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Grade: 1

Lesson Number: 1

Unit Name: Our Gurūs

Course: Virṣā

Title: Our Gurūs - I

Standards

Standard 4: The Ten Nānaks

- Students identify the Gurūs, describe the role of the Gurū, and explain where the Gurūs receive their authority.
 - *Students begin to understand the purpose of the Gurū. Their relationship to the Sikhs is explained in simple terms using analogies of family structures from the family tree.*

Objectives

1. Students will verbally identify the first five Gurūs and describe the role of the ‘Gurū.’

Prerequisites

- None.

Materials

- 11 x 14 cardboard piece for each child
- ‘Tacky Glue’ bottles
- Different shapes of dry pasta
- Gold/silver spray paint
- Printed sheet listing all of the 10 Gurūs to be placed on cardboard pasta frame
- Dry erase board/blackboard/markers
- Chart paper

Advanced Preparation

- Make sure cardboard is cut to size and sheets with the Gurūs’ names are at least 5 x 7.
- Draw a 5 x 7 rectangle on the cardboard piece so that children can decorate accordingly.
- Make a printed sheet listing the 10 Gurūs in bold letters to place in the center of the pasta frame.
- This is Part I in a two-part series on the Ten Nānaks.

Engagement (15-20 minutes)

- Begin discussion of what children know about what Gurū’ means. Ask them what a “Gurū” does. Looks like? Acts like? Talks like? Is a Gurū a girl or a boy? What does the Gurū teach us? Etc...
- After that, tell them that a Gurū’s name is two words put together to mean something.
- Explain to them that ‘Gu’ (ਗੁ) means Darkness and ‘Rū’ (ਰੂ) means Light.
- Continue to explain that the Gurū is like someone who knew how to travel from a dark room to a bright room without getting hurt by things in the way. But in order to

be a Gurū they had to learn how to get to the bright side and had to practice doing it, as well as believing that they could do it.

- Ask them how they would learn a direction. Get them to answer that they can ask someone or they can copy someone, *lg* "learn from someone, and then they would have to practice going in the direction so that they know where to go.
- Explain to children that similarly our Gurūs lived their lives and showed us or gave us guidance of how to live as good human beings. They showed us how to live life with belief in Vāhigurū. If we learn about their lives then we can also know what we should do to be good human beings. We can take the example of how they lived their life and try to live our life in the same way.
- Tell them that the Gurūs were able to do this because they believed that Vāhigurū was the creator and in order to serve Vāhigurū one had to be a good person and serve humanity.
- Ask them if they want to live a life as a good human being? And then ask them *hqt* "examples of what living like a good human being means.
- Write the examples on chart paper and save the chart paper for future classes.
- If possible, ask each child to provide an example, putting their name next to their example. This way you and the other children will get a chance to remember their name.
- Since this is your first class you can also use this as an opportunity to lay down some of the rules for your class.

Exploration (35 minutes)

- Begin by asking children who our first Gurū is. Most children may say Gurū Nānak and/or Gurū Granth Sāhib.
- Tell them that Gurū Nānak was the first Gurū and all the other Gurūs were part of Gurū Nānak and therefore, even though each Gurū had their own individual name, they are often referred to as 'The 10 Nānaks.' Then ask them how many living Gurūs we have had total.
- Tell children that a Sikh is someone who believes in the 10 Nānaks, the Gurū Granth Sāhib and Gurū Panth and one Vāhigurū. You don't have to go into detail of the Gurū Panth yet unless someone asks you about it.
- ~~At~~ Continue to ask who these Gurūs were.
- Begin by writing the names of the Gurūs on the board.
- Have children repeat names after you. Do the first five Gurūs only.
- After repeating the first set of names, go through each Gurū again. This time tell them one thing about the Gurū. Below *ctg* "uwi i gukqpu *hqt* "vj kpi u "q "vgm'cdqw" each Guru=you can decide what you want to tell them.
 - Gurū Nānak Sāhib wrote Japujī Sāhib (ask if they know what Japujī Sāhib is; most of them should)
 - Gurū Aṅgad Sāhib formalized the Gurmukhī script and taught Gurmukhī so that everyone was able to read it.
 - Gurū Amardās Sāhib helped everyone be aware that all humans were equal; he spoke up against Satī-explain to them what Satī is.

- Gurū Rāmdās Sāhib began the construction of the Sarovar at Harimandar Sāhib, (Children might know this as Golden temple; make reference to that and tell them that it is called Harimandar Sāhib) and built Rāmdāspur (currently Amritsar).
- Gurū Arjan Sāhib compiled the Ādi Granth (make reference to the Gurū Granth and tell children that is where the teachings of the Gurūs are kept) and also was the first Sikh martyr.
- Go over the names one more time and have children repeat them after you.
- Then have the children make a pasta-edge frame. Have them decorate the cardboard leaving enough space to put the Gurūs' name sheet in the middle of the frame.

Explanation/Extension (5-10 minutes)

- After children are done decorating their frames, go over the names of the Gurūs again and the one fact you told them about the Gurūs, having the children do most of the talking this time.

Evaluation (On-going)

- At the beginning of the next class ask children if they remember the name of the first five Gurūs and also what they remember about each Gurū.
- Pay special attention to what children have to offer during discussions and particular questions they may have regarding any discussion topics.
- Create a portfolio for each child and put in it any information that you think will be needed to monitor their progress over the semester.

Grade: 1

Lesson Number: 2

Unit Name: Our Gurūs

Course: Virṣā

Title: Our Gurūs - II

Standards

Standard 4: The Ten Nānaks

- Students identify the Gurūs, describe the role of the Gurū, and explain where the Gurūs receive their authority.
 - *Students begin to understand the purpose of the Gurū. Their relationship to the Sikhs is explained in simple terms using analogies of family structures from the family tree.*

Objectives

1. Students will verbally identify the Gurūs and describe the role of the ‘Gurū.’

Prerequisites

- Lesson I on Our Gurūs.

Materials

- 11 x 14 cardboard piece for each child
- ‘Tacky Glue’ bottles
- Different shapes of dry pasta
- Gold/silver spray paint
- Sheet listing all of the 10 Gurūs to be placed on cardboard pasta frame
- Dry erase board/blackboard
- Attached Genealogical table

Advanced Preparation

- Make sure you have everyone’s frame from the last class.
- Have the Gurū Name sheets ready.

Engagement (15-20 minutes)

- Review who a Gurū is and what the two words ‘Gū’ and ‘Rū’ mean, having children do most of the talking.
- Ask them who the Gurūs get their strength from – leading to Vāhigurū.
- Review the first five Gurūs with the children, having them tell you the one thing they learnt about each Gurū. Allow students to share their knowledge.
- Then continue on with the next five Gurūs and tell the children how from here on they were related through family. You can show them the Genealogical Chart below and also share with them one thing about the Gurū.
 - Gurū Hargobind - Son of Gurū Arjan; asked to wear two swords-- one for spiritual and the other for temporal (worldly).
 - Gurū Harirāi - Grandson of Gurū Hargobind, Great Grandson of Gurū Arjan; was very fond of animals and plants.

