

Curriculum Visions

Sikh gurdwara

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Lisa Magloff

Curriculum Visions

A CVP Teacher's Resources
Interactive PDF

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Section 1: Resources

Welcome to the Teacher's Resources for Sikh gurdwara.

The Sikhism resources we provide are in a number of media:

1

You can buy the Sikh gurdwara book. This is 32 pages long and introduces children to the features of the Sikh gurdwara and its role in the Sikh community.



2

The Where we pray Picture Gallery covers each of the six main religions in the UK.



3

You can buy the Sikh gurdwara PosterCard Portfolio – four posters and a total of 28 A4-sized key diagrams/photographs on two folded, double-sided and laminated sheets.



4

You can buy a pack that contains one copy of the student book and poster, and the Teacher's resources (what you are reading).



5

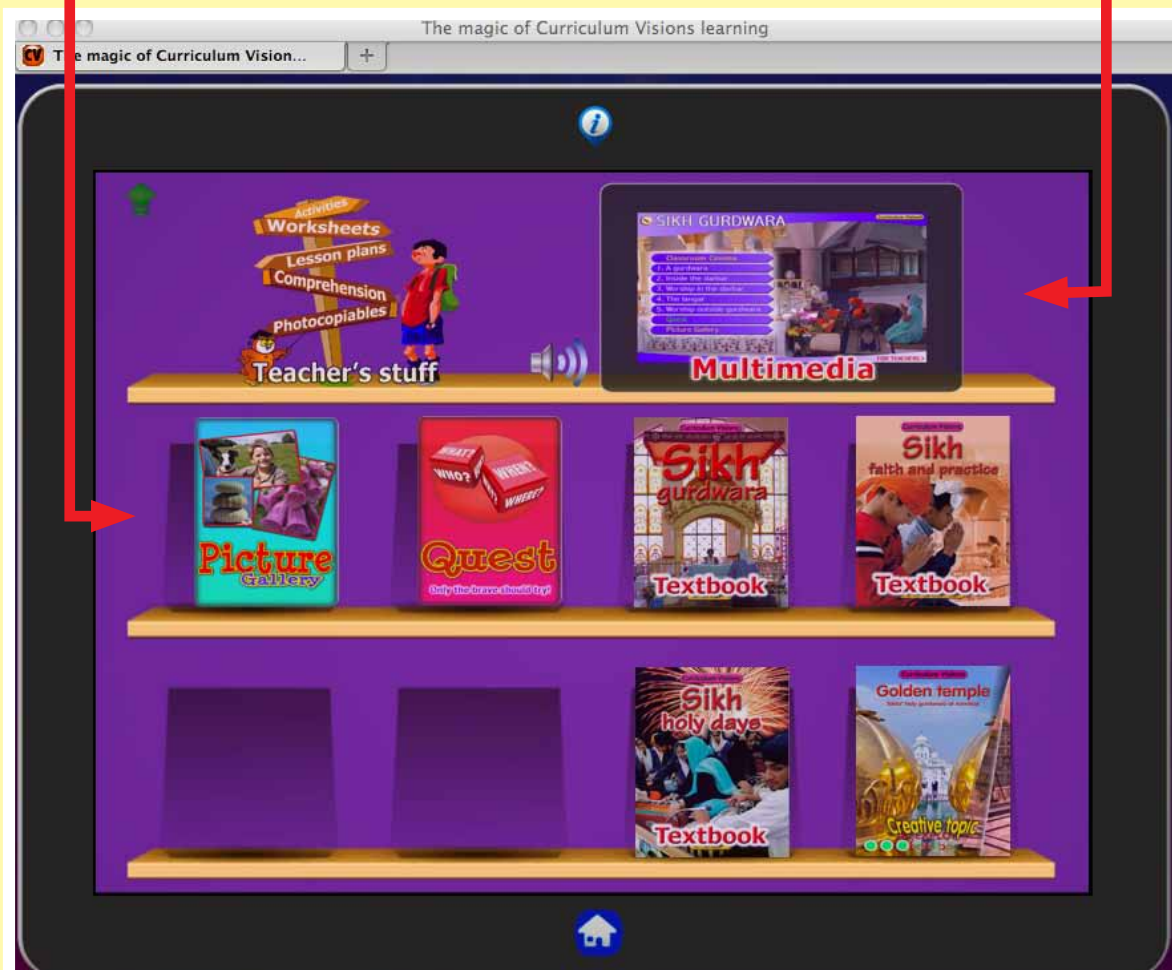
Our Learning Centre at **www.curriculumvisions.com** has almost everything you need to teach your primary curriculum in one convenient Virtual Learning Environment.

You can use support videos, e-books, picture and video galleries, plus additional Creative Topic books, graphic books called Storyboards, and workbooks. Together they cover all major curriculum areas.

All topics are easily accessible, and there is a built-in context search across all media.



You can also use our printed student books online as part of your subscription to the Learning Centre. There page-turning versions of every printed Curriculum Visions book for use on your whiteboard.



Matching the curriculum

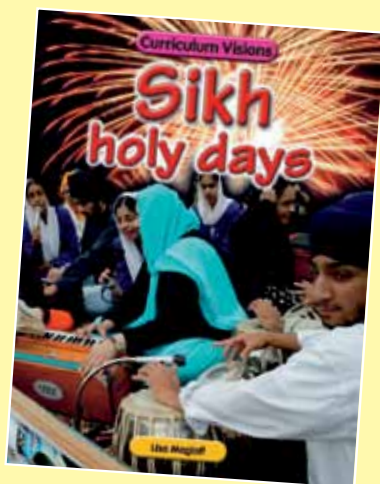
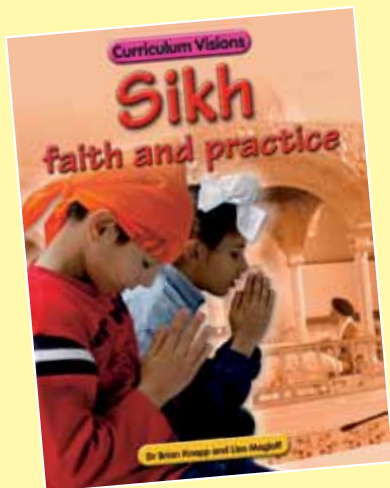
This book covers the study of the Sikh gurdwara and its role in the Sikh community in a way that is highly relevant to work in junior forms at primary school. It is not intended to cover the whole of the requirement of Sikh studies but to provide a carefully structured coverage of part of the subject. A visit to a gurdwara is a popular activity in many curricula and this pack enables you to prepare the children for their visit, sustain them with activities while they make their visit and then follow up their visit in a variety of ways which will consolidate their learning.

While covering the subject matter of the curriculum, *Sikh gurdwara* also facilitates the development of a wide range of skills (including ICT) both in the student book and the *Teacher's Resources*.

The learning objectives

No matter which curriculum you follow, your work needs learning objectives and these are provided for each spread of the student book and each supporting activity. They are found at the top of the teacher's sheets. The learning objectives are supported by lesson outcomes to help you plan, record your work and assess your students' progress.

Linked resources

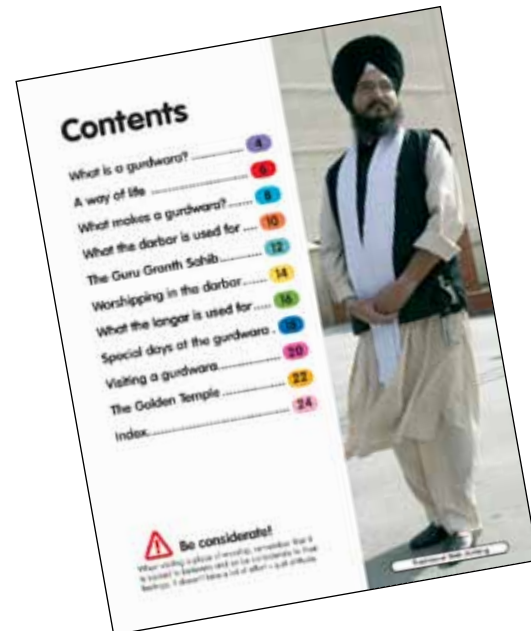


Section 2: The student book explained spread by spread

Although the student book – *Sikh gurdwara* – is clear and simple, a great deal of care and thought has been given to the structure and the content of each double-page spread or unit. The worksheets and activities in this *Teacher's Guide* also directly link to the pages in *Sikh gurdwara*.

It is possible to use *Sikh gurdwara*, and the worksheets and activities, without reading this section, but we would strongly recommend that you take a short time to familiarise yourself with the construction of the student book.

The units are arranged in sequence, to help you with your lesson planning. In this section, a brief description of the content of each unit is given, together with hints on how to start or support it. When you turn to the teacher's sheet for the comprehension activities you will find learning objectives and lesson outcomes which you can use to plan your work and assess student progress. Each supporting activity also has learning objectives and lesson outcomes to further help you with your work.



▲ *Sikh gurdwara* contents page.

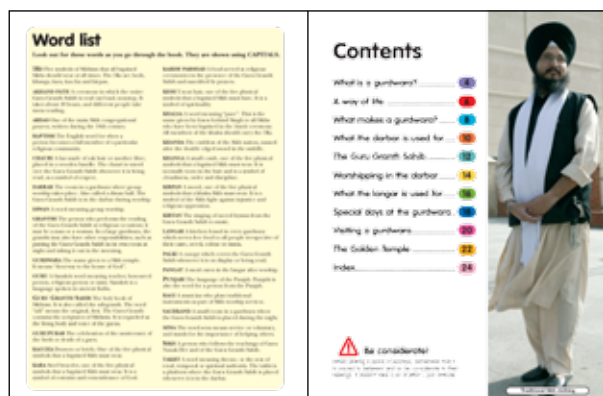
Contents

The entire contents are shown on page 3. It shows that the book is organised into double page spreads. Each double page spread covers one unit.

You may wish to begin by pointing out the contents and use this as an exercise in literacy. You may let the children use the content list to find something that interests them. A brief discussion may then help to introduce the subject generally.



◀ *Sikh gurdwara* title page.



Word list

The word list is on page 2. It defines words which are highlighted in **BOLD CAPITALS** in the main text and captions of each unit. You may wish the children to turn to page 4 and point out the word **GURDWARA** on the first line, then let the children find the definition in the word list. You could then let all the children turn to the word list and scan the words in bold type to see if they recognise any. This could be followed by a brief discussion which may help you judge the knowledge and understanding of the children and how best to proceed.

The units

Heading and introduction

Each unit has a heading, below which is a sentence that sets the scene and draws out the most important theme of the unit.

Body

The main text of the page then follows in a straightforward, easy-to-follow, double column format.

Words highlighted in bold capitals in the student book are defined in the word list on page 2.

Word list words are highlighted on the first page on which they occur. They may be highlighted again on subsequent pages if they are regarded as particularly important to that unit.

Captions

These provide additional information by taking up points made in the main text and exploring them in more detail.

Learning objectives

These can be found at the top of the teacher's sheets which support the comprehension.

Lesson outcomes

These can be found at the bottom of the teacher's sheets which support the comprehension.



1. What is a gurdwara?

This opening unit introduces students to the origins and concepts of Sikhism and Sikh worship in a way which is easy to understand.

The large photograph on page 4 can be used as an introduction to Sikhism and Sikh gurdwaras. You could ask the students to describe the different things that they see in the picture and to discuss what they think those things mean. For example, some of the writing on the outside of the gurdwara is in English, but some is in another language (Punjabi). You could elicit from the children the reasons Sikhs might put both languages on the outside of a gurdwara in London.

The unit begins by explaining the origins of Sikhism. The text then discusses the purposes of the gurdwara, and its importance as a place where copies of the Sikh holy book are kept. Some details about the history of the Sikh holy book are given, and the unit concludes with a discussion of the importance of the Punjab and of Punjabi traditions in Sikhism.

In the supporting activity, the children have a chance to learn more about Guru Nanak and Sikh beliefs by reading a story of his life. In the complementary work, the children can investigate other stories about the Sikh gurus.

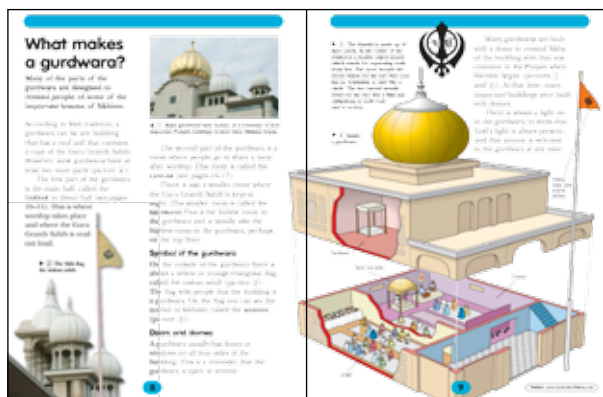


2. A way of life

This unit focuses on the five symbols that many Sikhs wear all the time as symbols of their faith. The students may already be familiar with some of these (the turban, for example) but may not know the reasons why Sikhs wear these symbols. You may want to begin by asking the students to describe symbols or items of clothing that people who belong to a particular club might wear. For example, supporters of a particular football club often wear the club's strip to games. You can also ask the children how they could tell if another child went to their school (same uniform). Similarly, Sikhs wear symbols that have important meaning to them.

The unit begins by describing why the five symbols (five Ks) of Sikhism are important to Sikhs. Each symbol is then pictured and the photos are accompanied by a clear, concise description of the symbol and its importance.

In the supporting activity, the children investigate symbols and how they are used. In the complementary work, the children explore the meanings of the 5Ks in more depth.



3. What makes a gurdwara?

In this unit the main parts of a gurdwara are described in detail. This unit is an opportunity for children to discover the meaning behind many of the architectural features on a gurdwara. If you began your study of Sikhism with the exercise detailed in unit 1 of this section (page 8), this may be a good time to revisit it. You could remind the children of their ideas of what the things in the picture mean and as you read through this unit, you could ask if they have anything to add to their original ideas.

This unit begins by explaining the two main parts of the gurdwara: the darbar and the langar, and what they are used for. Other important rooms are also discussed. The unit goes on to discuss the meaning of some symbols found in the gurdwara. The unit finishes by discussing the way the architecture of the gurdwara reflects some Sikh beliefs. The large, full colour illustration of the gurdwara can be used to point out and discuss all of these elements.

