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Grade: 3

Lesson Number: 1

Course: Bolī

Title: Japu jī Sāhib – I

Standards

Standard 8: Recitation of the first 15 Pauṛīs of Japu jī Sāhib

- Students recite the first 15 Pauṛīs of Japu jī Sāhib.

Objectives

1. Students will learn to recite the first 15 Pauṛīs of Japu jī Sāhib.
2. Students will learn the meanings of the first 15 Pauṛīs of Japu jī Sāhib.

Prerequisites

- None.

Materials

- Nitnem Pothīs in Gurmukhī – Printed by Sikh Missionary College
- Singh, Tarlochan, et. al, The Sacred Writings of the Sikhs, UNESCO Collection of Representative Works, 1960, Orient Longman, New Delhi, 2000. (Recommended)
- Pencils
- Chart paper
- Markers
- Notebook paper

Advanced Preparation

- Read translations of the first 15 Pauṛīs of Japu jī Sāhib. Be prepared to answer questions that students may have. It is best to use Professor Sahib Singh's darpan to better understand literal meanings and to prepare to answer questions. The Sacred Writings of the Sikhs is also a great source to understand Japu jī Sāhib.

Engagement (20 minutes)

- Greet the students and have them get settled.
- Hand out lined notebook paper and ask students to write down their daily routine in Gurmukhī.
- Divide students into three to four groups, and ask students to compare their daily routines with one another. This should only take about three to five minutes.
- Have a representative from each group share what was similar and different about each group's routine.
- If groups failed to mention Nitnem or Pāṭh – say, “I think you have a good routine but I feel there is something missing – what do you think that might be?”
- If groups mentioned Nitnem – compliment them and ask students why they think it is important to do their Nitnem.

Exploration (30 minutes)

- Next, have students cover their heads, wash their hands and sit down in a circle.
- Explain to them the etiquettes of doing Pāṭh.
 - This is not the time for them to be playing with their hands or touching their feet.
 - They should try to focus on the Gurbāṇī.
 - They may not laugh at anyone attempting to read the Gurbāṇī.
- Hand out Nitnem Pothīs to all students.
- Teacher will recite one line and students will repeat the same line of Gurbāṇī (the purpose of this is to make sure students are pronouncing the Gurbāṇī with accuracy.)
- Stop after the first Pauṛī and discuss the Pauṛī – have students share the translations and summarize the first Pauṛī.
- The teacher will begin reciting the second Pauṛī – Students will repeat after the teacher.
- Stop after the second Pauṛī and discuss – share translations and summarize the second Pauṛī.
- ##### • Follow the above process for Pauṛīs three, four and five.

Explanation/Extension (10 minutes)

- Have students sit down at their seats with a piece of new notebook paper and allow them the opportunity to write a quick summary of the first five Pauṛīs of Japu jī Sāhib in Gurmukhī.
- Tell students that they need to use some of the vocabulary they have learned from the bāṇī in their summary.
- Have students share their summary with a group of other students – this will allow students to add additional information in case they missed something.
- Ask students to bring their summaries back for the next session.

'Evaluation (On-going)

- For homework, have students do Japu jī Sāhib each day.
 - Those children that did not have it as a part of their daily routine – have them begin with the first five Pauṛīs.
 - Those students that were already reciting it – have them continue reciting it while thinking about the meaning of the Gurbāṇī.
- Ask students to share their summaries with their parents.

Grade: 3

Lesson Number: 2

Course: Bolī

Title: Japu jī Sāhib – II

Standards

Standard 8: Recitation of the first 15 Pauṛīs of Japu jī Sāhib

- Students recite the first 15 Pauṛīs of Japu jī Sāhib.

Objectives

1. Students will recite the first 15 Pauṛīs of Japu jī Sāhib.
2. Students will learn the meanings of the first 15 Pauṛīs of Japu jī Sāhib.

Prerequisites

- Previous completion of the first lesson, Japu jī Sāhib – I

Materials

- Nitnem Pothīs in Gurmukhī/Romanized – enough for entire class
- Singh, Tarlochan, et. al, The Sacred Writings of the Sikhs, UNESCO Collection of Representative Works, 1960, Orient Longman, New Delhi, 2000. (Recommended)
- Pencils
- Chart paper
- Markers
- Notebook paper

Advanced Preparation

- Read translations of the first 15 Pauṛīs of Japu jī Sāhib – be prepared to answer questions that students may have. It is best to use Professor Sahib Singh's darpan to better understand literal meanings and to prepare to answer questions. The Sacred Writings of the Sikhs is a recommended source for understanding Japu jī Sāhib.

Engagement (20 minutes)

- Greet the students and have them get settled.
- Ask students to take out their summaries of the first five Pauṛīs and read them silently.
- Ask children if, while they were doing the first five Pauṛīs, they felt that knowing about the Pauṛīs helped.
- The teacher will ask students to share something from their summary – teacher will write the information on chart paper.

Exploration (30 minutes)

- Next, have students cover their heads, wash their hands and sit down in a circle.
- Remind them of the etiquettes of doing Pāṭh.
 - This is not the time for them to be playing with their hands or touching their feet.
 - They should try to focus on the Gurbāṇī.
 - They may not laugh at anyone attempting to read the Gurbāṇī.

- Hand out Nitnem Pothīs to all students.
- As a class recite the first five Pauṛīs.
- Next, explain to students that you will be reciting the next five Pauṛīs of Japu jī Sāhib.
- Teacher will recite one line and students will repeat the same line of Gurbānī. Stop after the sixth Pauṛī and discuss the Pauṛī – have students share the translations and summarize the sixth Pauṛī. All summarizations should be in simple Pañjābī so that students can understand the meanings.
- The teacher will begin reciting the seventh Pauṛī – Students will repeat each line after the teacher.
- Stop after the seventh Pauṛī and discuss – share translations and summarize the seventh Pauṛī.
- Follow the above process for Pauṛīs eight, nine and ten.

Explanation/Extension (10 minutes)

- Have students sit down at their seats with a piece of new notebook paper and allow them the opportunity to write a quick summary in Pañjābī of Pauṛīs 6-10 of Japu jī Sāhib. Have students write as much of the summary in Pañjābī as possible.
- Students need to use vocabulary from the bānī in their summary.
- Have students share their summary with a group of other students – this will allow students to add additional information in case they missed something.
- Groups will share their summaries with the class and teacher will write down students' thoughts on a new piece of chart paper.
- Teacher will also write down new vocabulary that students found interesting on the chart paper – all students should copy down the new vocabulary in their notebooks.
- Ask students to bring their summaries back for the next session.

Evaluation (On-going)

- For homework, have students do Japu jī Sāhib each day.
 - Those children who have just added Nitnem to their daily routine, will do Japu jī Sāhib Pauṛīs 1-10.
 - Those students that were already reciting it – have them continue reciting it while thinking about the meaning of the Gurbānī.
- Ask students to share their summaries with their parents.

Grade: 3

Lesson Number: 3

Course: Bolī

Title: Japu jī Sāhib – III

Standards

Standard 8: Recitation of the first 15 Pauṛīs of Japu jī Sāhib

- Students recite the first 15 Pauṛīs of Japu jī Sāhib.

Objectives

1. Students will recite the first 15 Pauṛīs of Japu jī Sāhib.
2. Students will learn the meanings of the first 15 Pauṛīs of Japu jī Sāhib.

Prerequisites

- Previous completion of the lessons of Japu jī Sāhib – I and II.

Materials

- Nitnem Pothīs in Gurmukhī/Romanized – enough for entire class
- Singh, Tarlochan, et. Al. The Sacred Writings of the Sikhs, UNESCO Collection of Representative Works. Orient Longman, New Delhi: 1960, 2000. (Recommended)
- Pencils
- Chart paper
- Markers
- Notebook paper
- Plain paper 11 x 17
- Color pencils, crayons, etc.

Advanced Preparation

- Read translations of the first 15 Pauṛīs of Japu jī Sāhib – be prepared to answer questions that students may have. It is best to use Prof. Sahib Singh's darpan to better understand literal meanings and to prepare to answer questions. The Sacred Writings of the Sikhs is a recommended source to understand translations of Japu jī Sāhib.

Engagement (20 minutes)

- Greet the students and have them get settled.
- Ask students to take out their summaries of the Pauṛīs 6-10 and read them silently.
- Have students share the vocabulary words from the previous class – see how many students can give definitions of the words in Pañjābī.
- Next, have students cover their heads, wash their hands and sit down in a circle.
- Ask student about the etiquettes of Pāṭh. Students should remind you of the following in Pañjābī:
 - This is not the time for them to be playing with their hands or touching their feet.
 - They should try to focus on the Gurbāñī.
 - They may not laugh at anyone attempting to read the Gurbāñī.
- Hand out Nitnem Pothīs to all students.

- As a class recite the first 10 Pauṛīs.

Exploration (30 minutes)

- Next, explain to students that you will be reciting the next five Pauṛīs of Japu jī Sāhib (11-15).
- Teacher will recite one line and students will repeat the same line of Gurbāṇī. Stop after the eleventh Pauṛī and discuss the Pauṛī – have students share the translations and summarize the eleventh Pauṛī.
- The teacher will begin reciting the twelfth Pauṛī – Students will repeat after the teacher.
- Stop after the twelfth Pauṛī and discuss – share translations and summarize the twelfth Pauṛī in simple Pañjābī.
- Follow the above process for Pauṛīs 13, 14 and 15.

Explanation/Extension (10 minutes)

- Have students sit down at their seats with a piece of new notebook paper and allow them the opportunity to write a quick summary in Gurmukhī of Pauṛīs 11-15 of Japu jī Sāhib.
- Students will use new vocabulary they have learned from the bāṇī.
- Have students share their summaries with a neighbor and then with a group of other students – this will allow students to add additional information in case they missed something.
- Groups will share their summaries with the class and teacher will write down students' thought on a new piece of chart paper.
- Next, students will draw a visual representation of a Pauṛī – you may choose to assign two students per Pauṛī, or a group of students per a couple of Pauṛīs – depending on the size of the class. This can be homework or an extension. This part of the assignment allows students to work cooperatively and tap in on their creativity. If students are trying to draw a concept from a particular line in a Pauṛī, ask students to write the word or Gurbāṇī line in Gurmukhī in their drawing.

Evaluation (On-going)

- For homework, have students do Japu jī Sāhib each day.
 - Those children who have just added Nitnem to their daily routine, will do Japu jī Sāhib Pauṛīs 1-15, if not more.
 - Those students that were already reciting it – have them continue reciting it while thinking about the meaning of the Gurbāṇī.
- Ask students to share their summaries and visual representations with their parents.
- During the following session, collect all sketches, picture and/or portraits that the students have created and bind them together to make a class book.
- Place the book for display for all to see.

Grade: 3

Lesson Number: 4

Course: Boli

Title: Dictionary Skills – I

Standards

Standard 3: Reference Materials

- Students understand the purposes of various reference materials.
 - *Students understand the purpose of the English-Pañjābī Dictionary.*

Objectives

1. Students will understand how the dictionary is set-up.
2. Students will learn how to use the English-Pañjābī or Pañjābī-English dictionary.

Prerequisites

- Student should know Gurmukhī alphabet order.

Materials

- English-Punjabi Dictionary ISBN 81-7380-095-2
- Punjabi-English Dictionary by Gurmukh Singh ISBN 81-7380-096-1
- Gurmukhī alphabet chart
- Gurmukhī alphabet letters written on plain paper 8 ½ x 11
- Pencils/pens
- Chart paper
- Markers
- Notebook paper
- Plain paper 8 ½ x 11
- Lined paper
- Color pencils, crayons, etc.
- Copies of the Dictionary Skills Activity Sheet

Advanced Preparation

- On plain 8 ½ x 11 paper, write individual letters of the Gurmukhī alphabet in large print – this is for an activity where students have to try to put the letters in alphabetical order without talking to one another.

Engagement (20 minutes)

- Greet the students and have them get settled.
- Explain to students that they need to stay quiet to do the next activity. They will be handed a paper with a Gurmukhī letter – they need to figure out where their letter belongs as far as alphabetical order. (a student who has an ਐ will be first since it is the first letter in the alphabet; a student who has a ਫ਼ will be fifth because ਫ਼ is the fifth letter of the Gurmukhī alphabet.)

- As soon as all students are handed a letter, the class may begin the activity – depending on the size of the class, some students may have more than one letter – it also works well to combine two classes for this lesson.
- Once all students have figured out where they belong, ask them to lay their Gurmukhī letters on the floor and step back. All students need to sit down and focus on the letters.
- Read the order of the Gurmukhī letters that are lying on the ground, ask students to pay attention and raise their hands if they feel there is a mistake.
- If there is a mistake and students don't catch on to the mistake, bring out the Gurmukhī alphabet chart. Ask students to examine the chart and find the mistake(s).

Exploration (30 minutes)

- Next, explain to students that they need to pick up their Gurmukhī alphabet paper from the floor that they used in the previous activity.
- Divide students up into groups of four. Give each group a Pañjābī-English Dictionary.
- Explain the layout of the dictionary to students – show them how to find words and understand the definition.
- Give each group lined paper and a pencil/pen.
- Ask the students to look at the letters that their group has and try to create words using the four letters that the group has (each student should have their Gurmukhī letter). Each group needs to write down the words that their team came up with. Give students about five to seven minutes to complete this activity.
- Walk around to make sure each group understands the assignment and is on task.
- Ask each group to share their list of words with the class – write down the words on a chart paper and put a star next to the words – that are actually words and a question mark next to words that aren't spelled correctly or aren't true words.
- Next, tell students that you are now moving on to the next activity. The teacher will say a word from the list below. Students need to listen carefully for the sounds in the word. If the word is ਭਰਮ (bharam), then students that have the following letters: ਭ, ਰ and ਮ need to stand up and walk to the front of the room hold up their letters and stand in the correct order to make up the word ਭਰਮ.
- Meanwhile, the rest of the group needs to find the word in the Pañjābī -English dictionary and share the dictionary definition.
- Do this with all of the words from the word list below – or add your own words to the list.
- Collect the individual Gurmukhī alphabet letters used in the first activity.

Explanation/Extension (10 minutes)

- Have students sit down at their seats. Make sure they have a pencil and a copy of the Dictionary Skills worksheet.
- Explain to students that they need to put the words in alphabetical order.
- Allow students some time to work on this. Whatever does not get completed in class needs to be finished for homework.

Evaluation (On-going)

- For homework – have students complete the dictionary skills worksheet. Ask them to come up with a list of five words for the class to look up in the next class. They may choose words with or without mātrās.

Teacher Resources**Dictionary Skills Worksheet**

ਭਰਮ bharam

ਧਨ dhan

ਬਦਨ badan

ਤਨ tan

ਅਦਰਕ adrak

ਦਰਜ daraj

ਹਥ hath

ਚਸਕ casak

ਘਟ ghaṭ

ਚਰਨ caran

ਧਰਮ dharam

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Grade: 3

Lesson Number: 5

Course: Boli

Title: Dictionary Skills – II

Standards

Standard 3: Reference Materials

- Students understand the purposes of various reference materials.
 - *Students understand the purpose of the English-Pañjābī Dictionary.*

Objectives

1. Students will use the English-Pañjābī Dictionary to look up and illustrate three to four vocabulary terms.
2. Students will work in a group to create a story with a word bank.

Prerequisites

- Dictionary Skills - Lesson I activities need to be completed prior to this lesson.

Materials

- English-Pañjābī Dictionary ISBN 81-7380-095-2
- Pañjābī-English Dictionary ISBN 81-7380-096-1
- Gurmukhī alphabet chart
- Gurmukhī alphabet letters written on plain paper 8 ½ X 11
- Vocabulary word list – provided below
- Index cards
- Pencils
- Chart paper
- Markers
- Notebook paper
- Plain paper 8 ½ x 11
- Color pencils, crayons, etc.
- Copies of the Vocabulary Definition Sheet

Advanced Preparation

- Use the Gurmukhī alphabet letters written on 8 ½ x 11 paper in the previous lesson. Staple or tape the letters on the wall. This will be a permanent part of the class. Any new vocabulary that is learnt should be written on an index card and then taped under the appropriate letter (the letter that the word begins with).
- Write the Vocabulary words from the list on to index cards. Each student needs to have at least three to four words.
- Make copies of the Vocabulary Definition Sheet – each student needs one – ask them to use it as a template. They should create their own sheets using plain 8 ½ x 11 paper. Each word will be defined on a single sheet of paper – teachers may choose to use the back of the paper also.

Engagement (20 minutes)

- Greet the students and have them get settled.
- Ask students to make sure their names are on their Dictionary Skills worksheet completed for homework from the previous class.
- Once all the homework is collected, pass it out again making sure that students get a different student's paper instead of their own.
- Ask student to write "Corrected by: (their name)" on the other student's paper.
- As a class, correct the homework papers; ask students to circle mistake(s) and write the number of correct responses on the top of the paper.
- Collect the papers – students will receive these at the end of the session.
- Next, explain to students that they will be working both independently and then in a group.
- First they need to work individually for about 10-15 minutes. Each student will be given three to four vocabulary terms along with a Vocabulary Definition Sheet and three to four pieces of plain white paper.
- Using the Vocabulary Definition Sheet as a template, students need to find the definitions and illustrate the three vocabulary terms they received.

Exploration (30 minutes)

- Next, students will get into groups of four (the other students should all have different vocabulary terms).
- Students will teach their team members the new vocabulary terms.
- Once everyone in the team has become familiar with the new vocabulary, the group will work together to create a story using the new vocabulary.
- The teacher needs to read and approve the story. Once the story is approved, the group needs to re-write the story but leaving blanks in place of the vocabulary words.
- As groups complete this assignment, they will exchange their story with another group because all of the groups have the same vocabulary words. As groups one and two exchange their stories, they now need to try to fill in the vocabulary words into the new story.

Explanation/Extension (10 minutes)

- As students complete this, they will read the other group's story in front of the class. The other group will decide if the group presenting did a good job. Remind children that they need to give constructive criticism, as opposed to just saying they didn't like the story. They should share their ideas in Pañjābī.
- Return student homework from previous class.

