru brings them out of dark and into light, he gives answers.</p> <p>Think about your teachers in school. Is <b>GURU</b> a good description of a teacher in a school? Are they like GU-RUs – bringing you out of darkness? What do you think?</p> <p>We will leave you '<b>in the dark</b>' about Nanak until next lesson! Meanwhile....</p> <p><b>Are you sure what we mean by 'in the dark'?</b></p> <p><i>Imagine Mum heard Baljit and his friend, Sam, whispering about something and looking excited. She might say, 'Don't leave me in the dark. Tell me what's going on.'</i></p> <p>Why might Mum say she was being left in the dark? Is she literally in the dark? What does 'in the dark' mean? <i>Possibly set challenge – see column to right.</i></p> <div data-bbox="1480 413 1720 751">  </div> <div data-bbox="1632 828 1727 1054">  </div>	<p><b>Details re Sam &amp; Baljit in <a href="#">Resources</a>.</b></p> <p><b>Punjab is situated in India / Pakistan. Nanak was born in Pakistan and the city of Amritsar in India.</b></p> <p><b>Guru Nanak poster - Articles of Faith. See <a href="#">Resources</a> or find picture on internet.</b></p> <p><b>Sikh boys wear a patka, not a turban.</b></p> <p><b>Challenge children to create a piece of art that shows moving from darkness to light. See <a href="#">EXPRESS</a>.</b></p> <div data-bbox="1800 948 2040 1031">  </div>
<p><b>ENQUIRE into the idea of Nanak as a GURU</b></p>	<p><b>Teacher's note:</b> <i>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.</i></p> <p><b>What are the most important things to learn?</b></p> <p>In pairs make a 1 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!</p>	<p><b>Vocabulary to begin to use: Guru, Nanak, Sikh, Hindu, Muslim, teacher, God.</b></p> <p><b>Guru Nanak Primary Academy – check their website for suitable pictures.</b></p>

## Assessment

**2a I can tell a story of Guru Nanak as a boy and say some things Sikhs believe about him**

**3f I can link things I, and others, believe it is important to learn with the way I think about and behave towards a teacher**

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



GURU NANAK MULTI ACADEMY TRUST



GNSP Home School Life News & Events Parents Curriculum



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?
- Was the teacher really the teacher? What is the purpose of a Guru – to teach people to know Waheguru – God?
- Could this story bring you some 'light'?



### What do you think is really worth learning?

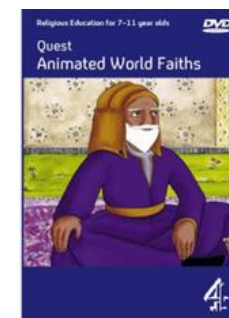
Look again at your lists of things to learn in school. Nanak worked hard at school but what he really wanted was to learn something quite different. He said:

**All that matters is to love God in your heart and to worship God with all your soul.**

I wonder what he meant by that? Have you heard words like this anywhere else?

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

*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 soul and with all your mind." Bible, Matthew 22 v.37.*

*'Songs for Every Assembly' (Out of the Ark) has a song about the two commandments to 'love God and love your neighbour'*

	<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: <b>We should learn ....</b></p>	
<p><b>EXPLORE</b>  <b>(1) how Nanak became a Guru (Sikh narrative)</b></p> <p><b>Assessment</b></p> <p><i>2d I can ask, with respect for their feelings, about what happens to others when they feel unfairly labelled</i></p> <p><i>2e I can talk about some things in the stories of Guru Nanak which make my class and I ask questions</i></p> <p><i>3a I can describe what a Sikh might learn from the story of Nanak's disappearance in the river, and his words when he emerged</i></p>	<p><b>Teacher's note:</b> <i>Sikhs believe humans are naturally ignorant of God's destiny for them. God, the supreme Guru or teacher of all the human gurus, and offers everyone spiritual enlightenment through their preaching. Nanak's experience in Bein river convinced him of his call to preach.</i></p> <p><b>Why did I give you labels? What were they for?</b></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><b>What did Guru Nanak have to say about religious 'labels'?</b></p> <p><b>Baljit</b> wants to show you a special symbol: <b>ik onkar</b>.</p> <div data-bbox="510 887 669 1016" data-label="Image"> </div> <p>Baljit has sent you a note with the symbol. Read it together:</p> <div data-bbox="687 946 1762 1158" data-label="Text"> <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 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:</p> </div> <div data-bbox="506 1174 1568 1211" data-label="Text"> <p><b>"There are no Hindus, there are no Muslims; we are all children of God."</b></p> </div> <div data-bbox="506 1227 1216 1264" data-label="Text"> <p>P.S. People did not wear their religion on sticky labels!</p> </div> <p>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?</p> <p>In Nanak's time in India, people of different faiths did not mix with each other, girls and boys</p>	<p><b>More vocabulary:</b> <i>Ik onkar, naam, Guru Granth Sahib</i></p> <p><b>Life of Guru Nanak, including visit to the heavenly courts</b></p> <p><a href="http://www.bbc.co.uk/programmes/p00w5lnd">http://www.bbc.co.uk/programmes/p00w5lnd</a></p> <p><b>Small metal 'Ik onkars' can be sourced from Articles of Faith— see <u>Resources</u>.</b></p> <p><b>Children should know 'Muslim' and 'Hindu' from their RE as religions with both similar <u>and</u> <u>different</u> beliefs.</b></p> <p><b>Connect with 'tolerance' in the British Values agenda.</b></p>



