

KS2 Sikhism: Religion, Family and Community



How do Sikhs put their beliefs about equality into practice?

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



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

Before you start:

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

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



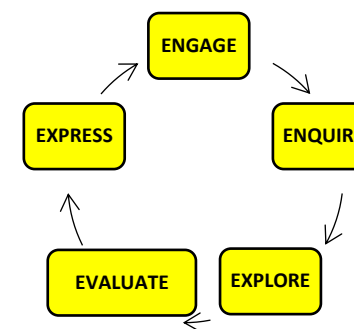
This unit for Key Stage 2 pupils focuses on the Sikh concept of 'equality'. It is important to read the guide to the concept so that teaching, questioning and assessment reflect this focus. A simple 'image' is provided to symbolize each KS2 concept and acts as a reminder of the key beliefs of different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

It links with common themes in RE syllabuses *e.g. in the Suffolk Agreed Syllabus it links with 'Religion, Family and Community: how religious families and communities practice their faith and the contribution this makes to local life'.*

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

Learning is developed through an enquiry cycle in which pupils:

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



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

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

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

Sikh concepts

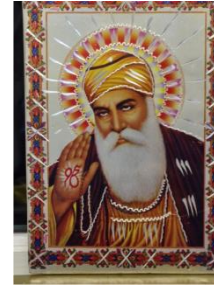
Equality



It's a bit like ...

- **Having the same worth, responsibilities and opportunities**
- **Not being lesser, or greater. than anyone else**
- **Being made the same way and for the same purpose**
- **Everyone of equal value**
- **A human right or responsibility**
- **When 2 or more things match**
- **Balancing things out**

Sikhs believe in one God and follow the teaching of Ten Gurus, beginning with Guru Nanak. They may practise their religion in varied ways but all show deep commitment to 'equality'.



Guru Nanak

The first Sikh Guru, Nanak, was born a Hindu in India, at a time of great conflict between Hindus and Muslims. He proclaimed there was only one God, creator of the universe and everything in it; every human possessed a soul, a small part of God within, and so all were equally able to attain 'moksha' or union with God. As "the Light of God is in all hearts" (Guru Granth 282), the truest way to live is treating everyone as equal.

Nanak believed 'Hindu' and 'Muslim' were unnecessary labels for those who followed one God, and that the caste system was unjust as everyone belonged to one caste, humanity. Men, and women too, had equal status in God's eyes.

Each of the Gurus who followed Nanak preached the same ideas:

One God created all men; all men were moulded out of the same clay, the Great Potter has merely varied the shapes of them. *Guru Amar Das*

All men are the same although they appear different, the bright and the dark, the ugly and the beautiful... all human beings have the same eyes, the same ears, the same body build All human beings are the reflection of one and the same Lord, so recognise the whole human race as one. *Guru Gobind Singh*

Worship the one True God, for all men the One Divine Teacher. All men have the same form, all men have the same soul. *Guru Gobind Singh*

Putting equality into practice

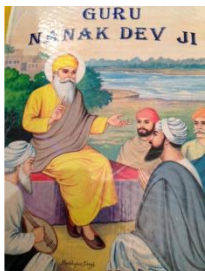
Nanak set up a community in which equality was key. When he gathered his followers to sing and meditate on God, they sat on the ground as equals, and ate the same simple food. The Guru's free kitchen, or langar, is still a distinctive feature of a Gurdwara. Guru Nanak introduced it partly as a rejection of the Hindu caste system where different castes did not eat together. Equality was shown practically when all ate together.

Sikh communities were organised around three moral principles:

- **Kirat karo** – Everyone earning by means of hard work and honest effort.
- **Vand chakko** – Everyone sharing earnings and resources e.g. food, time and effort in serving others.

- Naam japna – Everyone remembering the name of God at all times whether working, distributing food or cleaning.

Stories of equality



The Janamsakhis record stories of Nanak's encounters with people of all kinds. The stories show how he put across his messages about one God and of humanity's unity and equality, and the need to show compassion and honesty in one's dealings.

A story about Guru Amar Das, the third Guru, tells how he refused to see Akbar, Emperor of India, until he had eaten langar with common people. God's law of human equality extended even to kings.

The tenth Guru, Gobind Singh, praised one of his soldiers, Bhai Ghanaya who gave water to all soldiers alike on the battlefield whether they were friend or foe.

This same Guru introduced the 'royal' names 'Singh' (lion) and Kaur (princess) for all male and female Sikhs to indicate a single 'family' rather than the surnames which in India had indicated caste. He also introduced turbans, a symbol of royalty, and five other symbols which became a uniform, uniting



all Sikhs to a common cause and to the Sikh community, or sangat. Many Sikhs today still choose to wear turbans and the articles known as the Five 'K's.