Evaluation (On-going)

- For homework – if students have not completed the four components of the Vocabulary Definition Sheet for their three words, they need to complete that. If they have completed their vocabulary words, ask them to take their template home and find three to five new vocabulary words they weren't familiar with but learned during the week. Allow students to present their homework at the beginning of the next class.

Teacher Resources

Vocabulary

ਇਕ	One	ਏਵਡੁ	the great	ਈਖ	sugarcane		
ਸੰਗਤਿ	Congregation	ਸਰੀਰ	body	ਸਾਂਵਲਾ	dark-skinned		
ਹਥਿ	Hand	ਹਜਾਰ	thousand	ਹਟੀ	shop	ਹੀਰ	diamond
ਕਮਲੁ	Lotus flower	ਕੇਸ	hair	ਕੁਰਸਹੁ	earth	ਕ੍ਰਿਪਾਨ	kirpan
ਖੇਤ	Field	ਖੇਲ	game	ਖਾਦਾ	eaten		
ਗਾਹ	Ocean	ਗਾ	to sing	ਗਿਰਾਸਿ	morsels of food		
ਘਰਿ	Home	ਘੋੜਾ	horses	ਘਾਲੇ	counted		
ਸਿਝੀ	Horn						
ਚੰਦ	Moon	ਚੁਭੈ	pierces	ਚਉਦਸਿ	fourteen	ਚਟਿ	lick
ਛਤੁ	Canopy	ਛਹਿ	six	ਛਤਰੁ	umbrella		
ਜਗਤੁ	World	ਜਪੁ	to recite	ਜੜਤਾ	studded with jewels		
ਝਿਮ	To drip softly	ਝਿਲਕੈ	shine/glitter	ਝੋਲੀ	begging bowl		
ਸੁੰਵੈ	Empty	ਸਿਵਾਣਿ	to recognize	ਸਲੁੰਵੁ	skirt of a garment		
ਟੀਡੁ	Grasshopper	ਟੁਟੀ	broken	ਟੁੰਡਾ	armless	ਟੋਹਣੀ	cane
ਠੰਢਾ	Cold	ਠਾਕ	block(age)	ਠਗਵਾੜਾ	robber	ਠਾਕੁਰ	master
ਡੰਡਾ	Stick	ਡੂਬੀਅਲੇ	to drown	ਡੰਡਉਤ	bow down		
ਢੇਰੀ	Pile	ਢਲਿ	to wither	ਢਿਹ	cumple/bow down	ਢੁਲਿ	to fade
ਰੈਣ	Night	ਗਿਣ	to count				
ਤਖਤੁ	Throne	ਤੀਰਥ	shrine	ਤਨਿ	body	ਤਾਰਾ	star
ਬਲ	Land	ਬਲੀ	desert	ਬਾਲੁ	dish		
ਦੀਵਾ	Oil lamp	ਦਰਵਾਣੀ	doorkeeper	ਦਰਵੇਸ	beggar		
ਧੀਅ	Daughter	ਧਦਾਨ	grain/rice	ਧਰਤੀ	earth		
ਨਾਗੁ	Snake	ਨੀਰ	lakes	ਨਵਹਾਣਿ	young woman		
ਪਗਰੀ	Turban	ਪਰਵਾਰੁ	family	ਪੀਰ	(spiritual) guide		
ਫਲ	Fruit	ਫੁਲ	flower	ਫੋੜਿ	break		
ਬੀਜਿ	Seed	ਬਹਿ	to sit	ਬੂਆੜ	sesame		
ਭਨਿ	To speak	ਭਾਰਾ	heavy	ਭਵਜਲ	world-ocean		
ਮਹਲੁ	Mansion	ਮਾਏ	mother	ਮੂਰਤ	image	ਮਸਤਕਿ	forehead
ਯਾਰ	Friend						
ਰਤਨ	Jewel	ਰਬਾਬਾ	rabab	ਰਾਜਾ	king	ਰਾਜ	loyalty
ਲਿਖਿ	To write	ਲਾਲਿ	crimson red	ਲਖ	thousand		
ਵੇਖ	To look	ਵੇਚ	to sell				
ਪੜਿ	To read	ਗਿੜਵੜਰੀ	(like) the mountain				

Word

Definition: English/ Pañjābī

Picture

Use it in a sentence

Grade: 3

Lesson Number: 6

Course: Boli

Title: Oral Reading and Comprehension

Standards

Standard 1: Oral and Silent Reading

- Students achieve fluent oral and silent reading, through understanding of basic features of reading, including letter patterns and their translation into spoken language.
 - *Students use sentence and word context to find the meaning of unknown words.*
 - *Students use dictionary to learn the meaning and features of unknown words.*
 - *Students read aloud fluently and accurately and with appropriate intonation and expression.*

Standard 2: Comprehension of Appropriate Passages

- Students comprehend grade-appropriate reading passages and summarize the materials.
 - *Students demonstrate comprehension by identifying answers in the text.*
 - *Students recall major points in the text and make and modify predictions about forthcoming information.*

Objectives

1. Students will write predictions in Gurmukhī based on the title.
2. Students will read a passage.
3. Students will circle or highlight any words that they do not understand.
4. Students will demonstrate their understanding through answering comprehension questions.

Prerequisites

- Dictionary - Lesson I activities need to be completed prior to this lesson.

Materials

- English-Pañjābī Dictionary ISBN 81-7380-095-2
- Pañjābī-English Dictionary ISBN 81-7380-096-1
- Gurmukhī alphabet chart
- Highlighters
- Class set of passage below: ਤਿੰਨ ਮਿੱਤਰ, ਅਮਰਦੀਪ ਪੰਜਾਬੀ ਪਾਠ ਮਾਲਾ ੧
- Pencils
- Chart paper
- Markers
- Notebook paper
- Index cards
- Plain paper 8 ½ x 11
- Color pencils, markers, crayons, etc...

Advanced Preparation

- Read the passage and make a list of any words that you feel that students might struggle with.
- Write down vocabulary on index cards.

Engagement (20 minutes)

- Greet the students and have them get settled.
- Ask students to make sure their names are on their Dictionary Skills worksheet completed for homework from the previous class.
- Explain to students that today they will read the passage: “ਤਿੰਨ ਮਿੱਤਰ (tinn mittar)”
- Write the title on the board.
- Ask student to take out a piece of lined paper and write down the title. Next ask them to make a prediction about what the passage will be about. They need to write their predictions in Pañjābī.
- Have students share their prediction out-loud or with a neighbor.

Exploration (30 minutes)

- Students will put their predictions away and will be given a highlighter and a copy of the passage.
- The class will read the passage together. As the class is reading, students will highlight any words that they did not understand.
- Next, the class will read the passage one more time and the class will discuss the words that they did not understand.
- Ask students to share words that they had highlighted. Write these words on the board.
- Once all the words are written, see if students can figure out the meaning of a word by reading it in context (i.e., read the word as it was written in the sentence).
- Explain to students that this is a great strategy in figuring out new vocabulary.
- Once you have gone through some of the words tell students that you are going to break them into groups and their group will be responsible for figuring out some words from the passage. Feel free to add other words from the passage: ਘੁੱਗੀ, ਸਲਾਹ, ਬਾਲਦਾ, ਉੱਤਰ, ਵਿਚਾਰਾ, ਇਕੱਲੀਆਂ, ਦਾਅ, ਚਲਾਕੀ, ਸਮਝਦੀ, ਸਿੱਖਿਆ, ਬਹਾਦਰੀ, ਰਲ (ghuggī, salāh, bāldā, uttar, vicārā, ikallīāṁ, dāa, calākī, samjhadī, sikkhiā, bahādarī, ral) ”
- Divide students into groups of three to four students and assign each group two to three words. See if students can go back and find the words and understand them in the context of the passage.
- If students are not able to understand the meaning from the context, allow them to find the definitions in the dictionaries.
- If some groups finish before others, ask them to write in Pañjābī whether their prediction was correct or not. Next, they will write a five to seven (or more) sentence summary about what happened in the story. In the summary, students must also write the moral of the story.

Explanation/Extension (10 minutes)

- Have students sit in a circle and orally tell the story in Pañjābī. The story needs to be told in sequence. The first student will say what happened first, next, and then finally. If the story is finished and some students still have not had a chance to share, allow them to read their summaries or the story.

Evaluation (On-going)

- Teacher will be able to evaluate the student's comprehension by observing them in their group trying to figure out the meaning of the word, reading their summary and hearing them add-on to the oral sequencing activity at the end of the day.

Teacher Resources

ਤਿੰਨ ਮਿੱਤਰ

ਇੱਕ ਸੀ ਕਾਂ, ਇੱਕ ਸੀ ਚਿੜੀ, ਤੇ ਇੱਕ ਸੀ ਘੁੱਗੀ। ਤਿੰਨਾਂ ਨੇ ਰਲ ਕੇ ਖੀਰ ਬਣਾਉਣ ਦੀ ਸਲਾਹ ਕੀਤੀ। ਕਾਂ ਦੁੱਧ ਲਿਆਇਆ। ਚਿੜੀ ਚੌਲ ਲਿਆਈ। ਘੁੱਗੀ ਖੰਡ ਲਿਆਈ। ਤਿੰਨਾਂ ਨੇ ਰਲ ਕੇ ਖੀਰ ਬਣਾਈ। ਕਾਂ ਅੱਗ ਬਾਲਦਾ ਸੀ।

ਖੀਰ ਤਿਆਰ ਹੋ ਗਈ। ਕਾਂ ਨਹਾਉਣ ਚਲਾ ਗਿਆ। ਚਿੜੀ ਘੁੱਗੀ ਨੂੰ ਕਹਿਣ ਲਗੀ “ਕਾਂ ਚਲਾ ਗਿਆ ਹੈ। ਆ ਆਪਾਂ ਸਾਰੀ ਖੀਰ ਖਾ ਲਈਏ।” ਘੁੱਗੀ ਨੇ ਜੁਆਬ ਦਿੱਤਾ, “ਨਾ ਭੈਣ, ਇਹ ਠੀਕ ਨਹੀਂ। ਆਪਾਂ ਰਲ ਕੇ ਖੀਰ ਬਣਾਈ ਹੈ, ਆਪਾਂ ਰਲਕੇ ਹੀ ਖਾਵਾਂਗੇ। ਉਹ ਵਿਚਾਰਾ ਤਾਂ ਅੱਗ ਬਾਲਦਾ ਰਿਹਾ ਹੈ।”

ਚਿੜੀ ਨੇ ਫਿਰ ਕਿਹਾ, “ਮੈਂ ਤਾਂ ਲੱਗੀ ਹਾਂ ਖਾਣ। ਮੈਨੂੰ ਬਹੁਤ ਭੁੱਖ ਲਗੀ ਹੋਈ ਹੈ। ਮੈਂ ਨਹੀਂ ਕਿਸੇ ਨੂੰ ਉਡੀਕਣਾ।”

ਘੁੱਗੀ ਨੇ ਸਮਝਾਇਆ, “ਕਾਂ ਆਪਾਂ ਦਾ ਵੀਰ ਹੈ। ਆਪਾਂ ਆਪਣੇ ਵੀਰ ਨਾਲ ਧੋਖਾ ਨਹੀਂ ਕਰਨਾ। ਆਪਾਂ ਇਉਂ ਇਕੱਲੀਆਂ ਚੋਰੀ ਖੀਰ ਖਾਂਦੀਆਂ ਚੰਗੀਆਂ ਨਹੀਂ ਲੱਗਦੀਆਂ। ਮੈਨੂੰ ਪਤਾ ਹੈ ਇੱਕ ਵਾਰੀ ਤੂੰ ਤੇ ਕਾਂ ਨੇ ਰਲ ਕੇ ਖਿੱਚੜੀ ਬਣਾਈ ਸੀ। ਕਾਂ ਨਹਾਉਣ ਚਲਾ ਗਿਆ ਸੀ ਤੂੰ ਇਕੱਲੀ ਖਿੱਚੜੀ ਖਾ ਕੇ ਉੱਡ ਗਈ ਸੀ। ਅੱਜ ਮੈਂ ਇਉਂ ਨਹੀਂ ਕਰਨ ਦਿਆਂਗੀ। ਰਲ ਕੇ ਆਪਾਂ ਖੀਰ ਬਣਾਈ ਹੈ। ਰਲ ਕੇ ਹੀ ਖਾਵਾਂਗੇ। ਦਾਅ ਮਾਰਨਾ ਚੰਗਾ ਨਹੀਂ। ਤੂੰ ਇਉਂ ਚਲਾਕੀ ਨਾਲ ਖੀਰ ਖਾਣ ਨੂੰ ਦਿਲ ਪ੍ਰਚਾਵਾ ਸਮਝਦੀ ਏਂ। ਇਹ ਠੀਕ ਨਹੀਂ।

ਐਨੇ ਨੂੰ ਕਾਂ ਵੀ ਆ ਗਿਆ। ਕਾਂ ਨੇ ਘੁੱਗੀ ਦੀਆਂ ਕੁੱਝ ਗੱਲਾਂ ਸੁਣ ਲਈਆਂ ਸਨ। ਕਾਂ ਨੇ ਘੁੱਗੀ ਨੂੰ ਕਿਹਾ, “ਭੈਣ ਜੀ, ਅੱਜ ਤੁਸੀਂ ਸੋਹਣੀ ਸਿੱਖਿਆ ਦਿੱਤੀ ਹੈ। ਅੱਗੇ ਤਾਂ ਅਸੀਂ ਦਾਅ ਮਾਰ ਕੇ ਇੱਕ ਦੂਜੇ ਦਾ ਹਿੱਸਾ ਖਾਣਾ ਬਹਾਦਰੀ ਸਮਝਦੇ ਰਹੇ ਹਾਂ।”

ਘੁੱਗੀ ਨੇ ਕਿਹਾ, “ਰਲ ਕੇ ਬਣਾਈ ਚੀਜ਼ ਰਲ ਕੇ ਖਾਣ ਨਾਲ ਹੀ ਖਸੀ ਮਿਲ ਸਕਦੀ ਹੈ।” ਤਿੰਨਾਂ ਨੇ ਰਲ ਕੇ ਖੀਰ ਖਾਈ।

- ਅਮਰਦੀਪ ਪੰਜਾਬੀ ਪਾਠ ਮਾਲਾ ੧, ਪ. ੩੨-੩੩

Grade: 3

Lesson Number: 7

Course: Bolī

Title: Poetry – I

Standards

Standard 9: Brief Recitations

- Students deliver brief recitations and oral presentations.
 - *Clarify and enhance oral presentations through the use of appropriate props (e.g., objects, pictures, charts).*
 - *Read prose and poetry aloud with fluency, rhythm, and pace, using appropriate intonation and vocal patterns to emphasize important passages of the text being read.*
 - *Recite short poems, songs, and rhymes.*

Objectives

1. Students will read poetry, prose and/or Gurbāñī.
2. Students will choose a poem or sabad to share with the class.
3. Student will rehearse their piece to present in front of the class.
4. Student will create an illustration or drawing to go along with their poetry.

Prerequisites

- None.

Materials

- Chart paper
- Plain paper
- Color pencils
- Markers
- Lined paper
- Pencils / pens
- English – Pañjābī Dictionaries (if needed)
- Poems in Pañjābī (Amardeep or other similar books are suggested)
 - Teacher may choose to use Gurbāñī or other prose

Advanced Preparation

- In the previous class, remind students to find a poem or sabad that they would like to share with the class.
- Teacher needs to have many resources available so that students will have a wide variety to choose from.

Engagement (20 minutes)

- Greet the students and allow them to get settled.
- Have students sit in a circle; explain to them that they will be reading and listening to poems in Pañjābī.
- Introduce the poems – discuss what students understood about the poetry.

Exploration (30 minutes)

- Discuss presentations of poems.
- Ask students how poetry is supposed to be read. See what they can share with you.
- If students are unsure, tell them that poetry is a type of art but instead of using a paintbrush, you are painting a picture in peoples mind through words.
- Explain to students that they will be choosing a poem.
- Remind them to choose a poem that they like – it could be funny, sad, encouraging, inspirational, etc.
- Students will share the poem in the manner it is written. If it is funny, they should present in a light manner.
- Explain to students that during their presentations, they must:
 - Look at the audience.
 - Read or recite their poem with expression.
 - Use a strong voice so that they can be heard.
- Write the above on chart paper.
- Students should read several poems before they make their final choice.
- Once students choose a poem, have them write it in their notebooks – if a copier is available that would be helpful.
- Students will read their poem and try to understand it – if there are words that students do not understand, then they should try to understand it in context, find the word in the dictionary or finally ask the teacher if the other two suggestions fail.
- Pass out plain paper for students to create their illustrations.
- Students need to create an illustration based on their poem. The illustration should clearly show what the poem was about. Students need to write a few words or phrases from the poem in their illustrations. The words or phrases should reflect what is happening in the illustration.
- Allow time for students to write or rehearse their poems and work on their illustrations.
- Walk around and see how the kids are doing.

Explanation/Extension (10 minutes)

- Next, have students join you on the floor in a circle and discuss which poem they will be sharing with the class.

Evaluation (On-going)

- Students need to rehearse their poems and finish their illustrations.

