Scheme of work

**Component 1: The study of religions - beliefs, teaching and practices: Sikhism (Option 7)**

**Introduction**

This SOW offers a route through the GCSE Religious Studies Specification A (8062) course. This is a sample scheme of work and is only one suggestion for how the delivery of the GCSE Religious Studies specification might be planned. It is not intended to be prescriptive or definitive and can be edited to suit your delivery model and the particular needs of your learners.

Teachers can use the ideas below to develop schemes which suit the arrangements and time allocations of their own schools and colleges.

Please remember that assessment is always based on the content of the [specification](https://www.aqa.org.uk/subjects/religious-studies/gcse/religious-studies-a-8062/specification-at-a-glance).

You can find past assessment materials on [Centre Services](https://onlineservices.aqa.org.uk/).

**General timings**

The scheme of work is based on a total of 120 teaching hours. Of these 120 hours, we suggest that:

* Each of the religions studied should be covered in approximately 30 hours.
* Teach alongside: The second religion studied for Component 1 and the four thematic studies from Component 2.

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Lesson 1

Topic title

Introduction to Sikhism.

Specification content

General facts about the religion (see Facts about Sikhism on [Sikhism Guide](https://sikhismguide.neocities.org/)) to find out what students already know and to lay the foundations for understanding the religion.

Learning outcomes

Depending on your school and the students in class, there will be considerable variation in prior knowledge about Sikhism. Consider the following when planning this and following lessons:

* Are there any Sikh students in your group? If so, would they be able to contribute their expertise?
* How knowledgeable are they?
* What have the students learnt about Sikhism in KS3?

Possible teaching and learning activities

* Working in small groups, students could prepare personal key cards on each word with their meaning or description of each word. This they can then keep for future reference and revision use.
* Students could then share their findings with the class.

Differentiation and extension

* Cards could already be prepared with the key word on and the student can look up what each word means.
* Pictures could be drawn on each card to illustrate what it means, for example manmukh – picture of a person with self- written over it.
* Plenary: PowerPoint on meaning of each word, pupils then have to apply the Sikh word- eg God-centred = Gurmukh.

Differentiation and extension

* Use a 10 question quiz to find out what students know/remember, eg When did Sikhism begin? Who started Sikhism? Etc.

Or

* Write some true and false statements based on information from Sikhism Guide.
* Students have to read the page and identify the true statements, then alter the false statements to make them true.
* Go over the answers carefully afterwards adding further info as appropriate.

Lesson 2

Topic title

The link between Sikh beliefs and practices (this will establish that we cannot understand one without the other and will set a pattern for the remaining lessons).

Specification content

How the belief in equality is linked with respect for men and women and with family life. The lesson also shows Sikhs living in the UK (see clip on [Equality for Sikhs - BBC website](https://www.bbc.co.uk/programmes/p010xx1m)).

Learning outcomes

Students need to understand that believing in something must influence your behaviour. On the other hand, to understand Sikh practices (eg family life, langar, attitudes to gender) we have to know about the Sikh belief in equality.

Possible teaching and learning activities

* PowerPoint could be shown with internet link of the Sikh Mool Mantra. Students need to listen to the presentation, then use worksheet to unscramble the definitions of each line of the Mool Mantra. Answers could be shown afterwards. Students could attempt an exam type question on explaining the Sikh belief about God and then peer assess their answers with a suitable mark scheme.
* Differentiated task could be students have a storyboard with each line written in English and then draw a relevant image. Students could then develop it to God as Creator, with images of all forms of creation with special reference to Sikh belief that God is within all creation.

Differentiation and extension

* Start a discussion with these questions:

1. What is equality?

2. How would you know if someone really believed in equality?

3. How do Sikhs show they believe in equality?

* Draw out the key learning during the discussion.
* Show the clip on [Equality for Sikhs - BBC website](https://www.bbc.co.uk/programmes/p010xx1m) with questions for students to answer on how the Sikh girls think about themselves and what the Sikh family is like.

Lesson 3

Topic title

Sikh belief in the oneness of humanity and in equality.

Specification content

* Avoidance of becoming man-centred (manmukh).
* Elimination of pride and ego (haumai).