- Gurū Harkrishan- Son of Gurū Harirāī, Great Grandson of Gurū Hargobind; became guru when he was five years old and knew a lot of bāṇī.
- Gurū Teghbahādur- Son of Gurū Hargobind, Grandson of Gurū Arjan; gave up his life for the belief that anyone should be able to practice their religion.
- Gurū Gobind Singh – Son of Gurū Teghbahādur, Grandson of Gurū Hargobind, Great Grandson of Gurū Arjan; created the Khālsā in 1699.

Exploration (30 minutes)

- Have children continue working on their pasta frames.
- Let them decide whether they would like to write the names of the Gurūs by themselves or if they want you to give them a pre-printed copy to put in the center of their frame.

Explanation/Extension (10-15 minutes)

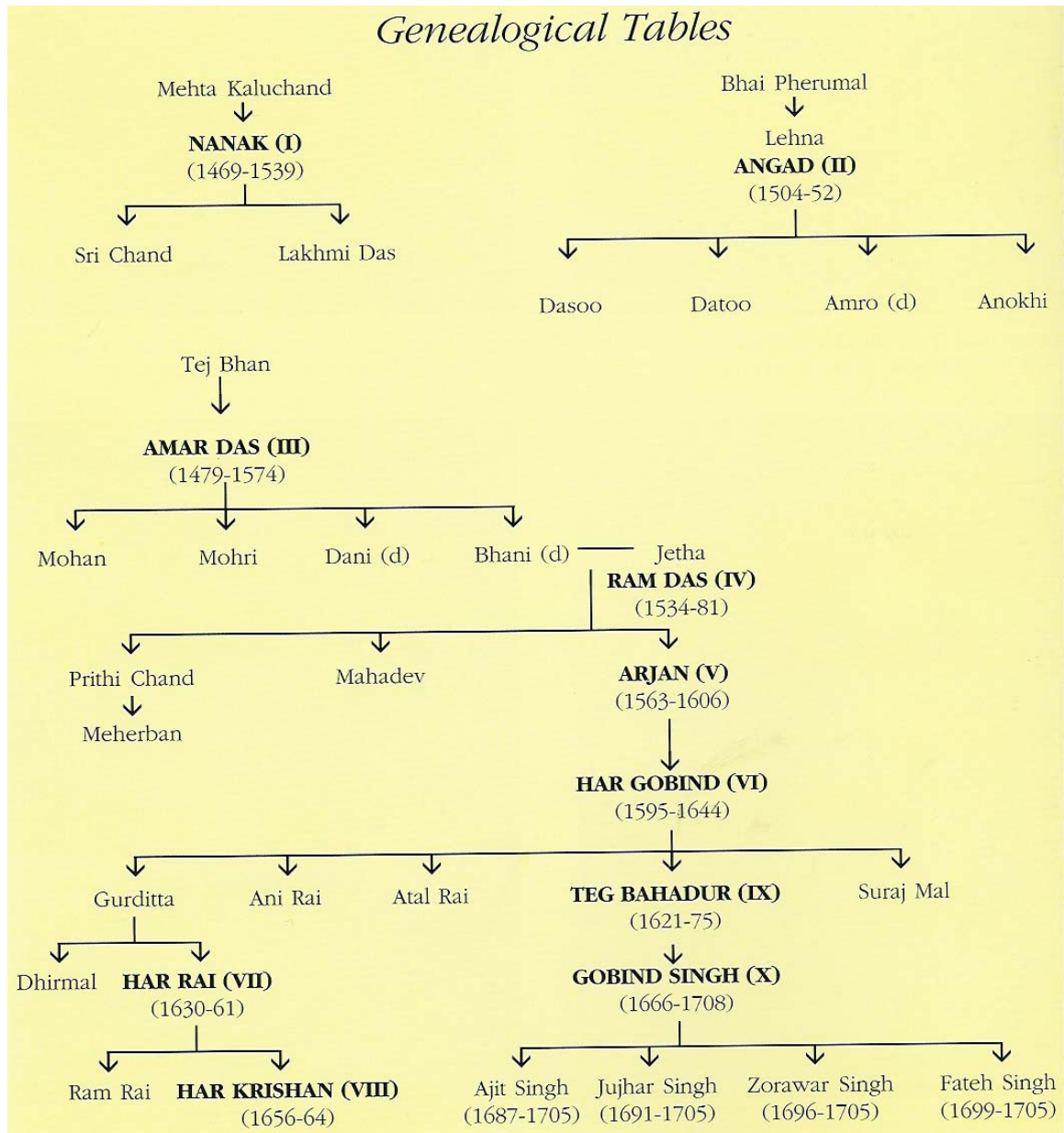
- At the end of class have all the children repeat the name of all the Gurūs with you.
- You can play a few games like calling out the number and the children saying the name of the Gurū, or vice versa.
- Also have a discussion about the importance of the Gurūs in the life of the Sikhs
- Throw out questions, such as, “Since the Gurūs are not alive today, where should we learn from?”
- Make specific reference to the Gurū Granth and the Gurū Panth, highlighting that yī kī is our present Gurū and we learn from there because that is where the Guru’s message lives.

Evaluation (On-going)

- Observe children’s reaction and speed of memorization as well as logical processes in trying to figure out names, etc...
- Pay special attention to discussions and any progression of individual students from last discussion.
- Document progression in discussion for each student.

Teacher Resources

Gurū Genealogical Chart



- Courtesy of: Singh, Gurbachan and Shankar, Sondeep. The Sikhs-Faith, Philosophy, & Folk. Roli & Jansen BV 1998, p22

Note: This chart has been taken out directly from the above book and therefore no edits were possible. When sharing with students please say 'Guru' before each name.

Grade: 1

Lesson Number: 3

Unit Name: Core Principles

Course: Virṣā

Title: Applying Core Principles - Saṅgat (ਸੰਗਤ)

Standards

Standard 2: Applying Core Principles

- Students understand the teamwork process and elements of honesty, working hard, and sharing with others.
 - *Students engage in activities and games that reinforce fellowship (saṅgat) and cooperation, instead of competition where the emphasis is placed on the end result. Activities that allow decision-making based on consensus should be stressed and drawn parallel to the Gurū Panth decision-making role.*

Objectives

1. Children will participate in activities that will help them start thinking of teamwork and saṅgat.

Prerequisites

- None.