**4e I can ask questions about having a meaning and purpose in life, and suggest a range of answers people might give including Nanak**

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 briefly about what might happen next, or might have 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.

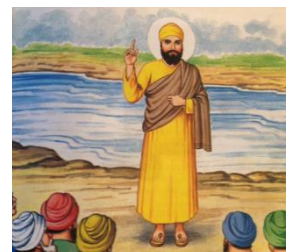
Finally give out the middle part of the story and compare with their ideas. See **Appendix 2**.

### How did this experience change Nanak?

Watch **Beginnings of Sikhism**: <http://www.bbc.co.uk/programmes/p01150rh> (*Ik Onkar, Nanak as a child, the story of the river and the start of his role as Guru – 4 mins*)

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.

**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!**



**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 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.**

**Be aware some Sikhs are not happy for the Guru's part to be acted.**

## EXPLORE

### (2) how the Granth is a living Guru (Sikh community practice)

#### Assessment

**2b** I can talk about some of the things Sikhs all do when they come to worship at the gurdwara

**3b** I can describe how the Granth became the Sikh's Guru and some things which make it different from other holy books

**3c** I can use the words of the Mool Mantar, or other

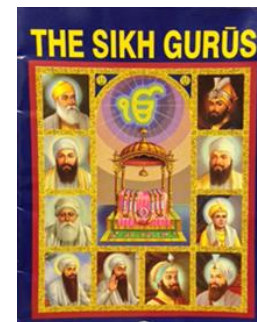
**Teacher's note:** The word "Guru" is a Sanskrit word meaning teacher, honoured person, religious person or saint but in Sikhism it specifically means those through whom divine guidance descends. Sikhs believe the divine spirit was passed from one guru to the next - "the light of a lamp which lights another does not abate." The tenth Guru, Gobind Singh, declared that the written words of the Gurus (Gurbani) would become the final Guru.

#### Who were the Gurus? What was their purpose?

Show a picture of the 10 Gurus. Sikhs believe there were ten human gurus. They all had the same role – to share the light of God. ...

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.

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 ....



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/>

#### How is the GURU Granth Sahib treated like a Guru?

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


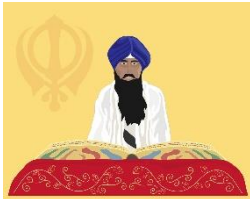
Compare this to how the Guru was treated e.g. *Sikhs gather round the Granth as the early Sikhs gathered round Nanak to meditate on God as they listen to the chanting of his poems.*