Langar today

Every Sikh gurdwara today still has a **langar**, where all the food is vegetarian and free so all can eat it. Members of the community take it in turns to donate, prepare and serve a meal to congregation and visitors alike. A recent enterprise, **Langar Week**, tries to provide food for those most in need, as a way of combating hunger and poverty, and supporting the idea that all have the right to eat.



Photo: copyright Emily Polar [emilypolar.com]

Amar Das (3rd Guru) established **pangat** – sitting side by side in rows to show humans as one family, although by cultural tradition, men and women may sit apart.

Sewa / Service to the community

Sewa is the Sikh word for voluntary, selfless service, done without compensation. All Sikhs are expected to participate in service to the sangat, the Gurdwara and humanity in general. Everyone's 'dharma' is to serve God and humanity. Everyone is equal and can help, no-one is too important or unimportant to be given a job.

In the langar, everyone shares the tasks of preparation, cooking, serving and cleaning at some time. Both men and women prepare meals, and children enjoy helping. Those whose turn it is to serve langar also pay for it, a form of 'almsgiving' to the community, as is the giving of time itself.

No form of labour is below the dignity of anyone. Service can be manual, intellectual or material but everyone can and should contribute; it is another clear illustration of equality.

Worship at the Gurdwara

Guru Nanak told Sikhs to gather in large groups to encourage each other. Worship at the Gurdwara



demonstrates equality e.g. anyone can come, leading is open to all who can read the scriptures and all sit lower than the Holy Book, the Guru Granth, which itself includes songs by Hindus and Muslims as well as Sikhs. The Golden Temple at Amritsar has doors on each side representing a welcome for all.

At the end of worship, Karah Parshad, a sweet food is distributed to all present. This act of sharing is symbolic of God's grace and blessings on the human family sharing as one.



How do Sikhs put their beliefs about equality into practice?

ENGAGE with ideas which underpin the concept of equality

End of year expectations

The Y3/4 'I can's' below are to help with assessment. For Y5/6, see grid at the back.

Please consult your RE leader about assessing RE and check advice at the end of the unit.

3c I can say what a patka is and what long hair and turbans show a Sikh

Teacher's note: Guru Nanak taught that God was present in everyone, Hindu and Muslim, male and female. All are equal because God is in each heart, recognised or not. No-one was so important they should lord it over others, no-one so insignificant they should be excluded or despised.

Are these the same or different?

Give children play-dough /self-hardening clay/ plasticene and ask each of them to make a small 'pot'. Look at the results. How are the pots the same / different? In what ways are these little pots like people?



Have you ever thought 'that's not fair'?

Gather children to watch a Sikh patka being tied. See **Resources** for video-clips. No comments. Go straight into the story.

Baljit's mum was helping him with his patka. He was worried about being teased again at school.



It's not fair, he said. Why don't they know my patka covers my hair? Why don't they know the Gurus say our hair is a gift from God and we should not cut it? I'm not horrid to them.

Did you tell them? said Mum. No, not exactly, said Baljit. So Mum said sensibly, Why don't you ask your teacher to help you explain?

Baljit's teacher agreed with Mum. She hadn't realised what was happening. She was glad Baljit had told her. Bullying is never fair. We are all equal in this school. She gave her class a challenge, a 'whispering only' challenge to help them think about being equal.

Our class is going to do the same On individual sheets of paper have written:

I have long hair.

I wear glasses.

I am brilliant at spelling.

I have old trainers.

I love ballet.

I love football.

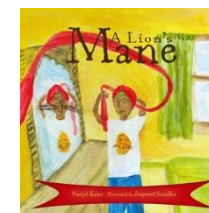
All these people are being teased / bullied in school – I wonder why? Visit each sheet with a partner. Work out some answers and write them on the sheets. **Whispering only!**

Please read notes above on Sikhism and EQUALITY so this informs the whole unit.

It is said that half of Sikh boys have been bullied or harassed over their joora or top-knot of hair.

Patka - a cloth with / without strings to tie round the joora. See Resources.

All Sikh boys / men take the name Singh or lion. This book presents the turban / hair as a lion's mane



3d I can recognise some things which influence my ideas about being treated equally or fairly (family, friends, faith)

3f I can link the importance to me of being treated fairly with the way I think and behave

4c I can describe how the names 'kaur' and 'singh' show the belief that all Sikhs are equal, valued and united

After a set time, look at everyone's ideas. How do you think it feels to be treated badly for any of these reasons? How should people be treated in school?

What is a patka? Why do Sikhs wear a turban?

Let's think about Baljit. If possible, handle a real patka, turban and kara. See **Resources**. Otherwise use pictures.