Materials

- Large sheets of white roll paper
- Markers/crayons

Advanced Preparation

- Make sure children have enough space for activity below.
- This is the first lesson plan in a three-part series on core principles. Each lesson builds on the other.
- In the first lesson plan children are introduced to cooperative learning, leading to the definition of saṅgat.
- In the second lesson, children are introduced to good and bad saṅgat and discuss further the importance of saṅgat through Gurbānī (ਗੁਰਬਾਣੀ).
- In the third lesson, children participate in activities that lead them to decision-making. This leads to a short discussion on panthak (ਪੰਥਕ) decision-making.
- The goal of the teacher should be to help children participate in self-exploration of these concepts through the activities and discussions.

Engagement (30-35 minutes)

Activity One: Directions

- Divide students into groups of five or six. Provide each group a large sheet of roll paper.
- Instruct students to draw a large flower with a center and ੫ g'ucō g number of petals cu the number of students in their groups.

- Through discussion with their group members they are to find their similarities and differences. They should fill in the center of the flower with something they all have in common. Tell them not to use physical attributes such as hair, skin color, eye color, etc...
- Each member fills in his/her petal with something about them that is unique--unlike any other member in their group. Students should be instructed that they cannot use physical attributes such as hair color, weight etc... (this is to encourage more meaningful discussion with their group members). Students should be encouraged to be creative in their ideas and drawings. For example children can fill it in with a special place that they have been to - a food bank, Pañjāb, Florida, etc... Children will most likely draw in the petals, so the teacher can rotate between groups to write a word or two about their drawings in the petals.

Activity Two: Directions

- One player draws a line or shape on paper.
- The next player adds a line or shape, then the next player, and so on.
- The players face each other so they get different perspectives on the drawing. When the players finish drawing, they color it in the same way with crayons, colored pencils, or markers.

Exploration (15-20 minutes)

- Groups share vj gk "pictures with the entire class.
- Teacher leads discussion about similarities and differences, and the flowers can be displayed.
- Talk about how their experienceu working together. Was it easy? Was it difficult? Did you want to work together because you wanted to finish your project? Were there any arguments? Were you curious as to how your picture will come out? Or did you talk about it beforehandAWas it nice to see some of the similarities? Did you know some of the similarities"critgcf { ? How did you know which things might be similar?
- Discuss how one shape that one child began with led to a whole new thing at the end. or y cu'an extension of something that you began with at the end.

Explanation/Extension (5-10 minutes)

- Tell children that this was just one way of working together, but saṅgat can help you solve some of your problems or give you ideas of how to solve things.
- Ask children if they felt that the activities that they were doing together helped them see a saṅgat.
- Ask children what they think saṅgat is. If you get an answer. work with that and leave them with the understanding that a saṅgat is a group of people that help you along in life, but their most important role is to help you be a good person and to help you remember Vāhigurū. Tell them that they will learn more about this kṡ some of the next classes.

Evaluation (On-going)

- Observe children as they work within their groups.

Grade: 1

Lesson Number: 4

Unit Name: Core Principles

Course: Virṣā

Title: Good Saṅgat vs. Bad Saṅgat

Standards

Standard 2: Applying Core Principles

- Students understand the teamwork process and elements of honesty, hard work, and sharing with others.
 - *Students engage in activities and games that reinforce fellowship (saṅgat) and cooperation, instead of competition where the emphasis is placed on the end result. Activities that allow decision-making based on consensus should be stressed and drawn parallel to the Gurū Panth decision-making role.*

Objectives

1. Children will develop an understanding that saṅgat helps make the correct decisions.

Prerequisites

- Lesson I on saṅgat.

Materials

- Chart paper
- Marker
- Sandalwood box or pen—something y kṛj 'yḡ smell qh'sandalwood

Advanced Preparation

- You will need to bring in some older children or some adults to help perform a skit with you qḡshow the difference between good saṅgat and bad saṅgat.
- Skit performers will have to be prepared in advance.

Engagement (20-25 minutes)

- Ask children what or who they think saṅgat is. Write their answers on the chart paper. Try not to get into too much discussion.
- Make reference to the first class if need be and the introduction that you gave to saṅgat.
- Then perform the two attached skits below.

Exploration (20-25 minutes)

- After skits, have discussions on the following:

Discussion questions

- What happened in the first skit and what happened in the second?
- What are the differences between the skits?
- Is there a saṅgat in the skits? Ask children to just raise their hand for a \$yes\$.
- Then ask them why they think one way or the other.

- Take the discussion from here to explain to children that we have different influences every where we are in our life.
- Discuss with the children j qy Bob's friends 'lp'j g'un'ku'gk'j gt chose to speak up against him or just let j g'ku'wg go and go along with it. F k'ue'wu'j qy they helped him make the right decision in the end. Since they were strong individuals they helped others too. This was possible because they were sure about what they believed in!

Explanation/Extension (5-10 minutes)

- Then go on to say that, for Sikhs, saṅgat brings them closer to/helps them understand Vāhigurū better or helps them to be God-like.
- By doing things that are right, a Sikh takes on qualities that are Vāhigurū-like and so they understand Vāhigurū more. Ask them what it means to be more Vāhigurū-like? Come to the conclusion that you take on the same attributes and qualities as Vāhigurū such as honesty, truth, fearlessness, not being anyone's enemy, etc...
- Cn'q'dt'kpi 'w'j qy a certain environment can either influence you negatively or positively.
- You can remind them that when you spoke about the Gurūs in c previous lesson, you spoke about wanting to live as a good human being and taking the example of the I urus.
- If you want you can also give an example of Bhagat Kabīr's Salok (attached)—Giving the gist may be enough. Highlight for children that just as the qualities of sandalwood is that it has a strong wonderful smell, so should the qualities of fearlessness and love for the creator be strong lp their saṅgat. Once they have these strong qualities in them, those around them will also become like that.
 - Sandalwood gives off a nice aroma and is highly valued for this quality. After some time, everything near that sandalwood begins to take on that same aroma. Bhagat Kabīr compares this sandalwood to good saṅgat; being around saṅgat with positive characteristics, one also takes on those positive characteristics. Kabīr says. Value those with good characteristics, not those that (like the big trees) just seem to be impressive in other ways. (Sabad attached below)
- Have children smell the sandalwood item you bring to class.
- Summarize the lesson by saying to the children:
 - Influences are all around us, whether we are at gurduārā, school, home, etc...
 - One can make choices about their environment, about where they are or what is around them. Choices can be made about surroundings that they have control over.

Evaluation (On-going)

- Pay special attention to children's discussions and try to see if there is change in their discussions as the class progresses.