Learning outcomes

Students should understand the basic Sikh teachings which include the view that all human beings are equal, and that there should be no discrimination based on creed, caste, or gender and that God can be seen in all of creation.

Possible teaching and learning activities

* Starter: students could write three sentences of examples of inequality in the world. They could partake in a role play of inequality- working in groups of four/six one volunteer of each group goes outside, while outside the rest in the group are told to ignore their friend when they return to the group. The volunteer returns and the group continue talking but does not include them in their conversation. The volunteer experiences this for a short time – discussion afterwards on how they felt individually and also how they felt as a group.
* Students could participate in a debate on inequality today and also in the past.
* Could show a PowerPoint on inequality across gender.
* Could discuss the Sikh view of equality. Are humans equal?

Differentiation and extension

* Question for discussion: Inequality - how does it feel? Equality – why is it important?
* If we were less self-centred and proud, would we treat other people more fairly?
* If there is time, the film ‘Bend it like Beckham’ raises the issue of girls (particularly Sikh girls) playing football. It links well to the video clip in lesson 2.

Lessons 4 to 6

Topic title

The examples of treating others equally (fairly) in the stories of Guru Nanak and Guru Gobind Singh.

Specification content

Teachings and examples of Guru Nanak and Guru Gobind Singh and the importance of equality in Sikhism. There will be further lessons on Gobind later.

Learning outcomes

Students will understand two key Gurus (Nanak and Gobind Singh) in Sikhism and how they contributed to the faith. Suggested breakdown:

1. Introduction to the 10 Gurus with particular focus on the first and the tenth. The concept of “Guru”.
2. Background to the caste system in India, in particular the treatment of the ‘untouchables’. The stories of Nanak's compassion for the untouchables.
3. The teaching and practice of Nanak, in particular ‘There is neither Hindu nor Muslim’ and the establishment of the langar where all castes and none could eat together. The story of Bhai Lalo and Malik Bhago is also relevant – see the [Real Sikhism website](http://www.realsikhism.com/index.php?subaction=showfull&id=1193624845&ucat=9).

Possible teaching and learning activities

* Students could be given information on a PowerPoint entitled ‘Who is Guru Nanak?’ with various activities, for example write a summary of Nanak’s birth. Write a newsreel of events of Nanak’s life, what was his religious experience, list his basic teachings etc.
* Students could investigate Nanak’s various key teachings and his key stories on equality. They could discuss how it had an impact on Indian culture at the time. They could look at Hindu belief of sati and the untouchables and how Guru Nanak taught the importance of treating everyone as equal.
* Students could work in groups and take part in ‘Be the expert’. On each table there would be information about Guru Gobind Singh, each member of the team has to read the information and digest it then one volunteer must go around each table talking about the information, where the rest of the group listen and write down anything relevant on a chart.
* To finish students could then look at an answered exam question related to the two Gurus and mark it according to the mark scheme.

Differentiation and extension

Students could take the stories and create a Facebook page for Guru Nanak showing what was important to him using picture and short posts of what he did/said.

Resource

* For a helpful summary of Sikh teaching on equality see the [RealSikhism website](http://www.realsikhism.com/index.php?subaction=showfull&id=1248311402&ucat=7).
* There are various internet resources on Guru Nanak's life.

Lessons 7 and 8

Topic title

Introduction to the Guru Granth Sahib and what it says about equality.

Specification content

Students will learn what the Holy Book of Sikhism is, a little of what it contains and specifically what it teaches regarding equality.

Learning outcomes

* Students need to know the importance of the Guru Granth Sahib as a living teacher and how it expresses equality in all.
* To understand the first text (see resources) they will also need to know the meaning of ‘gurmukh’ (God-centred). This can be contrasted with ‘manmukh’ (see lesson 3).

Possible teaching and learning activities

Students could produce a leaflet on the Guru Granth Sahib showing its content, origin, particular teachings connected to equality, its importance, and how it is shown respect and used today as a living Guru.

Differentiation and extension

* Recognise the Lord's Light within all, and do not consider social class or status; there are no classes or castes in the world hereafter. GGS 349
* Students could create pro-equality (or anti-discrimination) posters using quotations from the Granth as slogans.