**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.**

**Ten Gurus poster available from Articles of Faith. See Resources.**

**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 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.**

<p><i>Sikh scriptures, to describe some of the different ways Sikhs show God as Waheguru – the Wonderful Lord.</i></p> <p><b>4b</b> <i>I can use the right religious words to describe and compare how the Granth is shown the respect due to a living guru by the Sikh community</i></p>	<p><b>How does the Granth act as a Guru today?</b></p> <p><b>Teacher's note:</b> <i>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.</i></p> <div data-bbox="517 328 658 472">  </div> <p>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 <b>Guru Granth Sahib</b> and said each day in prayers. Sikh children learn to chant it at a young age.</p> <p>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?</p> <div data-bbox="562 644 1274 831" style="background-color: yellow; padding: 5px;"> <p><b>There is one God, Whose name is truth</b>  <b>The creator, without fear, without hate</b>  <b>Immortal, beyond birth and death, self-existent</b>  <b>Made known by the grace of the true Guru.</b></p> </div> <div data-bbox="1375 644 1756 831" style="border: 1px solid black; padding: 5px;"> <p><b>Read this mool mantar e-book together:</b>  <a href="http://www.littlesikhs.com/ebook/mool_mantar/mool_mantar.html">http://www.littlesikhs.com/ebook/mool_mantar/mool_mantar.html</a></p> </div> <div data-bbox="510 855 759 1054">  </div> <p><b>Plenary:</b> 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>You can find many examples of small Sikh children saying the Mool Mantar on the internet.</i></p> <p><i>Beyond birth and death i.e. never needed to be born and never dying</i></p> <p><i>Self-existent i.e. not created by anyone else</i></p> <p><i>Grace – kindness and generosity. Here God has to make himself known or people would not be able to know him at all.</i></p>
<p><b>EXPLORE</b></p> <p><b>(3) how Sikhs focus on listening to the true Guru (Sikh living)</b></p>	<p><b>Teacher's note:</b> <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><b>Who should you listen to?</b></p> <p><b>Baljit</b> has a dilemma. He is not sure who to listen to. Someone in his class has told him to do</p>	<p><i>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.</i></p>

## Assessment

**3e I can ask important questions about having the right values in life and compare these with others, including Sikh ideas about a 'true' guru**

**3d I can compare some of the things I do a lot, and that influence me, with how the practice of Simran might affect a Sikh**

**4d I can ask how it feels to belong to a group who follow an inspirational leader and suggest answers referring to myself and to Sikhs**

**4f I can ask questions about the moral decisions I, and others, make and suggest why choosing a True Guru might be**

some things he knows he should not like copying someone else's work instead of doing his own, taking sweets that are not his. ... 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!'

Would you believe someone who always tells lies? Why not? Walk 'Baljit' down Conscience Alley and give him some advice.



**Who is the true guru?** (a story, could be acted)

**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.

How does the Mool Mantar end? **True** Guru? What is the opposite /antonym? i.e. false. What would be a **false** guru?

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.

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 and does remembering Waheguru help people?**

Ask children to sit cross-legged on the floor. **Listen** to least a minute of chanting: <https://www.youtube.com/watch?v=uqbD7cQc560> 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

**Not sure about using Conscience Alley:**  
<https://www.youtube.com/watch?v=nYxUvNpYXuo>

**NB The Mool Mantar is translated in several ways; it does not always end 'true guru' in English.**

**In Punjabi the 3 principles are:**

1. **Nam japna**
2. **Kirat karni**
3. **Vand chhakna**

**Poster of principles:**  
[http://www.littlesikhs.com/camp\\_littlesikhs/fun\\_zone1.html](http://www.littlesikhs.com/camp_littlesikhs/fun_zone1.html)