Teacher Resources

Poetry Examples

ਮੇਰੀ ਮਾਂ

ਪਿਆਰੀ-ਪਿਆਰੀ ਮੇਰੀ ਮਾਂ,
ਹਰ ਦਮ ਤੈਨੂੰ ਯਾਦ ਕਰਾਂ।

ਕਿੰਨਾ ਮੈਨੂੰ ਲਾਡ ਲਡਾਇਆ,
ਕੁੱਛੜ ਚੁੱਕ-ਚੁੱਕ ਖੂਬ ਖਿਡਾਇਆ।

ਲੋਰੀਆਂ ਨਾਲ ਸੁਲਾਇਆ ਮੈਨੂੰ,
ਨਾ ਅੱਕਣਾ, ਨਾ ਥੱਕਣਾ ਤੈਨੂੰ।

“ਚਿੜੀ, ਕਬੂਤਰ,” “ਅਹੁ ਏ ਕਾਂ,”
ਮੁੜ-ਮੁੜ ਦੱਸਿਆ ਇੱਕ-ਇੱਕ ਨਾਂ।

ਕਰੋਂ ਦੁਆਵਾਂ ਰੱਬ ਦੇ ਅੱਗੇ,
“ਮੇਰੀ ਉਮਰ ਬਾਲ ਨੂੰ ਲੱਗੇ।”

ਜਿਹੜੀ ਹੁਮਦਿ ਰੁੱਖ ਦੀ ਛਾਂ,
ਤੈਥੋਂ ਗੂੜ੍ਹੀ ਹੁੰਦੀ ਨਾ।

ਦੇਣ ਕਿਵੇਂ ਮੈਂ ਦੇਵਾਂ ਤੇਰਾ,
ਝੁਕਦਾ ਸੀਸ ਸਦਾ ਮਾਂ ਮੇਰਾ।

ਦੱਸੀਆਂ ਜੋ ਤੂੰ ਚੰਗੀਆਂ ਗੱਲਾਂ,
ਤੇਰੇ ਦੱਸੇ ਰਾਹ ‘ਤੇ ਚੱਲਾਂ।

ਤੇਰਾ ਨਾਂ ਵੀ ਹੋਵੇ ਉੱਚਾ,
‘ਮਾਂ’ ਸ਼ਬਦ ਜਿਉਂ ਡਾਢਾ ਸੁੱਚਾ।

ਜਾਗੋ

ਜਾਗੋ! ਜਾਗੋ! ਹੋਇਆ ਸਵੇਰਾ,
ਸੂਰਜ ਚੜ੍ਹਿਆ ਮਿਟਿਆ ਨ੍ਹੇਰਾ।

ਆਲੁਣਿਆਂ ਵਿੱਚ ਪੰਛੀ ਜਾਗੇ,
 ਚੌਣਕ ਹੋਈ ਲਾਗੇ-ਚਾਗੇ।
 ਜਾਗ ਪਿਆ ਹੈ ਚਾਰ-ਚੁਫੇਰਾ,
 ਜਾਗੋ! ਜਾਗੋ! ਹੋਇਆ ਸਵੇਰਾ।

ਖੇਤਾਂ ਨੂੰ ਚੱਲ ਪਏ ਨੇ ਹਾਲੀ,
 ਪਸ਼ੂਆਂ ਦੇ ਨਾਲ ਤੁਰ ਪਏ ਪਾਲੀ।
 ਚਾਨਣ ਪਾਇਆ ਹਰ ਘਰ ਫੇਰਾ,
 ਜਾਗੋ! ਜਾਗੋ! ਹੋਇਆ ਸਵੇਰਾ।

ਠੰਢੀ-ਠੰਢੀ ਹਵਾ ਪਈ ਚੱਲੇ,
 ਸੁੱਤੇ ਰਹਿਣਾ ਕਿਹੜੀ ਗੱਲੇ।
 ਜਾਗੋ ਹੁਣ ਸੌਂ ਲਿਆ ਬਬੇਰਾ,
 ਜਾਗੋ! ਜਾਗੋ! ਹੋਇਆ ਸਵੇਰਾ।

ਜਿਹੜਾ ਹੁਣ ਤੱਕ ਵੀ ਨਾ ਜਾਗੇ,
 ਖੁਸ਼ੀ ਨਾ ਆਵੇ ਉਸ ਦੇ ਲਾਗੇ।
 ਕੰਮ ਕਰੋ, ਨਾ ਕਰੋ ਅਵੇਰਾ,
 ਜਾਗੋ! ਜਾਗੋ! ਹੋਇਆ ਸਵੇਰਾ।

- ਪੰਜਾਬੀ ਪੁਸਤਕ-੨, ਪੰਜਾਬ ਸਕੂਲ ਸਿੱਖਿਆ ਬੋਰਡ , ਪ. ੧੧੦

Grade: 3

Lesson Number: 8

Course: Boli

Title: Poetry – II

Standards

Standard 9: Brief Recitations

- Students deliver brief recitations and oral presentations.
 - *Clarify and enhance oral presentations through the use of appropriate props (e.g., objects, pictures, charts).*
 - *Read prose and poetry aloud with fluency, rhythm, and pace, using appropriate intonation and vocal patterns to emphasize important passages of the text being read.*
 - *Recite short poems, songs, and rhymes.*

Objectives

1. Students will read poetry, prose and/or Gurbānī in front of the class.
2. Student will share their illustration or drawing of the poem with peers.

Prerequisites

- Students should have completed the following activities in the previous class: choosing a poem and creating an illustration or drawing.

Materials

- Student chosen poems (students should have a copy of the poem they are presenting)
- Student illustrations to share with class

Advanced Preparation

- Students were reminded to rehearse their poems and have their illustrations ready.
- Teacher should have a poem to share with the class at the end of all student presentations – if possible, teacher should also create an illustration or drawing to go with the poem.

Engagement (40 - 50 minutes)

- Greet the students and allow them to get settled.
- Before beginning the poetry reading, remind students that during their presentations, they must:
 - Look at the audience.
 - Read or recite their poem with expression.
 - Use a strong voice so that they can be heard.
- Remind students that they need to be a good audience while their peer are presenting.
- Begin the poetry reading – choose volunteers. If no one volunteers, call on students alphabetically – using Gurmukhī alphabet.

Explanation/Extension (10 minutes)

- Congratulate the class on a job well done.

- Discuss in Pañjābī what students understood about the poetry.
- Ask students what they liked about their own presentations.
- Ask students if they would do anything different during their next presentation.
- Students will write a paragraph in Gurmukhī about how they felt about their presentation.
- Allow students time to write their paragraphs.

Evaluation (On-going)

- If students do not complete their paragraphs in class, they will complete them for homework.

Grade: 3

Lesson Number: 9

Course: Boli

Title: Arts – I

Standards

Standard 2: The Tradition of Pañjāb

- Students learn the history of the cultural heritage of Pañjāb, including cuisine, poetry, songs, arts, and crafts of the different regions.

Objectives

1. Students will read and listen to poetry about Pañjāb and Sikhī.
2. Students will then learn how to write Diamante poems.
3. Students will choose a topic and write their own Diamante poem in Gurmukhī.

Prerequisites

- None.

Materials

- Chart paper
- Markers
- Lined paper
- Pencils / pens
- Poems in Pañjābī (Any that students can understand like the ones published by Amardeep and Panjab School Sikhia Board)
- Information on Diamante poems provided below

Advanced Preparation

- Teacher needs to understand how a Diamante poem is written.
- Teacher needs to have some ideas in mind in case students cannot decide what to write their poem on: Vaisākhī (Cultural vs. Religious), Gurmukh vs. Manmukh, Past (times of Gurū Nānak Sāhib) vs. Present, etc.
- Write the format of the Diamante poem on chart paper.
- Write the “Winter / Summer” Diamante on chart paper.

Engagement (20 minutes)

- Greet the students and allow them to get settled.
- Have students sit in a circle; explain to them that they will be reading and listening to poems in Pañjābī.
- Introduce the poems – discuss what students understood about the poetry.
- Ask students what type of poetry they are familiar with. They may or may not say “Diamante.”
- Explain to them that they will be writing a special kind of poem today. It is called a Diamante because it is in the shape of a diamond. It is a type of poem that has seven lines. The lines are not sentences and they do not have to rhyme.

- Before students begin their own writing of a Diamante, they will need to see an example of one. Share the Season's Diamante describing winter and summer by writing it on the board or on chart paper. Students will need to refer to it to understand how to write their own Diamante.

Exploration (30 minutes)

- After students listen to or read the example, ask them what the topics are for this Diamante – they should say summer and winter.
- Go line by line and explain the format of this poem.
- Next ask students to brainstorm what they would like to write on their Diamante about.
- Have students discuss topics. Topics need to be related to Sikh culture, Pañjāb, Sikh History, etc.
- Explain to students that within their poem they are describing two things – they do not have to be opposite – but can be like for instance (Gurmukh & Manmukh). A student can also write about how Vaisākhī has different connotations and meanings for some people. For this type of lesson, you would need to compare culture and religion.
- Allow students time to brainstorm and write – these poems need to be in Gurmukhī.
- Once the writing part is done, have kids draw a picture of both topics that are being described in their Diamante.
- Walk around and see how the kids are doing.

Explanation/Extension (10 minutes)

- Next have students join you on the floor in a circle and discuss their Diamantes – allow students to share as much as they have – the group can politely offer suggestions for missing words/ideas etc.

Evaluation (On-going)

- Those students who did not finish will need to complete it for homework.

Teacher Resources

Diamante Example #1

Line 1: Winter = 1 NOUN-A

Line 2: Rainy, cold = 2 ADJECTIVES-A

Line 3: Skiing, skating, sledding = 3 GERUNDS-A (verb + -ing)

Line 4: Mountains, wind, breeze, ocean = 2 NOUNS-A + 2 NOUNS-B

Line 5: Swimming, surfing, scuba diving = 3 GERUNDS-B (verb + -ing)

Line 6: Sunny, hot = 2 ADJECTIVES-B

Line 7: Summer = 1 NOUN-B

Winter
Rainy, cold
Skiing, skating, sledding
Mountains, wind, breeze, ocean
Swimming, surfing, scuba diving
Sunny, hot
Summer

Diamante Example #2

<p style="text-align: center;"> square symmetrical, conventional shaping, measuring, balancing boxes, rooms, clocks, halos encircling, circumnavigating, enclosing round, continuous circle </p>	Line 1:	one word (subject/noun that is contrasting to line 7)
	Line 2:	two words (adjectives) that describe line 1
	Line 3:	three words (action verbs) that relate to line 1
	Line 4:	four words (nouns) first 2 words relate to line 1 last 2 words relate to line 7
	Line 5:	three words (action verbs) that relate to line 7
	Line 6:	two words (adjectives) that describe line 7
	Line 7:	one word (subject/noun that is contrasting to line 1)

Grade: 3

Lesson Number: 10

Course: Bolī

Title: Sensory Vocabulary – I

Standards

Standard 2: The Tradition of Pañjāb

- Students learn the history of the cultural heritage of Pañjāb, including cuisine, folk dancing, songs, arts, and crafts of the different regions.
 - *Cuisine includes popular foods and names of foods and the seasons with which they are associated.*

Standard 4: Writing Coherent Sentences and Paragraphs

- Students write coherent sentences and paragraphs that develop a central idea.
 - *Students can create a single paragraph, including a developed topic sentence, and simple supporting facts and details.*

Objectives

1. Students will complete a brainstorming web about their favorite Pañjābī cuisine.
2. Next, using their completed web, they will write about their favorite Pañjābī cuisine using all five senses.

Prerequisites

- None.

Materials

- Chart paper
- Markers
- Lined paper
- Plain paper
- Pencils / pens
- Color pencils

Advanced Preparation

- Teacher should prepare a list of Pañjābī cuisines.

Engagement (20 minutes)

- Greet the students and allow them to get settled.
- Teacher will ask students to sit in a circle and start mentioning Pañjābī foods without explaining to the students why she's mentioning them. Next she will ask students, "What do all the things that I mentioned have in common?"
- Then, the teacher will ask students to think about their favorite food.
- The teacher will go around the circle asking students what their favorite foods are.
- Next the teacher will say, "Well, I know what those foods are, but how would you describe them to someone who doesn't know what these foods are?"

- The class will think of ways of explaining to people what these foods are – help students realize that if they use all five senses (sight, smell, taste, touch and hearing), they will be able to describe with more detail.
- Ask students to choose a favorite food that they would like to describe to someone.
- Give each student a blank piece of paper and ask them to create a brainstorming web about their favorite food.
- Their brainstorming web can look like the one below.
- The six questions that students will address are:
 - What does this food look like?
ਇਹ ਕਿਸ ਤਰਾਂ ਨਜ਼ਰ ਆਉਂਦਾ ਹੈ?
 - What does this food smell like?
ਇਸ ਦੀ ਖੁਸ਼ਬੋ ਕਿਸ ਤਰਾਂ ਦੀ ਹੈ?
 - What does this food sound like?
ਇਸ ਦੀ ਆਵਾਜ਼ ਕਿਸ ਤਰਾਂ ਦੀ ਹੈ?
 - What does this food feel like?
ਇਹ ਕਿਸ ਤਰਾਂ ਮਹਿਸੂਸ ਹੰਦਾ ਹੈ?
 - What does this food taste like?
ਇਸ ਦਾ ਸੁਆਦ ਕਿਸ ਤਰਾਂ ਦਾ ਹੈ?
 - Why do you like this food?
ਮੈਨੂੰ ਇਹ ਕਿਉਂ ਪਸੰਦ ਹੈ?

Exploration (30 minutes)

- Once students have completed their brainstorming, they will begin their writing about their favorite Pañjābī cuisine.
- Their writing should be about two or three paragraphs.
- Have students illustrate their favorite Pañjābī cuisine.

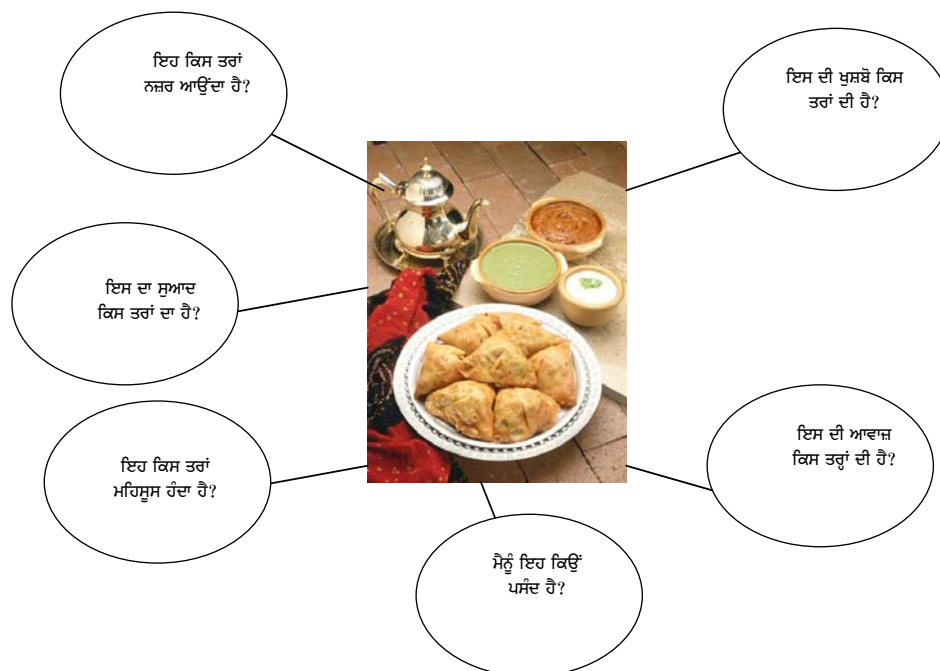
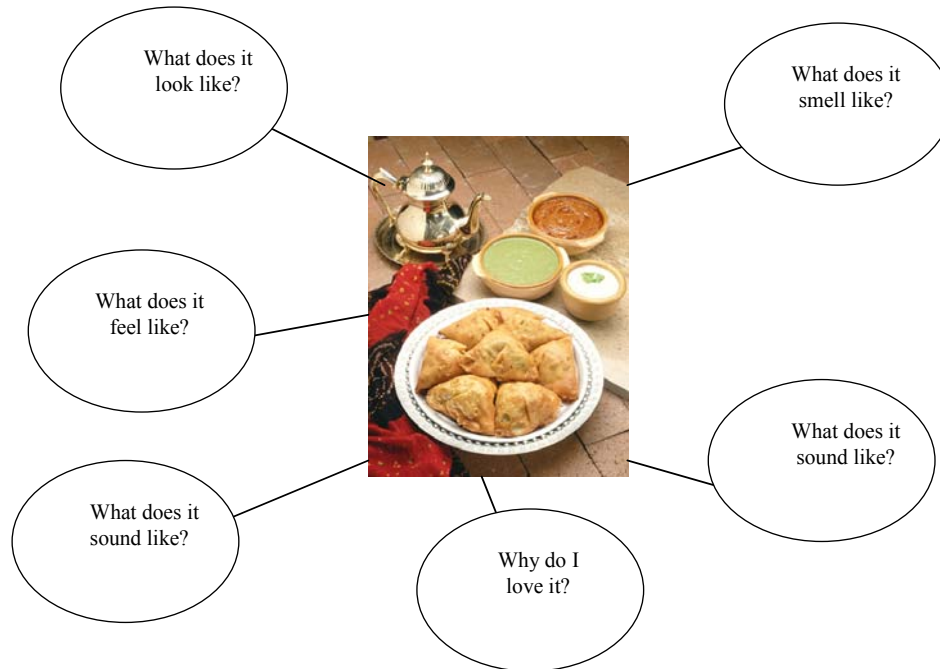
Explanation/Extension (10 minutes)

- Have students share their short stories with the class – display students' work for others to enjoy. If teacher is familiar with the cuisine he/she can add comments as to when the cuisine is often appreciated or celebrated as part of Pañjābī heritage.

Evaluation (On-going)

- Teacher should look to see if children are able to effectively describe details of their topic sentence and central idea in the paragraph.

Teacher Resources



Grade: 3

Lesson Number: 11

Course: Boli

Title: Conjugation Rules

Standards

Standard 7: Grammar: Tenses

- Students relate grammar related to present, past and future tense conjugation.
 - *Students recognize a verb and noun in sentences.*
 - *Students identify and correctly use singular and plural verbs and common/irregular conjugations.*

Objectives

1. All students will contribute to a classroom list of verbs.
2. Working with a group, then a partner, then individually students will conjugate verbs in past, present and future tenses.
3. Pairs of students will also show the difference between singular and plural verbs through short skits.

Prerequisites

- None.

Materials

- Chart paper
- Markers
- Lined paper
- Pencils / pens

Advanced Preparation

- Teacher should prepare a list of verbs in case students cannot think of any or you may use the list provided below.