The supporting activity allows the children to investigate the different parts of a gurdwara. In the complementary work, the children compare gurdwaras from around the world.



4. What the darbar is used for

The centre of every gurdwara is the darbar, or prayer hall. This unit discusses the things found in the darbar. Many of these things are designed in a style that is similar to what was common in India and Pakistan when Sikhism began. You might like to begin by showing children the photo on page 10 and asking them what they think is kept on such a fancy and ornate platform. When they answer 'the holy book' or the 'Guru Granth Sahib' you can ask them why they think the book is placed on such a fancy platform.

The unit begins by looking at the platform, called a takht, and its different parts. The role of musicians and offerings is discussed, as is the reasons why there are no chairs in the darbar. The unit ends with a discussion of the different kinds of art that may be found in the darbar, and why there are no candles, incense or other objects.

In the supporting activity, the children draw a diagram of a darbar and label the parts. In the complementary work, the children compare darbars by taking a virtual tour.



5. The Guru Granth Sahib

This unit builds on Unit 4 to discuss the most important thing in the darbar – the Guru Granth Sahib, which is treated in very special ways. You might like to begin this unit by asking the children to reflect on how the holy books in other religions you have studied is treated during worship. Where is it placed? How do people show respect to it? What kind of platform or stand is it placed on while it is being read from?

The unit begins by explaining why the Guru Granth Sahib is so important to Sikhs and some of the ways in which the book is used in worship and in daily life. The unit then describes some different ways in which Sikhs show respect to the Guru Granth Sahib and how it is treated and handled. The unit ends with a discussion of Sikh priests and their duties, some of which may be very surprising for children.

In the supporting activity the children have a chance to read and interpret some quotations from the Guru Granth Sahib. In the complementary work, the children can read more of the Guru Granth Sahib and investigate the history of the book further.



6. Worshipping in the darbar

There are several different ways that the darbar is used for worship. While some of the services may have a format that is familiar to the children, other types of services are unique to Sikhism, such as the continuous, non-stop reading of the entire Guru Granth Sahib. Before beginning this unit, you may wish to review with the students the different ways that people worship in other religions that you have studied. You may like to point out to the students that there are many ways of worshipping and that they are all equally important.

The unit opens with a discussion of some of the different types of worship services that are held in the gurdwara, including some Punjabi phrases that are used during some types of worship. A typical congregational worship service is then described in detail, and the importance of music and hymns is discussed. The unit ends by describing the ceremonial food which every Sikh receives when they leave the darbar.

In the supporting activity, the children learn more about what is involved in Sikh worship services. In the complementary work, the children can investigate a day's worship activities at The Golden Temple.



7. What the langar is used for

Eating together is an important part of many religions. For example, the Shabat meal in Judaism, or the sharing of bread and wine in Christian services. Sikhs also believe that eating together is an important part of worship and every gurdwara has a kitchen where food is prepared and a dining area where it is eaten. Everyone who visits the gurdwara is expected to eat a meal there. To begin this unit, you may like to discuss the importance of food and shared meals in other religions, and ask the children to brainstorm about foods that might have a religious significance. For example, the challah bread that is eaten by Jews on Shabat, or the foods that Muslims use to break their fast during Ramadan.

The text begins by discussing the two functions of the langar – a part of worship and a type of charity. These two functions are then described in more detail, including the concept of service or volunteering and its importance to Sikhs. The unit ends by stressing the importance of equality in Sikhism, and how this is expressed in the langar.

In the supporting activity, the children explore the langar in more detail and depth. In the complementary work, the children can design a menu of foods that everyone can eat.



8. Special days at the gurdwara

This unit describes some of the holidays and festivals that are celebrated in and around the gurdwara. Many Sikh festivals are actually celebrated with a parade of the Guru Granth Sahib around the neighbourhood of the gurdwara. You might like to begin by opening the book to page 18 and asking the children to describe the photo and what they think is happening in the picture. They may notice that everyone in the photo is dressed in traditional Punjabi clothing and has their head covered, and that the 'float' looks like a small gurdwara. The children may be surprised to discover that this picture was taken in London.

This unit describes some common Sikh festivals and how they are celebrated, including gurupurabs and nagar kirtan. The unit also includes a discussion of the Sikh baptism ceremony and its importance to Sikhs.

In the supporting activity children use their interview skills to learn more about a chosen Sikh holiday and write a report on it. In the complementary work, the children investigate a range of Sikh holidays in more depth.

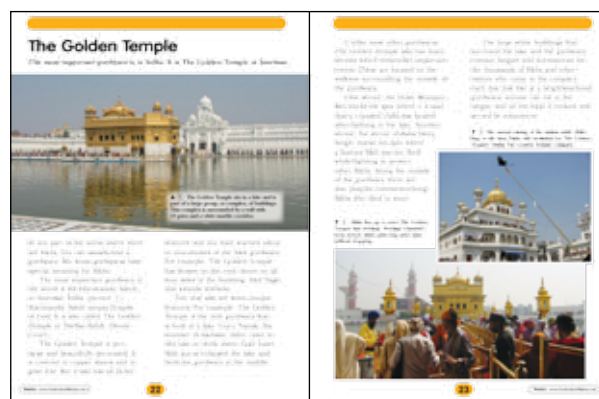


9. Visiting a gurdwara

This unit prepares children for a visit to a Sikh gurdwara by discussing some of the things they will see and do there. This might be a good place to review the parts of a gurdwara and the proper behaviour in a gurdwara in preparation for a field trip or a virtual trip. If you are planning to visit a gurdwara, this may also be a good time for children to tell you what head covering they are planning on wearing and for a discussion on appropriate head coverings.

The unit begins by discussing some things that children should be on the lookout for as they enter a gurdwara, including art, symbols and words in other languages. The unit then reminds children of proper behaviour in the darbar, and some of the things they might see and do in the darbar. The unit ends by describing the meal in the langar that is a part of every visit to the gurdwara. You may want to remind the children that, for non-Sikhs, the meal is not a type of worship, but is a way for Sikhs to share their practices and traditions with others.

In the supporting activity, the children prepare for a visit to a gurdwara and compare their expectations with the actual visit (or virtual visit). In the complementary work, the children can learn to tie a turban.



10. The Golden Temple

This unit can be used to help you summarise your work on gurdwaras and develop a world view. You could introduce the work by asking the children to make a drawing of a traditional gurdwara that has all the essential features. In their answers look for a copy of the Guru Granth Sahib, a flag, domes, a khanda symbol, Punjabi writing, and so on. Show the children photos of different gurdwaras, some from India and Pakistan and some from places like Europe and the US and ask what features they have in common. The children will be able to point out that whether they are ancient or modern, the gurdwaras have many features in common. You can then tell the children that one gurdwara is the most important, and that this gurdwara has some extra features.

The unit focuses on the most important Sikh gurdwara, The Golden Temple in Amritsar, India. This gurdwara was built on a site that was important to the founder of Sikhism and serves as the centre of Sikhism today. The unit discusses many of the features that make this gurdwara special.

In the supporting activity, the children investigate different features of The Golden Temple and practise using an atlas to find gurdwaras around the world. In the complementary work, the children investigate gurdwaras around the world in more detail.

Section 3: Using the student book and worksheets

Introduction

There is a wealth of material to support the topic of Sikh gurdwaras in the student book and in the *Teacher's Guide*. On this and the following page, suggestions are made on how to use the worksheets and their associated teacher's sheets on pages 16 to 55, and how to integrate them for lesson planning.

Starting a unit

Each unit in the student book forms the basis for a lesson. You may like to start by reading it with the class. Always begin the unit by reading the introductory sentences in bold type. This helps focus the class on the content of the unit and prepare them for the work.

The first part of the main text introduces the content, which is then developed in the headed sections. The illustrations are closely keyed to the main text and the captions of the illustrations develop the main text content (see 'The units' on page 8).

With less skilled readers, you may prefer to keep to the main text and discuss the illustrations when they are mentioned. With more skilled readers, you may want to let them read the captions for themselves.

You can find the learning objectives for each unit at the top of the teacher's comprehension sheet.

The style and content of the unit also make it suitable for use in literacy work where both the needs of English and religious education are met. You may wish to use the unit as a topic study in literacy work, or you may like to perform an activity in religious education and follow it up with a study of the unit in work on literacy.

Using the comprehension worksheets

Each unit in the student book has one photocopiable comprehension worksheet in this *Teacher's Guide* to provide a test.

The comprehension worksheets begin with simple questions and have harder questions towards the end.

The worksheets may be used singly, after the spread has been studied, or they may be used with other worksheets to extend the study.

The teacher's sheet, which is opposite the comprehension worksheet, shows the learning objectives and lesson outcomes related to using the unit, answers to the comprehension questions and some background information to the unit. This teacher's sheet also carries a section on work complementary to the study topic. This work may feature research using other sources including the internet. It may also have value in literacy work. Resources which are needed for the complementary work are also noted on the sheet.

Using the activity worksheets

The activities are designed to amplify one or more aspects of the unit in the student book and in a sense make the work "come alive".

Each activity section is a double page spread in this *Teacher's Guide*. On the left hand page is a photocopiable activity worksheet to help the children in their work. On the right hand page there are learning objectives and lesson outcomes plus sections on preparation and resources, introducing the activity, brief notes and suggestions on concluding

the activity. This teacher's sheet ends with a second piece of complementary work relating to the unit. There is a resource list to accompany this complementary work.

Planning to use a unit

The materials in this pack are very flexible and can be used in a variety of ways. First, look at the unit and the learning objectives and lesson outcomes on the teacher's comprehension and activity sheet. Next, read the unit in the student book and the associated worksheet and activity units in this *Teacher's Guide*. Finally, plan how you will integrate the material to make one or more lessons. You may wish to add more objectives or replace some of the activity objectives with some of your own.

Using some of the units together

You may like to spend some time planning how you could tie in the units to a visit to a Sikh gurdwara. For example, you may like to use Units 3 and 4 for all children, Unit 7 for some children and Units 8 and 9 for all children. Alternatively, you may like to consider trying Units 3 and 9 before you visit a gurdwara.

Using the extra questions

On pages 58 and 59 there are multiple choice questions. On pages 60 and 61 there are questions which require short answers. You may photocopy, cut and paste to make your own end of topic test. You could use this with either one or both cloze exercises on pages 62 and 63 (one featuring the gurdwara as a building and the other the gurdwara as a place of worship). All the answers for this work are on page 64.

Using ICT

In various activities the use of ICT is highlighted. For example, you may like the children to use a digital camera to record examples of Sikh artwork. They can use the internet to find pictures of other Sikh gurdwaras all over the world or access the Curriculum Visions web site for more supporting information. After a visit to a gurdwara the children could use e-mail to send their letters of thanks.

Cross-curricular links

You may wish to integrate some aspects of your work on religious education with other parts of the curriculum. Here are some examples that you might like to consider.

History and geography: Unit 10 – The Golden Temple.

Literature: Unit 1 and Unit 5 – Reading and interpreting stories; Unit 8 – Interviewing and writing up a report.

Art and architecture: Unit 4 – Drawing a diagram.

Citizenship: Unit 9 – Rules and respect in the gurdwara.



Name:..... Form:.....

See **pages 4 and 5** of Sikh gurdwara

What is a gurdwara?

A gurdwara is both a place where Sikhs go to worship together, and a centre for the Sikh community.



Q1. Who was the founder of Sikhism? 

Q2. Where did Sikhism begin? 

Q3. (i) What does the word gurdwara mean?



(ii) Look at the drawing above. What does it mean?



Q4. Name three things that the founder of Sikhism taught?







Q5. What is the name of the Sikh holy book?



Q6. What are two traditions of Sikhism that come from the Punjabi culture?





Answers

1. **Guru Nanak Dev.**
2. **In the Punjab region of India and Pakistan.**
3. **(i) Doorway to the house of God.**
(ii) Ik onkar, God is one.
4. **That all people are equal; that there is one God; it is important to work hard, help others and always try to improve yourself.**
5. **The Guru Granth Sahib.**
6. **Many words used in Sikhism are in the Punjabi language; gurdwaras are often built in a Punjabi style; Sikhs often eat Punjabi food and wear Punjabi clothes.**

Lesson objectives

- ▶ To introduce some of the aspects of Sikhism.
- ▶ To introduce the Guru Granth Sahib.
- ▶ To introduce the relationship between Sikhism and the Punjab.

Lesson outcomes

- ▶ The children can understand that many Sikh traditions originated in the Punjab.
- ▶ The children know some of the basic beliefs of Sikhism.
- ▶ The children know that the Guru Granth Sahib is the Sikh holy book.

Teaching notes

Sikhism was founded by Guru Nanak Dev (1469-1538). At that time India (which included modern day Pakistan) was ruled by the Moghuls (Muslims) but the majority of the population were Hindu. Nanak Dev was

born into a well-off Hindu family. He began preaching his ideas in 1496 after having a personal enlightenment in which he claimed to have spoken with God. Guru Nanak then spent the next 25 years travelling all over India and preaching his message of universal equality. At that time, the idea that everyone was equal was quite radical in caste-driven India.

After Guru Nanak died, there were nine further gurus, who expanded on his teachings and established Sikhism as a distinct religion. They are: Guru Angad Dev (1504-1552), Guru Amar Das (1479-1574), Guru Ram Das (1534-1581), Guru Arjan Dev (1563-1606), Guru Hargobind (1585-1644), Guru Har Rai (1630-1661), Guru Har Krishan (1656-1664), Guru Tegh Bahadur (1621-1675) and Guru Gobind Singh (1666-1708).

Punjab was always a stronghold of Sikhism, and much of early Sikh history was spent fighting the Muslim rulers of India. When Moghul rule began to weaken in the late 18th century, the Sikhs were able to establish their own kingdom in Punjab. In 1849 the British annexed the Punjab and made it a province. With the independence of India and Pakistan in 1947, the Punjab was split between the two countries.

Complementary work

The children could use secondary sources to find out more about the history of the Sikh gurus and the Sikhs in the Punjab.



Name:..... Form:.....

See **pages 4 and 5** of Sikh gurdwara

Guru Nanak Dev

Many stories are told about Guru Nanak Dev, the founder of Sikhism. These stories teach Sikhs important lessons about Sikh beliefs. Here is one story. Read it and answer the questions below.