Baljit wrote a note for his teacher to read out.

I am a Sikh. Our first Guru, Nanak, said there was only one God, who made everyone; we all have a bit of God in us. That means everyone is important; we must not look down on people. We are all equal.

Our tenth Guru, Gobind Singh, gave us all extra names to show we were equal and important to God. All Sikh boys are called: **Singh**, or 'lion', a royal name. All girls have **Kaur** or 'princess'.

I have never had my hair cut; it is long to honour God who gave it to me. I keep it clean with my patka. One day I will wear a turban. These things show I am proud to be a Sikh.

Talk about what Baljit has said and think especially about the word 'equal'. Does 'equal' mean the 'same'? How do you think their special names make them feel?

You could watch the 'Little Sikhs' videos – each less than a minute. These have been made to help encourage Sikh children and to spread understanding and tolerance. See **Resources**.

- Who am I? What's on my head? (45 secs)
- Being different is beautiful (54 secs)

How are we both different and equal? (active plenary)

Think about our pots again and ask whether humans are both the same and different. Create a talking circle ... half children as inner circle, half as outer circle. Inner circle moves round so every child speaks to half the class.

Every child must use their sentence starter each time they speak to someone new. The inner circle says: **We are different because** The outer circle says: **We are the same because** Model this so the less able have an answer they can use each time if they get stuck.



A Lion's Mane – Navjot Kaur

Indian family names usually show caste; a common name gave everyone the same dignity.

There are clear links with British Values here.

Useful Sikh web-site for children:
<http://www.litlesikhs.com/>

Reading 'Dear Takuya' – This book may be a good way to start / end lessons. See **RESOURCES.**



ENQUIRE

into the importance of
EQUALITY to the
Sikh community

3a I can describe what a Sikh might learn from stories of how the young Nanak treated people

3d I can recognise some things which influence my ideas about being treated equally or fairly (family, friends, faith)

4e I can ask important questions about whether all people are equal and compare my ideas with others, including a Sikh

Teacher's note: Nanak was born a Hindu and grew up in a community heavily divided by caste, religion and gender. Even as a child, he is said to have demonstrated a mistrust in religious practices undertaken without sincerity or understanding and he talked constantly about wanting people to see beyond external labels and differences to their essential unity under one God.

Are we all equal in school?

Show children the 'equals' sign (=) and the 'not equal' sign i.e. the first one slashed through (\neq). Put them at either end of the room.

Give children a minute to decide: *Are we all equal in school?* They should walk to one end of the room or the other, depending on their answer.

Now share reasons for their choice. Ask: What example can you give to show you are right?

What do Sikhs believe about equality?

Baljit says, We are all equal because we've been born! He loves celebrating his birthday and, with his family and Sikh friends. He loves celebrating Guru Nanak's birthday too!

Nanak was born in 1469. How long ago is that? Even when he was still a child, Nanak believed God loved everyone whoever they were.

Line up ten tea-lights. Light the first of them. *You may have done this in the previous unit on Sikhism but it will act as a good reminder.*



Watch a clip from **Animated World Faiths: Life of Nanak** (about 1:27 to 3:30) *Nanak plays with his sister, and Mardana, a Muslim. Nanak is sent to school; his sister is a girl and can't go; his friend is Muslim and it is a Hindu school. En route, Nanak touches the baby of an 'untouchable', someone poor. He asks to learn more about God at school.*

When older, Nanak felt God had called him to be a 'minstrel' to sing God's praises and encourage others to learn about God together. There was always more to learn. He called his followers, Sikhs, which means learners or students. They were all equal, learners about God together.



My Little Book of Basic Sikhism can be read from the internet, or bought as a book, and provides a simple overview: <https://www.littlebookofbasicikh.com/ebook/sikhism/sikhism.html>

An assembly to celebrate Nanak's birth and his stand on equality:

<http://www.assemblies.org.uk/pri/1554/the-birthday-of-guru-nanak-dev-ji-a-sikh-celebration>

<http://www.bbc.co.uk/programmes/p01150rh>

Animated World Faiths Life of Nanak – buy DVD or watch on internet. See **Resources**.

Does everyone have more to learn?

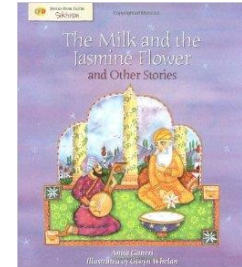
Baljit has sent in a simple bowl, a pottery bowl. Imagine it absolutely full to the brim with milk. (Fill it if wished. Water would do.) Could you add any more?

Hear the story of 'The Milk and the Jasmine Flower', in which Nanak shows we all have lots to learn, there is always room for more.