Engagement (20 minutes)

- Greet the students and allow them to get settled.
- Teacher will write “verb” (ਕਿਰਿਆ/ਕ੍ਰਿਆ) on a chart paper and ask students to explain what a verb is.
- If students seem to be unfamiliar with the term, remind them that it is an action word; give them an example: to eat (ਖਾਣਾ).
- As students think of verbs write them on the chart paper.
- Next go through the list of verbs and have students help to think of the Pañjābī translations for the verbs listed.
- Students should be writing these (ਕਿਰਿਆ/ਕ੍ਰਿਆ) in their own notebooks.

Exploration (30 minutes)

- Class will sit in a semi-circle and listen to the teacher's explanation of the assignment.
- Teacher will show students how to conjugate verbs to show past, present and future tense.
- Teacher will use a minimum of five examples to show class how to conjugate verbs.
- Teacher will pair students for the next assignment.
- Each pair of students will choose five new verbs to conjugate in to past, present and future tenses.
- Students will write one sentence for each verb. At the end of session, the class will try to figure out which tense the students wrote their sentences in. Students must use all tenses for their sentences (two sentences for past tense, two for future and one for the present).
- Give students about 10-15 minutes to work on their sentences.
- During this time the teacher will circulate to make sure that students are on task and understanding their assignment.

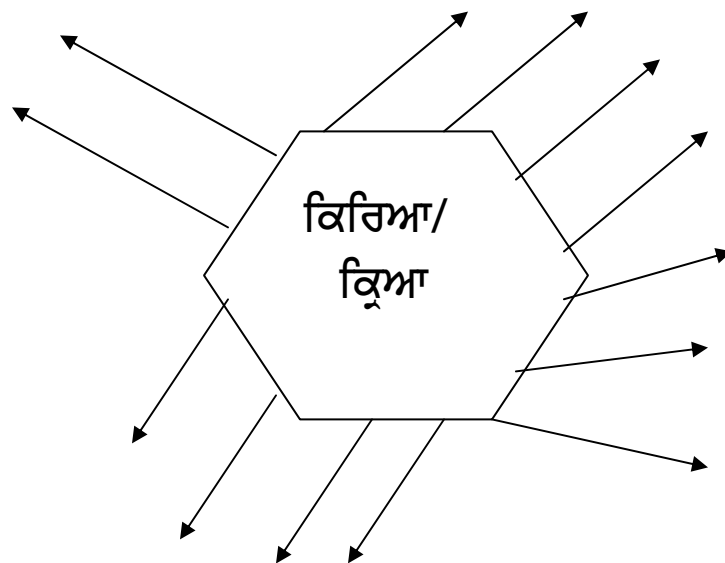
Explanation/Extension (10 minutes)

- If time allows, have all students join a large circle. This part of the activity can be a great way to begin the next class with a review. One by one, each pair of students will come up in front of the class and share their sentences. After each sentence, the class will decipher the verb and decide whether it was in past, present or future tense.

Evaluation (On-going)

- During the next session, teacher should review verbs and tenses and continue on to singular (ਇਕਵਚਨ) and plural (ਬਹੁਵਚਨ).

Teacher Resources



ਕਿਰਿਆ/ਕ੍ਰਿਆ Verb	ਵਰਤਮਾਨ ਕਾਲ Present	ਭੂਤ ਕਾਲ Past	ਭਵਿਖਤ ਕਾਲ Future
ਸੁਣ	ਸੁਣ	ਸੁਣਿਆ	ਸੁਣੇਗਾ
ਬੋਲ	ਬੋਲਿਆ	ਬੋਲਿਆ	ਬੋਲੇਗਾ
ਪੜ੍ਹ	ਪੜ੍ਹ	ਪੜ੍ਹਿਆ	ਪੜ੍ਹੇਗਾ
ਲਿਖ	ਲਿਖ	ਲਿਖਿਆ	ਲਿਖੇਗਾ
ਤੁਰ	ਤੁਰ	ਤੁਰਿਆ	ਤੁਰੇਗਾ
ਗਾ	ਗਾ	ਗਾਇਆ	ਗਾਵੇਗਾ
ਸੋਂ	ਸੋਂ	ਸੁੱਤਾ	ਸੋਂਵੇਗਾ
ਲੜ	ਲੜ	ਲੜਿਆ	ਲੜੇਗਾ
ਦੇਖ	ਦੇਖ	ਦੇਖਿਆ	ਦੇਖੇਗਾ
ਨਹਾਉਣਾ	ਨਹਾ	ਨਹਾਇਆ	ਨਹਾਏਗਾ
ਪਕਾਉਣਾ	ਪਕਾ	ਪਕਾਇਆ	ਪਕਾਏਗਾ

Grade: 3

Lesson Number: 12

Course: Boli

Title: Sensory Vocabulary – II

Standards

Standard 4: Writing Coherent Sentences and Paragraphs

- Students write coherent sentences and paragraphs that develop a central idea.
 - *Students can create a single paragraph, including a developed topic sentence, and simple supporting facts and details.*

Objectives

1. Students will describe a setting from history or a current place from Pañjāb – a village, a house, fields, a mill, battle-field, a gurduārā, etc.

Prerequisites

- None.

Materials

- Chart paper
- Markers
- Lined paper
- Plain paper
- Pencils / pens
- Color pencils

Advanced Preparation

- Teacher should have pictures of places in Pañjāb – in case students have not been to Pañjāb or can not recall details. Attached pictures have been provided by Google Images and clipart from Microsoft.
- Teacher will be describing one of her favorite places – this should be prepared with sensory details (sight, smell, taste, touch, sound). (ਮੁਣਨਾ, ਛੋਹਣਾ, ਚੱਖਣਾ, ਦੇਖਣਾ, ਸੁੰਘਣਾ)

Engagement (20 minutes)

- Greet the students and allow them to get settled.
- Teacher will ask students to sit in a circle and ask them to listen while the teacher describes one of her favorite places in Pañjāb.
- Once the teacher completes the description, write: sight, smell, taste, touch, sound (see below).
- Ask students to think about the description they just heard from the teacher – they need to decide about what parts of the description were sensory. If students mention (fragrance of jasmine flowers), teacher should ask in Pañjābī, “Which sense do you use for the fragrance of flowers?” Students should say smell. The teacher will then write ‘jasmine flowers’ under the category of smell.

- Next the teacher will ask students to think about their favorite place in Pañjāb – it could be a place they’ve visited, lived in, or read about in our history books (like the fields where Gurū Nānak would take his cows to graze.) OR, What do you think Pañjāb is like? (Not all students need to have a connection to Pañjāb.)
- Students may choose to brainstorm about this place or just begin writing about it in Pañjābī.
- If some students choose to brainstorm, give them a piece of blank paper to begin brainstorming.
- Whether students brainstorm or not, they will address the following in their writing:
 - What does this place look like?
ਇਹ ਥਾਂ ਕਿਹੋ ਜਿਹੀ ਦਿਸਦੀ ਹੈ?
 - What does this place smell like?
ਇਸ ਥਾਂ ਤੋਂ ਕਿਹੋ ਜਿਹੀ ਖੁਸ਼ਬੋ ਆਉਂਦੀ ਹੈ?
 - What does this place sound like?
ਇਸ ਥਾਂ ਤੋਂ ਕਿਹੋ ਜੀ ਅਵਾਜ਼ ਆਉਂਦੀ ਹੈ?
 - What does this place feel like?
ਇਹ ਥਾਂ ਕਿਹੋ ਜਿਹੀ ਲਗਦੀ ਹੈ?
 - What does the food in this place taste like?
ਇਸ ਥਾਂ ‘ਤੇ ਖਾਣੇ ਦਾ ਸੁਆਦ ਕਿਹੋ ਜਿਹਾ ਹੈ?
 - Why do you like this place?
ਤੁਹਾਨੂੰ ਇਹ ਥਾਂ ਕਿਉਂ ਪਸੰਦ ਹੈ?

Exploration (30 minutes)

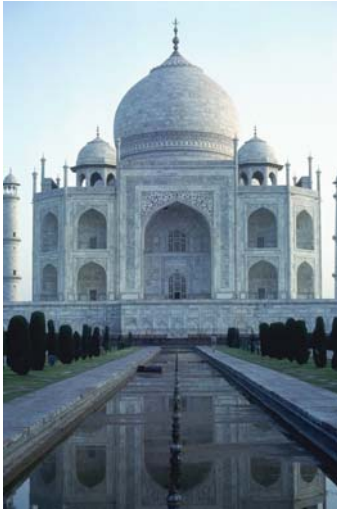
- Once students have completed their brainstorming, they will begin their writing about their favorite place in Pañjāb using as much description as possible.
- Their writing should be about two or three paragraphs.
- Have students create an illustration.

Explanation/Extension (10 minutes)

- Have students share their short stories with the class – display students’ work for others to enjoy.

Evaluation (On-going)

- Teacher should look for clarity in students’ writing focusing on central idea, topic sentences and supporting details.



Grade: 3

Lesson Number: 13

Course: Bolī

Title: Mental Vices – I

Standards

Standard 3: Introduction to Mental Vices

- Students identify why caste-based, gender-based, and other forms of discrimination and biases are contradictory to Sikh values through the performance of a play.
 - *Students should participate in active visual illustrations of the injustices caused by caste and gender-based discrimination.*

Objectives

1. Students will learn about caste-based, gender-based and other forms of discrimination.
2. Students will look at examples of Gurbāṇī and see where the Gurūs stood on issues of discrimination.
3. The students will work in a group to create a play illustrating the fact that these forms of discrimination take place in our community in this day and age – though it contradicts what Sikhī teaches us.

Prerequisites

- None.

Materials

- Information on discrimination – both gender and caste-based discrimination (attached)
- T-Chart graphic organizer
- Blank paper
- Crayons/Color Pencils/or Markers
- Pencil
- Chart paper
- Lined notebook paper

Advanced Preparation

- The information about caste and gender-based discrimination has been provided; please make sure you take a look so that you can conduct the discussion and answer any questions that the students might have.
- Write the salok by Gurū Nānak Sahib on chart paper or a white board in Gurmukhī.

Engagement (40 minutes)

- Greet the students and have them get settled.
- Discuss with children what discrimination is.
- Come up with a class definition for discrimination.
- Come up with a class definition for discrimination in Pañjābī.

- Write the definition on a chart paper/white board.
- On the board or chart paper, write in Pañjābī: “What does Sikhī say about discrimination?” (ਸਿਖੀ ਦਾ ਵਿਤਕਰੇ ਬਾਰੇ ਕੀ ਖਯਾਲ ਹੈ?)
- Before students do any writing on this topic, discuss it with the students. Ask them to back up their statements. (e.g., How do you know Gurū Nānak Sahib was against discrimination? What proof do you have?) (ਤੁਹਾਨੂੰ ਕਿਵੇਂ ਪਤਾ ਹੈ ਕਿ ਗੁਰੂ ਨਾਨਕ ਪਾਤਸ਼ਾਹ ਵਿਤਕਰੇ ਦੇ ਵਿਰੋਧੀ ਸਨ? ਕਿ ਸਬੂਤ ਹੈ ਇਸ ਬਾਰੇ?)
- Ask students to keep in mind what life in Asia was like back then. Women were treated like second-class citizens by most people, there was a lot of discrimination between castes. People were treated better or worse based on their castes, finally there were also religious biases. Depending on who was in power at any given time, people of other religions were treated unfairly and even persecuted.
- If students come up with proof – that’s great, if not, share the following lines to students about Gurū Nānak Sahib and his feelings about gender-discrimination:
 ਭੰਡਿ ਜੰਮੀਐ ਭੰਡਿ ਨਿੰਮੀਐ ਭੰਡਿ ਮੰਗਣੁ ਵੀਆਹੁ ॥
 ਭੰਡਹੁ ਹੋਵੈ ਦੋਸਤੀ ਭੰਡਹੁ ਚਲੈ ਰਾਹੁ ॥
 ਭੰਡੁ ਮੁਆ ਭੰਡੁ ਭਾਲੀਐ ਭੰਡਿ ਹੋਵੈ ਬੰਧਾਨੁ ॥
 ਸੋ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨ ॥
 ਭੰਡਹੁ ਹੀ ਭੰਡੁ ਉਪਜੈ ਭੰਡੈ ਬਾਝੁ ਨ ਕੋਇ ॥
 ਨਾਨਕ ਭੰਡੈ ਬਾਹਰਾ ਏਕੋ ਸਚਾ ਸੋਇ ॥

*From woman, man is born;
 within woman, man is conceived; to woman he is engaged and married.
 Woman becomes his friend; through woman, the future generations come.
 When his woman dies, he seeks another woman; to woman he is bound.
 So why call her bad, from whom kings are born.
 From woman, woman is born; without woman, there would be no one at all.*
 - Gurū Nānak, Rāg Āsā Mahalā 1, Page 473

- Have students write down the salok in their notebook.
- Read the salok, ask students to find words that they understand. Write down all words that students understand and try to link them to make sense of the entire salok.
- Tell students that now you have provided them with an example and proof from Gurbānī to back up the statement that Gurū Nānak Sahib was against discrimination. In this case, it is gender-based discrimination. Now it is the students’ turn.
- Give each student a lined paper, ask them to fold it in half lengthwise and write, “What Sikhī says” on the left and, “What I see” on the right.
- Ask students to write for 10 minutes about what Sikhī says about discrimination on the left-hand side of their paper – provide proof (e.g., line from Gurbānī or example from history). Next, students need to think about what they see in everyday life – how people are treated and how they treat others and write about whether they see hypocrisy or do they see compliance with Sikh principles. Students will write about examples of discrimination in Pañjābī.

Exploration (15 minutes)

- Share the reading about gender and caste discrimination with students.
- Allow them to add on to their list if the reading incited further thoughts.
- Create a T-chart on chart paper or on the board (example of chart attached below)– similar to the one the students are using.
- Ask students to share their insight about discrimination. As students share an incident (e.g., Sevā – Sikhī says we're equal – therefore there should be equal opportunities to all – What I see – Women are not allowed to do the same types of Sevā in Darbār Sāhib.)
- Decide whether this is gender-based or caste-based discrimination.
- Go around the room until all students have had an opportunity to share.
- Next discuss in Pañjābī whether or not discrimination occurs in our local communities.
- Ask students the following questions in Pañjābī:
 - What types of incidents do you see in our community that are discriminatory in nature? (ਤੁਸੀਂ ਕਿਹੋ ਜਿਹੀਆਂ ਘਟਨਾਵਾਂ ਵੇਖਦੇ ਹੋ ਜੋ ਕਿ ਵਿਤਕਰਾ ਦਿਖਾਂਦੀਆਂ ਹਨ?)
 - Why do these incidents occur? (ਇਹ ਘਟਨਾਵਾਂ ਕਿਉਂ ਹੁੰਦੀਆਂ ਹਨ?)
 - How do they make you feel? (ਤੁਹਾਨੂੰ ਇਹ ਵੇਖ ਕੇ ਕੀ ਮਹਿਸੂਸ ਹੁੰਦਾ ਹੈ?)
 - What can we do about them? (ਅਸੀਂ ਇਸ ਬਾਰੇ ਕੀ ਕਰ ਸਕਦੇ ਹਾਂ?)
 - What would our Gurūs do? (ਸਾਡੇ ਗੁਰੂ ਇਸ ਬਾਰੇ ਕੀ ਕਰਦੇ?)
- Explain to students that sometimes we do things without realizing why we do them. Sometimes we adopt attitudes and feeling from our ancestors – We may decide that we don't like certain type of people because our parents and grandparents didn't associate with these people. Many times we are not aware of our behavior.

Explanation/Extension (10 minutes)

- Since discrimination still occurs on an everyday basis in our community, we are going to bring it to everyone's attention through short plays or skits. For homework they need to take another look at their list they created in class about what "Sikhī says about discrimination and what I see" and begin brainstorming on incidents that they feel that our community needs to be more conscious of. Think about how the Gurūs would feel about these incidents. They should discuss the incidents with their families and be ready to discuss during the next session.

Evaluation (On-going)

- At the beginning of the next session, review the T-chart with the students and then discuss issues that students have brain-stormed.

Teacher Resources

Note to the teacher: Please refer to the examples below to show the students how the Gurū's thinking was so progressive and different from the rest of India at that time.

- Pauṛī on women from Āsā Kī Vār. Gurū Nanak's voice that women should not be discriminated against based on the fact that they are women:

ਭੰਡਿ ਜੰਮੀਐ ਭੰਡਿ ਨਿੰਮੀਐ ਭੰਡਿ ਮੰਗਣੁ ਵੀਆਹੁ ॥
 ਭੰਡਹੁ ਹੋਵੈ ਦੋਸਤੀ ਭੰਡਹੁ ਚਲੈ ਰਾਹੁ ॥
 ਭੰਡੁ ਮੁਆ ਭੰਡੁ ਭਾਲੀਐ ਭੰਡਿ ਹੋਵੈ ਬੰਧਾਨੁ ॥
 ਸੋ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨ ॥
 ਭੰਡਹੁ ਹੀ ਭੰਡੁ ਊਪਜੈ ਭੰਡੈ ਬਾਝੁ ਨ ਕੋਇ ॥
 ਨਾਨਕ ਭੰਡੈ ਬਾਹਰਾ ਏਕੋ ਸਚਾ ਸੋਇ ॥

From woman, man is born;

within woman, man is conceived; to woman he is engaged and married.

Woman becomes his friend; through woman, the future generations come.

When his woman dies, he seeks another woman; to woman he is bound. So why call her bad? From her, kings are born.

From woman, woman is born; without woman, there would be no one at all.