The story of Malik Bhago and Lalo

Once upon a time, there were two salesmen of pots and pans and trinkets. One day, a Guru Nanak was on his travels, visiting villages and towns all over India. Nearing one village, Guru Nanak felt tired and decided to spend a few days resting. A poor carpenter called Lalo invited the Guru to stay at his house, and the Guru accepted. When Malik Bhago, a rich and important man in the village, learned Guru Nanak was staying in the village, he invited the Guru and all the important people of the area to a huge feast.

Over 100 people came to the feast, but Guru Nanak did not come. Malik Bhago sent his servants to get Guru Nanak and demanded, “Why did you refuse to come to my feast? I had rich cake for you to eat, but you preferred coarse bread.”

Guru Nanak asked for a piece of cake, and took a piece of Lalo’s bread from his bag. He squeezed them both. To everyone’s surprise, drops of milk trickled from the bread, while drops of blood trickled from the cake. Malik Bhago shouted, “You are trying to trick me.” But Guru Nanak answered, “This is no trick. Lalo’s simple bread was earned by honest work, but your fine cake and all your wealth was gained by cheating the poor.” Malik Bhago thought about what the Guru had said and he felt ashamed of the way he had lived. From that day on, he changed his ways and shared his wealth with the poor.

1. Why do you think Guru Nanak refused to come to Malik Bhago’s feast?





2. What important Sikh teachings are shown in this story?





Activity objectives

- ▶ To let the children read and interpret a story.
- ▶ To help the children understand some of the key teachings of Sikhism.
- ▶ To show how Sikhs use stories in order to teach important lessons.

Preparation and resources

Page 5 of the student book, extra paper for longer answers.

Introducing the activity

You may want to introduce this story by having the children make a list of different common fables and their lessons. For example, *The hare and the tortoise*, *The wolf in sheep's clothing* and *The lion and the mouse* (see www.umass.edu/aesop/contents.html for online fables in both traditional and modern versions). Or, you may find it more appropriate to first read a popular fable to the class and then to discuss its meaning.

You may then like to discuss some possible answers to the two activity questions so the children can keep these things in mind while they read. In the story, Guru Nanak refused to go to Malik Bhago's feast because he did not approve of the way that Malik had earned his money. But other possible answers include: he did not want to be rude to Lalo, who was not invited, and he cared more for the honest Lalo than the wealthy Malik. The main Sikh lessons in this story are that it is more important to be honest and work hard than to be rich, that everyone is equal, and that it is possible to change and become a better person.

Teaching notes

There are many stories told about the lives of the gurus. Some of these are undoubtedly true, such as the historical tales of how Sikh warriors fought the Moghul empire (and the British). Other stories are apocryphal and are meant to teach children and others lessons

about Sikh beliefs. This story is one of those. However, there are several similar stories told about other gurus, which emphasise the value of simple things earned honestly and through hard work, over fancy things which were not earned. The importance of earning whatever you have through hard work is one of Sikhism's core beliefs. Another core teaching that is emphasised in this story is that there is no difference between rich and poor. In the story, Guru Nanak was happy to stay with the poor man. The story demonstrates that good behaviour (honesty, piety, etc.) is more important than rank, caste, class, or social status in Sikh beliefs. This is another core Sikh teaching.

The children could be encouraged to see this story as an example, not necessarily as a true tale.

Concluding the activity

The children could discuss the ways in which the story illustrates the idea of the value of honest work and earning what you have.

Activity outcomes

- ▶ The children can read and interpret a story.
- ▶ The children understand the importance of honesty and hard work in Sikhism.

Complementary work

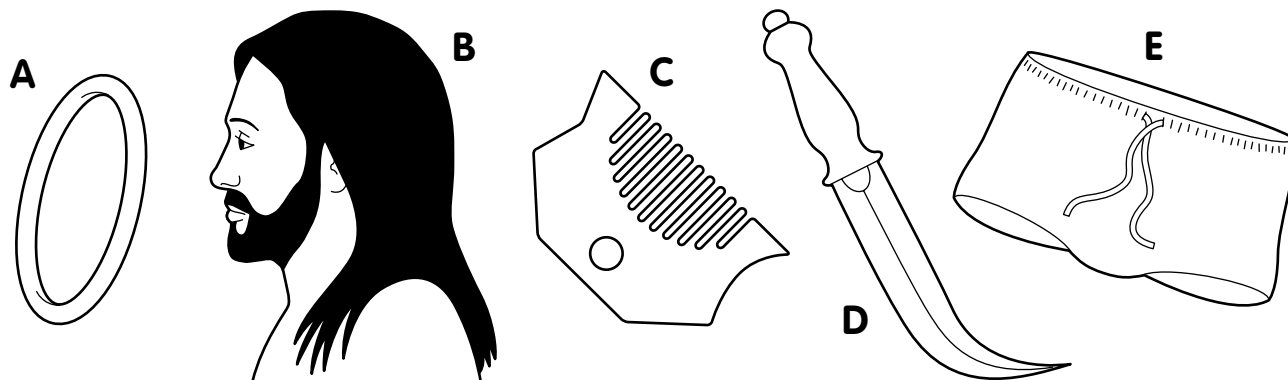
The children could investigate and read other stories about the Sikh gurus.

Resources

While most of the stories on the following sites are appropriate for children, some of them deal with martyrdom, and other violent themes, and so you should read and vet any stories first. www.sikhnet.com/s/SikhStories; http://education.staffordshire.gov.uk/cgi-bin/MsmGo.exe?grab_id=353&page_id=15212544&query=sikhism&hiword=sikhism+

A way of life

Sikhism is more than worship in the gurdwara, it is a way of life.



Q1. Give the Punjabi name of each of the things labelled A, B, C, D and E?

A B C

D E

Q2. (i) What is A made out of?

(ii) What does its simple design remind people of?

.....

Q3. What does B stand for?

.....

Q4. What are the purpose of C and the turban or scarf?

.....

Q5. What is D a reminder of?

.....

Q6. What two things does E stand for?

.....

.....

Answers

1. **A=Kara; B=Kesh; C=Khanga; D=Kirpan; E=Kaccha.**
2. **(i) Steel.
(ii) That all people are equal.**
3. **Living in harmony with God.**
4. **To keep long hair neat and clean.**
5. **That Sikhs should have courage and be ready to protect themselves and the weak.**
6. **To always be ready to move quickly to defend yourself or others; a reminder to be modest.**

Lesson objectives

- ▶ To provide an introduction to the five important symbols that most Sikhs wear.
- ▶ To understand what the 5Ks stand for.
- ▶ To show some examples of the 5Ks.

Lesson outcomes

- ▶ The children know the meaning of each of the 5Ks.
- ▶ The children can describe each of the 5Ks.

Teaching notes

It was Guru Gobind Singh who introduced the idea of the 5Ks. The symbols were introduced at the same time as the idea of the Khalsa, or Sikh community of warrior-saints. A Sikh becomes a member of the Khalsa once he or she is baptised. Once baptised, the Khalsa are responsible for following all of the duties that Guru Gobind Singh laid down. These include: reciting certain prayers daily, never pay a dowry, do not smoke tobacco, drink alcohol or take drugs, do not eat halal meat, contribute one-tenth of your income to the poor, practise military training and be ready to defend the weak, and always wear the five symbols – the 5Ks – of the khalsa.

The turban

Students may be surprised to learn that the turban is not a requirement. The requirement is never to cut the hair, the turban is used to keep the uncut hair neat and tidy and out of the way and is more of a custom or tradition. The turban is made of a single length of cloth, five metres long by one metre wide and may be any colour.

Most Sikhs also wear an under-turban, which all the hair is tucked into. During swimming or sports, the turban is replaced by a scarf called a patka, which is knotted at the top. Many Sikh men also wear a strap under their chin that they use to tuck their long beards up and out of the way.

Sword

Many people are also confused by the role of the sword and find it hard to reconcile a weapon with spirituality. It is important to understand that when Sikhism began, and until very recently, Sikhs were constantly persecuted and in constant danger. So, a tradition of always being ready to defend themselves and others grew up. The sword became a visible reminder of self-respect, power and independence.

Today, most Sikhs do not wear a large sword every day. Not only is it not necessary in the modern world, where we have laws and police, but in most places it is forbidden to carry such weapons. Instead, they wear tiny swords as reminders, although many Sikhs still carry larger swords to worship.

Complementary work

The children could use secondary sources to find out more information about the 5Ks.

Resources

Student book, pages 6 to 7 and secondary sources about the 5Ks, such as www.sgpc.net; www.panthkhalsa.org.

Wearing the five Ks

1. Here is a list of symbols that people might wear. Some are religious symbols, but some are not. Add three more symbols to the list that you can think of. Then, complete the other columns in the chart below. The first one has been done for you.

Symbol	When is it worn	Who might wear it
crucifix	All the time	Christian
football jersey		
wedding ring		
turban		

2. Baptised Sikhs never cut their hair. What kinds of things might be difficult if you never cut your hair? For example, keeping your hair neatly combed.

.....

.....

.....

.....

.....

3. What do you think Sikhs might do if they have to take their turban off, for example, to put on a bicycle helmet or go swimming?

.....

.....

.....

.....

.....

Activity objectives

- To let the children explore the meanings of symbols.
- To let the children think about and explore the consequences of wearing the 5Ks.

Preparation and resources

Photos, from magazines and newspapers or books, of common symbols, religious and non-religious. Copies of *Curriculum Visions Christian church*, *Muslim mosque*, *Jewish synagogue*, *Hindu mandir* and *Buddhist temple* books. You may also want to purchase some items used in Sikh worship to show the children. You could have the children put on the 5Ks to see how it feels to wear them, and any difficulties that may be involved in wearing them in everyday life. Children can then discuss how the difficulties are constant reminders of the meaning of each of the 5Ks. Sikhs do not consider it sacrilegious for non-Sikhs to put on the 5Ks or to display them. You can order Sikh and other religious artefacts from www.articlesoffaith.co.uk.

Introducing the activity

You may like to begin by discussing the use of symbols in religion and in 'everyday life'. You may like to show the children photos of people wearing some symbols and elicit from the children why certain symbols are worn, for example, to indicate you are a member of a particular group, or to indicate your beliefs. You could make a list of some common symbols on the board and challenge the children to think about what they mean for the people who wear them.

You may also want to discuss some possible consequences of wearing a turban and never cutting your hair, so the children can keep these in mind while they answer the questions. This could include: the difficulty in keeping long hair neat and clean; how to go swimming with such long hair; Sikhs have to take their turban off to wear helmets, or risk injury (padded turbans can act as helmets though); they may face teasing by unthinking people.

Teaching notes

The purpose of this exercise is to familiarise the students with symbols that we wear and some of the practical consequences of wearing them.

There are many types of symbols that are worn, and not all of them are worn for religious reasons. Some are worn to show that we are members of a group, while others to show that we have certain political ideas (campaign buttons, etc). All of the symbols Sikhs wear have religious significance, and students should understand this.

The turban, called keski in Punjabi, is not one of the five Ks. The turban is a tradition, but a practical one for Sikhs, since it keeps the hair neat and out of the way. Turbans were common among the ruling class in Moghul India and Sikhs may have chosen the turban originally as a way to signal their rejection of class differences. There is no required colour for a turban. It is made of a single piece of cloth, five metres long by one metre wide.

Sikhs in Britain and elsewhere have fought long and hard to be allowed to wear the turban, which interferes with things like wearing a motorcycle or fire helmet, at work and at school.

Concluding the activity

The children could compare their answers and discuss different types of symbols. They could make a list of symbols that the students in the class wear or use.

Activity outcomes

- The children can understand that symbols have meaning to those who wear them.
- The children understand that the turban is an important symbol for Sikhs.

Complementary work

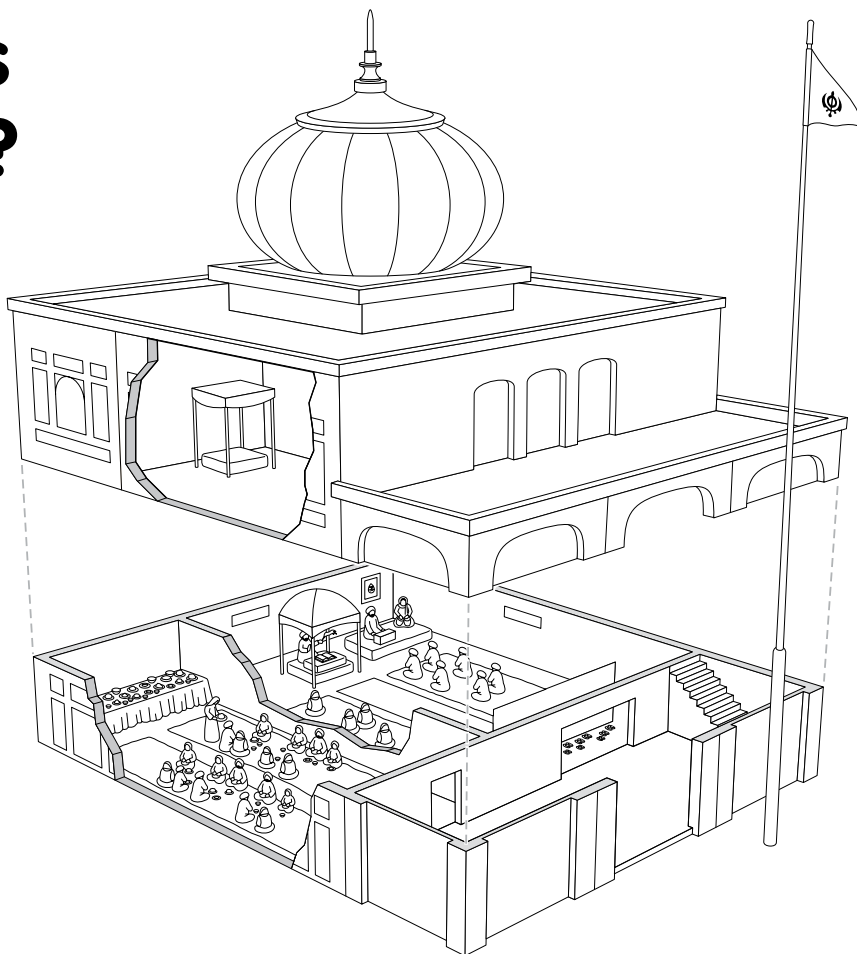
The children could investigate the 5Ks in more depth.