Teacher Resources

Sabad

ਕਬੀਰ ਚੰਦਨ ਕਾ ਬਿਰਵਾ ਭਲਾ ਬੋਝਿਓ ਢਾਕ ਪਲਾਸ ॥ ਓਇ ਭੀ ਚੰਦਨੁ ਹੋਇ ਰਹੇ ਬਸੇ ਜੁ ਚੰਦਨ ਪਾਸਿ ॥

kabīr candan kā birvā bhalā beṛīo ḍhāk palās. oī bhī candan hoī rahe base ju candan pāsī.

Oh Kabīr, consider the sandalwood to be much better, though it is surrounded by much larger and greater trees. All those other trees also become like sandalwood that remain in the company of sandalwood.

ਕਬੀਰ ਸਾਕਤ ਸੰਗੁ ਨ ਕੀਜੀਐ ਦੂਰਹਿ ਜਾਈਐ ਭਾਗਿ ॥ ਬਾਸਨੁ ਕਾਰੋ ਪਰਸੀਐ ਤਉ ਕਛੁ ਲਾਗੈ ਦਾਗੁ ॥

kabīr sākat saṅgu na kījīai dūrahi jāīai bhāgi. bāsanu kāro parsīai taū kachu lāgai dāgu.

Oh Kabīr, be not in the company of those who are gone astray,
stay far away from them.

SKIT 1

Manjit (Age 5 to 14)

SCENE 1

Manjit is just finishing the Mūl Mantr (with Mom listening) before breakfast. He/she is very excited to attend the first day at kindergarten.

Manjit: Mom! I want to eat cheerios. Can I?

Mom: Only after you eat your fruit first.

Manjit: (Sighs) OK.

Mom: Hurry we have to go soon. You don't want to be late on the first day.

Manjit and Mom leave for school. As they are leaving Mom also mentions:

Mom: You also have kīrtan class in the evening today.

SCENE 2

Manjit and Mom are walking back into the house after school.

Manjit: Mom I had so much fun! We have so many toys at school.

Mom: You play with your toys at home too. Did you do anything else in class?

Manjit: We also sang a song, about the days of the week. You know what else Mom?
Somebody asked me why I have long hair.

Mom: So what did you say?

Manjit: I told them it's because I'm a Sikh. It's my religion. The kids didn't say anything. they just started playing with the toys.

Mom: That's good Manjit.

Manjit: The teacher took us outside too. I saw some kids teasing and swearing0 They were bad. I wouldn't do that.

A couple of hours later they are going for kīrtan class.

Manjit: I hope I get to do Visar Nāhi Dātār. I want to learn how to play tablā too.

SCENE 3

Five years later, it is the first day of school for the year and Manjit is now going into fifth grade.

Mom: Manjit, you're taking too long in the bathroom. You still have to do pāṭh.

Manjit comes out.

Manjit: Do I have to do all 15 paūrīs? Can I just do the first paūrīs five times.

Mom: No! You should do all of it. Otherwise you're going to forget them.

Manjit: (To him/her self) I'm not going to forget it. I already know it.

Manjit finishes the 15 paūrīs and sits at the breakfast table.

Manjit: Can you give me some cereal? And I don't want any fruit.

Mom: (as she gives the cereal to Manjit) I think you're old enough to do some of this yourself now, but since you're running late I'll help you out.

Manjit quickly eats and gets up and runs out to school.

SCENE 4

During recess, Manjit is playing basketball. Manjit is paired up with John. Bob and Mike are on the other team. (Bob is the basketball star and he has a habit of swearing... Mike and John follow everything that Bob does.) Bob starts swearing at Mike because they are losing.

Bob: BEEP! you. You can't even pass.

Manjit: Why are you swearing at him? It's not a big deal!

Bob: What's wrong with it? Everyone swears. My older brother swears. Even my parents swear.

Everyone looks at Manjit and Manjit shrugs his shoulders and kicks the ground.

SCENE 5

After school all four boys are walking home. They are approached by two kids from seventh grade. The older kids offer the four of them a cigarette. Bob is hesitant, but because he is the leader of the group he accepts it.

Older kid 1: Have you ever smoked?

Bob: (Hesitantly) Yeah. Everyone does it.

Older Kid 2: So you want to join us behind the school? Nobody will see us there.

Bob, Mike and the older kids start walking towards the school. While Manjit and John stand there confused and decide to turn towards home.

Manjit thinks out loud: Bob probably won't play with me any more. I wonder if I should have gone.

John: I wonder if Bob is mad at us.

Manjit: (Hesitantly) My mom would kill me if she ever caught me.

John: But, Bob might never talk to us again.

SCENE 6

Three years later, Manjit and his friends are kpxkgf to attend a party held by Bob during the eighth grade graduation reception. Bob approaches Manjit, John and Mike.

Bob: What's up guys?

Manjit, John and Mike: Nothing much.

Bob: So are you guys going to stay at this boring party or come to my place?

Manjit: (Hesitantly) We're not sure Bob. We have to be home by nine o'clock.

Bob: Bunch of cry babies. This is your night, so what if you go home a little late? I'm only inviting the cool people to the party and I also have the key to my dad's drawer, where he keeps his cigarettes. Doesn't that sound cool?

John: That's amazing. How'd you get the key?

Bob: Don't worry about that. So are you guys going to come or not?

Mike: I'll come. It doesn't really matter if I go home a bit late.
Come on Manjit, you'll have fun and your parents won't mind at all.

Manjit: Ok, if you guys say so.

SKIT 2

Same as skit 1 until end of scene 3

SCENE 4

During recess, Manjit is playing basketball. Manjit is paired up with John. Bob and Mike are on the other team. (Bob is the basketball star and he has a habit of swearing... Mike and John follow everything that Bob does.) Bob starts swearing at Mike because they are losing.

Bob: BEEP! you. You can't even pass.

Manjit: Why are you swearing at him? It's not a big deal!

John: Yeah Bob, you shouldn't really swear that much

Bob: What's wrong with it? Everyone swears. My older brother swears. Even my parents swear.

Mike shrugs his shoulder and kicks the ground

SCENE 5

After school all four are walking home. They are approached by two kids from seventh grade. The older kids offer the four of them a cigarette. Bob is hesitant, but because he is the leader of the group he accepts it.

Older Kid 1: Have you ever smoked?

Bob: (Hesitantly) Yeah. Everyone does it.

Older Kid 2: So you want to join us behind the school? Nobody will see us there.

Bob and the older kids start walking towards the school.

Mike: Hey Bob, I don't think that's such a good idea man.

Older Kid 1: Bob, you coming or what? Or you gonna listen to those sissies?

Manjit and John stand there confused and wait for Mike as they decide to turn towards home.

Mike thinks out loud: *Bob probably won't play with me any more. I wonder if I should have gone.*

Manjit: Hey Mike, that was good that you didn't go with Bob. You know that it's the wrong thing. Smoking isn't right!

John: I wonder if Bob is mad at us.