- The milk and the jasmine flower <https://www.tes.com/teaching-resource/jasmine-and-milk-flower-story-6429132>
- [http://www.gurmatveechar.com/books/English_Books/Sikh.Stories.\(GurmatVeechar.com\).pdf](http://www.gurmatveechar.com/books/English_Books/Sikh.Stories.(GurmatVeechar.com).pdf)

The people of Multan were happy as they were but their society was not very fair; they did not want a message about treating everyone as equal, or to have to change their ways.

How does Baljit's bowl fit into the story? What questions would you like to ask about the story? Were the people equal in any way? Do you think there are always new things to learn?



Sikhs may be unhappy about acting Nanak. If you want to dramatise the story, focus on the townsfolk and Mardana, imagining Nanak off stage. You could describe what happens when the milk arrives, as if you can see through the wall.

How do Sikhs today know Guru Nanak's teachings?

Nanak spent his life teaching others about God, and finding ways to help them put 'equality' into action. Before he died, he built a community of Sikhs. They always ate together to show they were friends and all equal.



When Nanak came to die, his message of equality was passed on through all the following Gurus.

Light the whole line of tea-lights to show the message passing on. At the end, pick up a piece of paper with words on it. The message was put in a book, the Guru Granth. This book is now the Sikhs' teacher or Guru. They learn from its words and put them into action together. We are going to find out how.

Here are some words from the Guru Granth. Does it sound like Guru Nanak?

Recognise the Lord's Light in all, and do not consider social class or status; there are no classes or castes in the world hereafter. (Guru Granth p.349)

EXPLORE

(1) beliefs in equality in Sikh Story or Religious Text

4a I can describe what Sikhs might learn from the story of Guru Amar Das and the Emperor about God or how to live

4f I can link things that I my friends and I say we value in our school rules to how we choose to think and behave towards other people

Teacher's note: Guru Nanak set up a free kitchen where all could eat together. This was unusual because high and low caste people did not eat together, and Hindus and Muslims had different food laws. Eating together showed his followers were willing to put 'equality' into practice not just talk about it, and was a demonstration for outsiders of Sikh beliefs in action. Guru Amar Das formalised this practice, introducing 'pangat', sitting by each other in long rows.

What is this pot for?

Baljit has brought in a very big pot. It is a giant saucepan – borrow one from the school kitchen, if you have one, or just bring the biggest you can find!

Baljit says he actually needs an even bigger saucepan for today's story.



Who are these important people?

Show children some photos of different people of a variety of ages, nationalities, apparent wealth, etc. Invite them to rank the people in order of 'importance'.

Guru Nanak and all the Gurus are important to the Sikhs because they brought God's messages. The third Guru, Guru Amar Das, (light tea light 3, if you wish) continued Nanak's teaching that all humans were important but none was more important than others.

Guru Amar Das believed Nanak's idea of eating together helped his Sikhs put into practice this belief in equality so he ruled that all Sikh gurdwaras had to have a langar, or free kitchen. He said everyone had to sit on the ground in rows to eat and to take turns to cook and serve. He made a special rule that all who came to visit him had to sit in the langar and eat first.

What should Amar Das do?

Then one day news came that the Emperor Akbar was coming to see Amar Das. The Sikhs were worried. How might a great emperor expect to be treated? They went to tell Guru Amar Das.

What was Amar Das' dilemma? In pairs, think about this. Put some suggestions on your whiteboards and share them. And/or use a Conscience Alley technique to advise Amar Das.

What happened?

Investigate the story.

- [http://www.gurmatveechar.com/books/English_Books/Sikh.Stories.\(GurmatVeechar.com\).pdf](http://www.gurmatveechar.com/books/English_Books/Sikh.Stories.(GurmatVeechar.com).pdf) (story half way through)
- <https://www.sikhnet.com/stories/audio/emperor-akbar-and-gurus-langar> (audio helpful but needs careful listening)
- http://www.sikhiwiki.org/index.php/Guru_Amar_Das_and_King_Akbar <http://dailysikhupdates.com/mughal-emperor-akbar-ate-langar-meeting-guru-amar-das/>



Emperor Akbar and the Guru's Langar

Hear the story. Try to retell it as a class, creating 4 or 5 hand-signals to help you remember the story e.g. cupped hand on ear to show they heard the Emperor was coming. Practise telling the story and aim to include some of these words in your retelling:

equal, respect, share, dignity, humble, proud, rows, simple, God, Guru, community

Work in pairs to make a painting / collage / small world figures to retell the story to someone else. Create a paragraph of writing to describe your picture or figures. Try hard to use some of the vocabulary used above. Then retell the story to another group, using your picture / figures.

Did Guru Amar Das make the right decision?

In school we have rules but it is not always easy to put the rules into practice, especially not how we should treat each other. Amar Das had to decide whether to stick to the rule of equality.