Resources

Relevant texts from the Guru Granth Sahib: As Gurmukh, look upon all with the single eye of

equality; in each and every heart, the Divine Light is contained. GGS 559:2.

Lessons 9 and 10

Topic title

Introduction to Sikh festivals (focusing on the Gurpurbs and including the practice of ‘akhand path’).

Specification content

The bigger festivals of Vaisakhi and Divali will be covered later. As the gurpurbs link to the Gurus, they are covered now.

Learning outcomes

* It will be helpful if the students understand the importance of the Gurus as role-models for Sikhs today. Hence the importance of celebrating their lives and sometimes their deaths.
* It is a requirement of the specification that they also consider how celebrating them would be different in the UK compared with the Punjab.
* It is useful to cover akhand path at this stage too.

Possible teaching and learning activities

Students could create a four page leaflet entitled ‘The Sikh Gurpurbs’ including pictures and information. One page could focus on akhand path and another on differences between UK and India.

Differentiation and extension

Students could create a four page leaflet entitled ‘The Sikh Gurpurbs’ including pictures and information. One page could focus on akhand path and another on differences between UK and India.

Resources

* A list of the Gurpurbs can be found at [bradfordgurdwara.com/intro-to-sikhism/festivals-and-gurpurbs/](http://www.bradfordgurdwara.com/intro-to-sikhism/festivals-and-gurpurbs/)
* Information on the BBC website about the [origins of the akhand path](http://www.bbc.co.uk/religion/religions/sikhism/holydays/gurpurbs.shtml).

Lessons 11 to 13

Topic title

The nature of God linked with the worship of God in Sikhism.

Specification content

* These lessons cover the Mool Mantra and how Sikhs pray and meditate mainly at home.
* Worship in the gurdwara is included but there will be more about the gurdwara later.

Learning outcomes

* The beliefs about God expressed in the Mool Mantra can seem abstract so students will remember them better if they are related to learning about the ways Sikhs worship God. Suggested breakdown:

1. The Mool Mantra in English with a focus on the assertions and denials it makes about God. Link this with repetition of God's name in nam japna (aka nam simran). The names of God are those found in the Mool Mantra. Waheguru is a common name for God.
2. Focus only on the positive assertions. These are qualities which all Sikhs strive to emulate. Link with nam japo, a corporate act of worship like hymn singing.
3. Focus on the denials about God. Link this with the actions that accompany Sikh prayers, particularly at home. See GGS 305:4.

* Students need to appreciate the importance to Sikhs of meditating on God’s name in daily life. A Sikh will become more Gurmukh and less manmukh the more they practise nam japna.
* A useful explanation of this practice can be found on the [Sikhism Guide website](https://sikhismguide.neocities.org/).

Possible teaching and learning activities

* Starter: Students could attempt an encoded mool mantra so they can recap on the important prayer.
* Students can match the words of GGS 305:4 (below) with appropriate images.
* One who calls himself a Sikh of the Guru, the True Guru, shall rise in the early morning hours and meditate on the Lord's Name. Upon arising early in the morning, he is to bathe, and cleanse himself in the pool of nectar. Following the Instructions of the Guru, he is to chant the Name of the Lord, Har, Har. All sins, misdeeds and negativity shall be erased. Then, at the rising of the sun, he is to sing Gurbani; whether sitting down or standing up, he is to meditate on the Lord's Name. One who meditates on my Lord, Har, Har, with every breath and every morsel of food - that GurSikh becomes pleasing to the Guru's Mind.