Mike: Well, even if he is, we had to make the right decision. If we went along with him, it would've been our fault. I just wish he could understand that that's bad for him

Manjit: Yeah, maybe we should talk to him.

John: But Bob might never talk to us again.

SCENE 6

3 years later, Manjit and his friends are offered to attend a party held by Bob during the eighth grade graduation reception. Bob approaches Manjit, John and Mike.

Bob: What's up guys?

Manjit, John and Mike: Nothing much.

Bob: So are you guys going to stay at this boring party or come to my place?

Manjit: (Hesitantly) We're not sure Bob. We have to be home by nine o'clock.

Bob: Bunch of cry babies. This is your night, so what if you go home a little late? I'm only inviting the cool people to the party and I also have the key to my dad's drawer, were he keeps his cigarettes. Doesn't that sound cool?

Mike: Come on Bob, you know that's not right. For one, you know that smoking isn't right and then on top of that, you're stealing from your own dad. What kind of person are you man? Think about it.

John: Yeah Bob, really think about it. It's not good for you.

Manjit: We're your friends Bob, we don't want you to do all that. We want to hang out with you and y g'y cpv'{'qw'q'cng'ectg"qh'{'qwtugth0

Bob: I like you guys too, but it's cool to do that stuff.

Manjit: Well, I think it's even cooler to say "no."

Bob thinks for a minute

"

Bob: You know what you guys are right, why don't you guys come over tomorrow afternoon for lunch and we'll play vj g'pgy 'Zdqz'i co g'my cousin got me for my birthday. What do you guys say?

John: That's so awesome dude, I've been wanting to play that new game.

Mike: Yeah, that's great!

Manjit: I'm definitely in. I don't think I have plans tomorrow.

Bob: Cool guys, this is pretty great! See you all tomorrow.

End Skit

Grade: 1

Lesson Number: 5

Unit Name: Core Principles

Course: Virṣā

Title: Applying Core Principles - Decision Making

Standards

Standard Grade 2: Applying Core Principles

- Students understand the teamwork process and elements of honesty, working hard, and sharing with others.
 - *Students engage in activities and games that reinforce fellowship (saṅgat) and cooperation, instead of competition where the emphasis is placed on the end result. Activities that allow decision-making based on consensus should be stressed and drawn parallel to the Gurū Panth decision-making role.*

Objectives

1. Children will participate in activities that will help them start thinking of team work and saṅgat and decision-making.

Prerequisites

- Lessons I and II on saṅgat

Materials

- Hula hoops (approximately one hula hoop for every two children)

Advanced Preparation

- You will need to have enough space for the hula hoop game, so plan accordingly. It would be best to plan to do this outside, but a large area inside will also work.
- Scatter the hula hoops on the ground so that they don't overlap and are roughly equidistant from each other. Because children will be moving energetically around the hoops, make sure all hoops are at least four feet away from any furniture or other objects.

Engagement (5-10minutes)

- Review with children the last few classes about core principles. Discuss with them the need of saṅgat and how they help you.
- Review some of the activities that you have done and how they show working together.
- Discuss issues that have come up about saṅgat. How your saṅgat can help or hurt your progress and help you be more Vāhigurū-like.
- Include in the discussions the Gurūs and go through the 10 Gurūs. checking to see j qy y gni'children remember'r t g x k q w u' r g u u q p u.
- Then tell them you will do some more activities that will focus on responsibility and working together. Maybe they have even done or thought of some of these activities. Tell them that sometimes decisions need to be made together about something and

you have to look at every angle of a certain situation and think of how it is best for everyone that is involved.

- Remind them too that as you discussed in the other classes, one always wants to make a decision that would lead to making them more Vāhigurū-like—honest, fearless, etc...
- In the Language Arts classes children will be going through the Mūl Mantr and will be exploring these qualities or attributes of Vāhigurū. If you want, it is possible to introduce these ideas d{ 'j cxlpī children recite the Mūl Mantr.

Exploration (35-40 minutes)

- To begin with have children do the hula hoop game.
- Children move about the playing area, stepping anywhere except inside a hoop.
- On a signal from the teacher, (you can use classical music as your signal-- making reference to the lesson plan on Rāgs to build lesson connectivity) everyone finds a hoop and steps inside as quickly as possible, helping each other as needed. To be considered 'in' a hoop, a child must have at least one foot in. The other foot may not touch the ground outside the hoop.
- After everyone is safely in, everyone steps out again, and one hoop is taken away.
- Steps one and two are repeated again and again, with one less hoop each time. Children will have to be inventive and work together to get all players into an ever-decreasing number of hoops.
- The game continues until children cannot possibly squeeze any more people into the remaining hoop*ṣ+.
- Throughout the game, remind the group about helping each other and comment on examples of cooperation that you see. (e.g. I noticed how Mehar raised one foot to give Āsīs space to fit her foot) Also, remind them to work together to make a decision on how to let others in their hoops.
- When you've taken away approximately half the hoops, tell students you don't think they can possibly squeeze everyone into fewer hoops, ask them what they think and then watch them rise to the challenge.
- Discuss with children how the game was and what techniques they thought of to get everyone in a hula hoop. What kind of decisions did they have to make. if any.
- Now tell children that they will discuss some issues in which they can talk about situations that they might face at school or just in general and together as a group they must make a decision about it.
- Give children the situations below and ask them what they would do next in each of these situations. Try to help them come to a decision together.
 - You find a watch on the playground.
 - Everybody is in a hurry. A kid near you trips and falls down.
 - Your teacher asks the class to be quiet after somebody said something funny.
 - You borrowed a pencil from the teacher's desk and lost it.
 - You think somebody is being mean by making fun of a kid on the playground.
 - You see someone pull at someone's jūrā (ਜੁੜਾ).
 - You j gct someone make fun of your karā (ਕੜਾ).

Explanation/Extension (5-10 minutes)

- Discuss both the game and the situations.
 - Cum "What uḡ qwṛf "children f q"to be responsible citizens of the KhālsāA
 - Act appropriately by following rules.
 - Stand up against anything that is hurtful to someone.
 - Remember Vāhigurū through participating in pāṭh and kīrtan.
- Also tell children that they had to make some decisions together. Discuss briefly how easy or difficult it was.
- Then tell them that the Khālsā also has to make decisions together "uqo gṽo gu and that they have to give their thoughts and ideas, but together then they have to decide on something that is in line with what their Gurūs showed them and taught them. They have to think of how the Gurūs would have acted to make a decision and they have to try to base their decisions on that.

Evaluation (On-going)

- Follow discussion intently and observe and document individual progression over the three classes.