- Gurū Nānak, Rāg Āsā Mahalā 1, Page 473

- Gurū Amardās organized his preachers into 22 teaching districts. He put Bībī Amro in-charge of one of these districts. This meant that she was to lead the saṅgat in Kīrtan and Gurbāṇī Vīcār. She was a sort of a preacher appointed by Gurū Amardās. According to one account, of the 146 missionaries Gurū Amardās trained and sent out, 52 were women. At one time the religious seats in the country of Afghanistan and Kashmir were under the jurisdiction of women. These women had complete jurisdiction in decision making as well as preaching to congregations.
- Gurū Amardās and the rejection Satī (gender based)--reference in Grade 2 lesson on Gurū Amardās.
- Gurū Angad's teaching of Gurmukhī and this can be based around asking children whether they believe that girls were allowed or not allowed. And similar thing with his wrestling matches.
- The laṅgar system. Again, Gurū Amardās having Akbar sit in paṅgat before meeting him. Bringing equality.
- Gurū Arjan chose a Muslim saint to lay the foundation stone of Harimandar Sāhib.
- Gurū Arjan designed Harimandar Sāhib so that it offered entrance from all sides – symbolizing that people of all castes, genders, religions etc. were welcome.

Here is some information on Sikh Women that have shaped our history:

- **Mātā Khivī** was Gurū Angad's wife and she occupies a special place in Sikh history. She played a critical role in the second Gurū's life. Her most important

contribution is that she made the concept of laṅgar (community kitchen), a reality. She helped create a new social consciousness in Sikh women.

- **Mātā Ajīt Kaur** nurtured and guided the Khālsā for forty years after the Gurū's death. She was deeply spiritual, as well as intellectual, and was responsible for making scholarship a central part of Sikh life. She provided leadership for the Sikhs in a very difficult and tumultuous time following the passing away of Gurū Gobind Singh. She helped maintain the sanctity of the Gurū Granth Sāhib as the successor of Gurū Gobind Singh and dealt strictly with pretenders and other aspirants of Gurūship.
- **Mātā Gujrī** was an illuminating force behind her husband Gurū Teghbahādar (the ninth Gurū) and her son Gurū Gobind Singh (the tenth Gurū). After the martyrdom of Gurū Teghbahādar, Mātā Gujrī guided and inspired her son Gurū Gobind Singh. She was responsible for the training of the sāhibzādās (the four sons of Gurū Gobind Singh) who gave up their lives for Sikhism while they were still very young. Mātā Gujrī was an inspiring force during one of the most difficult times in Sikh history.

Prior to the time of our Gurūs, women were treated as second-class citizens. Their lives were oppressed as they did not have an opportunity to get an education. Women and other second-class citizens or members of low castes did not have many freedom in the areas of religion, culture, politics or economics. The lives of women were predestined to serve men. The Gurūs tried to change the sad state of women by offering them a chance to learn Gurbāṇī and spread the message of Vāhigurū.

Long ago the women was referred to as “man’s shoe,.... the root of all evil.” Her function was only to perpetuate the race, do household work, and serve the male members of society. Female infanticide was common, and the practice of sati, the immolation of the wife on her husband's funeral pyre, was encouraged, sometimes even forced. Guru Nanak condemned this man-made notion of the inferiority of women, and protested against their long subjugation.

- Valerie Kaur, excerpt is from *Equality of Women, in Sikh Ideology and Practice*

Although Sikhs believe that all humans are equal, this is not always the practice. Our communities continue to be separated by a class system. There are Gurduārās that are considered the “Doctor’s Gurduārās” and other that are meant for “Taxicab-drivers and other blue collar workers.” The women in our community don’t play similar roles to men. The roles of women continue to be primarily in the laṅgar hall and teaching the children in Gurmat schools. However, rarely do women play roles in leadership circles. This is also true for people of “lower castes.”

This isn’t the tradition that Gurū Nānak had in mind for us – what are you going to do to change it?

“What does Sikhī say about discrimination?”

“What Sikhī says”

“What I see”

Grade: 3

Lesson Number: 14

Course: Boli

Title: Mental Vices – II

Standards

Standard 3: Introduction to Mental Vices

- Students identify why caste-based, gender-based, and other forms of discrimination and biases are contradictory to Sikh values through the performance of a play.
 - *Students should participate in active visual illustrations of the injustices caused by caste and gender-based discrimination.*

Objectives

1. Students will learn about caste-based, gender-based and other forms of discrimination.
2. The students will work in a group to create a play illustrating the fact that these forms of discrimination take place in our community in this day and age – though it contradicts what Sikhī teaches us.

Prerequisites

- Completion of Mental Vices Lesson – I

Materials

- Information on discrimination (attached below)
- Blank paper
- Crayons, Color Pencils, or Markers
- Pencil
- Chart paper
- Lined notebook paper

Advanced Preparation

- The information about caste and gender-based discrimination has been provided; please make sure you take a look so that you can conduct the discussion and answer any questions that the students might have.
- Have some topics in mind that students could create skits on – there may be some students who didn't get a chance to think about this during the week.

Engagement (20 minutes)

- Greet the students and have them get settled.
- Do a quick recap of what students learned during the previous week.
- Remind students what their homework was and see how many students thought about topic where they felt someone or a group of people were being discriminated because of their gender, caste, religion etc.
- Write down students' ideas for skits on the board/chart paper.

- Once all topics are on the board – explain to students that you will need to narrow the topics down to four to five topics. If students could not come up with four to five topics, the teacher needs to suggest different topics.
- One way of narrowing down topics is to combine similar ideas. Next have the class vote until you are down to four to five topics. Four to five groups are perfect for a class of 20 to 25 students and each group will have four to five students.
- Next students need to decide which group they would like to be in – explain to students that they need to choose a group because of the topic not because their friends are in that group.

Exploration (30 minutes)

- Once students have chosen their groups, have them sit with their team-members so that they can begin discussion about their topic. They must discuss the following:
 - Why does this incident (Women not being allowed to do certain sevā at Darbār Sāhib) occur? (ਬੀਬੀਆਂ ਨੂੰ ਦਰਬਾਰ ਸਾਹਿਬ ਵਿਚ ਕੁਝ ਸੇਵਾਵਾਂ ਨਹੀਂ ਕਰਨ ਦਿੱਤੀਆਂ ਜਾਂਦੀਆਂ, ਇਹ ਕਿਉਂ ਹੁੰਦਾ ਹੈ?)
 - Is it fair? Why or why not? (ਕਿ ਇਹ ਠੀਕ ਹੈ? ਕਿਉਂ ਜਾਂ ਕਿਉਂ ਨਹੀਂ?)
 - What should be done about it? (ਇਸ ਦੇ ਬਾਰੇ ਕੀ ਕਰਨਾ ਚਾਹੀਦਾ ਹੈ?)
 - What can you do about it? (ਤੁਸੀਂ ਇਸ ਬਾਰੇ ਕੀ ਕਰ ਸਕਦੇ ਹੋ?)
 - Why does this topic need to be brought to people's attention? (ਇਸ ਵਿਸ਼ੇ ਬਾਰੇ ਲੋਕਾਂ ਨੂੰ ਸੂਚੇਤ ਕਰਨਾ ਕਿਉਂ ਜ਼ਰੂਰੀ ਹੈ?)
 - How would the Gurū feel about this incident taking place? (ਗੁਰੂ ਜੀ ਇਸ ਬਾਰੇ ਕੀ ਮਹਿਸੂਸ ਕਰਣਗੇ?)
- Ask students to write out their answers to the above questions in Gurmukhī on lined paper – one paper per group.
- As the session is coming to an end, ask students to complete their writing and then sit in a circle with the rest of the class.
- Collect the papers from any group that has completed the assignment – the rest need to complete it for homework.

Explanation/Extension (10 minutes)

- Give each student a piece of paper and ask them to respond to the following writing prompt: “Why did you choose this topic? (ਤੁਸੀਂ ਇਸ ਵਿਸ਼ੇ ਨੂੰ ਕਿਉਂ ਚੁਣਿਆ?) How does this topic make you feel? (ਤੁਹਾਨੂੰ ਕੀ ਮਹਿਸੂਸ ਹੁੰਦਾ ਹੈ ਇਸ ਵਿਸ਼ੇ ਬਾਰੇ?) Why do you feel this is a topic that needs to be addressed in our community? (ਇਸ ਵਿਸ਼ੇ ਬਾਰੇ ਤੁਹਾਡੀ ਸਮਾਜ ਵਿਚ ਗਲ-ਬਾਤ ਕਰਨੀ ਕਿਉਂ ਜ਼ਰੂਰੀ ਹੈ?)”
- Ask students to write out their thoughts and illustrate with a quick sketch of what this incident would look like.

Evaluation (On-going)

- At the beginning of the next session, review the topics that students choose – work with each group to see how much they completed.

Teacher Resources

From: http://www.adl.org/what_to_tell/whattotell_intro.asp

The population of our nation is becoming increasingly diverse. Here are some suggestions to help your child get along with people of varied backgrounds and abilities in the United States today.

While today's changing demographics are compelling, historically the United States has always been challenged to find effective ways for its diverse populations to live and work well together. To ensure their potential for success, **we must prepare all children to live and work harmoniously and productively alongside others who represent various and many racial and cultural groups, backgrounds and abilities in our society.** One of the greatest obstacles to creating such a future is prejudice. While many of us would like to believe that prejudice is a problem of the past, this is not the case. Incidents of prejudice and discrimination occur every day. For example, on a daily basis:

- Some people are called hurtful names or are excluded from participating in events;
- Some people are unfairly excluded from jobs, neighborhoods, bank loans, educational opportunities, social events and clubs;
- Some people are attacked and beaten;
- Some people's homes, places of worship, or cemeteries are vandalized; and
- Some people are unfairly paid less than others for doing equal work.

Prejudice:

Attitudes or opinions about a person or group simply because the person belongs to a specific religion, race, nationality, or other group. Prejudices involve strong feelings that are difficult to change. Prejudice is pre-judging. A person who thinks, "I don't want (name of group) living in my neighborhood," is expressing a prejudice.

Such instances of discrimination are far from rare. If we are to have a just society, it is up to each of us to take a stand against such unfair practices and attitudes. **We must teach our children that there is no place for prejudice or discrimination in our communities, homes, schools or places of work.**

Grade: 3

Lesson Number: 15

Course: Boli

Title: Mental Vices – III

Standards

Standard 3: Introduction to Mental Vices

- Students identify why caste- based, gender-based, and other forms of discrimination and biases are contradictory to Sikh values through the performance of a play.
 - *Students should participate in active visual illustrations of the injustices caused by caste and gender-based discrimination.*

Objectives

1. Students will learn about caste-based, gender-based and other forms of discrimination.
2. In this lesson students will be working on components of the skit/play.
3. The students will work in a group to create a play illustrating the fact that these forms of discrimination take place in our community in this day and age – though it contradicts what Sikhī teaches us.

Prerequisites

- Completion of Mental Vices Lesson – I and II

Materials

- Information on discrimination – both gender and caste-based discrimination (see Mental Vices - I and II)
- Blank paper
- Crayons, Color Pencils, or Markers
- Pencil
- Chart paper
- Lined notebook paper

Advanced Preparation

- The information about caste & gender-based discrimination has been provided in Lessons I and II; please make sure you take a look so that you can conduct the discussion and answer any questions that the students might have.
- The teacher should have looked at group responses to questions during Mental Vices - II and then please give groups feedback. Give students particular feedback, so that they can make any specific changes where needed.

Engagement (20 minutes)

- Greet the students and have them get settled.
- Do a quick recap of what students learned during the previous two weeks.
- Collect homework from those that need to turn it in. Check it immediately so that you can work with the group and offer suggestions, praises, etc.

Exploration (30 minutes)

- Have students seated together in a large group with lined paper to take notes – the teacher will explain to students how to go about writing their play/skit.
- Explain to students that they need to focus on:
 - Characters
 - Setting/Place
 - Time – Era (past or present)
 - Problem
 - Solution
- Ask students to start discussing the above story elements – they must write their thoughts and ideas on lined or unlined paper. Students should also create sketches of the characters and setting. Explain to students that the above story elements need to be strong. People should be able to relate to the elements. Also, the solutions for the problems need to be Gurmat-based. Ask the students to think about the solutions they come up with – is this what our Gurūs would do?

Explanation/Extension (10 minutes)

- Have students sit in a large circle – each student will be given a piece of paper – students need to write about what their group accomplished that day and what their contribution was to the group. The teacher will collect the writings and go over it to see if all students are playing a role in their group.

Evaluation (On-going)

- Work with groups during each session to see who needs a little extra push and/or help.

Grade: 3

Lesson Number: 16

Course: Boli

Title: Mental Vices – IV

Standards

Standard 3: Introduction to Mental Vices

- Students identify why caste-based, gender-based, and other forms of discrimination and biases are contradictory to Sikh values through the performance of a play.
 - *Students should participate in active visual illustrations of the injustices caused by caste and gender-based discrimination.*

Objectives

1. Students will learn about caste-based, gender-based and other forms of discrimination.
2. In this lesson students will be working on components of the skit/play.
3. The students will work in a group to create a play illustrating the fact that these forms of discrimination take place in our community in this day and age – though it contradicts what Sikhī teaches us.

Prerequisites

- Completion of Mental Vices Lessons – I, II and III.

Materials

- Information on discrimination – both gender and caste-based discrimination (see Mental Vices - I and II)
- Blank paper
- Crayons, Color Pencils, or Markers
- Pencil
- Chart paper
- Lined notebook paper

Advanced Preparation

- The information about caste & gender-based discrimination has been provided in Lesson I; please make sure you take a look so that you can conduct the discussion and answer any questions that the students might have.
- The students worked in groups during the previous session working on specific story elements - please give groups feedback. Make sure the idea for the skit is relevant.

Engagement (20 minutes)

- Greet the students and have them get settled.
- Do a quick recap of what students learned during the previous three class sessions.
- Collect homework from those that need to turn it in. Check it immediately so that you can work with the group and offer suggestions, praise etc.
- While teacher is checking homework, students will begin working with their team on this skit. Groups will decide on the setting. Though groups should have briefly

discussed story elements in the previous session, we are now encouraging students to add details. In other words, though groups may have a skeleton or a frame for their story, we are now adding some flesh to the bones to make the characters and story come alive.

- Teacher needs to work with each group and see if their story elements make sense. If not, teacher will make suggestions to assist those groups that require extra assistance.

Exploration (30 minutes)

- As groups discuss setting, they need to keep the actual story in mind. Groups need to ask themselves: Will this setting work for the skit we are presenting? If the story is based in Pañjāb, we can't have our characters skiing in Colorado.
- The story should be true to the era that students are trying to portray. There were not any automobiles during Gurū Nānak's time.
- Groups will concentrate on their main character – they will decide what the character's personality is like – Is he/she shy, loud, talkative, a perfectionist, friendly, silly, funny, annoying? What does the main character look like? Are they messy, neat, superficial etc.?
- Groups will begin working on supporting characters such as the main character's family, friends, enemies, etc.
- By the end of this lesson, students should have a write-up about their setting, main character and preliminary work on the supporting character/s.

Explanation/Extension (10 minutes)

- For the next three to four sessions, groups will be assigned to work with other groups. During this time, both groups will share their ideas with their peers about their skits. As one group is presenting their ideas to the next group, the group that is listening can and should give feed-back about how they felt.
- Remind all students that they need to be respectful to others and be careful that they don't hurt anyone's feelings by making harsh comments. Tell students that, "only constructive comments are allowed!"

Evaluation (On-going)

- For students that did not complete all, some or most of today's class work, they will need to find some time to work with their team during the week so that everyone will be ready to work during the next session.

Grade: 3

Lesson Number: 17

Course: Boli

Title: Letter Exercises – I

Standards

Standard 4: Writing Coherent Sentences and Paragraphs

- Students write coherent sentences and paragraphs that develop a central idea.
 - *Students can create a single paragraph, including a developed topic sentence, and simple supporting facts and details.*
 - *Students go through the writing process (prewriting, drafting, revising, and editing successive versions).*

Objectives

1. All students will write a multi-step recipe to make something or assemble a product. It should be a simple process that peers can follow – without too much expense or difficulty.
2. This session will be focused on writing the multi-step process.

Prerequisites

- None

Materials

- Chart paper
- Markers
- Lined paper
- Pencils/pens

Advanced Preparation

- Teacher should prepare a list of possible multi-step processes – e.g., like making Parshād, making a roṭī, salad, cookies, paper airplane, how to tie your shoes, wearing a dastār, doing a braid, ride a bike, making a peanut-butter and jelly sandwich etc. (attached).
- Teacher should prepare a letter for the parents informing them of the activity and the materials that will be needed for it (attached).

Engagement (20 minutes)

- Greet the students and allow them to get settled.
- Teacher will explain to students the assignment: “Today we are going to write a multi-step process in Pañjābī. This needs to be a simple process that your peers can follow. Choose a process that is simple and can be expressed with ease.”
- “Now, we will think of easy processes – I will be making a list of things on the board; I want you to choose something without letting anyone else know what you are choosing. I will come by and ask you after we are done with our brainstorming. Remember to not share your idea with anyone.”

- Pass out two sheets of lined paper to students. Students should have a pen or pencil to write with.
- “So let’s start brainstorming....” Teacher will write down students’ ideas on the board or chart paper.
- Students will write down possible ideas for their multi-step writing assignment.

Exploration (30 minutes)

- Once the brainstorming session is over, go around the room and write down students’ ideas. Next, help students begin their writing process.
- On the board the teacher will write: “Materials.” Students will also write “Materials” on their paper. They will list all the materials they will need for their multi-step recipe/process.
- After listing the materials, students will begin writing out the steps to creating the recipe or completing the process.
- Students need to make sure that they are thorough in writing out steps.
- Teacher will walk around to ensure that students have included all materials and steps in order to complete the process.

Explanation/Extension (10 minutes)

- Teacher will pair up the students to make sure that another person will be able to complete the process with the instructions given.

Evaluation (On-going)

- During the next session, students will bring enough supplies for the entire class to follow their multi-step recipe/process.
- Teacher needs to remind students to bring enough materials for entire class.

Teacher ResourcesPossible Letter

Dear Parents,

Our class is learning how to write about a multi-step processes. Your child will choose one idea (tying your shoes, making roṭī, making a peanut butter & jelly sandwich etc. We will be writing out our process in the first class and then students will orally present the process in the following class.