Did he make the right choice? What do you think? What did the Emperor think? What did he offer Amar Das and why was he turned down? What does this story teach about equality?

What words did Guru Amar Das leave to remind Sikhs of his belief in equality?

Think of the pots you made at the beginning of the unit. Amar Das would have liked them. He left these words behind in the Sikh holy book. I wonder what you think the words mean.

**'The clay is the same but the Cosmic Potter has fashioned vessels of many kinds....
The one True Lord abides in all; by his power everything is fashioned.'**

Words of Guru Amar Das in the Guru Granth p. 134

Picture from Sikh-net Stories

You may want to link with 'Community' and 'Dignity' as 2 of the 4 key words in the Church of England's Vision for Education 2016.

EXPLORE

(2) the ways in which equality is practised in the Sikh community

3b I can describe some typical things that Sikhs do at a gurdwara e.g. taking karah prashad

4b I can describe some different things Sikhs do which show equality in the langar e.g. welcome everyone, helping provide food

4d I can compare some things that influence me with those that influence others e.g. how eating and serving at the langar might influence a Sikh

Teacher's note: The Gurdwara, the 'Guru's door', is where Sikhs meet as a community. Guru Nanak told them to do this; it gives time to meditate on God's name, listen to the Gurus' words and to eat together. At the end of worship, a bowl of sweet 'pudding', karah prashad, is blessed and served to everyone as a reminder of God's blessings to all.

What is happening here?

Put out a selection of pictures from books / internet of Sikhs gathering for worship at a Gurdwara. Place one picture per table, on top of an A1 sheet of paper. Children move around pictures in pairs and, using market pens, label what they can see / write questions. **Do not use pictures of the langar or kitchen / dining area as this comes in the next lesson.**



What is this bowl for?

Baljit says: Today I have brought a small silvery metal bowl. Usually it is covered with a cloth and contains something sweet to eat! I am offered some of it at the end of a service at our Gurdwara! Everyone can have some. I like it and it makes me feel I belong, that I am like everyone else.

Can you spot the bowl in this clip and add some information to what Baljit has said?

Watch this BBC clip, or other suitable video, of worship in the gurdwara:

<http://www.bbc.co.uk/education/clips/z29jxnb> **The Gurdwara pt 1/1** – A Sikh girl shows us worship at the gurdwara. Spot equality in sitting on the floor, both sexes reading from the Guru Granth, everyone listening to kirtan and meditating quietly together, everyone receiving karah prashad, a symbol of God's blessing on all.

What if our classroom was the prayer hall in a gurdwara?

Imagine our room was a gurdwara, how would we need to change things? Chat on your tables and make suggestions. See if it can be done!

- Clear space for children to sit on floor
- Put pictures up of Guru Nanak or other gurus
- Prepare a platform with cloths, cushions & large book
- Decorate the platform with tinsel, fairy lights etc
- Lay down a cloth pathway



A useful tour of a gurdwara mostly for the teacher:

<http://www.reonline.org.uk/specials/places-of-worship/sikhism/video.htm>

If you need an alternative video, find one without much detail about the langar, focus of next lesson.

If making a gurdwara visit, you can combine all 3 EXPLORE lessons. Make sure your hosts know your focus is 'Equality'. Prepare questions with this in mind.

You may need to provide some 'ingredients' for the room change e.g. cushions, tinsel, cloth.

You could make Karah Prasad – recipes on internet OR use

- Place offering box, pretend 'chauri' (fly whisk) and instruments by book
- Place cloth-covered bowl by platform

When you are satisfied, line up outside the room, ready for your visit! Put on a video of Sikh kirtan / chanting on whiteboard so it is as if you are actually there when you re-enter the room.

What would Baljit tell you about at his gurdwara?

Imagine Baljit is here to guide you. Can anyone take his role?

What will he ask you to do before you go in? ***Please take off your shoes and cover your heads. (Act out.)***

What will he tell you to do when you go in? ***Sit on the carpet, boys one side and girls the other.***

What will Baljit do? ***Bow to the Guru Granth – touching his forehead to the ground and offering money or food.*** Why is he doing this? We are visitors so we sit and watch politely.

What can you see? ***A Granthi uncovering the (pretend) holy book and turning the pages as they read.*** The Guru Granth contains hymns and prayers written by the Gurus. They are sung in worship. He/she needs to wave the chaur as a mark of respect.

What do the worshippers do while they are sitting down? They may listen quietly to the readings and music. They think about God. ***Listen quietly for a while. Maybe you could think about someone special to you or say your own prayers.***

What happens when the worshippers leave? ***They receive parshad in cupped hands.*** Did anyone see how the prashad was given? 'Baljit' could demonstrate.