Grade: 1

Lesson Number: 6

Unit Name: Celebrations

Course: Virṣā

Title: Celebrating Bandī Choṛ Divas (ਬੰਦੀ ਛੋੜ ਦਿਵਸ)

Standards

Standard 6: Important Dates

- Students identify and describe the events or people celebrated during Sikh holidays and why we celebrate them. (e.g. Vaisākhī, Divālī, Holā Mohallā, Parkāsh Utsav Gurū Nānak, Parkāsh Utsav Gurū Gobind Singh, Shahīdī Chote Sāhibzāde, Gurgadī Gurū Granth Sāhib, Māī Bhāgo and Sikh Bībīān Celebration)

Objectives

- Children will learn the history and significance of Bandī Choṛ Divas for the Sikhs and its relation to Divālī (ਦਿਵਾਲੀ).

Prerequisites

- None.

Materials

- Story of Bandī Choṛ Divas (below)
- Avoid showing pictures of Gurūs if you can help it
- Markers/crayons
- Construction paper

Advanced Preparation

- Teacher should be familiar with all details of the story of Bandī Choṛ.

Engagement/Exploration (40-50 minutes) Exploration

- Begin by asking children if they know what Divālī is. Ask them how they celebrate it. Let children do most of the talking. You will most likely hear from children things like, “We go to parties; we play with firecrackers; we decorate our house with lights.” (This will not be the focus for your class)
- After they are done getting Divālī out of their system, ask them how it’s significant to the Sikhs. Because at least a few of them may have heard of it in Kindergarten, they will be able to tell you part of the story of Bandī Choṛ.
- Once you have a student who you feel is starting to tell you the details, have him/her stand up and come up to the front of the class and help you tell the story.
- Things to focus on—have detailed discussion on the following points, asking children what they feel about these beliefs and how they can use it in their daily life:
 - Gurū Hargobind’s belief of freedom, not only for himself but for any of the oppressed. Someone who is not allowed to live their life in the way they wish and are forced into having to do something by someone who thinks they are greater than them.

- His creativity—he could have given up and said that it is not possible to get all 52 kings on his robe, but instead he came up with a solution.
- The way of celebrating something—It so happened that Divālī happen to fall on the same day, but have a discussion how Sikhs should or should not celebrate it. Is there a way to celebrate it so that it is not confused for celebrating Divālī? Ask them how they would like to celebrate it now that they know it stands for the struggle of freedom.

Explanation/Extension (5-10 minutes)

- Review the story of Bandī Chor Divas, with the children telling you most of the story.
- Have children discuss how they would like to celebrate Bandī Chor Divas now that they know how it is significant for Sikhs.
- Have children draw a picture of how they would celebrate Bandī Chor Divas. Also make a list of how they want to celebrate it and give it to the fourth and fifth grade classes and see if they can incorporate some of the suggestions into their celebration development plans.

Evaluation (On-going)

- Have children tell the story of Bandī Chor Divas to their family and suggest ways that they would like to celebrate it.

Teacher Resources

Ask children who Gurū Hargobind was and what they remember about him (make reference to first two classes on 'Our Gurūs'-Lesson Number 1 and 2+)

Bandī Chor Divas (ਬੰਦੀ ਛੋੜ ਦਿਵਸ)

Sometime between 1617 and 1619, the sixth Gurū; Gurū Hargobind, was imprisoned at Gwalior Fort by the Mughal Emperor Jahāngīr (ਜਹਾਂਗੀਰ). Jahāngīr had kept him under close surveillance. Many devotees came by to see the Gurū on a daily basis but were turned away each time. This did not stop them from returning the very next day.

However, the Gurū's well-wishers such as Bhai Jetha, and the Muslim mystic Hazrat Miām Mir (ਹਜ਼ਰਤ ਮੀਆਂ ਮੀਰ) rallied for Gurū Hargobind to be released. Although Emperor Jahāngīr duly granted such freedom, Gurū Hargobind refused to leave the prison. This is because 52 other rulers were also being held unfairly at Gwalior Fort. In protest, the Gurū insisted on remaining a captive for as long as the other prisoners were held there. At this, the emperor conceded that however many prisoners could hold onto Gurū Hargobind's colā (ਚੋਲਾ / robe) at the emancipation would also be released. So a special colā was stitched, which had 52 strips attached to it, to be held by each prisoner.

To celebrate Gurū Hargobind's freedom, lamps were lit in Amritsar. Gurū Sāhib and this event have come to be known as Bandī Chor, which loosely translates as 'the release of the imprisoned' or 'the grand emancipator' or 'munificent liberator.' When Gurū Hargobind reached Amritsar, his Sikhs had lit lamps to welcome him. Since this occasion is celebrated and commemorated.

There is not any significant reason for Sikhs to celebrate Divālī as this is not a Sikh holiday. However, Bandi Chor Divas falls on the same day as the Hindu festival of Divālī. This is a time of celebration for us because Gurū Jī sacrificed and rejected personal freedom in order to defend the innocent and the exploited.

Grade: 1

Lesson Number: 7

Unit Name: Celebrations

Course: Virṣā

Title: Vaisākhī (ਵੈਸਾਖੀ)

Standards

Standard 6: Important Dates

- Students identify and describe the events or people celebrated during Sikh holidays and why we celebrate them. (e.g. Vaisākhī, Divālī, Holā Mohalā, Parkāsh Utsav Gurū Nānak, Parkāsh Utsav Gurū Gobind Singh, Shahīdī Chote Sāhibzāde, Gurgaḍī Gurū Granth Sāhib, Māi Bhāgo and Sikh Bībīām Celebration)

Objectives

1. Children learn to explain what Vaisākhī is and why it is significant for the Sikhs.

Prerequisites

- None.

Materials

- White construction paper folded as a greeting card
- Sand paper the size of cover of the folder or a little smaller
- Iron
- Towel
- Strong wax/based crayons
- Colored Pencils
- Markers
- Different Pictures of Khandā and Bāṭā
- Actual Khandā and Bāṭā

Advanced Preparation

- Have all the construction paper and sand paper ready.
- Have a table with the iron ready.

Engagement (20-25 minutes)

- Review Bandī Chor Divas, highlighting the struggle for freedom.
- Then tell the children that you'll be talking about Vaisākhī. Ask them what they know about Vaisākhī and when it is celebrated and why. Some children will be quite familiar with this and other won't be familiar at all. Write points on the board.
- Explain the attached information ('What is Vaisākhī?' and 'Significance for the Sikhs') to children with easier explanations. Do not read it out to them.
- Make sure that for the children you explain that initiating is equivalent to making a promise and tell them about amrit sancār (ਅਮ੍ਰਿਤ ਸੰਚਾਰ); it is attached. Explain that the Gurū then called his Sikhs the Khālsā. They made a promise to be good citizens of the Khālsā and the Gur . himself made a promise in front of everyone too.