Your child has chosen to write and speak about: _____. Please look over the materials list and see if it will be possible to bring those materials to the next class. I am requesting all parents to bring enough supplies so that the entire class can participate in the activity. If this seems inconvenient, please feel free to call me or meet with me. I appreciate your continued support,

Your child's Gurmat school teacher,

ਪੀਨਟ ਬਟਰ ਤੇ ਜੈਮ ਸੈਂਡਵਿਚ**ਸਮੱਗਰੀ (ingredients):**

ਬਰੈਡ

ਜੈਮ

ਪੀਨਟ ਬਟਰ

ਸਪਰੈਡਰ (ਬਟਰ ਨਾਈਫ)

ਪਲੇਟ (ਥਾਲੀ)

ਆਦੇਸ਼ (instructions):

- ਦੋ ਪੀਸ ਬਰੈਡ ਦੇ ਕੱਟ ਲਵੋ।
- ਜੈਮ ਬਾਹਰ ਕੱਟ ਲਵੋ।
- ਪੀਨਟ ਬਟਰ ਕੱਟ ਲਵੋ।
- ਇਕ ਪੀਸ ਬਰੈਡ ਦੇ ਉੱਤੇ ਸਪਰੈਡਰ ਦੇ ਨਾਲ ਜੈਮ ਲਾਉ।
- ਦੂਜੇ ਪੀਸ ਤੇ ਸਪਰੈਡਰ ਦੇ ਨਾਲ ਪੀਨਟ ਬਟਰ ਲਾਉ।
- ਜੈਮ ਵਾਲੇ ਪੀਸ ਨੂੰ ਪੀਨਟ ਬਟਰ ਵਾਲੇ ਪੀਸ ਦੇ ਉਪਰ ਜੋੜ ਦਿਉ ਜਿਥੇ ਕਿ ਜੈਮ ਤੇ ਪੀਨਟ ਬਟਰ ਇਕ ਦੂਜੇ ਨਾਲ ਜੁੜ ਜਾਣ।
- ਆਖੀਰ ਵਿਚ ਸੈਂਡਵਿਚ ਨੂੰ ਅੱਧ ਵਿਚ ਕੱਟ ਦਿਉ ਤੇ ਪਲੇਟ ਵਿਚ ਪਾਕੇ ਦੁਧ ਦੇ ਗਲਾਸ ਨਾਲ ਖਾ ਲਵੋ।

Grade: 3

Lesson Number: 18

Course: Boli

Title: Letter Exercises – II

Standards

Standard 5: Writing Narratives

- Students write brief narratives and stories.
 - *Students should move through a logical sequence of events.*
 - *Students describe the setting, characters, objects, and events using adjectives and appropriate vocabulary.*

Standard 2: Comprehension of Appropriate Passages

- Students comprehend grade-appropriate reading passages and summarize the materials.
 - *Students ask questions and support answers by connecting prior knowledge with literal information.*
 - *Students recall major points in the text and make and modify predictions about forthcoming information.*
 - *Students follow simple multi-step written instructions (e.g., how to assemble a product).*

Objectives

1. All students will do a quick presentation of their multi-step process.
2. Students were asked to bring enough materials for all students to create or assemble the product the speaker is presenting.
3. Students will do a quick write-up about their presentation experience.

Prerequisites

- Completion of activities for Lesson on Letter Exercises - I.

Materials

- Chart paper
- Markers
- Lined paper
- Pencils/pens
- Materials necessary for each student's presentation

Advanced Preparation

- All students need to bring enough materials for the entire class to participate in activity.

Engagement (20 minutes)

- Greet the students and allow them to get settled.
- Teacher will ask students to sit in a semi-circle and follow the instructions of the presenter.

- Students need to be reminded to be courteous and raise their hand if they don't understand something.
- Explain to the class that everyone must participate.

Exploration (30 minutes)

- Each student will present their multi-step process. As the presenter is explaining in Pañjābī each step of the process, the class should be completing the step.

Explanation/Extension (10 minutes)

- If time allows, at the end of the day, the teacher will give each student a piece of paper. They will write a quick journal entry about their presentation. Students will mention whether or not they were prepared for their presentation. Ask students to mention two things they did really well during their presentation and one thing that they feel they need to work on for the next presentation.

Evaluation (On-going)

- It is also important for teacher to observe if the children are accurately following the step by step process.
- During the next session, teacher will give student another assignment that requires a short speech or presentation.

Grade: 3

Lesson Number: 19

Course: Boli

Title: Letter Speeches

Standards

Standard 4: Writing Coherent Sentences and Paragraphs

- Students write coherent sentences and paragraphs that develop a central idea.
 - *Students can create a single paragraph, including a developed topic sentence, and simple supporting facts and details.*
 - *Students go through the writing process (prewriting, drafting, revising, and editing successive versions).*

Standard 9: Brief Recitations

- Students deliver brief recitations and oral presentations.
 - *Students speak in a manner that guides the listener to understand important ideas by using proper phrasing, pitch, and modulation.*
 - *Provide a beginning, middle, and end, including concrete details that develop a central idea.*
 - *Clarify and enhance oral presentations through the use of appropriate props (e.g., objects, pictures, charts).*
 - *Retell and relate stories paying attention to the sequence of events by answering who, what, when, where, why and how questions.*

Objectives

1. Students write a letter to Gaṅgū or Aurangzeb expressing how they feel about this person's actions against the Sikh Panth. This lesson will be completed by having students read their letters aloud in front of the class in speech format.

Prerequisites

- None.

Materials

- Chart paper
- Markers
- Lined paper
- Pencils/pens

Advanced Preparation

- Teacher should prepare to avail the sākhīs of Choṭe Sāhibzāde and a translation of the Zafarnāmāh. Teacher should be familiar with the relationship of Gurū Gobind Singh with Gaṅgū and Aurangzeb.

Engagement (20 minutes)

- Greet the students and allow them to get settled.

- Teacher will draw a vertical line in the middle of the chart paper. On one side the teacher will write “Gaṅgū,” and on the other side the teacher will write “Aurangzeb.”
- The teacher will ask the students, “Have you heard these names before? What can you tell me about these people?” ਕਿ ਤੁਸੀਂ ਇਹ ਨਾਂ ਪਹਿਲਾਂ ਸੁਣੇ ਹਨ? ਤੁਸੀਂ ਮੈਨੂੰ ਇਹਨਾਂ ਬਾਰੇ ਕੀ ਦਸ ਸਕਦੇ ਹੋ?
- If students are not familiar with either name, stop and read them the Sākhīs and make them familiar with the two people.
- If students are familiar with them, allow students to brainstorm about who they were.
- Explain the assignment to students. Tell students. “You are to choose one person (either Gaṅgū or Aurangzeb) and you will be writing a letter to this person. In the letter, you need to explain how what they did was wrong and unjust. You need to express your feelings and tell them how you felt about what they did. Also, think about what you think Gurū Gobind Singh would say to these people.” ਗੰਗੂ ਜਾਂ ਔਰੰਗਜ਼ੇਬ ਨੂੰ ਇਕ ਚਿਠੀ ਲਿਖੋ ਜਿਸ ਵਿਚ ਤੁਸੀਂ ਉਸ ਨੂੰ ਸਮਝਾਣਾ ਹੈ ਕਿ ਜੋ ਉਸ ਨੇ ਕੀਤਾ ਉਹ ਕਿੰਨਾ ਗਲਤ ਸੀ। ਅਤੇ ਉਸ ਵਿਚ ਲਿਖੋ ਜੋ ਤੁਹਾਨੂੰ ਮਹਿਸੂਸ ਹੋਇਆ ਜਦੋਂ ਤੁਹਾਨੂੰ ਇਹ ਪਤਾ ਲੱਗਾ ਕਿ ਉਹਨਾਂ ਨੇ ਕੀ ਕੀਤਾ। ਆਖੀਰ ਵਿਚ ਇਹ ਲਿਖੋ ਕਿ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਉਨ੍ਹਾਂ ਨੂੰ ਕੀ ਕਹਦੇ, ਜੋ ਤੁਹਾਨੂੰ ਲਗਦਾ ਹੈ।
- Next pass out a blank paper to students, allow them to choose one person to brainstorm about. Allow students as long as they need to brainstorm. This brainstorming will help them collect their thoughts to write their letter. Students may choose to draw during brainstorming time.

Exploration (30 minutes)

- As students complete their brainstorming, have a short conference with them. Ask them to show you their brainstorming, if students need extra assistance, please do it during this conference period.
- Next give them the lined paper and allow them to begin writing. You may want to discuss parts of a letter and clarify for children how to write one. You may want to provide an example.
- Walk around and offer assistance to students who may be struggling.
- Remind students that they need to mention the history – e.g., if they choose Gaṅgū, the student needs to mention how it was wrong for Gaṅgū to betray Mātā Gujrī Jī, Bābā Fatih Singh and Bābā Zorāvar Singh.
- As students finish up, allow them to pair up with a partner and edit their letters.

Explanation/Extension (10 minutes)

- Give students time to fix up their corrections. If time allows, you may begin speeches during this session or continue this lesson during the next session.

Evaluation (On-going)

- During the next session, students will share their speeches. At the end of the speeches the teacher should share parts of the Zafarnāmāh so that students would have a sense of how the Gurū reacted to these unjust behaviors from these men.

Teacher Resources

Bābā Fatih Singh and Bābā Zorāvar Singh

Although he was skeptical of the promises of safety made by the Mughal leaders, Gurū Gobind Singh complied with his followers' request to leave the battle at Anandpur Sāhib. As he approached the Sarsā (ਸਰਸਾ) river with his family and disciples during a torrential thunderstorm, the Mughal forces rescinded on their word and attempted a sneak attack. The situation was made even more troublesome by the quickly flooding river.

Only Gurū Gobind Singh, 40 Sikhs, and his elder two sons - Sāhibzādā (ਸਾਹਿਬਜ਼ਾਦਾ) Ajit Singh and Sāhibzādā Jujhār Singh – crossed the river safely. The younger two sons of the Gurū, Sāhibzādā Zorāvar Singh and Sāhibzādā Fatih Singh, accompanied by their grandmother, Mātā Gujrī, were separated during the battle. As they fled the scene, they ran into an old acquaintance named Gaṅgū (ਗੰਗੂ) Brahmin, who had worked in their house for nearly 20 years. Upon his request, the three refugees agreed to go with Gaṅgū to his village and stay at his place for some time.

Gaṅgū was caught up in greed though. He knew he would get a handsome reward if he called the police to arrest Mātā Gujrī, Sāhibzādā Zorāvar Singh, and Sāhibzādā Fatih Singh. Accompanied by the village chief, he went to the police station and informed the station in charge about the presence of Gurū Gobind Singh's mother and his two younger sons in his house and asked for prize money for helping the authorities arrest them. The traitor Gaṅgū proceeded to take the police to his village and had Mātā Gujrī and her two grandsons arrested and handed over to Navāb Wazīr Khān of Sarhind, the Governor of the district. Navāb Wazīr Khān, who had been unable to capture Gurū Gobind Singh, was happy to capture and incarcerate the family.

The next morning, Mātā Gujrī woke her grandsons up to prepare them for their visit to Wazīr Khān's court. She cautioned them that they would be offered all kinds of riches, toys, foods, and anything that one could ever want, if they renounced their faith and accepted Islam. She shared her expectations that the grandsons would make her, Gurū Gobind Singh, and the Sikh community proud.

As the guards came to deliver the Sāhibzāde to Wazīr Khān's court, the two young ones announced their presence by loudly declaring 'Vāhigurū Jī Kā Khālsā, Vāhigurū Jī Kī Fatih!' (ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ, ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ). —

Wazīr Khān was offended and demanded that the two children bow before him. The Sāhibzāde refused, stating that a Sikh only bows to the Gurū. This upset Wazīr Khān even more, who then attempted to break the children's spirits by informing them of their father's death and the impending doom of the Sikh nation. The young ones were unaffected however.

One of the Navāb's counsels suggested that youth so strong and brave at such a young age will only become bigger problems as they age. The counsel suggested an immediate

execution, but the Navāb decided that a conversion on such high-profile individuals would be a worthwhile feat. So he decided to give it time.

The next day, multiple promises were made and threats were given to the Sāhibzāde. They still refused though, which angered the governor. He sent them back to their jail cells again with a similar conclusion. Give it more time.

On the third day, Sāhibzāde again entered by pronouncing ‘Vāhigurū Jī Kā Khālsā, Vāhigurū Jī Kī Fatih!’ This infuriated the already angered Navāb, so he asked the two boys what they would do if they were released.

The brave young boys replied: “A Sikh’s duty is to always fight for freedom against injustice. So we would organize more Sikhs and fight for freedom against any evil rulers. No one could stop us from such a mission.”

The governor felt embarrassed and humiliated that he failed in his efforts to convert the two children. An associate of his recognized his frustration and promptly suggested bricking the children alive before decapitating them. The decision was made.

The two boys were made to stand very close to each other and slowly a wall was built around them, so tight that they could not even move.

The two Sāhibzāde began reciting the Mūl Mantr, a composition that kept them in high spirits. When the wall reached up to their knees, they were asked if they would now convert to Islam. The two boys didn’t even pay attention to him.

The bricklayer continued building his wall until it reached the boys’ necks. They could barely breath at this point, but when asked if they would convert, the children declared with their trademark "Vāhigurū Jī Kā Khālsā, Vāhigurū Jī Kī Fatih!" The executioner responded by cutting off their heads.

Thus the two sons of Gurū Gobind Singh, aged 6 and 8 years respectively, became the youngest Sikh martyrs. Their bravery provided inspiration for all Sikhs. Mātā Gujrī is another example and role model for all Sikhs. She was full of faith and determination and was able to share this with her grandsons.

Zafarnāmāh

Zafarnāmāh (ਜ਼ਫਰਨਾਮਾ/ਜ਼ਫਰਨਾਮਾ) means the *Notification/Letter of Victory* and is the name given to the letter sent by Gurū Gobind Singh in 1705 to the Mughal Emperor of South Asia, Aurangzeb. The letter is written in Persian (ਫ਼ਾਰਸੀ) verse.

In this letter, Gurū Gobind Singh reminds Aurangzeb how he broke their promise made on the Koran. In this letter, Gurū Gobind Singh writes that though he has lost his four sons and so many brave Sikhs, he has won a moral victory over the Emperor who broke all his vows. He states that although Aurangzeb had a powerful army, they still were not able to capture or kill him because he was being protected by Vāhigurū.

The Zafarnāmāh has 111 verses, the maximum numbers of 34 verses are to praise Vāhigurū; 32 deal with Aurangzeb’s invitation for the Gurū to meet him and the Gurū’s refusal to meet the Emperor - instead the Gurū asks Aurangzeb to visit him; 24 verses detail the events in

the Battle of Camkaur (ਚਮਕੌਰ), which took place on 22 December 1704; 15 verses criticize Aurangzeb for breaking promise given by him and by his agents to the Gurū; In verses 78 and 79, Gurū Gobind Singh had also warned Aurangzeb about the resolve of the Khālsā not to rest till his evil empire is destroyed; 6 verses praise Aurangzeb. It is beautiful document. Below are examples of the different types of verses in the Zafarnāmāh. They show the love the Gurū felt for Vāhigurū, disappointment the Gurū felt in Aurangzeb for being a tyrannical leader and for breaking a vow made on the Koran.

Below is a sample of the translation of few verse from Zafarnāmāh. Full version is available at: <http://www.sikhs.org/transl5.htm>

Zafarnāmāh

Vāhigurū is perfection personified. Vāhigurū is eternal and through Vāhigurū's miracles the presence is shown. Vāhigurū is generous in granting us bounties. Vāhigurū is compassionate and merciful.

I don't have trust in you (Aurangzeb) even equivalent to a drop of water. Your army general and advisor (who came to me with your oaths on Koran) were all telling lies.

If I had cheated by taking oath on Koran, I would not have made my dear (Khālsā) army lame (by bringing them out of Anandpur Sāhib fort and exposing them to an unequal battle).

(In verses from 19 to 41 below, Gurū Sāhib gives an account of the Battle of Camkaur fought on 22 December 1704 and the reasons that forced him to take to the sword.)

When all the stratagem employed for (solving) an affair or problem are exhausted, then taking your hand to the sword is legitimate.

If any person believes one's oath on Koran, he should neither be attacked nor tied (arrested) nor be killed. (Aurangzeb! I believed your oath on Koran that if I leave Anandpur, you would give me safe passage. You still attacked and broke your oath).

Should you want, I can also have the copy of Koran delivered to you, which has the falsewritten promises

If your majesty visits Kāngar village (where I am staying) then we both can meet each other

Aurangzeb! Come here and I will talk to you face to face and this way I will show my compassion for you

You should recognize the Almighty (Vāhigurū) and, stop harming and tormenting the people
on the advice of others

You are shedding the blood of people without any reason. Remember! Your
blood will also be shed by the heavenly sword.

What happened that you have killed four children (my sons), the coiled
snake (in the form of my Khālsā) still remains (to confront you).

What manliness you have shown by extinguishing a few sparks (sāhibzāde).
You have made the conflagration brighter and more furious.

I do not know if you believe in the Almighty since you have performed too
many deeds that were tyrannical

Auraṅzeb is beauty personified. He is bright minded i.e., quick-thinker and
he is the lord of his kingdom;

Anyone who serves the Almighty with his heart and soul, He showers upon him all the peace
and tranquility.

Grade: 3

Lesson Number: 20

Course: Bolī

Title: Paragraph Writing – I

Standards

Standard 4: Writing Coherent Sentences and Paragraphs

- Students write coherent sentences and paragraphs that develop a central idea.
 - *Students can create a single paragraph, including a developed topic sentence, and simple supporting facts and details.*
 - *Students go through the writing process (prewriting, revising, and editing successive versions).*
 - *Students learn the formats to write personal and formal letters, thank-you notes, and invitations.*

Objectives

1. Students will write a short detailed essay in Pañjābī using Gurmukhī script about the following topic:
 - If I could go back in history, I would go back to the period of ...