Now it is time to leave Go and take a sweet from the bowl if you would like to and then leave the room, put on your shoes and line up to come back to class.

How did it feel to visit this Gurdwara? (Debrief and plenary)

Ask what they will remember. How does the way Sikhs worship, make them feel equal? ***A Sikh would feel equal because I think they would also feel***

Clear the classroom – everyone to help as a practical demonstration of equality!



biscuits or sweets as a substitute.

Place shoes in a tidy line against the corridor wall. Offer scarves, large hankies or cloth squares to cover heads.

It is inappropriate for non-Sikh children to 'bow' to the Guru Granth. You can shut your eyes and imagine Baljit doing this or put up a picture of a Sikh bowing before the Granth.

EXPLORE

(3) how Sikhs experience a sense of equality in their personal lives

Teacher's note: *Sikhs are expected to serve in the langar or free kitchen at the Gurdwara. Here food is vegetarian so everyone can eat, even those who are not Sikh can eat freely; it is not unusual to see local down and outs. Everyone can work, everyone is worthy of being served. If you don't recognise this, you will never understand God. At the Golden Temple, Sikhs queue for the honour of serving as well as worshipping.*

What kind of a pot is this?



Baljit could not bring these; they are the biggest pots you can imagine. Show photos of pots cooking food at the most famous Sikh Temple, the Golden Temple in Amritsar.

Here they cook food for 50,000 - 100,000 every day. Why? i.e. continuing what the Gurus said, to offer free food to all who come to worship.



ppicture ©emilypolar.com

You could show a selection of other photos of people serving and eating at the Golden Temple. Collect facts for a WOW display board!

What is langar like in Britain?

Remember that **langar** is the free kitchen where all can eat. It was started by Guru Nanak and Guru Amar Das made it a fixed feature of all gurdwaras, a place where 'equality' was practised.

Make use of some of the following BBC video clips to help you discuss the 'facts' about langar:

- <http://www.bbc.co.uk/learningzone/clips/sikh-food/490.html>
- <http://www.bbc.co.uk/learningzone/clips/sikh-beliefs-and-worship/3777.html>
- <http://www.bbc.co.uk/education/clips/zd4wmp3> The Gurdwara pt 2/2

You could find out about the kind of food served in the langar – vegetable curry, dhal, chapatis and possibly arrange a tasting experience for some of these (langar style).

How would you describe the 'langar' experience?

Feeding all who come to the gurdwara is a contribution to the issue of hunger in the world and is one way of addressing the need for every human to have at least one simple meal each day.

Great photos and facts re langar at Amritsar:

<http://www.thebetterindia.com/53531/golden-kitchen-10-things-didnt-know-langar-golden-temple-amritsar/>

Taking 'langar' out on the streets and into crisis areas is also increasingly common.

Looking at your pictures of **langar**, or re-watching video clips, record useful vocabulary for completing one of the writing exercises below:

Exercise 1: How many sentences can you write starting with 'everyone' to describe langar? Or more broadly the dual experience of diwan (prayer hall) and langar? Or even more broadly the whole experience of being part of the Sikh community?

For the latter, try watching the following, in which a Sikh girl explains how she feels equal, as a stimulus: <http://www.bbc.co.uk/education/clips/zgs4dmn> (start from 1.41)

Exercise 2: Use the Cinquain form to capture the experience of langar in poetry e.g.

Line A: 1 general one-word subject	Langar
Line B: 2 vivid adjectives to describe the subject	Free, fragrant
Line C: 3 interesting -ing action verbs that fit the subject	Serving, tasting, delighting
Line D: 4-word phrase to capture feeling about the subject	A place to experience
Line E: 1 specific term that explains Line A	Equality


What might it be like to experience langar here in school? *A possible **EXPRESS** challenge*

Introduce a giant 2D 'pot' (made out of cardboard). Fill it with ideas of how you could feed your whole school. If you can't manage the whole school, feed another class.

- What could you give everyone?
- How could you make sure everyone could eat it?
- Who counts as 'everyone'?
- How could you make sure everyone felt welcome?
- How would you finance it?
- How would you prepare it and serve it?
- What jobs could all the pupils do to help?
- Where will you all eat? How will you clear up?



Worlingham CE VC Primary school managed it. They made biscuits and served these with juice for everyone. Well done!