Resources

For information, see www.sikhnet.com and <http://www.sgpc.net/index.html> for discussions (teacher to vet discussions first for appropriate content).

What makes a gurdwara?

Many of the parts of the gurdwara are designed to remind people of some of the important lessons in Sikhism.



Q1. What happens in the darbar or diwan hall?

Q2. What is the langar used for?

Q3. (i) What is the name of the room where the Guru Granth Sahib is kept during the night?

.....

(ii) List one special thing about this room.

Q4. What can you find on the Sikh flag?

Q5. Why do many gurdwaras have doors on all four sides?

.....

Q6. Why is there always a light on in the gurdwara?

.....



Answers

1. **Group worship takes place and the Guru Granth Sahib is read out loud.**
2. **Sharing a meal after worship.**
3. **(i) Sachkand. (ii) It is the highest room in the gurdwara, it is the holiest room in the gurdwara.**
4. **The khanda, the symbol of Sikhism.**
5. **As a reminder that the gurdwara is open to everyone.**
6. **To show that God's light is always present and that anyone is welcome at any time.**

Lesson objectives

- ▶ To explore the parts of the gurdwara.
- ▶ To understand how a gurdwara is different from other buildings.

Teaching notes

Sikh temples began as gatherings inside the homes of Sikh leaders. After the Guru Granth Sahib was written down, any building, including a home, which has a copy of the Guru Granth Sahib was considered a gurdwara. Most Sikhs do not actually keep a copy of the Guru inside their homes, however, because of the responsibility entailed. For example, the Guru must have a room of its own, and anyone who goes into that room must bathe first.

Almost all of the gurus set up temples wherever they went or wherever they acquired a group of followers. Some of these early temples were inside houses, but a few were purpose built.

The second guru, Guru Angad, added classes in reading and writing to the temple activities and the third guru, Guru Amar Das, added the free kitchen to every temple.

The historical temples in India and Pakistan tend to follow the design styles of the Moghul Empire, which was a combination of Moghul (arches, domes, fountains) and Indian building styles and materials. Outside of India and Pakistan, Sikh temples are often built in local styles or in existing buildings. The only elements needed to make a building a gurdwara are that it must contain a copy of the Guru, have a Sikh flag and provide some type of free meal.

Lesson outcomes

- ▶ The children understand the way that some of the rooms and features of a gurdwara are used in Sikhism.
- ▶ The children can describe the basic rooms and features of a gurdwara.

Complementary work

The children could use secondary sources to learn more about the history of Sikhism and of the gurdwara.

Resources

See <http://www.searchsikhism.com/> for more information.



Name:..... Form:.....

See **pages 8 and 9** of Sikh gurdwara

Parts of a gurdwara

1. Are there any symbols on the outside of the gurdwara? If so, draw them here.
Use another sheet if you have to.

2. Is there a flag outside the gurdwara? If so, draw it here. Remember to use the correct colours.

3. What other features can you notice on the outside of the gurdwara?



.....



.....

4. What rooms are there in the gurdwara?



.....



.....

Activity objectives

- ▶ To learn about the different parts of the gurdwara.
- ▶ To describe the main parts of the gurdwara building.

Preparation and resources

You can use this activity either during or after a visit or a virtual visit to a gurdwara (you can find an online virtual tour of a gurdwara at: <http://www.thegrid.org.uk/learning/re/virtual/sikh/index.shtml>). You may also like to use this activity as a review of either a gurdwara visit or of the student book. The students will need copies of the handout, pencils, coloured pencils, and possibly clipboards to write on. You may also like the students to take photographs inside the gurdwara. If so, you will need to ask permission in advance – this is generally given.

Introducing the activity

You can use this activity alone or with activities from units 4, 6 and 9. You can also use this activity without visiting a gurdwara, by using photographs or diagrams of a gurdwara, or an online virtual tour.

Teaching notes

The purpose of this activity is to give the children a chance to match what they have learned in the student book with a “real life” gurdwara.

The children should be encouraged to see where the gurdwara they are visiting differs, and where it is the same, as the ones shown in the student book.

All gurdwaras should have a flag (the nishan sahib) with the khanda symbol on it. The flag pole will usually be covered in saffron or yellow-coloured cloth, which is wound around the flag pole.

There may be some Punjabi writing on the outside of the building. This will usually be the name of the gurdwara. Whoever is showing the students around can interpret the writing.

Some gurdwaras in the UK may also have British flags or other symbols or words on them. The students should be encouraged to record these and then ask their guide what they mean.

Concluding the activity

If you have arranged permission to take photos inside the gurdwara (there is not normally a prohibition on this) then you might like the children to put together a photo show of the different parts of the gurdwara. If a digital camera is used, the children could put together their own virtual tour.

Activity outcomes

- ▶ The children know the things that all gurdwaras have in common, and some of the things that may be different from gurdwara to gurdwara.
- ▶ The children can describe the different parts of a gurdwara.

Complementary work

The children could investigate other gurdwaras using the internet. Many gurdwaras are built on sites important to the ten Gurus. These can be viewed at www.sikhs.org/gurdwaras.

Resources

Access to the internet. Secondary sources about gurdwaras around the world (see above).

What the darbar is used for

The darbar is where the Sikh holy book is seen and read from during worship.

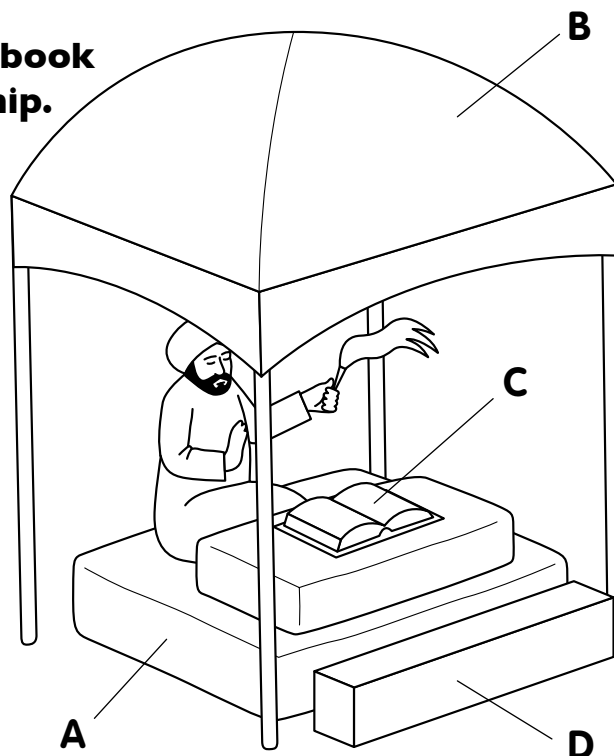
Q1. Give the name of the things labelled A to D in this drawing.

A 

B 

C 

D 



Q2. What are two things that Sikhs might leave as offerings in the darbar?





Q3. What are the offerings used for?





Q4. Why are there usually no chairs in the darbar?





Q5. Who are the people who sit on one side of the takht?



Q6. What are two types of art that you might see in the darbar?







Answers

1. **A=takht; B=palki; C=Guru Granth Sahib; D=offering boxes.**
2. **Food and money.**
3. **To support the costs of running the gurdwara and the langar.**
4. **Because worshippers sit on the floor.**
5. **Musicians (ragis).**
6. **Pictures of the ten Sikh gurus, stained glass, Sikh words or symbols.**

Lesson objectives

- ▶ To examine some of the things in a darbar.
- ▶ To help the children understand what the parts of the darbar are used for during worship.

Lesson outcomes

- ▶ The children can describe the basic features of a darbar.
- ▶ The children understand the importance of the main items in the darbar, and their role in Sikh worship.

Teaching notes

Takht and palki

The word palki means palanquin. It is taken from the palanquins that important people used to ride around in when Sikhism began. The word takht means throne or seat of authority. The word also refers to five special Sikh gurdwaras in Punjab (called the five takht) which act as the seats of Sikh religious authority. Important decisions concerning the religious and social life of the Sikh community are discussed at these gurdwaras.

In the gurdwara, however, the word takht refers to the throne which the Guru rests on

whenever it is in the darbar. When it is on the takht, the Guru rests on cushions and is covered with a clean cloth. The cloth is lifted whenever the Guru is being read from. Traditionally, the takht and the palki are decorated in beautiful designs.

Art in the darbar

Sikhs do not believe in using incense or candles or any similar objects in worship. This was, in part, a rejection of the elaborate Hindu worship practices used when Sikhism was founded. Although Sikhs do not believe in worshipping images, you can often see paintings of the ten Sikh Gurus in the darbar, but these are intended as reminders, not as objects of worship.

Complementary work

The children can look at photos and descriptions of Sikh art.

Resources

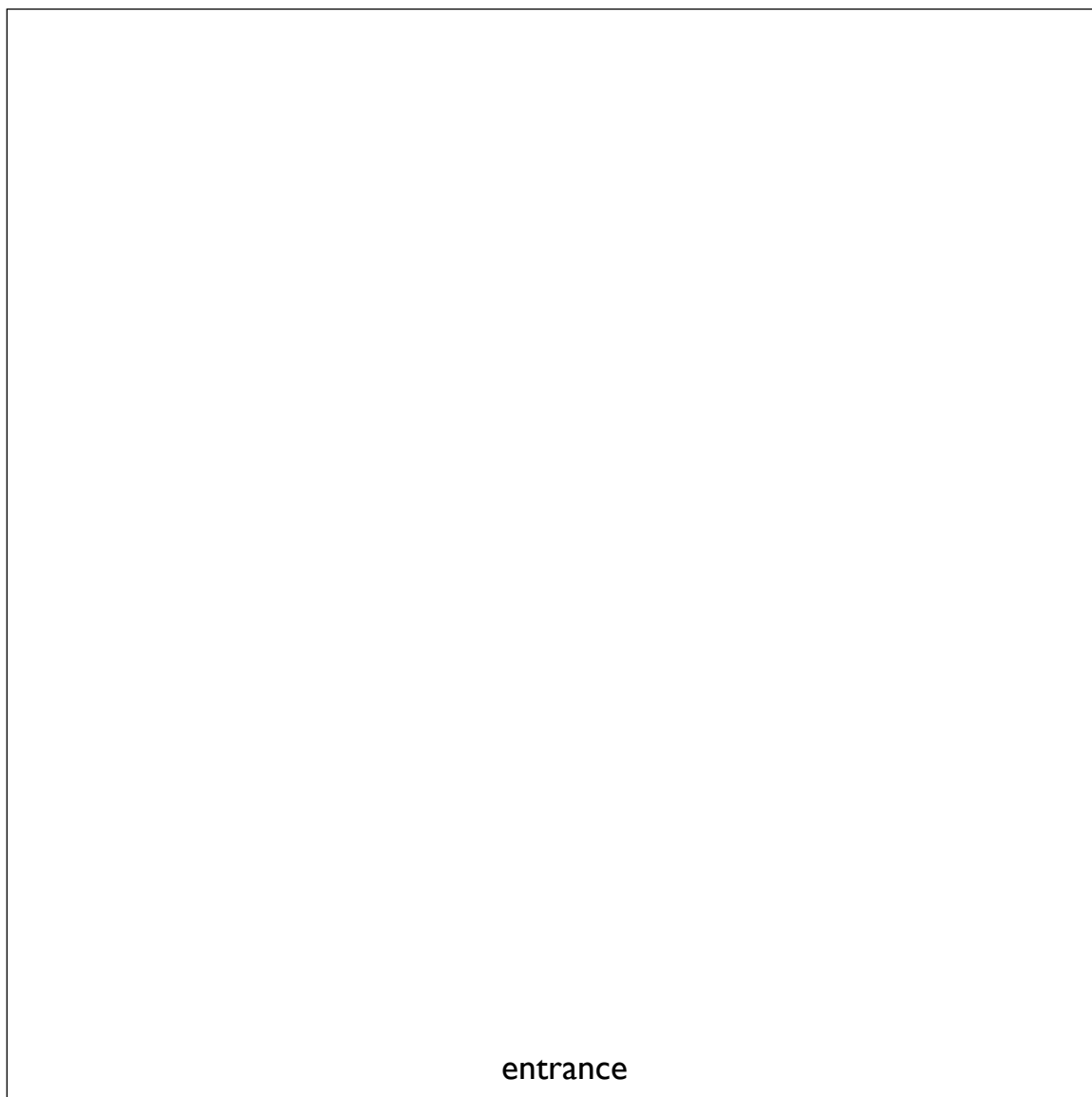
See www.sikhnet.com/s/Gallery/; www.asianart.org (online site of a US museum devoted to Sikh art).



Name:..... Form:.....

See **pages 10 and 11** of Sikh gurdwara

Inside the darbar



entrance

Draw a square where the takht and palki are and label them.

Put an MU where the musicians sit. If there are any instruments, draw them in.

Put a GGS where the Guru Granth Sahib sits.

Put a G where the granthi sits.

Put an O where people leave offerings. If there is a box for offerings, draw it in the diagram.

Put a W where the women sit.

Put an M where the men sit.

On a separate sheet of paper, draw the tahkt and the palki.

Activity objectives

- ▶ To familiarise the students with the layout of a darbar.
- ▶ To give the students an opportunity to make a diagram of the darbar.
- ▶ To let the students take a closer look at the details of the darbar.

Preparation and resources

You can use this activity either during or after a visit or a virtual visit to a gurdwara (see 'Resources' section below for an online virtual tour of a gurdwara). You may also like to use this activity as a review of either a gurdwara visit or of the student book. The students will need copies of the handout, pencils and possibly clipboards to write on.

Introducing the activity

You can use this activity alone or with activities from units 4, 6 and 9. You can also use this activity without visiting a gurdwara, by using photographs or diagrams of a gurdwara, or an online virtual tour. You could introduce this activity by reviewing with the children all of the things that they might see in the darbar.

Teaching notes

The darbar or diwan hall is not always square or rectangular, but it is usually a simple room. This exercise gives the children the chance to make a plan for the layout of the darbar, which they could use in putting together a report on their visit.