Prerequisites

- None

Materials

- Chart paper
- Markers
- Line paper
- Blank paper
- Pencils/erasers

Advanced Preparation

- It is required that teacher completes this activity to share with the class before the students begin this activity – sometimes students understand a little bit better if they can see an example.
- Teacher should be familiar with different times in history to help children to talk about the events accurately.
- Teacher should bring as many resources (e.g., books and/or articles) that the students can use as reference for their research.

Engagement (20 minutes)

- Greet the students and allow them to get settled.
- Teacher will ask students to think of different times in Sikh history. Some students will mention the Gurū-Period, others may mention the Misl period and yet others may mention more contemporary history like 1984. All ideas are constructive, please write them on the chart paper. If students get stuck, remind them about Gurū Nānak's childhood or various sākhīs like Gurū Nānak at Hardvār, Bandā Singh Bahādar's era,

Māi Bhāgo's era, being an eye-witness in Mahārājā Ranjīt Singh's darbār or being a witness during the 1984 attack. If students don't have enough information, allow them to do some research either on their own or guide students as to where they could find the information on the internet and or books for homework.

- Next, tell students that the list is not exhaustive - there are other topics that we didn't think of that can still go on the board.
- Tell the students that they will be working on an assignment where they will choose a period from Sikh history that they would have liked to be present for.
- Pass out blank paper to students and ask them to choose a topic – some students may have difficulty choosing – allow them to choose up to two topics (whichever one they have more information for will be their choice in the end).
- On the blank paper, students will write down their topic and begin brainstorming – they will then write down or draw everything they know about that topic or time period.
- During this time the teacher will walk around to make sure each student has a topic and is able to write something.
- Teacher can work in a small group with students that are unsure or stalled in the idea process.

Exploration (30 minutes)

- Whether students have completed their brainstorming or not, ask them to stop for a few minutes to give them the rest of the instructions of the assignment.
- Students will write a short detailed essay about the following topic: If I could go back in history, I would go back to the period of ...
- In this essay, students will choose a period from Sikh history that they would like to have been present for.
- Next, they will describe that period in history – Who was Gurū? What was going on at that time?
- Finally, they will write about what their contribution would be during that time to Sikh history. It could be an active part that they choose to write about, or as a by-stander or historian – let them be creative.
- If students complete their essay, pair them up with a partner, let them edit each other's papers and then make changes.
- Next, teacher should read student papers and make necessary corrections.

Explanation/Extension (10 minutes)

- Finally the student will write their final paper with corrections.

Evaluation (On-going)

- During the next session, ask students to read their papers aloud. Ask half of the class to share this assignment with the class, and the other half of the class can share their papers during the next session.

Grade: 3

Lesson Number: 21

Course: Bolī

Title: Paragraph Writing – II

Standards

Standard 5: Writing Narratives

- Students write brief narratives and stories.
 - *Students’ writing should move through a logical sequence of events.*
 - *Students describe the setting, characters, objects, and events using adjectives and appropriate vocabulary.*

Objectives

1. All students will write a brief narrative in Gurmukhī (attached).
 - **Narrative Paragraph:** This paragraph describes an event or tells a story, usually in chronological order. For example, you can write a narrative paragraph detailing what you did on your first day of school.
2. Students will choose a Sikh historical figure and bring them to the present day and create a short story about their character and the ordeals they would face in this present day.

Prerequisites

- None

Materials

- Chart paper
- Markers
- Lined paper
- Plain paper
- Pencils/pens
- Color pencils

Advanced Preparation

- Teacher should prepare a list of Sikh historical figures in case students have trouble thinking of any (e.g., Mātā Gujārī, Māī Bhāgo, Bhāī Mardānā Jī, Gurū Gobind Singh, etc.)

Engagement (20 minutes)

- Greet the students and allow them to get settled.
- Teacher will ask students “ਤੁਸੀਂ ਸਾਰੇ ਉਹਨਾਂ ਮਨੁੱਖਾਂ ਬਾਰੇ ਸੋਚੋ ਜਿਨ੍ਹਾਂ ਬਾਰੇ ਅਸੀਂ ਇਤਿਹਾਸ ਵਿੱਚ ਸਿੱਖਿਆ ਸੀ। ਕੀ ਤੁਸੀਂ ਮੈਨੂੰ ਕੁਝ ਉਹਨਾਂ ਮਨੁੱਖਾਂ ਬਾਰੇ ਦਸ ਸਕਦੇ ਹੋ?”
- The class will generate a list of Sikh historical figures – these figures could be from contemporary periods, as recently as 15 to 20 years ago.
- Ask each student to choose a person without discussing it with their peers.

- Give each student a blank piece of paper and ask them to create a brainstorming web about their historical figure.
- They need to address four questions about their historical figure (Attached is a model of what their brainstorming web can look like).
- The four questions that students will address are:
 - What was this person's role historically?
ਇਸ ਮੱਨੁਖ ਨੇ ਇਤਿਹਾਸ ਵਿੱਚ ਕੀ ਯੋਗਦਾਨ ਪਾਇਆ?
 - What role would this person play presently?
ਇਹ ਮੱਨੁਖ ਅਜ ਦੇ ਸਮੇਂ ਵਿੱਚ ਕਿਵੇਂ ਯੋਗਦਾਨ ਪਾਵੇਗਾ?
 - What are some challenges this person would face?
ਇਸ ਮੱਨੁਖ ਨੂੰ ਕਿਹੜੀਆਂ ਔਕਣਾਂ ਆਣਗੀਆਂ?
 - How would this person overcome those challenges?
ਇਹ ਮੱਨੁਖ ਕਿਵੇਂ ਉਹ ਔਕਣਾਂ ਤੋਂ ਅੱਗੇ ਲੰਘੇਗਾ?

Exploration (30 minutes)

- Remind students that their story will take place during the present. In other words, the setting is current times; they need to think about what challenges their character would face during these present times and how they would overcome those challenges.
- Before students begin the actual writing process – have individual conferences with students – make sure they are able to answer the four questions. The four questions will become the body of their writing.
- Once students are set, give them lined paper and let them get started.
- The writing part may take more than one session – ask students to work on it at home as well.
- Have students do peer-editing (students edit each others' papers).
- After peer-editing, the teacher checks it and then gives it back to the student to write the final version. The final paper can be hand-written or typed using a Gurmukhī font.
- Students also need to create an illustration for their short story – they may create more than one – but one is definitely necessary.

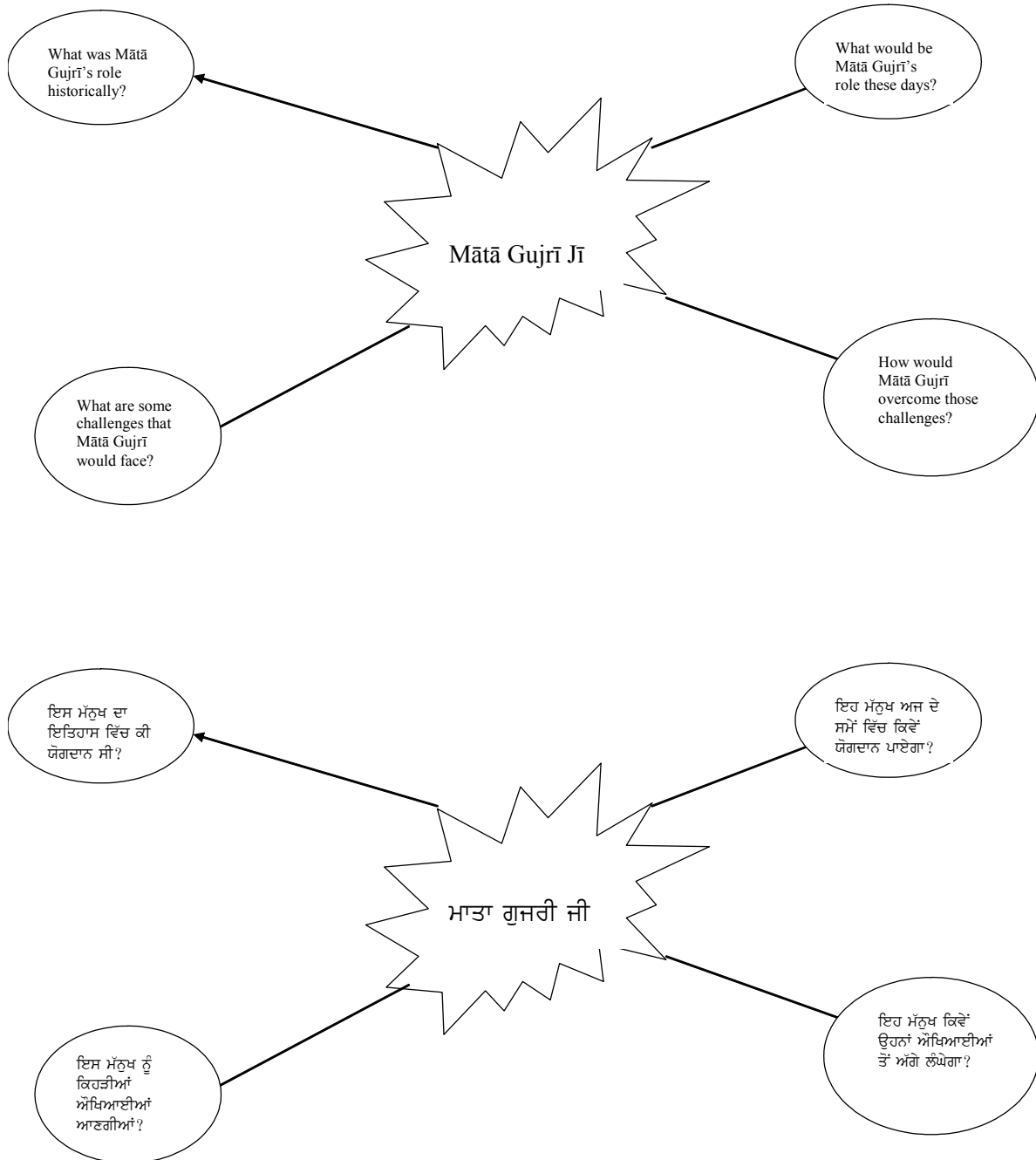
Explanation/Extension (10 minutes)

- Have students share their short stories with the class – display student work for others to enjoy.

Evaluation (On-going)

- Look for accuracy of details in students' work, and creativity of how the child works the individual into present times. Does their writing move through logical sequencing?

Teacher Resources



Grade: 3

Lesson Number: 22

Course: Bolī

Title: Arts - II

Standards

Standard 2: The Tradition of Pañjāb

- Students learn the history of the cultural heritage of Pañjāb, including cuisine, songs, arts, and crafts of the different regions.
 - *Introduction to visual arts (Sikh calligraphy, Miniature art) and craftwork such as phulkārīs, etc.*

Objectives

1. All students will learn about the origin of the art of Phulkārī (ਫੁਲਕਾਰੀ).
2. Students will attempt to create their own Phulkārī on paper.
3. Students will write about their Phulkārī master-piece in Gurmukhī.

Prerequisites

- None

Materials

- Chart paper
- Markers
- Lined paper
- Pencils/pens
- Color pencils
- Blank paper
- Various colors of yarn
- Rulers
- Scissors
- Glue
- Glitter
- Sequins
- Phulkārī information (see below)
- Phulkārī
- Pañjābī-English Dictionary

Advanced Preparation

- The information on Phulkārī is provided below – please make sure you understand it so that you can have a good discussion with the class.
- Teacher should bring in a Phulkārī to actually show the students so that they can touch it and feel it.

Engagement (20 minutes)

- Greet the students and allow them to get settled.

- Teacher will write “Phulkārī” on a chart paper and ask students to explain what it is.
- If students are not familiar with the word, teacher will ask students to see if they can understand any part of the word (Phul).
- Help students break the word up and figure out the meaning.
- If students still have a difficult time figuring it out – look up the word in the Pañjābī-English dictionary.
- Next, show students the actual Phulkārī.

Exploration (30 minutes)

- Pass out lined paper and pen or pencil to students.
- Allow the Phulkārī to be displayed, while the teacher reads the information about the history of Phulkārī.
- As the teacher shares the information, the students need to write five pieces of information about Phulkārī in Gurmukhī.
- Collect student writing and pass out blank paper.
- Explain to students that today they will be creating their own Phulkārī on paper.
- Ask students to draw equal squares – like a grid on their blank paper – (see below) or you can make copies of the grid below.
- Students will glue different colors of yarn on the lines of the grid.
- Share the different designs commonly used in Phulkārīs – flowers, birds, etc. People would use nature to inspire them to design the Phulkārīs as the Gurū looked at nature to inspire them to write Gurbāñī. There are numerous examples from Gurbāñī where the Gurūs referenced nature to make a point.
- Next, using color pencil students will draw Phulkārī designs in the grid squares.
- Students may choose to add glitter and sequins to their Phulkārīs.
- Students will describe their Phulkārī masterpieces through writing a paragraph in Gurmukhī detailing the materials used and describing the design elements.

Explanation/Extension (10 minutes)

- Allow students to share their Phulkārī designs with the class while they read their paragraphs aloud to the class.
- Next, glue student art and writing to construction paper using different colors of construction paper to make it look like a quilt and display them for everyone to see.

Evaluation (On-going)

- During the next session, give students some time to admire each other’s wonderful artwork.

Teacher Resources

Phulkārī Embroidery

The traditional Pañjābī embroidery art is called Phulkārī (ਫੁਲਕਾਰੀ). The Phulkārī word literally means growing flowers. There is sanctity to the art form as the canopy over Gurū Granth Sāhib, the religious book of the Sikhs, is sometimes made of Phulkārī.

There are many different kinds of Phulkārī designs for every occasion. The Phulkārī with intricate floral patterns is called Bāgh (ਬਾਗ਼), which means a garden. It is primarily used on the chunnīs (ਚੁੰਨੀ/head coverings). Phulkārī is considered auspicious for the bride and for the newborn and is worn on various ceremonies. Girls used to learn the art form from their mothers while making Phulkārīs for their Bridal giveaways. Phulkārī is also used in home furnishings especially on wall hangings, sofa throws and other soft furnishings. Some best Phulkārīs and Bāghs are known to have been made in Hazārā (ਹਜ਼ਾਰਾ) and Cakvāl (ਚਕਵਾਲ) areas of Northern Pañjāb.

History of Phulkārī

The origin of Phulkārī cannot be exactly traced but reference of Pañjābī embroidery dates back to more than 2000 years. Its present form and popularity goes back to 15th century during Mahārājā Ranjīt Singh's time. Some scholars feel that the art of Phulkārī came from Iran where it is known as Gulkārī (ਗੁਲਕਾਰੀ). Some feel it came from Central Asia along with Jat tribes who migrated to India and settled in Pañjāb, Haryānā and Gujarāt. There is reference of Phulkārī in Gurū Granth Sāhib and folk songs of Pañjāb. Phulkārī has been mentioned in famous tales of Hīr-Rāñjhā (ਹੀਰ-ਰਾਂਝਾ) by poet Wāris Shāh.

Process

Phulkārī is traditionally done on a handspun khādī (ਖਾਦੀ) cloth with simple darning stitches using the spun silk floss yarn called 'pat.' Single strand threads are used for this purpose. The simple stitches in the adept hands make it one of the most sought after embroidery craft. Shading and variation is often obtained by the using horizontal, vertical or diagonal stitches. There are a variety of Phulkārī styles used for different occasions and purposes.

Cope (ਚੋਪੇ) is red colored cloth with embroidered borders usually presented to the bride by her grandmother during a ceremony before the wedding.

Varī-dā-bāgh (garden of the trousseau) is also on a red cloth with golden yellow embroidery symbolizing happiness and fertility. The entire cloth is covered patterns smaller ones within the border and intricately worked in different colors.

Ghūmghaṭ (ਘੁੰਮਘਟ) bāgh or sar-i-pallū (covering for the head) has a small border on all four sides. In the center of each side, which covers the head, a large triangular motif is worked.

Bāvan bāgh (52 in Pañjābī) has as many geometrical patterns.

Darshan duār (the gate offering a view of the deity) is usually for presentation in temples or

to adorn the walls of the home when the Gurū Granth Sāhib is brought to a house. The theme is a decorative gate.

Suber is a Phulkārī worn by a bride during marriage rites. It comprises five motifs, one in the center and one each in the four corners.

Cambā (ਚੰਬਾ) is a hybrid Phulkārī with a series of wavy creepers, stylized leaves and flowers.

Designs are inspired by various day to day items, like sunflowers, peacock, red chilies, ace of diamonds and so on are used in Phulkārīs. Often times, Phulkārī encompassed life of villages. Creative ability of Pañjābī women has produced innumerable and intricate geometrical patterns. However, most motifs are taken from life existing all around. Wheat and barley stalk with ears is a common motif. Red is the most used color and its shades because Bagh and Phulkārī are often used during marriage and other festivals. Other colors are brown, blue, black and white.

Adapted from: http://www.india-crafts.com/textile/embroidery_traditions/Phulkari/



Pictures courtesy of: <http://www.pashminagolden.com/phulkari.htm>
Grid for Phulkārī

Grade: 3

Lesson Number: 23

Course: Boli

Title: Reading & Writing - I (ਭੁਤ...?)

Standards

Standard 1: Oral and Silent Reading

- Students achieve fluent oral and silent reading, through understanding of basic features of reading, including letter patterns and their translation into spoken language.
 - *Students decode regular multi-syllabic words, including knowledge of prefixes and suffixes.*
 - *Students use knowledge of antonyms, synonyms, homophones, and homographs to determine the meaning of words.*
 - *Students use sentence and word context to find the meaning of unknown words.*
 - *Students use dictionary to learn the meaning and features of unknown words.*
 - *Students understand and explain common antonyms and synonyms.*
 - *Students read aloud fluently and accurately and with appropriate intonation and expression.*

Standard 4: Writing Coherent Sentences and Paragraphs

- Students write coherent sentences and paragraphs that develop a central idea.
 - *Students can create a single paragraph, including a developed topic sentence, and simple supporting facts and details.*
 - *Students go through the writing process (prewriting, drafting, revising, and editing successive versions).*
 - *Students learn the formats to write personal and formal letters, thank-you notes, and invitations.*

Objectives

1. Students will read a story called ਭੁਤ...?
2. Students will understand the sequence of the story.
3. Students will learn the elements of the story and then brainstorm story elements to write their own “scary story.”