Differentiation and extension

* You will need:
  + The text of the Mool Mantra and different coloured highlighters. The students can highlight the assertions and the denials.
  + A video clip of Sikhs chanting together or a single Sikh reciting the Mool Mantra
  + The text of GGS 305:4 (see below) with photos of Sikhs doing the actions (see Google images). Students can match the words with the images.
  + One who calls himself a Sikh of the Guru, the True Guru, shall rise in the early morning hours and meditate on the Lord's Name. Upon arising early in the morning, he is to bathe, and cleanse himself in the pool of nectar. Following the Instructions of the Guru, he is to chant the Name of the Lord, Har, Har. All sins, misdeeds and negativity shall be erased. Then, at the rising of the sun, he is to sing Gurbani; whether sitting down or standing up, he is to meditate on the Lord's Name. One who meditates on my Lord, Har, Har, with every breath and every morsel of food - that GurSikh becomes pleasing to the Guru's Mind.
* There is an opportunity here for some experiential learning.
* Students could try a form of meditation which involves repeating a word or phrase under their breath. You could play a recording of Sikh musicians in the background.

Lessons 14 and 15

Topic title

God as Creator.

Specification content

These will cover the different aspects of God's relationship with the creation.

Learning outcomes

Students need to understand that in Sikh belief God is separate from the universe (= transcendent) but also that he is shown in and through the universe (= immanent). The theological terms are **not** required.

Possible teaching and learning activities

* A good analogy for God's relationship with the universe is that of an artist to any work of art. Students could look at different kinds of art (including music) and think about how much they learn about the artist from it.
* For example, use some of Banksy’s artistic creations. Although he has kept his identity secret (he transcends his work), what can we detect about the kind of person he is from his work (he is immanent in it)?

Resources

[Examples of Bansky’s work](https://www.google.co.uk/search?safe=strict&hl=en&site=imghp&tbm=isch&source=hp&biw=1280&bih=923&q=Banksy&oq=Banksy&gs_l=img.3...1722.2895.0.3647.0.0.0.0.0.0.0.0..0.0....0...1ac.1.64.img..0.0.0.8h1W2DrBE-4).

Lesson 16

Topic title

Human life as part of the cycle of reincarnation and governed by the law of karma.

Specification content

This covers the Sikh beliefs about the human condition and why we need liberating.

Learning outcomes

Most students will be familiar with the ideas of reincarnation and karma but there are also some misunderstandings of these to counteract. A useful summary of Sikh beliefs about birth and death can be found on the [RealSikhism website](http://realsikhism.com/index.php?subaction=showfull&id=1248308791&ucat=7).

Possible teaching and learning activities

Pose these questions for discussion and use them to introduce Sikh responses:

1. What happens after we die?
2. Are there any consequences for good and bad people when they die?
3. Why are some people born with more advantages than others?
4. Can non-human animals get close to God?

Resources

A useful summary of Sikh beliefs about birth and death can be found on the [RealSikhism website](http://realsikhism.com/index.php?subaction=showfull&id=1248308791&ucat=7).

Lesson 17

Topic title

The nature of human life as an opportunity to unite with God and the barriers that can prevent Sikhs from uniting with God.

Specification content

* Development of the Sikh virtues (wisdom, truthful living, justice, temperance, self-control, patience, courage, humility, contentment).
* The five stages of liberation.
* The five barriers to achieving mukti. (Illusion, self-centredness etc.)

Learning outcomes

* Students will understand how Sikhs can achieve mukti by becoming God- centred (gurmurkh) and not Man-centred (Manmukh), with special reference to the elimination of pride and ego (haumai). This will reinforce what they learnt in lessons 7-8 and 11-13.
* The specification does not require students to know the Punjabi terms for the stages of liberation and the barriers to it. However, ‘mukti’ is a key term. [Sikhiwiki - Five Khands](http://www.sikhiwiki.org/index.php/Five_Khands) has a useful summary of the five stages (khands) on the path to liberation.
* A useful summary of the five barriers (vices) can be found on the [RealSikhism website](http://www.realsikhism.com/index.php?subaction=showfull&id=1250025675&ucat=5).

Possible teaching and learning activities

* Starter: Students could attempt an encoded mool mantra so they can recap on the important prayer.
* Working in small groups students could make a chart of the five stages of liberation versus the barriers to achieving mukti.
* Students could play call my bluff game on the important key words of Gurmukh, Manmukh, mukti and Karma with two false explanation and the truth of each word.
* Students could attempt an exam style question on how Sikhs can become Gurmukh and the meaning of haumai.