The takht and palki are usually along one wall, so that it is easy for everyone to see it. Ragis (singers and musicians) are often on a small stage to one side of the takht. In many gurdwaras, the microphones and instruments may be permanently set up, so children can see where the musicians would sit even if they are not there at the time.

Offerings are usually left in front of the palki. There may be a container of some kind for people to put money in, but many people also bring bags of food to leave as offerings. These are usually taken away to the langar after a few minutes.

Men and women do not sit together in the darbar. This is so that no one is distracted, but there is never a curtain or screen between the two sections. There are sometimes additional, small rooms within the darbar. These are 'preparation rooms' for people taking part in an akhand path, so they can practise before beginning their turn at reading.

Concluding the activity

Let the children discuss the different things they have seen and drawn in the darbar.

Activity outcomes

- ▶ The children can follow instructions to create a diagram.
- ▶ The children are familiar with the different parts of the darbar.

Complementary work

The children could investigate the layout of other darbars by taking a virtual tour.

Resources

Some virtual tours can be found at: <http://www.thegrid.org.uk/learning/re/virtual/sikh/index.shtml>; <http://pow.reonline.org.uk/map.htm>.



Name:..... Form:.....

See **pages 12 and 13** of Sikh gurdwara

The Guru Granth Sahib

The Guru Granth Sahib is the most important thing in the gurdwara.

Q1. Give one way that the Guru Granth Sahib is treated like a living religious leader.





Q2. Where is the Guru Granth Sahib put at night?



Q3. (i) What is waved over the Guru Granth Sahib whenever it is in the darbar?



(ii) What does this remind people of?





Q4. Give two ways that Sikhs show respect for the Guru Granth Sahib.





Q5. What are two tasks that the granthi does in the gurdwara?





Answers

1. **People consult the Guru Granth Sahib for help with problems or to name a child.**
2. **In the sachkand.**
3. **(i) Chauri.
(ii) It reminds people of how royalty was treated in ancient Punjab.**
4. **Never turn their back to it; never point their feet at it; kneel in front of it when they enter the darbar.**
5. **Takes care of the Guru; reads from the Guru; puts the Guru away at night; performs marriages and gives sermons.**

Lesson objectives

- ▶ To show the importance of the Guru Granth Sahib in Sikhism.
- ▶ To show ways in which the Guru Granth Sahib is treated with respect.
- ▶ To introduce students to the granthi.

Lesson outcomes

- ▶ The children can describe some of the ways in which Sikhs show respect to the Guru Granth Sahib.
- ▶ The children understand the importance of the Guru Granth Sahib to Sikhs.
- ▶ The children know who the granthi is and some of the jobs the granthi does.

Teaching notes

The Guru Granth Sahib (which is often referred to simply as the Guru, or the Adi Granth, or more formally as the Sri Guru Granth Sahib) is considered the supreme spiritual authority and head of the Sikh religion. The original version was compiled by the fifth Guru (Guru Arjan

Dev) as a way to record the authentic sayings and writings of the gurus. Later gurus added to the book, which was completed in 1705 by the tenth Guru (Guru Gobind Singh).

The majority of the Guru is written in the standard Punjabi dialect of the 17th century, but parts of the Guru are written in Persian, Hindi, Sanskrit and Arabic – the Guru contains writings not only by Sikh Gurus, but by Muslim and Hindu holy men as well. All of the hymns are written in a Punjabi script called Gurmukhi. The Guru is exactly 1,430 pages long. The majority of the writings in the Guru are hymns and poems which are meant to be sung, so it is easy to see why music is so important in Sikh worship.

Granthi

The word granthi means “the keeper and reader of the Sikh scripture”. The granthi is different from a Christian priest or a Jewish rabbi in that they are not ordained and so do not have any special right to perform or control worship or to judge religious matters. The granthi is more of a functionary, although they must be well versed in Sikh scripture and able to easily read Gurmukhi and speak Punjabi. For this reason, granthis are treated with a great deal of respect. The members of a gurdwara usually elect or nominate someone to act as the granthi, and a large gurdwara may have several. In many gurdwaras, a different person acts as granthi each day.

Complementary work

Let the children use secondary sources to find out more about the Guru Granth Sahib.

Resources

Secondary sources about the Guru can be found at: www.sikhnet.com/s/GuruGranthSahib (translations, readings in audio files); www.sikhs.org/granth.htm (general information, history and translations).



Name:..... Form:.....

See pages 12 and 13 of Sikh gurdwara

The Guru Granth Sahib

Here are some quotes from the Guru Granth Sahib. Read them and answer the questions below.

A. If a hundred moons were to rise, and a thousand suns appeared, even with such a light there would still be pitch darkness without the Guru.

B. If I had hundreds of thousands of stacks of paper, and if ink were never to fail me, and if my pen were to move about like the wind – even so, I could not add up the value of Your name.

C. Without the name of God, even beautiful and handsome people are ugly.

D. Knowing the Truth is the most important thing. Even more important is Truthful Living.

E. All are created from the same seed of God. There is the same clay in the whole world, the potter (God) makes many kinds of pots.

F. He who eats what he earns through his earnest labour, and from his work gives something to charity; he alone knows the true way of life.


1. Which quote above might mean:

Honest labour and work are the best way to live one's life? 


2. Which quote above might mean:

Without God's wisdom there is only darkness? 

3. Which quote above might mean:

Being honest, and living a good life is the best way to worship God? 

4. Which quote above might mean:

Everyone who worships is equally beautiful to God? 

5. Which quote above might mean:

God's worth cannot be calculated, you cannot put a value on worship? 

6. Which quote above might mean: Everyone is equal? 

Activity objectives

- ▶ To introduce the children to some of the writings in the Guru Granth Sahib.
- ▶ To allow the children to think about the meaning of some important Sikh lessons.

Preparation and resources

A copy of the sheet on the opposite page. A list of some common proverbs or sayings.

Introducing the activity

You might like to introduce this activity by reading a few well-known proverbs or sayings to the children, such as: a rolling stone gathers no moss; a smile is worth a thousand words; look before you leap, and asking the children what they think the sayings mean. You can then tell the children that many of the hymns in the Guru Granth Sahib teach people important lessons in a similar way.

Teaching notes

Sikhs always read the Guru Granth Sahib in the original Punjabi language in the gurdwara, but there is no ban on translating the text into other languages. Because much of the text is meant to be sung, however, it is difficult to get a feel for the words if they are just read off the page.

The Guru is also unique as a religious text because it was not composed by one person. Instead it is a collection of poems and sermons from dozens of people: Sikh gurus, holy men from different religions, poets and singers. So, you may like to think of the book as a group of poems and writings which all praise God.

All of the phrases on the previous page have been taken from translations of the Guru, but they have been edited to be more accessible for this age.

One way that the Guru is used everyday is by opening it to a random page and then reading the first paragraph on that page. This paragraph then becomes the day's 'lesson' – something to think about and meditate on throughout the day. This practice is called taking the hukum or hukamnama. The word hukamnama is a Persian word meaning 'royal decree' or 'command'. The practice dates to the time when the first Guru was placed in The Golden Temple in 1604.

Answers to the questions may vary, but the best answers are: 1=F; 2=A; 3=D; 4=C; 5=B; 6=E. But students should be encouraged to think of other answers.

Concluding the activity

The children could discuss their answers to the questions.

Activity outcomes

- ▶ The children understand that the Guru Granth Sahib teaches some important lessons for life.
- ▶ The children understand the meaning of some of the sayings in the Guru Granth Sahib.

Complementary work

The children could read more of the Guru Granth Sahib and think about what it means. They could take their own hukamnama by opening up a book, such as a book of proverbs, to a random page, reading the first paragraph, and then seeing if there is a lesson there that they could follow for the day.

Resources

See 'Resources' on page 33 for a list of sites with translations and information about the Guru Granth Sahib.

Worshipping in the darbar

Worship services take place in the darbar.



Q1. What is the boy doing in this illustration?

.....

Q2. (i) What is the word for group worship in the darbar?

.....

(ii) When can it take place?

.....

Q3. Give three things that might happen during group worship.

.....

.....

.....

Q4. What is the word for hymn singing?

.....

Q5. (i) What is kardi parshad?

.....

(ii) When is it eaten?

.....

Answers

1. **Singing a hymn.**
2. **(i) Diwan.**
(ii) At any time.
3. **Singing hymns; reading out loud from Guru Granth Sahib; a sermon or talk; Ardas prayer.**
4. **Kirtan.**
5. **(i) A sweet food.**
(ii) At the end of worship.

Lesson objectives

- ▶ To introduce some of the elements of Sikh worship services.
- ▶ To familiarise students with some of the words used in Sikh worship.
- ▶ To describe the kardh parshad and its meaning.

Lesson outcomes

- ▶ The children are familiar with some of the prayers and activities that take place during services.
- ▶ The children know a few Sikh words used during services and their meaning.
- ▶ The children know what kardh parshad is and when it is eaten.

Teaching notes

There are different ways to worship in the gurdwara. Here we focus on congregational worship, which in the UK usually occurs once a week, although in India it occurs twice a day. It can be any day of the week, but Sunday is usually the most convenient in the UK. Individual worship, consulting the Guru Granth Sahib, and even other types of worship, such as reciting the entire Guru non-stop, also take place in the darbar. These types of worship can occur at any time and on any day. Some of these also include singing and music.

Reading from the Guru

During the service the Guru Granth Sahib is opened at random and a section, or hymn, is read out loud. This is the hukum, or lesson for the day. If there is a sermon or talk, it is often on this reading, but not every service includes a sermon or talk.

Music

Music and singing is central to Sikh group worship. There are around 61 raags, or arrangements, which are used in the singing. Many of these were composed by the Gurus themselves. In many gurdwaras, the hymn singing, called kirtan, is performed or led by trained singers and musicians, called ragis. Anyone can join in, but many people prefer to meditate on the meaning of the verses while they listen.

There are many traditional instruments used in worship, including the harmonium, lute, rabob (similar to a sitar) and tabla. Modern instruments, such as guitars, may also be used, and electrified instruments are common.

Kardh parshad

The words kardh parshad mean 'sacramental pudding'. The pudding is made from equal parts of ghee (clarified butter), sugar and flour.

Complementary work

The children could listen to tapes or online recordings of Sikh hymns, music and prayers.

Resources

Tapes can sometimes be purchased at gurdwaras or online. For online recordings in RealAudio go to: www.sikhnet.com/Gurbani.

A day of worship

Here is a schedule of the worship services at a gurdwara for one week. Read the schedule and answer the questions below.

Monday to Saturday

4am	Guru Granth Sahib is brought into the prayer hall. There is a short prayer ceremony called Prakash.
7am–8am	Morning services – Asa di Var is sung, Anand Sahib is sung, Ardas prayer is said, Hukum (the Guru Granth Sahib is opened at random and a page is read), kardh parshad is given out.
7pm–8pm	Evening services – Two prayers called Rehras and Chaupai are recited, hymns are sung, Ardas, a second hukum, and kardh parshad is given out.
10pm	The Guru Granth Sahib is formally closed and put to bed.

Sunday

4am	Guru Granth Sahib is brought to the prayer hall. Prakash ceremony.
9:30am–12:30pm	Asa di Var is sung, followed by hymn singing (kirtan).
12:30–1:30pm	Anand Sahib is sung, Hukam is read and there is a sermon or talk.
1:30pm	Ardas prayer is said and kardh parshad is given out.
2pm	The congregation eats in the langar.
7pm–8pm	Evening services – two prayers called Rehras and Chaupai are recited, hymns are sung, Ardas, a second hukum, and kardh parshad is given out.
10pm	The Guru is formally closed and put to bed.

1. How is worship different on Sunday?



2. What things happen every day?



Activity objectives

- ▶ To learn some details of Sikh worship services.
- ▶ To compare everyday worship with the weekly long worship service.

Preparation and resources

You may want to prepare (or have the children prepare) a poster with some common Punjabi words used in worship, and their meanings in English, for reference. Some examples, in addition to those words found in the Word List of the student book are: Adi (first, original), Akal (eternal), bani (an individual verse in the Guru), gian (wisdom, knowledge). More words can be found at: www.sikh.net/Glossary.htm.

Copies of other books in this series for reference: *Christian church*, *Muslim mosque*, *Jewish synagogue*, *Hindu mandir* and *Buddhist temple*.

Introducing the activity

Before starting, you may want to review the elements of worship services in another religion that you have been studying. Or, you may like the children to describe a worship service that they remember.

Teaching notes

The amount and type of worship in the gurdwara depends entirely on the individual gurdwara. A gurdwara which serves a very small community of Sikhs may only have worship on Sundays, while a large gurdwara in India may have prayers and kirtan continuously, from the time the Guru is brought into the prayer hall to the time it is 'put to bed'. In some gurdwaras, there may be long talks or sermons, with visiting speakers and discussions involving questions from the worshippers. In others, there may be only a short talk, or none at all. Generally, a few prayers, such as Asa di Var and Ardas are said at all services and

in the same order, but the order and type of hymns are decided on by whomever is singing them. Because the talk is often on the subject of the hukum (daily reading), it is often not set in advance. You can see that there may be considerable variation in services from gurdwara to gurdwara.

Concluding the activity

The children could discuss variation in worship services of different religions.

Activity outcomes

- ▶ The children understand the types of things that occur during Sikh worship services.
- ▶ The children can understand that there are variations in the type and length of services.
- ▶ The children can recognise a few parts of the service.

Complementary work

The children could investigate the different parts of the worship service in more detail. The children could use secondary sources to find schedules for services at gurdwaras in other parts of the world, such as in India. Children could also look up more Punjabi words and learn how to write simple words in Punjabi script.

Resources

See <http://www.sikhs.org/golden/> for a virtual tour of The Golden Temple. For lessons in learning Punjabi words and script see: www.ukindia.com/zpun01.htm and www.punjabionline.com.

What the langar is used for

The langar is a place for sharing food and being part of a community.

Q1. What are two purposes for the langar?

.....

.....

Q2. Who cooks and serves the food in the langar?

.....

Q3. Who can eat in the langar?

.....



Q4. (i) Sikhs eat a meal in the langar after worship. What is this meal called?

.....

(ii) What are two reasons for eating this meal?

.....

.....

Q5. Why is the food in the langar vegetarian?

.....

.....