Prerequisites

- None

Materials

- Chart paper
- Markers
- Lined paper
- Pencils/pens
- Class set of “ਭੁਤ...?”

Advanced Preparation

- Make a class set of “ਭੂਤ...?”
- Teacher should understand story elements: Characters, setting, problem and solution
- Write story elements on chart paper.

Engagement (20 minutes)

- Greet the students and allow them to get settled.
- Have students sit in a circle; explain to them that they will be reading a story in Pañjābī.
- Introduce the story “ਭੂਤ...?” discuss what students think the story might be about.
- Pass out copies of the story to students.
- Read the story aloud as a class.
- Teacher needs to walk around and make sure all students are reading and on task.

Exploration (30 minutes)

- Next have a discussion in Pañjābī on what the story was about.
- Introduce the story elements – they should have been written on chart paper.
- Ask students if they could identify the different story elements in the story: Can they identify the characters, setting, problem and solution?
- Explain to students that they are going to be writing their own scary stories, like “ਭੂਤ...?”
- Students will brainstorm what type of story they would be interested in writing.
- The brainstorming session will be in Pañjābī – this can be as a whole class or students can work independently. It is better to do it as a whole class to allow students to share their ideas with one another and get practice in speaking Pañjābī.
- Pass out a piece of plain paper and have them fold it in half horizontally and then once again horizontally. Student should have four equal sections.
- Above each section write: Character, Setting, Problem, Solution.
- Students will write their ideas about each story element under the proper heading. For example on their folded sheet, under character, the student will write about what type of character they would like to create in their story – Will the character be a boy or girl? How old should they be? What do they look like? etc.
- Students will provide as many details possible for each story element. This will make the process of writing the story much easier.

Explanation/Extension (10 minutes)

- Next have students join you on the floor in a circle and discuss their progress – see how much students have completed – if they have their story elements, tell them to start working on the first draft of their story for homework. By the next class all students should have their story elements done and a rough draft or more ideas about their story.

Evaluation (On-going)

- Teacher will be able to evaluate students understanding through their contribution orally during class and through their completed stories.

Teacher Resources

ਭੂਤ...?

ਇਕ ਹਨੇਰੀ ਰਾਤ ਸੀ। ਮੀਂਹ ਰੁਕਣ ਦਾ ਨਾਂ ਹੀ ਨਹੀਂ ਲੈ ਰਿਹਾ ਸੀ। ਅਤੇ ਮਹਿਤਾਬ ਦਾ ਸੌਣ ਦਾ ਵੇਲਾ ਸੀ। ਅਚਾਨਕ ਬੱਤੀ ਬੁਝ ਗਈ। ਉਹ ਆਪਣੇ ਕਮਰੇ ਵਿਚ ਚਲੀ ਗਈ। ਮਹਿਤਾਬ ਘਬਰਾ ਕੇ ਆਪਣੇ ਬਿਸਤਰੇ ਵਿਚ ਲੁਕ ਗਈ। ਫਿਰ ਅਚਾਨਕ ਇਕ ਆਵਾਜ਼ ਆਈ ‘ਠਕ’ ‘ਠਕ।’ ਫਿਰ ਮਹਿਤਾਬ ਨੇ ਆਵਾਜ਼ ਦਿਤੀ ‘ਕੋਣ।’ ਫਿਰ ਆਵਾਜ਼ ਆਈ ‘ਠਕ’ ‘ਠਕ।’ ਮਹਿਤਾਬ ਦੀ ਚੀਖ ਨਿਕਲ ਗਈ ‘ਆ ...’

ਮਹਿਤਾਬ ਦੀ ਮਾਂ ਭਜ ਕੇ ਕਮਰੇ ਵਿਚ ਪਹੁੰਚੀ ਤੇ ਪੁਛਿਆ ‘ਕੀ ਗਲ ਹੋਈ?’ ਮਹਿਤਾਬ ਬਿਸਤਰੇ ਵਿਚੋਂ ਉਛਲ ਕੇ ਆਪਣੀ ਮਾਂ ਨਾਲ ਚਿੰਬੜ ਕੇ ਕਹਿਣ ਲੱਗੀ ‘ਭੂਤ – ਭੂਤ।’ ਮਾਂ ਨੇ ਕਿਹਾ ‘ਕਿਥੇ?’ ਮਹਿਤਾਬ ਨੇ ਜਵਾਬ ਦਿਤਾ ‘ਉ ਉ ਉਧਰ, ਖਿੜਕੀ ਵਲ।’

ਮਾਂ ਨੇ ਕਿਹਾ, ਮਹਿਤਾਬ ਉਹ ਭੂਤ ਨਹੀਂ ਹੈ, ਉਹ ਤਾਂ ਦਰੱਖਤ ਦੀ ਟਾਣੀ ਹੈ। ਉਸ ਦੀ ਟਾਣੀ ਖਿੜਕੀ ਨਾਲ ਵਜ ਕੇ ਆਵਾਜ਼ ਕਰ ਰਹੀ ਸੀ। ਫਿਰ ਮਹਿਤਾਬ ਨੂੰ ਅਹਿਸਾਸ ਹੋਇਆ ਕਿ ਭੂਤ ਤਾਂ ਮਨ ਦਾ ਡਰ ਹੰਦੇ ਹਨ।

Grade: 3

Lesson Number: 24

Course: Boli

Title: Reading & Writing – II (“ਭੁਤ...?”)

Standards

Standard 1: Oral and Silent Reading

- Students achieve fluent oral and silent reading, through understanding of basic features of reading, including letter patterns and their translation into spoken language.
- *Students use sentence and word context to find the meaning of unknown words.*
- *Students use dictionary to learn the meaning and features of unknown words.*
- *Students read aloud fluently and accurately and with appropriate intonation and expression.*

Standard 4: Writing Coherent Sentences and Paragraphs

- Students write coherent sentences and paragraphs that develop a central idea.
- *Students can create a single paragraph, including a developed topic sentence, and simple supporting facts and details.*
- *Students go through the writing process (prewriting, drafting, revising, and editing successive versions).*

Objectives

1. Students will share their work of the rough draft of the scary story with a peer.
2. Peers will make suggestions/corrections.
3. Students will write a final version of their scary story to share with the class at the end of the session.

Prerequisites

- Completed activities in the previous class, such as:
 - Reading (“ਭੁਤ...?”)
 - Understanding story elements.
 - Completing story elements activity.
 - Writing a rough draft for student written scary stories.

Materials

- Chart paper
- Markers
- Lined paper
- Pencils/pens
- Red pens/pencils

Advanced Preparation

- Teacher should understand story elements: Characters, setting, problem and solution.
- Write story elements on chart paper.

Engagement (20 minutes)

- Greet the students and allow them to get settled.
- Check student homework to see how far students have come with their rough drafts.
- Conference privately with students needing extra support.
- Make suggestions to each student to make their story more readable.
- Have student work with a peer where they can read each other's story and make suggestions on how to improve the story.
- Each student should be given a red pen to make edit and spelling corrections.

Exploration (30 minutes)

- Allow students time to work on final version.
- Teacher needs to walk around and make sure all students are reading and on task.

Explanation/Extension (10 minutes)

- Next, have students join you on the floor in a circle with their stories. Allow students to share their stories aloud with their peers.
- Some students may be shy, find another student to read their story to the class.

Evaluation (On-going)

- Teacher will be able to evaluate students understanding through their contribution orally during class and through their completed stories.

Grade: 3

Lesson Number: 25

Course: Boli

Title: Reading & Writing III

Standards

Standard 4: Writing Coherent Sentences and Paragraphs

- Students write coherent sentences and paragraphs that develop a central idea.
 - *Students can create a single paragraph, including a developed topic sentence, and simple supporting facts and details.*
 - *Students go through the writing process (prewriting, drafting, revising, and editing successive versions).*
 - *Students learn the formats to write personal and formal letters, thank-you notes, and invitations.*

Objectives

1. Students will learn about the components of a formal letter: Return address, date, salutation, body, closing and signature.
2. Class will look at sample letters.
3. Students will write a formal letter to a friend or family member inviting them to our performance of the mental vices skits.
4. Students will write a rough draft of their letter in class.

Prerequisites

- None

Materials

- Chart paper
- Markers
- Lined paper
- Pencils/pens

Advanced Preparation

- Teacher needs to bring in sample letters both in English and Gurmukhī.
- Teacher should understand components of a letter: Return address, date, salutation, body, closing and signature.
- Write components of a letter on chart paper for students to see.
- Write a sample letter on chart paper – underlining and labeling the components: Return address, date, salutation, body, closing and signature.

Engagement (20 minutes)

- Greet the students and allow them to get settled.
- Have students sit in a circle; explain to them that they will be doing some letter writing today.
- Ask students what they know about letter-writing – write their ideas on the board or on chart paper.

- If students have not mentioned the components of the letter, ask them if they know all the different parts of a letter and if they know what those parts are called.
- If students know some parts great, if not, share the prepared chart with the name of components along with the sample letter.
- Share letters that you (the teacher) have brought – pass them around the class and see if students can identify the different components of the letter.
- Go through each component – explain its purpose in the letter.

Exploration (30 minutes)

- Next, give each student a piece of paper and a pencil.
- Explain to students that today we will be writing formal letters in Pañjābī inviting friends or family members to attend our Mental Vices play.
- As a class, discuss things that should be included in the letter:
 - Greeting
 - Important pieces of info that need to be included in the body of the letter:
 - Name of event
 - Place – where the event will take place
 - Date
 - Time
 - Closing
 - Signature
- Allow students to get started on their letters.

Explanation/Extension (10 minutes)

- Next have students join you on the floor in a circle and discuss their progress – see how much students have completed – ask them to finish their letters and bring a clean copy to the next class.

Evaluation (On-going)

- Teacher will be able to evaluate students understanding of letter-writing from their completed letters. All letters should include all components.

Grade: 3

Lesson Number: 26

Course: Bolī

Title: Idioms

Standards

Standard 2: Comprehension of Appropriate Passages

- Students comprehend grade-appropriate reading passages and summarize the materials.
 - *Students ask questions and support answers by connecting prior knowledge with literal information.*
 - *Students demonstrate comprehension by identifying answers in the text.*

Standard 7: Listening and Responding to Oral Communications

- Students listen critically and respond appropriately to oral communication.
 - *Students retell, paraphrase, and explain oral descriptions.*
 - *Students connect and relate prior experiences, insights, and ideas to those of a speaker.*

Objectives

1. Students will learn about Pañjābī idioms.
2. Students will attempt to understand the idioms – without assistance.
3. Students will demonstrate their understanding by using key words in sentences.

Prerequisites

1. None

Materials

- Chart paper
- Markers
- Lined paper
- Pencils/pens
- Class set of “ਮੁਹਾਵਰੇ” from ਪੰਜਾਬੀ ਰਚਨਾ – ਭਾਗ ਪ ਹੇਮਕੁੰਟ (see below)

Advanced Preparation

- Teacher needs to make copies of “ਮੁਹਾਵਰੇ” from ਪੰਜਾਬੀ ਰਚਨਾ – ਭਾਗ ਪ ਹੇਮਕੁੰਟ, for the entire class.
- Teacher should understand all of the idioms so that if students have questions, the teacher is prepared to explain.

Engagement (20 minutes)

- Greet the students and allow them to get settled.
- Have students sit in a circle; explain to them that they will be learning idioms in Pañjābī.
- See if students are familiar with idioms in English. If not see below.

- Explain the purpose of idioms.
- Share some common Pañjābī idioms.

Exploration (30 minutes)

- Next, give each student a copy of the “ਮੁਹਾਵਰੇ” page.
- Go through each one and discuss its meaning.
- Next, students will be given a phrase from an idiom and the meaning but they will need to write a sentence in Gurmukhī using that phrase.

Explanation/Extension (10 minutes)

- Students will share their sentences with the class using the phrase given – the class will try to figure out what the phrase means.

Evaluation (On-going)

- Teacher will be able to evaluate students’ understanding of idioms through their sentences.

Teacher Resources

Idioms (ਮੁਹਾਵਰੇ/muhāvare)

1. ਅੱਖਾਂ ਦਾ ਤਾਰਾ-ਬਹੁਤ ਪਿਆਰਾ
ਮੋਹਨ ਮਾਂ ਦੀਆਂ ਅੱਖਾਂ ਦਾ ਤਾਰਾ ਹੈ।
2. ਅੱਗ ਦੇ ਭਾਅ-ਬਹੁਤ ਮਹਿੰਗਾ
ਅੱਜਕਲ੍ਹ ਹਰ ਚੀਜ਼ ਅੱਗ ਦੇ ਭਾਅ ਹੈ।
3. ਇਕ ਅੱਖ ਨਾਲ ਵੇਖਣਾ-ਸਭ ਨੂੰ ਇਕੋ ਜਿਹਾ ਸਮਝਣਾ
ਰਾਮਰਾਜ ਵਿੱਚ ਸਭ ਨੂੰ ਇਕ ਅੱਖ ਨਾਲ ਵੇਖਿਆ ਜਾਂਦਾ ਸੀ।
4. ਹੱਡੀਆਂ ਦੀ ਮੁੱਠ-ਬਹੁਤ ਕਮਜ਼ੋਰ
ਬੀਮਾਰੀ ਦੇ ਕਾਰਣ ਮਦਨ ਹੱਡੀਆਂ ਦੀ ਮੁੱਠ ਰਹਿ ਗਿਆ ਹੈ।
5. ਆਟੇ ਵਿੱਚ ਲੂਣ-ਗਿਣਤੀ ਵਿੱਚ ਥੋੜੇ
ਮਕਾਨ ਬਣਾਣ ਦੇ ਖਰਚ ਵਿੱਚ ਇਕ ਦੋ ਹਜ਼ਾਰ ਰੁਪਏ ਤਾਂ ਆਟੇ ਵਿੱਚ ਲੂਣ ਦੇ ਬਰਾਬਰ ਹਨ।
6. ਛਾਤੀ ਨਾਲ ਲਾਉਣਾ-ਪਿਆਰ ਕਰਨਾ
ਚੰਦਰ ਜਦੋਂ ਵਾਪਸ ਘਰ ਆਇਆ ਤਾਂ ਉਸ ਦੇ ਪਿਤਾ ਨੇ ਉਸ ਨੂੰ ਛਾਤੀ ਨਾਲ ਲਾ ਲਿਆ।
7. ਕੰਨ ਖਾਣੇ-ਸ਼ੌਰ ਪਾਉਣਾ
ਪੂਰਾ ਦਿਨ ਹੋ ਗਿਆ ਬੱਚਿਆਂ ਨੂੰ ਖੇਡਦੇ ਹੋਏ, ਅੱਜ ਤਾਂ ਇਨ੍ਹਾਂ ਨੇ ਕੰਨ ਹੀ ਖਾ ਲਏ।
8. ਹੱਥ ਅੱਡਣਾ-ਮੰਗਣਾ
ਕਿਸੇ ਅੱਗੇ ਹੱਥ ਅੱਡਣ ਨਾਲੋਂ ਚੰਗਾ ਹੈ ਕਿ ਬੁਰੇ ਵਕਤ ਲਈ ਕੁਝ ਪੈਸੇ ਜੋੜ ਕੇ ਰਖ ਲਓ।
9. ਨੱਕ ਰਗੜਨਾ-ਤਰਲੇ ਕਰਨਾ
ਅੱਜਕਲ੍ਹ ਨੌਕਰੀ ਮਿਲਣਾ ਆਸਾਨ ਕੰਮ ਨਹੀਂ ਹੈ। ਬੜਾ ਨੱਕ ਰਗੜਨਾ ਪੈਂਦਾ ਹੈ।
10. ਦਾਲ ਨਾ ਗਲਣੀ-ਜ਼ੋਰ ਨ ਚਲਣਾ
ਪੰਚਾਂ ਦਾ ਫੈਸਲਾ ਬਦਲਣ ਵਿੱਚ ਉਸ ਦੀ ਕੋਈ ਦਾਲ ਨਾ ਗਲੀ।

ਅਭਿਆਸ

ਹੇਠਾਂ ਕੁਝ ਮੁਹਾਵਰੇ ਤੇ ਉਨ੍ਹਾਂ ਦੇ ਅਰਥ ਲਿਖੋ ਹਨ । ਉਨ੍ਹਾਂ ਦੇ ਵਾਕ ਬਣਾਓ ।

1. ਜਾਨ ਵਾਰਨੀ - ਕੁਰਬਾਨੀ ਦੇਣੀ

2. ਅੱਖ ਲਗਣੀ - ਸੌਂ ਜਾਣਾ

3. ਸਿਰ ਖਾਣਾ - ਰੌਲਾ ਪਾਉਣਾ

4. ਦੰਦ ਖੱਟੇ ਕਰਨਾ - ਬੁਰੀ ਤਰ੍ਹਾਂ ਹਰਾ ਦੇਣਾ

5. ਅਗੋਂ ਬੋਲਣਾ - ਨਿਰਾਦਰ ਕਰਨਾ

6. ਸਿਰ ਧੜ ਦੀ ਬਾਜ਼ੀ ਲਾਉਣੀ - ਮਰਨ ਲਈ ਤਿਆਰ ਹੋਣਾ

7. ਗੱਡੀ ਚੜਨੀ - ਬਹੁਤ ਨਾਂ ਹੋਣਾ (ਮਸ਼ਹੂਰੀ ਹੋਣੀ)

8. ਬਾਂਹ ਦੇਣੀ - ਮਦਦ ਕਰਨੀ

9. ਪੈਰਾਂ ਹੇਠੋਂ ਧਰਤੀ ਨਿਕਲਣੀ - ਘਬਰਾ ਜਾਣਾ

10. ਹੱਥ ਧੋ ਬਹਿਣਾ - ਆਸ ਲਾਹ ਛੱਡਣੀ