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

**Small children chanting:**  
<https://www.youtube.com/watch?v=zZ37yKTnnTU>





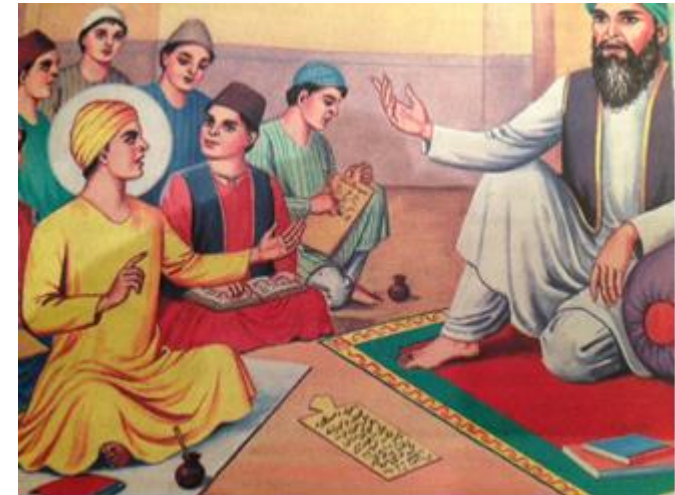
<p><b>important</b></p>	<p>Teacher and it refers to God. Sikhs say repeating 'Waheguru' cleanses and focuses the mind, it helps you know God better. Sometimes they chant in a big congregation like this, sometimes quietly themselves.</p> <p>Baljit's dad believes focussing on God is like going to God for help when you are in a dilemma.</p> <p><b>I wonder what you think?</b></p> <p><b>What is a hukamnama and how does it help a Sikh?</b></p> <p>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:</p> <div data-bbox="521 493 734 783" data-label="Image"> </div> <p><b>In good company we become true and develop love for man. (Adi Granth 58)</b></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, I think this might help me with my dilemma.</p> <p><b>I wonder what you think about these words ..... Could they help Baljit? Or you?</b></p>	<p><b>More chanting of Simran by some younger children:</b>  <a href="https://www.youtube.com/watch?v=S8MSW1n-RI">https://www.youtube.com/watch?v=S8MSW1n-RI</a></p> <p><b>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.</b>  <a href="https://www.sikhnet.com/hukam">https://www.sikhnet.com/hukam</a></p>
<p><b>EVALUATE</b>  <b>pupils' learning about how the Guru's teaching takes Sikhs from dark to light</b></p> <p><b>4a I can make links between the importance of the daily Hukamnama and how the words are connected to</b></p>	<p><b>How does the teaching of the gurus move Sikhs from dark to light?</b></p> <p>You have had plenty of opportunities throughout the unit to assess children's progress. This section is a reminder to check everyone's learning. Here are some ways you might do this:</p> <ul style="list-style-type: none"> <li>• Show children the picture of Guru Nanak from the start of the unit and the light bulb symbol. At first they were in the dark about Nanak. What have they learnt? As a class sort their ideas into basic facts and ideas that answer the key question.</li> <li>• Find the story of <u>Sajjan the Robber</u>. Use the story to show how Guru Nanak moved a person from dark to light. In 3 boxes, draw: Sajjan and his evil ways / what Nanak did to help him change / the reformed robber. Write suitable captions including reasons why you think Sajjan moved from 'dark' to 'light'. See below for idea of mounting the pictures.</li> <li>• Watch (or watch again) <b>Animated World Faiths – Life of Guru Nanak</b>. Collect examples of Nanak's teaching. Imagine the positive things he wants people to do are</li> </ul>	

<i>believers' lives</i>	the 'light', what they were doing wrong (the 'dark.?)? Create artwork to show moving from dark to light in these specific ways.	
<p><b>EXPRESS</b> your RE learning about the Gurus so it can be shared with others</p> <p><i>4c I can express ideas about the meaning of GU-RU in poetry and art, drawing on styles and words used by Sikhs and suggest what they mean</i></p>	<p><b>How can you share your learning with others inside and outside your class?</b></p> <ol style="list-style-type: none"> <li><b>1. Debate:</b> Have a class debate about what is worth passing on to other people from this unit. What have you learnt? Compare your 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 class display as a result of the debate.</li> <li><b>2. A game:</b> Look back at your early notes about Nanak. In table groups, write down 6 qualities you think the Guru had that encouraged people to listen to him. Write these on 6 pieces of card and decide on the most important.  When finished, fill in a 'gingerbread person' outline. Put the most important quality at the <u>centre</u> (heart) of the 'gingerbread person' and the other 5 on the arms, legs and head.  <b>OR</b> create a 'pass the parcel'. Put the card with the core quality in the centre. Add the others a layer at a time as you wrap the parcel. Put groups together in pairs to play 'pass the parcel'. Pass two parcels round each larger group and, as the music stops, remove a layer from both and compare the two qualities found. At the end, compare the core qualities chosen by the whole class.</li> <li><b>3. Art / craft:</b> With a selection of materials challenge children to create a piece of art that shows moving from darkness to light e.g. <ul style="list-style-type: none"> <li>• Create a graduation of colour using brusho or other paints on a strip of material or card. Use these as a background to pictures of the story of Sajjan the Robber.</li> <li>• Wax colour under black paint to be scraped away and reveal 'Guru' shining through.</li> <li>• Create a sequence of pictures beginning with a small amount of light and then this gradually increasing as you learn and are brought into the light by the Guru.</li> </ul> </li> </ol>	

## 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!"

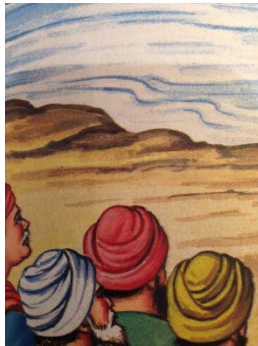
## Appendix 2

### 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.

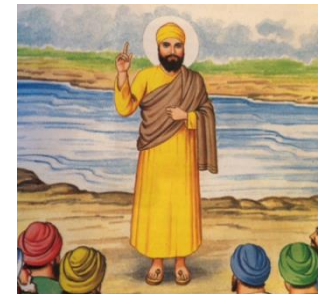
People started walking up and down the river calling, "Nanak, Nanak, where are you? Nanak, Nanak?" They searched the banks, and dragged the river ... but nothing. They thought he had drowned. ....