Differentiation and extension

* Use ‘Call my bluff’ quiz sheet or PowerPoint with one correct meaning and two incorrect of each of the Sikh virtues.
* Students could use the information from the two webpages (left) to create a chart with five stages of liberation versus five barriers. They could think of appropriate images to stand for each of them.
* The stages and the vices do not correspond in any way, but in a further exercise students could suggest which virtues are the opposites of the vices.

Lessons 18 and 19

Topic title

Sewa, its importance and why service to others is a priority.

Specification content

* What is sewa, with special reference to tan, man and dhan?
* What is the role of Sikhs today in the community and the wider world?

Learning outcomes

* Students need to understand the meaning of sewa and how Sikhs may help others physically, mentally and with material things.
* Students will learn about Sikhs today and how their beliefs lead them to work for the community.

Possible teaching and learning activities

* Students could look at a PowerPoint exploring the concept of equality in Sikhism. This PowerPoint looks at the belief in selfless service through the example of the langar. Students could look at a sorting activity, explore images of a langar and watch a couple of clips to gather information.
* For Sikhism today students could either have a visit from a Sikh or visit a Sikh Gurdwara to meet Sikhs and prepare questions about their role in the community. Another alternative is the teacher does a ‘role play’ exercise where she/he with their knowledge of Sikhism can be a Sikh for the lesson and students prepare and ask them questions.

Differentiation and extension

Students could find out about why people needed their help and what the Sikhs did for them. They could identify examples of tan, man and dhan.

Resources

* The video clip [Don't Freak, I'm Sikh](https://www.youtube.com/watch?v=NZkAo7EkYPI) is a good introduction for this topic. See: There are nine examples of Sikhs working in humanitarian aid on the [RealSikhism website](http://www.realsikhism.com/index.php?subaction=showfull&id=1210528039&ucat=14).

Lesson 20

Topic title

The role and importance of the Sangat (religious community).

Specification content

This lesson connects the learning about Sikh beliefs and actions to gain liberation with the next section on the gurdwara.

Learning outcomes

Students need to understand the meaning of the sangat and its role and importance in the community.

Possible teaching and learning activities

* This could be used as a ‘follow on’ from the last lesson where students may have visited a gurdwara or met a Sikh. From the information learnt they could write their own information sheet on the Sangat, what it means and a list of things the sangat does in the community. NB, it is important they have asked specific related questions on the sangat during the last lesson.
* The lesson could also be used as a recap of all key words related to beliefs and teachings, by either a quiz, game like ‘you say we pay’ or exam type questions.

Resources

* Invite a Sikh visitor to the classroom to speak about the Sikhs in your nearest Sikh community. (If the school is fortunate to have Sikh pupils maybe they could do this and use it for their English presentation.)
* The [Sikhs Serving Mankind website](http://sikhguru.org.uk/education/) will provide a starting place.

Lessons 21 and 22

Topic title

The features of the gurdwara and its role in the Sikh community.

Specification content

To study the building’s design and function and identify the main features, external and internal.

Learning outcomes

* Students need to understand the design, furniture and artefacts inside the gurdwara.
* **NB** The specification refers to ‘furniture’ - the takht and palki – but students may misunderstand this and think there are chairs or pews. This is not the case.
* The term for worship in Sikhism is ‘diwan’. This needs careful explanation because it distinguishes it from worship in other religions. A diwan is the court of a ruler and in the gurdwara the “guru” is the ruler, nowadays the Guru Granth Sahib. Coming into its presence with the proper respect is worship.

Possible teaching and learning activities

* Students could undertake the ‘Be the architect activity’, where they design a gurdwara. They are given the basic shape and images to help create a design. They must describe and explain the features and the use of the gurdwara in the Sikh community.
* They could then have a test on the plan/features and role of the gurdwara.

Differentiation and extension

Use a video about the gurdwara such as [BBC Two - My Life, My Religion, Sikhism, The Gurdwara](https://www.bbc.co.uk/programmes/p02mx57w). Show it first to give students an overview of the main features. Show it again without sound and ask students to write their own commentary for it, or with sound and get students to write the audio description for it.

Resources

* A visit to a gurdwara would be very instructive but this is often not possible.