Answers

1. **It is a charity and a part of worship.**
2. **Volunteers.**
3. **Anyone.**
4. **(i) Pangat.
(ii) Sharing food helps people to understand each other; it creates a feeling of friendship and equality; it builds a strong community.**
5. **So anyone can eat it.**

Lesson objectives

- ▶ To show how the langar is used as a form of charitable giving.
- ▶ To show how the langar is used as a type of worship.
- ▶ To show how the langar demonstrates some of the key beliefs of Sikhism.

Lesson outcomes

- ▶ The children know Sikhs give time and money to run the langar as a form of charity.
- ▶ The children know that eating in the langar after worship is part of the worship service.
- ▶ The children understand that key Sikh beliefs such as equality and community are demonstrated in the langar.

Teaching notes

Langar is a Persian word meaning “alms house” and the tradition of the alms house was common in Persia and Moghul India as a public kitchen kept by the rich and used to feed the needy – it was a type of social service. However, in the alms houses, people

were separated by caste and religion, with the highest castes getting the best food.

The founder of Sikhism, Guru Nanak, began the tradition of the langar partly as a protest against the inequities of the caste system.

Originally, Guru Nanak established the langar to feed the many followers who came to see him. He made a habit of insisting that anyone who wanted to see him had to first eat a shared meal in the langar, in order to experience the equality of eating with other castes and faiths. Later, it was declared that every gurdwara must have a langar and that it should be ready to serve anyone who comes, at any time.

Non-Sikhs were always welcome, and the Sikh langar became an important charitable institution. However, the langar is more than that. The Sikh langar is designed to emphasise the idea of equality, which is a key belief of Sikhism. This is why people eat sitting on the floor (so no one is higher than anyone else) in a line (so no one is in front and so all the ‘castes’ are mixed together). The langar also embodies the idea of earning your living by honest means and then sharing it with others, another key tenet of Sikhism.

Every Sikh is expected to help in maintaining the langar, by either contributing money, food or time. While cooking, serving or cleaning in the langar, many Sikhs recite prayers or meditate on the meaning of service (sewa).

Complementary work

The children could use secondary sources to find out about types of Punjabi food often served in the langar.

Resources

Information about Punjabi food.
See: www.punjabi.net; www.recipesource.com.



Name:..... Form:.....

See **pages 16 and 17** of Sikh gurdwara

The langar

1. What food and drink are being served in the langar? Describe them. You may draw pictures of the foods on a different sheet if you like.





2. How many people are working in the langar to serve and cook the food and clean up? What are the different jobs that they do?





3. How do people sit in the langar? How is this different from the way people sit to eat at your school cafeteria or a restaurant? On a different sheet of paper, draw a picture of the seating plan of the langar and of the seating plan at your school cafeteria or a restaurant you have been to.





4. How is the food in the langar different from your school cafeteria?





5. How is the way people sit in the langar different from how people sit in your school cafeteria?







Activity objectives

- ▶ To let the children learn more about the food served in the langar.
- ▶ To let the children learn more about how some key beliefs of Sikhism are expressed in the langar.
- ▶ To let the children understand about the importance of service in Sikhism.

Preparation and resources

You can use this activity either during or after a visit or a virtual visit to a gurdwara (you can find an online virtual tour of a gurdwara at: <http://www.thegrid.org.uk/learning/re/virtual/sikh/index.shtml>). You may also like to use this activity as a review of either a gurdwara visit or of the student book. The students will need copies of the handout, pencils, coloured pencils, and possibly clipboards to write on.

Introducing the activity

You can use this activity alone or with activities from units 3, 4, 8 and 9. You can also use this activity without visiting a gurdwara, by using photographs or diagrams of a gurdwara, or an online virtual tour.

You may like to introduce this activity by discussing the types of food that are used in worship in some other religions. For example, the Eucharist – the sharing of bread and wine in Christian worship, or the Jewish custom of eating a big family meal with special foods on the sabbath, or that Muslims eat only halal food, and Hindus do not eat beef for religious reasons. You can then compare that to the role of food in Sikhism.

Teaching notes

If you are using this activity as part of an actual visit to a gurdwara, you may like the children to complete it after they have eaten

in the langar. If you are using it as part of a virtual visit, you may like the children to look up some Punjabi food in a cookbook or online to see what types of food people often eat in the langar (see 'Resources' on page 41).

The children should realise that the langar is different from places like school cafeterias and restaurants in three main ways: everyone sits together and no one minds who they sit next to; all of the food preparation, serving and clean up is done by volunteers; and the food is always vegetarian so everyone can eat it.

Concluding the activity

The children can investigate how often people volunteer to help in the langar and the different jobs they do. If the children are visiting a gurdwara, they can do this by asking the people working in the langar.

Activity outcomes

- ▶ The children can describe some of the foods eaten in the langar.
- ▶ The children understand that the langar is a way for Sikhs to practise equality and service.
- ▶ The children understand that the langar is different from other places where people eat.

Complementary work

The children can design a menu of foods that everyone in the class can eat for a celebration. They will first need to conduct a survey of what everyone can eat (for example, who keeps halal or kosher, who does not eat meat). They could also decide who will prepare it, who will serve it, and so on.

Resources

Students in the class or other classes.
Recipe sources. See: www.punjabi.net;
www.recipesource.com.

Special days at the gurdwara

Some Sikh festivals are celebrated inside the gurdwara, and some are celebrated in the neighbourhood around the gurdwara.

Q1. What happens during an akhand path?

.....

Q2. What happens during a nagar kirtan?

.....

.....

Q3. What are three things that might happen during a gurupurab?

.....

.....

.....

Q4. Look at the illustration on this page. In what ceremony might you see this person in the street?

.....

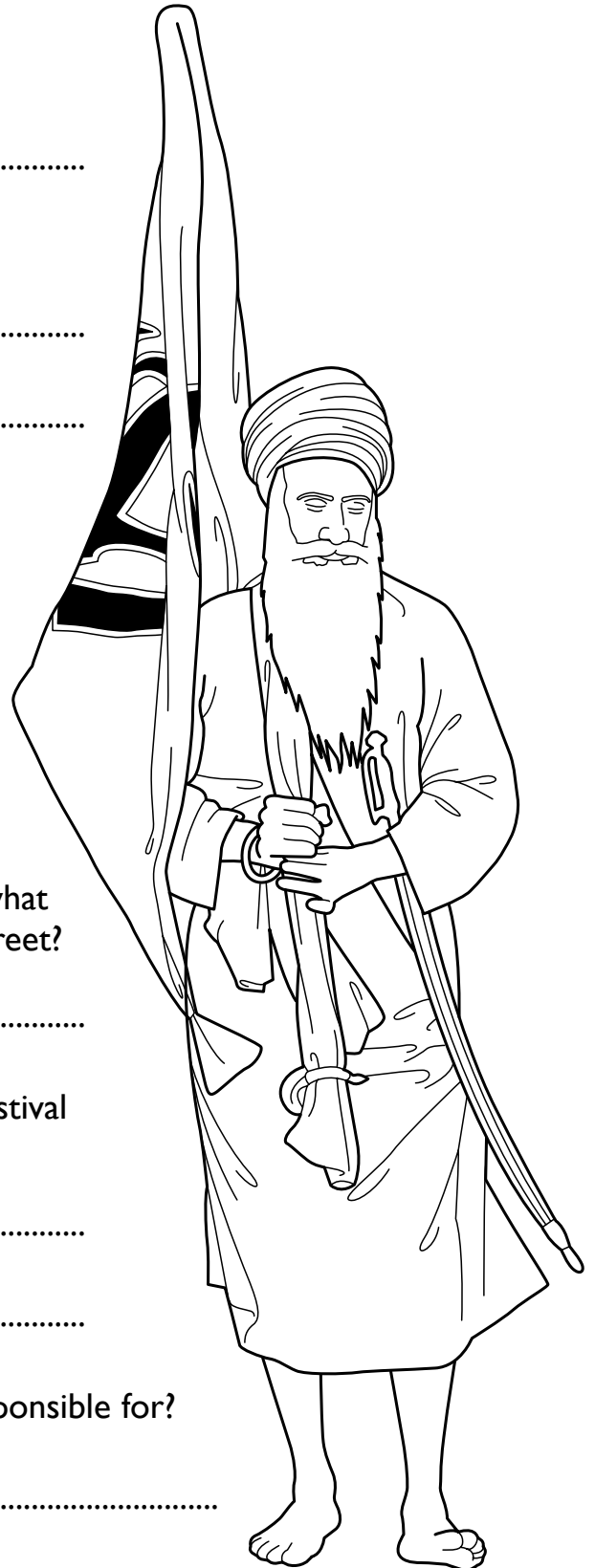
Q5. What two things are celebrated at the festival of Baisakh?

.....

.....

Q6. What are the members of the khalsa responsible for?

.....



Answers

1. **The entire Guru Granth Sahib is read non-stop.**
2. **The Guru Granth Sahib is paraded around the neighbourhood.**
3. **Akhand path; nagar kirtan; singing hymns; giving out food and drink.**
4. **During a nagar kirtan.**
5. **The Sikh New Year; the creation of the baptism ceremony.**
6. **Following the principles and traditions of Sikhism.**

Lesson objectives

- ▶ To describe the nagar kirtan and akhand path and their role in Sikh festivals.
- ▶ To introduce the gurupurab festivals.
- ▶ To introduce the ceremony of Sikh baptism and its meaning.

Lesson outcomes

- ▶ The children can describe some of the things that occur during akhand path and nagar kirtan.
- ▶ The children know the meaning of the Sikh baptism.

Teaching notes

Fairs and festivals

There are a great many Sikh fairs and festivals. Some, such as Maghi and Muktsar are regional celebrations, which mark important local events, often the martyrdom of Sikhs at the hands of the Moghuls.

Many Sikh holidays coincide with Hindu holidays. Since most of the early Sikhs had been Hindus, the gurus sometimes chose Hindu holy days as Sikh holidays in order to make it easier

for people to adopt the new faith. However, the focus of the Sikh holidays is not on ritual or gods, but on Sikh beliefs or history.

Holla Mohalla is celebrated a day after the Hindu festival of Holi. This festival began as a gathering of Sikhs for military exercises and mock battles. At the time the festival began, the Sikhs were fighting the Moghul Empire. Today, the festival is still celebrated with mock battles using traditional weapons.

Sikhs celebrate Diwali, but for Sikhs the holiday has a different focus. The sixth guru, Guru Hargobind, and 52 rajahs were released from detention at Fort Gwalior (they had been held by the Moghul Emperor Jahanigir and the guru had agreed to his release only on the condition that the rajahs, who were not Sikhs, were also released) on Diwali, and the Sikh holiday is called Bandi Chhorh Divas, or "the day of release of the detainees".

Nagar kirtan

The words nagar kirtan mean "town and songs of praise" and the parade is often a very elaborate and spirited event. In addition to crowds of people and floats containing the Guru Granth Sahib, there may also be drummers and other musicians, gatka performers (an ancient Sikh martial art) and floats representing schools or charitable institutions.

Complementary work

The children could investigate different Sikh festivals and how they are celebrated.

Resources

Pictures of a nagar kirtan in the UK at:

<http://www.telegraph.co.uk/news/picturegalleries/worldnews/6932703/Sikhs-process-in-Amritsar-for-the-Nagar-Kirtan-on-the-344th-anniversary-of-the-birth-of-Guru-Gobind-Singh.html>.

Sikh festival information at:

www.sikhs.org/fest.htm; www.sgpc.net/festivals/index.asp.



Name:..... Form:.....

See **pages 18 and 19** of Sikh gurdwara

Special days at the gurdwara

Choose a Sikh holiday and find out how it is celebrated by Sikhs. You may like to ask your guide at the gurdwara about the holidays.

Here is a list of some Sikh holidays:

Diwali, Holla Mohalla, gurupurab celebrating placing the Guru Granth Sahib into The Golden Temple for the first time, gurupurab celebrating the birth of Guru Nanak, gurupurab celebrating the birth of Guru Gobind Singh, Vaisakhi.

The holiday I will be studying is: 

Here are some questions that you should ask:

When is the holiday celebrated?

Why is it celebrated?

Are any special foods eaten?

Is there any special activity (for example, a parade, singing, stories)?

Write down three more questions that you will ask about your chosen holiday.







Now, prepare a report based on what you have learned.















Activity objectives

- ▶ To give the children an opportunity to learn more about Sikh holidays.
- ▶ To allow the children to practise their research skills.

Preparation and resources

You can use this activity either during a visit to a gurdwara or in class. If you are assigning this as an exercise during a visit, the children could ask their guide about the various holidays and record the answers. This may be a good opportunity for them to practise interviewing. You should arrange with the gurdwara beforehand for the children to have some time for asking questions and 'interviewing'. You may also like to use this activity as a research project, either during ICT time, or during library or reading time (see 'Resources' section).

Introducing the activity

You can use this activity alone or with activities from units 3, 4, 7 and 9. You can also use this activity without visiting a gurdwara, as a research and report writing project.

Teaching notes

This exercise provides an opportunity for the children to find out more about how the Sikhs celebrate holidays. Many Sikh holidays and festivals are very different from those in other religions, as many of the Sikh holidays often commemorate important events in Sikhism with readings of the Guru Granth Sahib and nagar kirtan parades, rather than with gift giving or family celebrations. Also, a number of Sikh holidays are to mark the martyrdom of certain Sikh leaders. This may or may not be appropriate to discuss with the children.

Gurupurabs are anniversaries of important events associated with the lives of the gurus.

These are usually marked with an akhand path and often with a nagar kirtan and an outdoor langar.

Vaisakhi is usually celebrated on April 13th or 14th. Sikhs visit the gurdwara for worship, and fairs and nagar kirtan are held. Many Sikhs also choose to be baptised on this day. This is also the day when the Sikh flag outside the gurdwara, the nishan sahib, is rewrapped with clean wrappings.

Diwali is held around October 25th. Sikhs celebrate this festival by going to the gurdwara for worship, lighting lanterns and lights and giving sweets and small gifts.

Hola Mohalla is celebrated around March 17th with mock battles and martial displays, worship services, lectures, and large parades.

Concluding the activity

Let the children prepare a report about their holiday. You may like them to work in groups. You may like them to prepare posters about their holiday or to present a report to the class.