### 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.

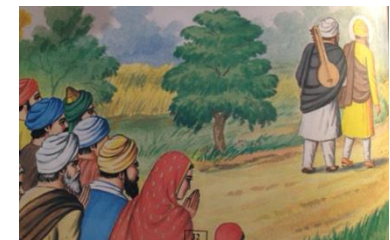
After a long time Nanak spoke. He said "There is no Hindu, there is no Muslim, so whose path shall I follow? I shall follow God's path. God is neither Hindu nor Muslim.' He and Mardana and Bala started travelling together to teach others how they could know God. What had happened in the river had transformed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





# Assessment of progress and achievement in RE against the Suffolk RE Syllabus

The Suffolk RE Agreed Syllabus 2012 has an 8-level scale to assess progress (p.39-41). For higher or lower levels, see the Syllabus.

	<b>Attainment Target 1 - Learning about religion &amp; belief</b> How pupils develop their knowledge, skills and understanding with reference to:			<b>Attainment Target 2 - Learning from religion &amp; belief</b> How pupils, in the light of their learning about religion, express their responses and insights with regard to questions and issues about:		
<b>Level</b>	<b>a) beliefs, teachings and sources</b>	<b>b) practices and ways of life</b>	<b>c) forms of expression</b>	<b>d) identity and belonging</b>	<b>e) meaning, purpose and truth</b>	<b>f) values and commitments</b>
	<b>I can</b>	<b>I can</b>	<b>I can</b>	<b>I can</b>	<b>I can</b>	<b>I can</b>
<b>2</b>	<b>2a</b> tell a Sikh story and say some things that Sikhs believe	<b>2b</b> talk about some of the things that are the same for different religious people	<b>2c</b> say what some religious symbols stand for and what some art (music, etc) is about	<b>2d</b> ask about what happens to others with respect for their feelings	<b>2e</b> talk about some things in stories that make people ask questions	<b>2f</b> talk about what is important to me and to others with respect for their feelings
	<i>2a tell a story of Guru Nanak as a boy and say some things Sikhs believe about him</i>	<i>2b I can talk about some of the things Sikhs all do when they come to worship at the gurdwara</i>	<i>2c I can say what the Ik Onkar symbol stands for and what pictures of Guru Nanak try to show</i>	<i>2d I can ask , with respect for their feelings, about what happens to others when they feel unfairly labelled</i>	<i>2e I can talk about some things in the stories of Guru Nanak which make my class and I ask questions</i>	<i>2f I can talk about what kind of a teacher is important to me, and talk with respect about other people's ideas</i>
<b>3</b>	<b>3a</b> describe what a believer might learn from a religious story	<b>3b</b> describe some of the things that are the same and different for religious people	<b>3c</b> use religious words to describe some of the different ways people show their beliefs	<b>3d</b> compare some of the things that influence me with those that influence other people	<b>3e</b> ask important questions about life and compare my ideas with those of other people	<b>3f</b> link things that are important to me and other people with the way I think and behave
	<i>3a I can describe what a Sikh might learn from the story of Nanak's disappearance in the river, and his words</i>	<i>3b I can describe how the Granth became the Sikh's Guru and some things which make it different from other</i>	<i>3c I can use the words of the Mool Mantar, or other Sikh scriptures, to describe some of the different ways</i>	<i>3d I can compare some of the things I do a lot, and that influence me, with how the practice of Simran might affect a Sikh</i>	<i>3e I can ask important questions about having the right values in life and compare these with others,</i>	<i>3f I can link things I, and others, believe it is important to learn with the way I think about and behave towards a</i>