Lesson 23

Topic title

Worship in the Gurdwara.

Specification content

This covers how Sikhs show their respect when they are in the presence of the Guru Granth Sahib.

Learning outcomes

* Students will be able to link the practices associated with the features of the gurdwara (see lessons 22-23) and their meaning.
* They need to understand the significance of the Guru Granth Sahib in worship and the role of music (kirtan - musical accompaniment).

Possible teaching and learning activities

* Students could investigate a ‘typical’ act of worship (diwan) in the gurdwara, its form, pattern and frequency, by watching a video clip of worship in the gurdwara.
* In pairs they could use various images to complete a writing frame on worship in the gurdwara.
* Students could also answer an exam style question on what is the akand path, when it is used, and its importance in worship.

Differentiation and extension

Provide the students with pictures of the main features inside the diwan hall. Ask them to describe what Sikhs do at each of these places and why.

Lesson 24

Topic title

The Langar.

Specification content

This covers the practice of eating together. It links the topics about equality, sewa and the gurdwara together.

Learning outcomes

* Students need to understand that serving in the langar is an important aspect of sewa and another aspect of worship. It is also an expression of equality.
* Langar is sometimes called ‘the laboratory of sewa’. The website [sikhsewa.org.uk](http://sikhsewa.org.uk/) is devoted to the provision of a langar-for-all in Manchester every Sunday – a service to the homeless of the city.

Possible teaching and learning activities

* Students could recap what Sewa means by looking at a short PowerPoint on it or by answering a simple question.
* Students could look at images of the langar and write down all the jobs that a Sikh could do in relation to sewa, connecting it to whether it involves Man, Tan or Dhan. They could then create a mind map on sewa, what is it and how they could offer selfless service to the sangat (community).

Differentiation and extension

Students could do a practical exercise that mirrors what would happen in the gurdwara each week (even using real food!). They could draw up a rota of tasks involved in preparation and clearing up, a vegetarian menu (so no one is excluded), a calculation (involving numeracy skills) of how much food is needed to feed, say, a 100 worshippers etc.

Lesson 25

Topic title

The Festival of Vaisakhi (Baisakhi).

Specification content

This covers the what, how, why, who, when of the festival.

Learning outcomes

* Students will understand the origin and significance of Vaisakhi (Baisakhi) and the connection to the birth of the Khalsa. They will learn more about Guru Gobind Singh and the history of Sikhism (the threat to religious liberty at the time) as well how Sikhs celebrate.
* The drinking of amrit from the same bowl is another example of equality – in the caste system it would not happen.

Possible teaching and learning activities

* Students could look at a script of the origin of Vaisakhi for Sikhs (the story of Guru Gobind Singh and asking for volunteers to give their life to God) and using literacy techniques they could re write it in a play format.
* Students could look at a 5W worksheet with a stimulus in the centre with why, what, where, who, when around it and research using text books the answers.
* Students could do a role play exercise of how the festival is celebrated or a newspaper article of the significance of the festival.

Differentiation and extension

* Story of Guru Gobind Singh and Vaisakhi. A version of it (for younger children) forms part of this video clip about [The Formation of the Khalsa - TrueTube](https://www.truetube.co.uk/resource/the-formation-of-the-khalsa/).
* Students could write tweets (max 125 characters) for different points in the story as if they were present in the crowd.

Lessons 26 and 27

Topic title

The Sikh initiation ceremony (Amrit Sanskar).

Specification content

* This includes the meaning and importance of the Khalsa and the five Ks, and the different perspectives of sahajdhari and amritdhari Sikhs.
* The use and significance of Singh and Kaur can be covered too.

Learning outcomes

* Building on their knowledge of the birth of the Khalsa and its necessity in the historical context, students will also learn why it is important today. Belonging to it is signified by wearing the 5Ks (students will probably have learnt these at KS3) and is a measure of their commitment. This is linked to the names ‘Sikh’ and ‘Kaur’ given to members of the Khalsa.
* Students need to know the differences between initiated Sikhs (amritdhari) and those who are yet to be initiated into the Khalsa (sahajdhari). See [SikhiWiki - Sahajdhari](http://www.sikhiwiki.org/index.php/Sahajdhari).