Activity outcomes

- ▶ The children can conduct research about a holiday.
- ▶ The children understand details of one or more Sikh holidays and how they are celebrated.

Complementary work

The children can investigate additional holidays in detail, using secondary sources.

Resources

See: www.AnandpurSahib.org;
www.sikhs.org/fest.htm.

Visiting a gurdwara

At the gurdwara you will have a chance to meet Sikhs and learn more about Sikhism.



Q1. What are three things that you could look for on the outside of the gurdwara?

.....

.....

.....

Q2. Look at the illustration on this page. Why does the boy have his head covered?

.....

Q3. What will you be asked to do as soon as you enter the gurdwara?

.....

Q4. Where will you sit inside the darbar?

Q5. What two things should you make sure you do in the darbar?

.....

.....

Q6. What is it important to remember when eating in the langar?

.....

.....



Answers

1. **Flagpole and flag; words in Punjabi; domes; four doors or windows.**
2. **He is in the gurdwara.**
3. **Take your shoes off.**
4. **On the floor.**
5. **Show respect; be quiet; do not point your feet at the Guru Granth Sahib.**
6. **To remember that everyone is equal.**

Lesson objectives

- ▶ To help children prepare for a visit to a gurdwara.
- ▶ To review some of the things children should look out for in the gurdwara.

Lesson outcomes

- ▶ The children know some of the things they will see and do in the gurdwara.
- ▶ The children understand what behaviour is required in the gurdwara.

Teaching notes

Headcovering

In some gurdwaras young children are not required to cover their heads, but it is generally mandatory for everyone except babies and infants. You may want to discuss appropriate head covering with the children before the visit, as well as the idea that, for non-Sikhs, covering the head is a sign of respect and does not have a religious meaning. Some gurdwaras do not permit visitors to wear the hijab (Sikhs do not allow women to be covered head to toe or even to have the entire head covered because they feel it is discriminatory) so if you have any Muslim students who wear the hijab, you will have to check with the gurdwara about this beforehand.

Appropriate head coverings include scarves or handkerchiefs of any colour for both girls and boys. Caps are generally not acceptable. Women and girls may simply drape the scarf over their head, boys and men should tie the handkerchief so that it doesn't fall off. Most gurdwaras will be able to supply head coverings.

Children will not be expected to worship, but they should observe the customs of respect (not pointing feet at the Guru, not turning your back on the Guru, and so on). Sikhs tend to be exceptionally open about sharing all aspects of worship.

Langar

The langar is a part of worship only for Sikhs, for all others it is a way to experience the ideas of equality and sharing (and good food). Students will be expected to eat in the langar as a part of their visit and they should be reminded to consider the meaning of the langar while they eat – no fighting over who sits where. All food is vegetarian, so halal or kosher is not an issue. If any students have other dietary restrictions, the people in the langar can help. It is not polite to eat outside food in the langar, as it is a sign of inequality.

Complementary work

The children can investigate what it is like to visit a gurdwara in another country.

Resources

See www.sgpc.net/historical-gurdwaras/index_gurdwaras_in_india.asp; <http://religions.iloveindia.com/sikh-shrines/>.



Name:..... Form:.....

See **pages 20 and 21** of Sikh gurdwara

A visit to a gurdwara

Answer these questions before your visit.

1. What will you use to cover your head with? Describe it here.



2. Write down some of the rules of behaviour that you will follow while you are in the gurdwara. For example, keeping your head covered.







3. What things do you expect to see and do in the gurdwara?







Answer these questions after your visit.

4. Did you see all of the things that you expected to see in the gurdwara?
If not, what was missing?





5. Did you see anyone worshipping at the gurdwara? What were they doing?





Activity objectives

- ▶ To let the children prepare for their visit to the gurdwara.
- ▶ To let the children review rules of behaviour for the gurdwara.
- ▶ To give the children a chance to review their trip to the gurdwara.

Preparation and resources

The students will need copies of the handout, pencils, coloured pencils, and possibly clipboards to write on. The first three questions can be used as a way to review proper behaviour before they go on the visit. The last two questions can be used as a review after the visit. You can also use this with a virtual tour. See www.cleo.ucsm.ac.uk/content/religiouseduc/redirectory/sikhism.shtml for lists of UK gurdwaras with school visit programmes.

Introducing the activity

If you are using this activity with a virtual tour, you could have the children answer the first three questions by telling them that they are going to pretend they are going on a real tour. Then, during the virtual tour, you could have them cover their heads and take their shoes off, just as they would in a 'real' gurdwara. See Resources, page 31 for virtual tour addresses.

Teaching notes

There are actually few rules of behaviour for visitors to a gurdwara. The most important are keeping the head covered and taking the shoes off. Modest dress (ie no bare midriffs or short skirts with bare legs) is also important. Talking is permitted in the darbar during worship, but it should be kept to a minimum, and whispered so as not to disturb people or singers (if no worship is going on then normal voices may be used in the darbar). Also important is not to point your feet at the Guru Granth Sahib or touch the Guru Granth Sahib (only people who have just bathed can touch the Guru).

If you are planning a trip to a gurdwara, however, you need to be aware that the hijab is often not allowed in the gurdwara (Sikhs forbid any type of clothing for women that they perceive as discriminatory). If you have any students who wear any type of veil or hijab, you will need to check with the gurdwara beforehand to make sure this is okay.

Students will also be expected to eat in the langar. This is an important part of any visit to the gurdwara and should not be missed. The students should be reminded of proper behaviour here. They are free to not take anything they do not want, but should eat all the food they take. They should not move around to sit next to friends, but should take the first seat they see. They may talk in normal voices, but they should not run around.

Concluding the activity

Let the children compare their answers.

Activity outcomes

- ▶ The children understand proper rules of behaviour for a gurdwara.
- ▶ The children can compare their expectations with what they see.

Complementary work

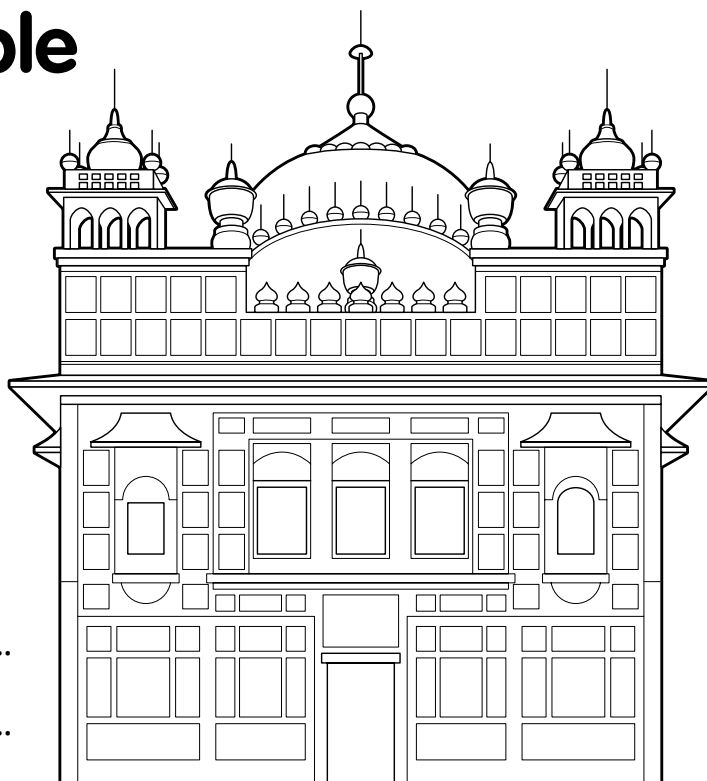
You may find it interesting to show children photos of how to tie a turban. If you contact a local gurdwara, you will probably find someone who is happy to come to class and demonstrate how to tie a turban, and even to tie one on student volunteers. Or, you could arrange to do this as a part of a visit to a gurdwara. The turban is not a 'holy' symbol, and Sikhs are usually quite happy to demonstrate how to wear one.

Resources

For photos and instructions see: www.akalsangat.com/iw2.html.

The Golden Temple

The most important gurdwara is in India. It is The Golden Temple at Amritsar.



Q1. What are two other names for The Golden Temple?

.....

.....

Q2. What features does The Golden Temple have that most other Sikh gurdwaras also have?

.....

Q3. What is one unique feature of The Golden Temple?

.....

Q4. What happened at the site of the Dukh Bhanjani Ber shrine?

.....

.....

Q5. What happened at the site of the shrine of Baba Deep Singh?

.....

.....

Q6. What are the white buildings that surround the temple?

.....

Answers

1. **Harimandir Sahib; Darbar Sahib.**
2. **Domes, doors on all four sides, Sikh flag, khanda symbols.**
3. **It is built in a lake.**
4. **A crippled child was healed after bathing in the lake.**
5. **A famous warrior died while fighting to protect others.**
6. **Dormatories and langars.**

Lesson objectives

- ▶ To study The Golden Temple in detail.
- ▶ To show some features of The Golden Temple.

Lesson outcomes

- ▶ The children can describe some of the features of The Golden Temple.
- ▶ The children understand the importance of The Golden Temple to Sikhs.

Teaching notes

The site of The Golden Temple was originally a small lake situated in a forest. The name of the lake (and now the city surrounding it), Amritsar, means "pool of ambrosial nectar" and its water was thought to have healing properties. The lake was considered sacred from ancient times, and mystics and religious leaders, like the Buddha and Guru Nanak, came to the lake to meditate.

Guru Ram Das (the fourth guru) purchased the lake and the surrounding area in 1577 and the foundation stone for the first gurdwara on

the site was laid in 1588 (the stone was laid by a Muslim Sufi). The fifth guru, Guru Arjan Dev, enlarged the lake and completed the building of the temple. The first version of the Guru Granth Sahib was placed in the temple in 1604. By this time, a flourishing city had grown up around the temple.

The temple has been destroyed and rebuilt several times. The temple as it exists today was built in 1764, but additions were made throughout its history. The copper sheets covered in gold which give the temple its name were not laid on the temple until the early 19th century. The entire temple, inside and out, is decorated in jewels, murals, paintings, mirrors, ivory inlay, embossed copper, and stone.

The main darbar building (which sits in the lake) is surrounded by the temple complex, which is a huge collection of buildings and includes langars, dormitories for visitors, and the Akal Takht (Sikh Parliament) where the Guru is kept at night.

Complementary work

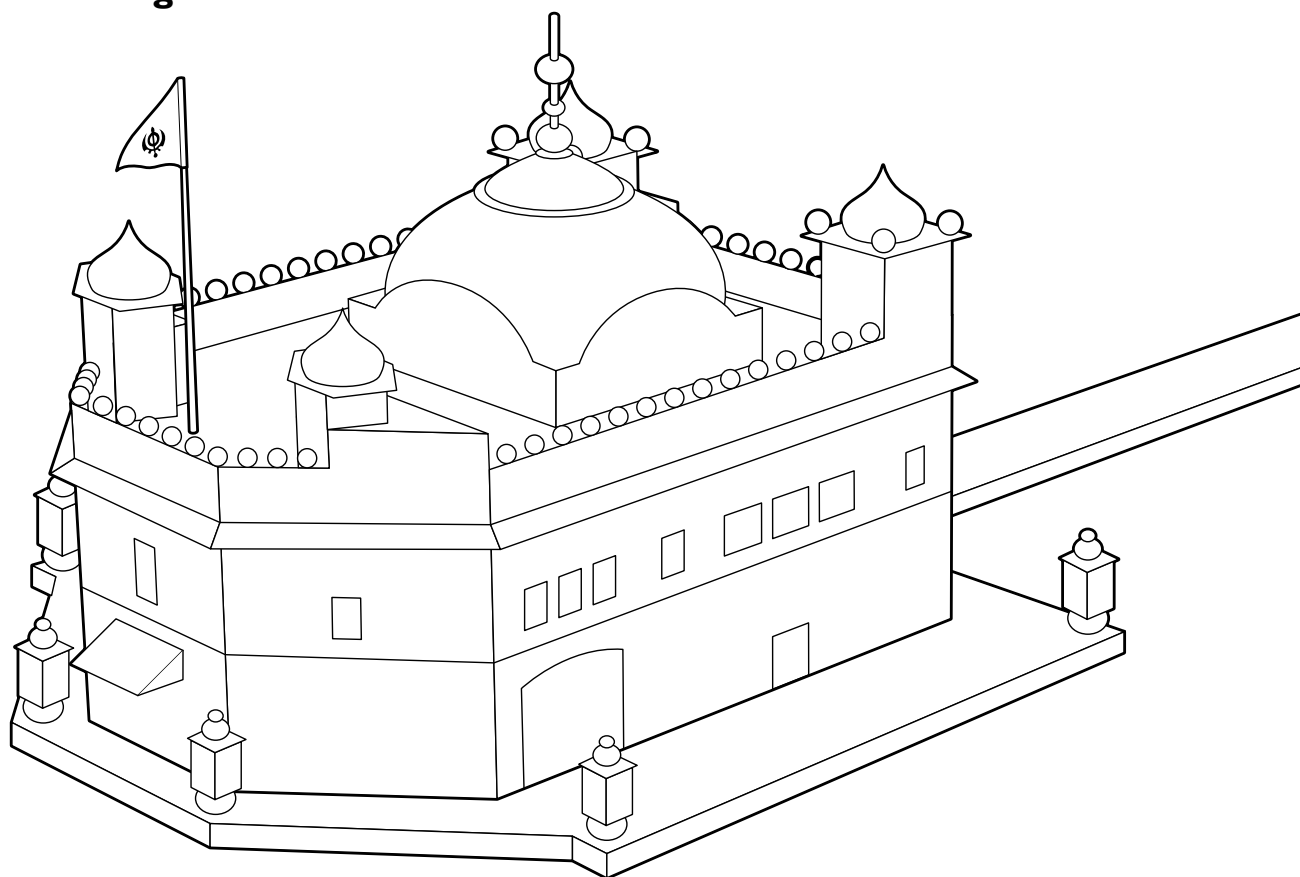
The children could look at pictures of The Golden Temple and other important Sikh temples around the world. They could compare the architecture of Sikh temples in India with those in western countries, and find the temples on a map.

Resources

See www.sikhnet.com/GoldenTemple; www.sikh.org/golden/; www.sikhphotos.com; <http://punjab-state.com/photos/amritsar/index.php>.