Exploration (35 minutes)

- Tell children that, because Vaisākhī is a celebration for the community, it is nice to acknowledge them. Children will make Vaisākhī greeting cards.
- Children will make print cards. Have them first make a khandā (ਖੰਡਾ) with crayons on the sandpaper. Make sure they press really hard on the sandpaper while drawing the khandā because that will get printed onto the white paper.
- While children are working on the khandā have the iron turned on at a table separate from the children.
- After children are done with their khandās, have them bring them over to you where the iron is.
- Have the white construction paper on the table.
- Put the sandpaper khandā side by side on the construction paper. Put a single layer of towel on top of the sandpaper and iron over it for about 30 seconds so that the khandā print onto the white construction paper card.
- Then have children write in the card or on the cover anything that they would like to. You may have to help them with the writing.

Explanation/Extension (5-10 minutes)

- Ask children to think about how they plan to celebrate Vaisākhī and who they would like to send/give the card to.
- Go over the significance of Vaisākhī again, this time letting children highlight the importance.

Evaluation (On-going)

- Ask children to explain Vaisākhī during other celebration lessons.
- Ask children to explain the story of Vaisākhī day 1699 as they give their cards out to who they made them for.

Teacher Resources

Vaisākhī Explanation

What is Vaisākhī?

Vaisākhī is the beginning of the year in the traditional calendars of South Asia (India, Pakistan, Bangladesh, Nepal, Sri Lanka, Burma and Bhutan). It is the first day of the first month, Vaisākh, and a major harvest festival. For Sikhs, according to Nānakshāhī calendar, it is on the 14th of April, but it is not the beginning of the New Year, Cet-March 14th is.

Does it have any special significance for Sikhs?

Yes. More than three hundred years ago on the Vaisākhī Day in 1699, Gurū Gobind Singh, the Tenth Gurū of the Sikhs established the Khālsā Order of the Sikhs, by initiating his Sikhs through Amrit ceremony and becoming initiated himself too. This event holds paramount significance in the history of the community. Sikhs derive their formal, consolidated identity from this day, including their distinctive physical appearance and the names Singh and Kaur. Thus, Vaisākhī has the special spirit of unity, identity and commitment for the Sikhs.

On Vaisākhī day of 1699, Gurū Gobind Singh asked all his Sikh to get together in Anandpur Sāhib. When everyone got together he came in front of everyone and asked for someone to give their head to him. At first many were confused, but then a brave man got up and went with Gurū Sāhib. Gurū Sāhib came back with a sword with blood on it and asked for another head. In the same way he asked for five heads. He brought all five of them back dressed in dastārs and other symbols that have since become articles of Sikh identity. He called the five Sikhs the Pañj Piāre - the beloved five.

Then Gurū Sāhib put water in a bātā and began to do pāṭh. As he did that he asked to put patāse (sugar candy) in the water. Through the prayer, the patāse and Gurū Sāhib mixing it with a Khandā, he created Amrit. Then he sprinkled this on his Pañj Piāre and they drank it too. After this he called them his Khālsā and asked them to initiate him into the Khālsā by giving him Amrit in return.

How is Vaisākhī celebrated by the Sikhs?

Sikhs all over the world celebrate by organizing religious services, including the full reading of the Sikh scripture, Gurū Granth Sāhib, prayers, singing of hymns and community service. Culturally, there are activities like martial arts exhibitions, parades, sports festivals, and song and dance. Families come together during this important festive occasion and some even exchange gifts.

INITIATION INTO THE KHĀLSĀ

Commitment to abide to ideals prescribed by Gurū Gobind Singh. The Initiate, after bathing and dressing in clean cloths stands in front of the Gurū Granth Sāhib. One of the Pañj Piāre, relates the principle of the Khālsā and asks the recipient if they accept them.

Once assent is given, prayers are offered for preparation of Amrit, water and patāse (sugar-balls) are placed in an iron vessel. Five prayers are recited in this order: Japu, Jāp, Ten

Svaiyā, Caupaī and Anand. The water (in process of becoming Amrit) is stirred with the Khandā (double-edged sword). Each abhilākhī (ਅਭਿਲਾਖੀ / candidate) makes a cup of his hands and drinks five handfuls uttering ~ Vāhigurū Jī Kā Khālsā, Vāhigurū Jī Kī Fatih. The Amrit is poured five times in the eyes and five times in the hair. The candidates recite the Mūl Mantr five times. They are reminded of the vows of the discipline and the commands of Gurū Gobind Singh. Hereafter, they are known as the Khālsā. They are to offer one tenth of their income for religious and charitable purposes and keep the 5Ks, avoid cutting hair, eating any sacrificial meat, adultery, and use of recreational drugs.

After ardās (ਅਰਦਾਸ), hukam (ਹੁਕਮ) is read from the Gurū Granth Sāhib and the candidate is given the name Singh or Kaur. He or she is given the privilege to be the Khālsā and must act responsibly on behalf of the Sikh Nation.

SIKH ARTICLES OF FAITH

- Kes (ਕੇਸ / hair) is a reminder to be saintly. Amrit requires keeping the hair as an article of faith of the Khālsā.
- Kaṅgā (ਕੰਘਾ / comb) is a reminder to be hygienic or clean.
- Kaṛā (ਕੜਾ / bangle) is a reminder to exercise restraint and keep from doing bad deeds. It reminds a Sikh of his/her promise to Vāhigurū and that he/she should not perform any act that is not good in its intent.
- Kachihṛā (ਕਛਿਹਰਾ / underwear) has the moral significance of reminding a Sikh of the need to exercise self-restraint over passions and desires. It also demands ever-readiness to fight for justice.
- Kirpān (ਕਿਰਪਾਨ / sword) is the reminder to exercise courage and self defense. It upholds dignity, self reliance, the capacity and readiness to defend the weak and oppressed. It is a constant reminder to a Sikh to defend the truth and uphold Sikh values.

Though these are explanations, "all explanations are incomplete. There is no analytical or utilitarian explanation that does justice. A Sikh accepts the 5 Ks as "gifts" from the Gurū for having a personal relationship. Even those who haven't given the public commitment through Amrit accepts these as ideals that all Sikhs aspire to.

Grade: 1

Lesson Number: 8

Unit Name: Citizen of the Khālsā

Course: Virṣā

Title: Khālsā Anthem – I

Standards

Standard 7: Becoming Citizens of the Khālsā

- Students demonstrate the ability to recite the Sikh Pledge of Allegiance and its general meaning and to sing the Sikh anthem.

Objectives

1. Students learn to sing the Khālsā anthem.
2. Students understand that the anthem develops ugbug'qh'belonging vq'a group.

Prerequisites

- None.

Materials

- Copy of Anthem with meaning for each child (attached)
- Anthem written out on chart paper to put up for the children to follow along
- Audio example of the anthem (CD resource attached)
- CD player

Advanced Preparation

- Make copies of anthem.
- Transcribe the anthem on to chart paper.
- Have other materials ready.
- This is the first lesson in a two-part series on the national anthem.