Possible teaching and learning activities

* Students could watch the clip (see resources) and identify the ways in which Baljit fails to be fully committed.
* A true/false quiz similar to that in lesson 1 could be devised for the ritual of amrit saskar (see resources). It also covers naming (lesson 28)
* Students could create a table of pros and cons for both amritdhari and sahajdhari Sikhs.

Differentiation and extension

* The challenges involved in being an amritdhari Sikh are illustrated in this video clip: [A Sikh Journey to Commitment](https://era.org.uk/tv-radio-resource/bbc-two-belief-file-a-sikh-journey-to-commitment/).
* Students could watch the clip and identify the ways in which Baljit fails to be fully committed.
* A true/false quiz similar to that in lesson 1 could be devised for this page. It also covers naming (lesson 28).
* Students could create a table of pros and cons for both amritdhari and sahajdhari Sikhs.

Lesson 28

Topic title

Sikh Birth and Naming Ceremonies.

Specification content

This covers the meaning of a Sikh birth and naming ceremony.

Learning outcomes

* Students need to understand that these ceremonies are for thanksgiving, how the name is chosen and why. They should also learn the meaning of the symbolic actions/objects used in the ceremony.
* There is a link to the topic on equality because both boys and girls can be given the same names. There is a list of names at [Real Sikhism - Sikh Names](http://www.realsikhism.com/index.php?action=names).

Possible teaching and learning activities

* Students could look at a video of the ceremony and note down, the role of the people involved, role of the Guru Granth Sahib in choosing a name, sharing parsad, anointing with amrit.
* Questions that could be asked are: How important is a name? Why do you think that it is important to Sikhs that names are chosen based on a letter from the Guru Granth Sahib?

Differentiation and extension

* Show a video of the naming ceremony. There are several to choose from on YouTube eg [Sikhism Guide - Rites and Rituals](https://sikhismguide.neocities.org/rites.html) for a description.
* This may also be an opportunity to research the names of some famous Sikhs and find out who they are. See [Sikhism Guide - Famous Sikhs](https://www.sikhentrepreneur.com/famous-sikhs/).

Lesson 29

Topic title

The festival of Divali.

Specification content

This covers the final festival required in the specification. See previous lessons for Vaisakhi and the Gurpurbs.

Learning outcomes

* Students need to understand the origin and significance of Divali. It is different from the Hindu festival of the same name but is celebrated at a similar time of year.
* Students could also look for differences between the celebrations in India and the UK, although these are only specified for the Gurpurbs in the specification.

Possible teaching and learning activities

* Students could look at a specific PowerPoint on the Sikh festival of Divali and write an information sheet from it. Or they could re-enact the story of Guru Hargobind.
* Students could look at how Sikh celebrate the festival today and make a diva lamp and decorate it.
* Students could compare the Hindu festival with the Sikh showing the similarities and differences.

Differentiation and extension

If resources and time are available, students could make diva lamps. They could even make a cloak with 52 pieces of string attached to demonstrate how Guru Hargobind saved his fellow prisoners.

Lesson 30

Topic title

Visiting Sikh historical gurdwaras.

Specification content

This covers the most famous Gurdwara, the Harimandir Sahib and why is it important to visit historical Gurdwaras.

Learning outcomes

Students will understand where the historical gurdwaras are in particular the Golden Temple in Amritsar and understand its importance to all Sikhs. Since this is their final lesson, they could also identify from prior learning how the Golden Temple represents Sikh values (eg the meaning of the four entrances, the large kitchen etc).

Possible teaching and learning activities

Students could do individual research on the Golden temple and write a travel blog for trip advisor showing where it is, why people visit it, what facilities it has, why is it important to Sikhs, what values does it show, other Sikh historical places etc?

Differentiation and extension

Students could create a travel brochure featuring the historical gurdwaras. Information about the Five Takhts including pictures and a location map can be found at [discoversikhism.com/sikh\_gurdwaras/five\_takhts.html](https://www.discoversikhism.com/sikh_gurdwaras/five_takhts.html).