The Golden Temple

Here is a drawing of The Golden Temple. Label the parts of drawings.



Using an atlas or a map of the world, find out the location of these other Sikh temples. The name of the city is given for you:

Takht Sri Keshgarh Sahib, Anandpur

Takht Sri Hazur Sahib, Maharashtra

Takht Sri Patna Sahib, Bihar

Gurdwara Sri Guru Singh Sabha, Dar-es-Salam

Sri Guru Nanak Satsang Sabha, Melbourne

Gurdwara Nanaksar, Frankfurt

Bhatra Singh Sabha Sikh Temple, Preston

Gurdwara Amrit Parchar, Bradford

Gurdwara Baba Deep Singh, Las Vegas (Nevada)

Guru Nanak Darbar, Augusta (Georgia)

Khalsa Diwan Sikh Temple, Manilla

Activity objectives

- ▶ To review some of the features found on The Golden Temple.
- ▶ To help children identify common features of Sikh gurdwaras.
- ▶ To understand how Sikhs are found all over the world by locating Sikh gurdwaras on a map.

Preparation and resources

Collect a number of photographs of gurdwaras from around the world. Atlas and copies of the map on page 56 to 57 of this book.

Introducing the activity

You may like to begin by saying that although most of the world's Sikhs live in India and Pakistan, there are Sikhs all over the world. Everywhere there are Sikhs, there are gurdwaras. This exercise will allow children to first review the major parts of The Golden Temple, and then to locate Sikh gurdwaras all around the world.

Teaching notes

Although the major gurdwaras are in India and Pakistan, and the vast majority of Sikhs are of Punjabi origin, there are Sikhs living all around the world. Outside of India, the largest community of Sikhs is in England, and there are other fairly large communities in the United States and Canada.

This sheet is in two parts. The first part allows the children to explore the features of The Golden Temple, and compare them to the features they have been studying. The children should realise that The Golden Temple has many special features that make it stand out. The pool and the shrines are unique to The Golden Temple, as are the jewels and gold with which it is decorated.

The second part of the exercise is designed to introduce the children to gurdwaras in other locations around the world. You may like to use this as a base from which they can study the architecture of gurdwaras around the world. Or, you may like to use this as a geography review and as a way to help the children realise that, although The Golden Temple and the other gurdwaras in the Punjab are among the largest and most ornate, there are gurdwaras everywhere there are Sikhs.

Concluding the activity

The children can compare their results before you give the answers.

Activity outcomes

- ▶ The children can recognise that gurdwaras from different parts of the world have some features in common and some features that are unique.
- ▶ The children can identify the region in which some gurdwaras are built.

Complementary work

The children can locate other Sikh gurdwaras on a map, including the takht gurdwaras (the most important, which are all located in the Punjab). They could look at photos of other gurdwaras and compare their features to those of The Golden Temple.

Resources

Atlas and copies of the map on page 56 to 57 of this book. Secondary sources listing the locations of Sikh gurdwaras around the world. Photos of Sikh gurdwaras and of The Golden Temple. For photos see: www.sikhphotos.com; <http://punjab-state.com/photos/amritsar/index.php>.



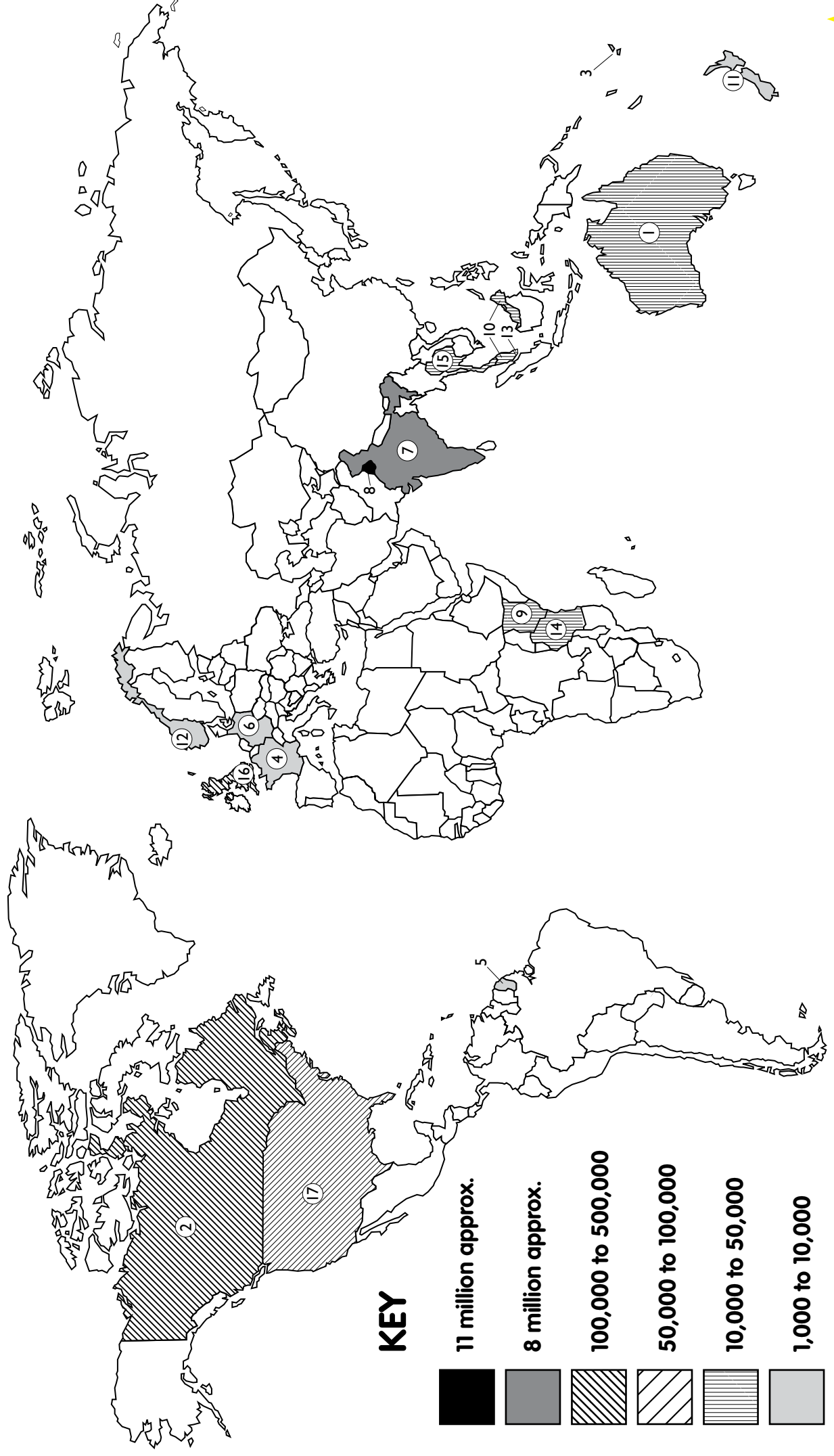
The major Sikh countries

This map shows 17 countries of the world. The key shows how many Sikhs are living in each of these countries.

You may like to use this map with the activity in Unit 10.

- | | | |
|-----------------------------|-------------------|------------------------------|
| 1. Australia | 8. India (Punjab) | 15. Thailand |
| 2. Canada | 9. Kenya | 16. United Kingdom |
| 3. Fiji | 10. Malaysia | 17. United States of America |
| 4. France | 11. New Zealand | |
| 5. French Guiana | 12. Norway | |
| 6. Germany | 13. Singapore | |
| 7. India (excluding Punjab) | 14. Tanzania | |

The major Sikh countries





Name:.....

Form:.....

Multiple choice questions

Q1. What is the name of the room where Sikhs share a meal after worship?

Tick one box

☐

darbar

☐

langar

☐

diwan

☐

kirtan

Q2. What is the name of the Sikh flag?

Tick one box

☐

nishan sahib

☐

nagar kirtan

☐

akhand path

☐

kardh parshad

Q3. Which of the following was the name of the founder of Sikhism?

Tick one box

☐

Guru Gautama

☐

Guru Granth Sahib

☐

Guru Ram Das

☐

Guru Nanak Dev

Q4. What is the name of the room where the Sikh holy book is kept at night?

Tick one box

☐

langar

☐

diwan

☐

sachkand

☐

darbar

Q5. What is a chauri?

Tick one box

☐

a book

☐

a Sikh leader

☐

a musician

☐

a fan



Q6. Which festival celebrates the Sikh New Year?

Tick one box

☐

gurupurab

☐

Diwali

☐

Amrit

☐

Baisakh

Q7. What is the name of the ceremony where the holy book is read continuously for 48 hours?

Tick one box

☐

akhand path

☐

nagar kirtan

☐

gurupurab

☐

Amrit

Q8. What city is The Golden Temple located in?

Tick one box

☐

Paris

☐

Amritsar

☐

Delhi

☐

London

Q9. Which of the following is the name of the Sikh holy book?

Tick one box

☐

Guru Nanak Dev

☐

Nagar kirtan

☐

Guru Granth Sahib

☐

Kardh parshad

Q10. What do Sikhs wear to remind them to always have courage and protect the weak?

Tick one box

☐

a turban

☐

a bracelet

☐

a comb

☐

a sword



Name:.....

Form:.....

Short answer questions

Q1. Give the name of each of the 5Ks and what each one is?



.....



.....



.....



.....



.....

Q2. Where did Sikhism begin?



.....

Q3. During worship, what is hymn singing called?



.....

Q4. (i) What is eaten at the end of the worship service?



.....

(ii) What is it made from?



.....

Q5. (i) Who can be a granthi?



.....

(ii) What are three things a granthi might do in the gurdwara?



.....



.....



.....

Q6. What are four things that might happen during Sikh worship?



.....



.....



.....



.....

Q7. What symbol is usually on the Sikh flag?



.....

Q8. What happens during an akhand path?



.....

Q9. What are the two purposes of the langar?



.....



.....

Q10. Why is the food in the langar always vegetarian?



.....

Q11. What is the darbar used for?



.....

Q12. What are two unique features of The Golden Temple?



.....



.....

Q13. What is a nagar kirtan?



.....

Q14. What is one reason why many Sikhs wear a turban?



.....



Name:.....

Form:.....

Cloze questions

Q1. Visiting a gurdwara.

Here is a passage about visiting a gurdwara but there are some gaps in the text. Fill the gaps from the word list. You may use some words more than once.

Imagine that you are entering a large gurdwara. First, you have to your head. Once you enter the gurdwara, you have to take off your Inside the darbar is a platform, called a which is covered by a canopy called a On that platform is the holy book, called the Behind the book sits a person called a , who waves a fan, called a over the book whenever it is open.

Another important room in the gurdwara is the This is where the is placed at night. All gurdwaras also have a room for eating in, called a Anyone can eat here. Also, Sikhs always eat a meal here after In this room, all the food is , and everyone eats sitting on the and in a This is to remind people of the Sikh ideal of All of the cooking, serving and cleaning up is done by

In the gurdwara, you may see many people wearing the five Ks. These are kara, kaccha, , and Many Sikhs also wear a on their head to keep their hair neat and out of the way. These things are worn by Sikhs who have been in an ceremony.

Word list: equality, amrit, shoes, kirpan, palki, row, turban, granthi, chauri, worship, sachkand, khanga, Guru Granth Sahib, langar, cover, takht, baptised, vegetarian, floor, volunteers, kesh.



Q2. Worship and celebration in the gurdwara.

Here is a passage about the things that go on at the gurdwara but there are some gaps in the text. Fill the gaps from the word list. You may use some words more than once.

During worship, people come into the darbar and bow, then they leave an in front of the

During worship services, music and singing is very important.

Prayers are also said, and a part of the is read out loud. There may also be a talk or a about a part of the At the end of the worship, everyone takes a small amount of After worship, everyone eats a meal in the

Sometimes, there are festivals at the gurdwara. These may be celebrated with an which is when the is read non-stop from cover to cover. There may also be a parade around the neighbourhood, called a The parade is led by five Sikhs carrying or During the parade there is also an outdoor

One important festival is This is the Sikh and also celebrates the day when Guru Gobind Singh created the ceremony. Other holidays celebrate important events in the lives of the ten , these holidays are called

Word list: gurupurabs, kardh parshad, langar, akhand path, offering, sermon, swords, Guru Granth Sahib, langar, gurus, Baisakh, New Year, amrit, flags, nagar kirtan, hymn.



Answers

Answers to multiple choice questions

1. Langar.
2. Nishan sahib.
3. Guru Nanak Dev.
4. Sachkand.
5. A fan.
6. Baisakh.
7. Akhand path.
8. Amritsar.
9. Guru Granth Sahib.
10. A sword.

Answers to short answer questions

1. Kara, steel bracelet; kesh, uncut hair; khanga, a comb; kirpan, a sword; kaccha, underwear.
2. The Punjab.
3. Kirtan.
4. (i) Kardh parshad, (ii) Equal parts of ghee, sugar and flour.
5. (i) Anyone who can read Punjabi; (ii) Take care of the Guru Granth Sahib; perform marraiges; give sermons; read from the Guru during services; wave the chauri over the Guru Granth Sahib.
6. Bowing, making offerings, hymn singing, reading from the Guru Granth Sahib, sermon or talk. Ardas prayer, playing music.
7. Khanda.
8. The entire Guru Granth Sahib is read nonstop from cover-to-cover.
9. A type of charity; A part of worship.
10. So everyone can eat it.
11. Worship services.
12. It is in a lake; it has shrines; it has plaques for Sikhs who died in wars.
13. A parade of the Guru Granth Sahib around the neighbourhood.
14. To keep their hair neat; it is a symbol of Sikhism.

Answers to cloze questions

1. Cover, shoes, takht, palki, Guru Granth Sahib, granthi, chauri, sachkand, Guru Granth Sahib, langar, worship, vegetarian, floor, row, equality, volunteers, khanga, kesh, kirpan, turban, baptised, amrit.
2. Offering, Guru Granth Sahib, hymn, Guru Granth Sahib, sermon, Guru Granth Sahib, kardh parshad, langar, akhand path, Guru Granth Sahib, nagar kirtan, swords, flags, langar, Baisakh, New Year, amrit, gurus, gurupurabs.