<p>EVALUATE what pupils have learnt about how Sikhs put their belief in equality into practice</p>	<p>Teacher's note: Decisions about assessment should be made before starting the unit but this is a good point to stop and think! The following may help:</p> <p>What have we learnt? How well have we learnt?</p> <ul style="list-style-type: none"> • Try a mind map – together as a class or in groups. • Encourage children to record/ share what they have learnt as individuals. • Use the Quick Quiz on p.17. • Use the class RE scrapbook to discuss your learning journey together. • Consider how to answer any remaining questions. <p>Can we answer the big question at the start of the unit? How well?</p> <ul style="list-style-type: none"> • Encourage discussion to construct an answer together. • Ask children to self-assess e.g. using traffic light colours, and explain their progress • Use the KS2 SOLO taxonomy hexagons in groups or individually. <p>Are we making progress in RE as a subject? How much?</p> <ul style="list-style-type: none"> • If working towards <u>end of year expectations</u>, check tasks were set and completed, using the grid on p.18 OR an Assessment framework in use in your school. • Use any opportunity to link learning <u>between</u> units of work and <u>across</u> subjects. <div data-bbox="562 871 763 1034">  </div> <p>Using the symbols: Look at the 'giant pot' picture on the front of the unit. Is this a good symbol for Sikh beliefs about equality? How could it help you remember this unit of work? Is there a better symbol?</p> <p>What will you remember about this unit and the Sikh belief we have been learning about?</p>	<p>See p. 17-18 (Assessing RE in your school) below for decisions on how and what to assess.</p> <p>NB Different schools have different requirements. Check with your RE Subject Leader.</p> <p>Solo Taxonomy hexagons for this unit can be printed from the Emmanuel Project Flash drive, along with ideas for use.</p> <p>A4 symbols on flash drive. Children can use symbols from each unit to remind them of key beliefs in each religion.</p>
<p>EXPRESS your RE learning about equality in Sikhism so it can be shared with others</p>	<p>Teacher's note: You will have done a variety of different kinds of work during the unit which may already have been shared with others. In the 'expressing' be sure to encourage the use of key words from the unit.</p> <p>Here are some more ways you might share your learning with others:</p> <ul style="list-style-type: none"> • Poetry: Much of the Gurus' teaching is expressed in poetry or song. Display your poetry about langar and equality on a langar WOW wall. 	<p>These activities often provide the chance to gather evidence needed for the end of year expectations or to judge what has</p>

- **Hold a debate. Is everyone equal in the world?** Explain that you are holding the debate because of what you have learnt about equality in Sikhism. Say what you have learnt. Then use one of the following:
 - The video clip: <http://www.youthforhumanrights.org/> (1.03 min)
 - The book: 'We are All Born Free' (Human rights in pictures)
 - Pictures of children: school child, child soldier, starving child, child field worker, refugee, child with football / present, child in wheelchair
 - Two children present for and against. The audience decide and vote.
- **Paint pictures** of a world where everyone is treated equally. You may want to try and paint something influenced by one of the Sikh stories or quotations from Sikh writings that you have heard. Display with Sikh pictures of the stories and copies of the Sikh words.
- **Create a little book of advice.** How can we make the world a more equal place? Make a zigzag book of your top tips as a class.
- **Open your own free kitchen.** Serve food for all. How will you explain what you are doing? Give recipients a small postcard with an explanation of your learning, as you serve them food.
- **Giving water to the enemy** - Tell the story of Guru Gobind Singh and Bhai Ghanaiya the water-carrier to another class or in a class assembly. Display and read these words, before explaining something about 'equality' to Sikhs:
 - I see no stranger, I see no enemy – I get along with everyone. Whoever God has created, I accept as good. This is the sublime wisdom I have obtained from the Holy and Wise; the divine light of God pervades all. (Guru Granth Sahib p.1099)
- **Langar on the Streets** – Find a news article about Sikhs feeding the homeless. Devise a presentation on why Sikhs want to do this and compare with the Salvation Army.
- **A Little Pot of Equality** - Take photos of the little pots made at the start of the unit. Stick the pictures in the middle of an A1 sheet – a sheet per table? As a group, write around them about all the pots you remember which said something about Sikhs and equality. Use marker pens. Display all the sheets to show your learning.



been learnt and how well.

We Are All Born Free by Amnesty International



Also see:

<http://bowsikhyo.uth.blogspot.co.uk/2008/10/story-of-bhai-kanhaiya.html>

Pictures of Bhai Ghanaiya on web

Jesus' story of the Good Samaritan - Bible (Luke 10 v. 25-37)

News article:

<http://www.bbc.co.uk/news/blogs-magazine-monitor-31557192>

Assessing RE in your school

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

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

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

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

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



Beginning: Discusses concept in own life	Q1 Are we all equal in school? What do you think?
Developing: Draws on the lesson material	Q2 How did the ten gurus help people understand they were all equal in God's eyes?
Expected: Applies concept / answers key question	Q3 How do Sikhs put their beliefs about equality into practice?
Greater Depth: Offers wider links to this or other faiths / personal views	Q4 How can we help the world be a more equal or fair place?