	<i>when he emerged</i>	<i>holy books</i>	<i>Sikhs show God as Waheguru – the Wonderful Lord.</i>		<i>including Sikh ideas about a 'true' guru</i>	<i>teacher</i>
<b>4</b>	<b>4a</b> make links between the beliefs (teachings, sources, etc.) of different religious groups and show how they are connected to believers' lives	<b>4b</b> use the right religious words to describe and compare what practices and experiences may be involved in belonging to different religious groups	<b>4c</b> express religious beliefs (ideas, feelings, etc) in a range of styles and words used by believers and suggest what they mean	<b>4d</b> ask questions about who we are and where we belong, and suggest answers which refer to people who have inspired and influenced myself and others	<b>4e</b> ask questions about the meaning and purpose of life, and suggest a range of answers which might be given by me as well as members of different religious groups or individuals	<b>4f</b> ask questions about moral decisions I and other people make, and suggest what might happen as a result of different decisions, including those made with reference to religious beliefs / values
	<i><b>4a I can make links between the importance of the daily Hukamnama and how the words are connected to the lives of Sikhs</b></i>	<i><b>4b I can use the right religious words to describe and compare how the Granth is shown the respect due to a living guru by the Sikh community</b></i>	<i><b>4c I can express ideas about the meaning of GU-RU in poetry and art, drawing on styles and words used by Sikhs and suggest what they mean</b></i>	<i><b>4d I can ask how it feels to belong to a group who follow an inspirational leader and suggest answers referring to myself and to Sikhs</b></i>	<i><b>4e I can ask questions about having a meaning and purpose in life, and suggest a range of answers people might give, including Nanak</b></i>	<i><b>4f I can ask questions about the moral decisions I, and others, make and suggest why choosing a True Guru might be important</b></i>

## 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, or draw your own character with help from <http://www.how-to-draw-cartoons-online.com/cartoon-boy.html>



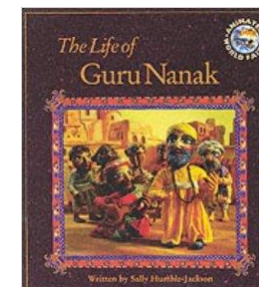
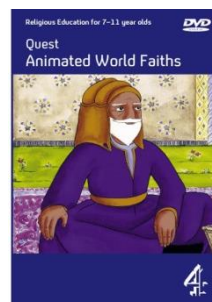
**Most of the resources below appear in the text of the unit but there are some additional ideas too. You do not need everything listed but it would be hard to teach the unit without any of them.**

### 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](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 article: <http://www.sikhfoundation.org/people-events/dyaries-maharajah-duleep-singhs-grave/>

### Life of Guru Nanak

- DVD – Animated World Faiths: The Life of Guru Nanak  
<https://shop.channel4learning.com/?page=shop&pid=1714>
- Story book: Using pictures from the DVD





Another simple story of Guru Nanak's life can be found on:

[http://www.bbc.co.uk/learning/schoolradio/subjects/collectiveworship/collectiveworship\\_stories/festivals/guru\\_nanak](http://www.bbc.co.uk/learning/schoolradio/subjects/collectiveworship/collectiveworship_stories/festivals/guru_nanak)  
(approx. 5 mins)

**Images of Guru Nanak:** plenty on the internet. For a really beautiful one created entirely Shabad Gurbani Verses by Devinder Singh, see:  
<http://sikhexpo.tumblr.com/post/103095993881/the-artists-canvas-heres-an-incredible>

### Learning about the other Gurus:

Ten Sikh gurus nursery rhyme with actions – on several Sikh sites and also on you-tube:

[https://www.youtube.com/watch?v=8UXo\\_RnWerQ&list=RDO42ebnvIMEc&index=16](https://www.youtube.com/watch?v=8UXo_RnWerQ&list=RDO42ebnvIMEc&index=16)

### Artefacts and other resources:

**Articles of Faith** can supply small aluminium plaques of Guru Nanak and Guru Gobind Singh, wall hangings, posters and small resin statues.

<http://www.articlesoffaith.co.uk/catalogsearch/result/index/?limit=all&q=sikhism>

<http://www.sikhstore> can supply turbans, patkas, simrana, Sikh books and puzzles for children e.g.



The initial ideas for this unit were worked on by Carmel Coppens-Browne (Kelsale CEVC Primary) and Laurel Barber (Walsham-le-Willows CEVC Primary) at the Emmanuel Project days at Belsey Bridge Conference Centre 2016. They were completed as part of a Farmington Fellowship award given to Wendy Rayner (Kingsfleet) and in consultation with the Sikh community. Thank you all for your hard work!