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

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

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

	Attainment Target 1 - Learning about religion and belief			Attainment Target 2 - Learning from religion and belief		
	Strand a) beliefs, teachings and sources	Strand b) practices and ways of life	Strand c) forms of expression	Strand d) identity and belonging	Strand e) meaning, purpose and truth	Strand f) values and commitments
Y3	3a I can describe what a Sikh might learn from stories of how the young Nanak treated people	3b I can describe some typical things that Sikhs do at a gurdwara e.g. taking karah prashad	3c I can say what a patka is and what long hair and turbans show a Sikh	3d I can recognise some things which influence my ideas about being treated equally or fairly (family, friends, faith)	3e I can ask good questions about whether people are equal and communicate some ideas for answers	3f I can link the importance to me of being treated fairly with the way I think and behave
Y4	4a I can describe what Sikhs might learn from the story of Guru Amar Das and the Emperor about God or how to live	4b I can describe some different things Sikhs do which show equality in the langar e.g. welcome everyone, helping provide food	4c I can describe how the names 'kaur' and 'singh' show the belief that all Sikhs are equal, valued and united	4d I can compare some things that influence me with those that influence others e.g. how eating and serving at the langar might influence a Sikh	4e I can ask important questions about whether all people are equal and compare my ideas with others, including a Sikh	4f I can link things that I my friends and I say we value in our school rules to how we choose to think and behave towards other people
Y5	5a I can make links that show how the beliefs of Sikhs in equality and service come from particular stories of the different Gurus and from the words of the Guru Granth	5b I can use the right religious words to describe the practice of langar at the Gurdwara and how it helps Sikhs experience the equality Guru Nanak preached	5c I can show how Sikhs express their religious beliefs through the different worship activities at the Gurdwara, and suggest why they do these things	5d I can ask questions about whether humans should see themselves as belonging to one big family, and include reference to people who have inspired others to take this view e.g. the Sikh Gurus	5e I can ask questions about whether there are always new things to learn in life, and suggest answers of my own, and one that a Sikh might give from the story of The Milk and the Jasmine Flower	5f I can ask what the world would be like if I, and others I know, were committed to treating all people as equal, as Guru Nanak taught, and how this might affect the making of moral decisions
Y6	If this unit is being used with Y6 pupils, please consult the generic expectations for Y6, found on the Emmanuel Project disk, and create your own 'I can's' to extend this grid.					

Resources for this enquiry:



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



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
- Basic Sikh facts: <https://www.truetube.co.uk/film/alien-abduction-sikhism>
- Gurdwara visit: http://www.reonline.org.uk/specials/places-of-worship/sikhism_video.htm
- Simple ppt of Bhatra Gurdwara in Cardiff http://Resources.hwb.wales.gov.uk/VTC/2008-09/re/m_parry/gurdwara/eng/index.html
- BBC Bitesize KS2 Sikhism clips - <http://www.bbc.co.uk/education/topics/zsjpyrd/videos/1>



Story books:

- **Dear Takuya** - An 8 year old Sikh boy in California shares his faith, his joys and challenges with his Japanese pen pal. The book effectively communicates that Sikhi promotes equality, freedom and justice for all. From <http://www.jessikaur.com/dear-takuya.html> or <https://dtfbooks.com/dear-takuya-letters-of-a-sikh-boy>
- **A Lion's Mane** – Navjot Kaur (Saffron Press) beautiful book about the importance of long hair / turban. There is also a short video about tying a patka based on the story.



Help from the Sikh Community:

- For visits to local Gurdwaras e.g. in Ipswich, Norwich and Cambridge, find details from the internet or from interfaith groups e.g. EEFA (East of England Faiths Agency).

- Children's site: <https://www.littlesikhs.com/video>
 - Who am I? What's on my head? (45 secs)
 - Being Different is beautiful (54 secs)
 - Good poster of 'How to tie a Patka'

Life of Guru Nanak

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

Learning through song:

"Ten Sikh Gurus" nursery rhyme with actions from CD: "Mighty Khalsa Sikh Nursery Rhymes" – Sukhmani Kaur - www.mightykhalsa.com - and also on internet in several places.

"My Best Friend" album: Taren Kaur and Navin Kundra – iM1313 – check out: *Seva is the Way* <https://music.apple.com/album/1433799837?app=itunes&ls=1>

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

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



Initial ideas for this unit were worked on by teachers at the Emmanuel Project days at Belsey Bridge Conf. Centre in consultation with Harkirat Singh of the Sikh Education Service and members of the Sikh community. The unit was revised by Helen Matter (Diocesan Schools' Adviser) in 2019. Thank you all for your hard work!