Engagement (15-20 minutes)

Begin discussions with children on:

- Who is a citizen?
- Traditionally who or what does a citizen belong to?
- What are the responsibilities of a citizen?
- Are we citizens of the Khālsā? (remind them of this from their discussions in the Core Principles classes and Vaisākhī celebration class)
- Who does the Khālsā belong to?
- What is the responsibility of the Khālsā?
- What is an anthem?
 - Anthem: a special poem or song that belongs to a certain group of individuals and in most cases, talks about how an individual should bej cxg as a citizen qf that nation to which the national anthem belongs.
- Tell children that we too have a Sabad that tells us how the Khālsā should be because we are citizens of the Khālsā.

Exploration (35-40 minutes)

- Go over Jāgat Jot Japai Nis Bāsūr reading out each line and j cẖkpi "children repeat after you. Use the chart as your reference for children.
- Have them repeat each line twice with you.
- After they repeat each line, explain the meaning of the line to them. You will have to use examples to explain the lines.
- Finish entire sabad in this way and then have them repeat it one more time after you.
- Ask children to tell you what some of the lines mean.
- Then play the sabad for the children to listen to. After that. repeat it one more time together and practice singing it.
- You will most likely have to practice it several times before the children get it.

Explanation/Extension (5-10 minutes)

- Tell children to share the anthem with their families at home and practice the words.

Evaluation (On-going)

- Have children sing it at the next class with the words covered and see how many of them remember it.
- If vq q'hy 'tgo go dgt then have them repeat it and sing with you again'pgz v'ercuu.

Teacher Resources

The Khālsā Anthem

ਜਾਗਤ ਜੋਤ ਜਪੈ ਨਿਸ ਬਾਸੁਰ ਏਕ ਬਿਨਾ ਮਨ ਨੈਕ ਨ ਆਨੈ ॥

jāgat jot japai nis bāsur ek binā man naik na ānai.

That person who focuses on the Divine Light day and night, and never puts even a little bit of faith in anyone else except the One Vāhigurū.

ਪੂਰਨ ਪ੍ਰੇਮ ਪ੍ਰਤੀਤ ਸਜੈ ਬ੍ਰਤ ਗੋਰ ਮਤੀ ਮਟ ਭੂਲ ਨ ਮਾਨੈ ॥

pūran prem pratīṭ sajai brat gor maṭī maṭ bhūl na mānai.

That person who has complete faith and love and even by forgetfulness, does not put any faith in fasting, worship of dead people, tombs of the dead people, and places of so called saints.

ਤੀਰਥ ਦਾਨ ਦਇਆ ਤਪ ਸੰਜਮ ਏਕ ਬਿਨਾ ਨਹਿ ਏਕ ਪਛਾਨੈ ॥

tīrath dān daīā tap sañjam ek binā nahi ek pachānai.

That person who does not pay attention to holy pilgrimage centers, charity, acts of pity, difficult meditation poses, and restraint if all of these are done without remembering Vāhigurū, the One.

ਪੂਰਨ ਜੋਤ ਜਗੈ ਘਟ ਮੈ ਤਬ ਖਾਲਸ ਤਾਹਿ ਨਖਾਲਸ ਜਾਨੈ ॥੧॥

pūran jot jagai ghaṭ mai tab khālas tāhi nakhālas janai. 1.

And That Person in whose heart the light of the Perfect Once shines, that one is to be recognized as a pure member of the Khālsā.

- Gurū Gobind Singh, 33 Savaye

Grade: 1

Lesson Number: 9

Unit Name: Citizens of the Khālsā

Course: Sikh Virṣā

Title: Khālsā Anthem - II/Universal Declaration of Human Rights for Children

Standards

Standard 7: Becoming Citizens of the Khālsā

- Students demonstrate the ability to recite the Sikh Pledge of Allegiance and its general meaning and to sing the Sikh anthem.

Objectives

1. Students practice singing the Khālsā anthem.
2. Students understand that the Sikh anthem develops belonging of a group.
3. Students illustrate understanding of national anthem and acquire knowledge on human rights.

Prerequisites

- Lesson I of Khālsā anthem series.

Materials

- Copy of Anthem with meaning
- Audio example of the anthem (CD resource attached)
- CD player
- Book - Universal Declaration of Human Rights: An Adaptation for Children
Author: Ruth Rocha and Illustrations of Brazilian Artist Otavio Roth
Product Details: ISBN: 9211004233 Format: Paperback, 46pp Pub. Date: January 1990 Publisher: United Nations Publications

Advanced Preparation

- Read book in advance so that you are familiar with it and are able to read it with emotion to the children. While the message of the book is important, do not focus on it too much. Children will mainly be using the images in the book as a resource for creating their Khālsā anthem book.
- Have poster-size anthem with definitions.

Engagement (15-20 minutes)

- Begin by asking children to sing the anthem without the poster.
- Use this as a guide for how much children remember.
- Review definition of anthem without poster.
- Depending on how children do you may have to put the poster up and spend extra time on memorizing the words and/or discussing the meaning.
- Once you are done, tell children that they are going to do a project where they will make an illustration book of the national anthem in groups.
- Tell them that in the next few classes they will also learn a ‘Sikh pledge of allegiance.’

ĀGzr rcp'j cv'q'w'ctg'i qkpi "q't'gcf "q'j go "c'dqqm'cdqw'tki j w'q'i kxg'j go 'k'f gcu
 "t'g'j kgt'k'w'w'c'k'p'u0

- At this point briefly review your discussion on citizenship, rights, and responsibilities from last class.

Exploration (15-20 minutes)

- Ask children to pay special attention to all the illustrations in the book and think of ideas about illustrations for their qy p'books.
- Read story, stopping at different areas to clarify information for children.
- The book can sometimes be a little long, depending on the interest of the group of children, so take as many breaks as needed.

Explanation/Extension (15-20 minutes)

- Have a brief discussion about what they saw in the illustrations. (You can do this while reading too, and make specific clarifications about the book illustrations)
- Now tell them that you are going to divide the class up into four groups as there are four lines in the anthem. (Depending on the number of children that you have in your class, you may need to break up into eight groups)
- Each group will first read qj gj gt'all the lines.
- Then they will have four sheets of paper to brainstorm how they are going to illustrate each page. They do not have to use all four sheets.
- They need to consult with each other in their groups.
- If they want they can try to have more than one example per page.
- Have them make a sketch, think of colors/materials they want to use, etc...
- You should go from group to group to check on their progress and help0
- Also write down for yourself a list of material children will want--- common and safe materialu'k'p'w'f g:
 - Watercolors, tempera paint, glue, colored sand, charcoal art pencils, oil pastels, marker, crayons, colored pencils, etc... Depending upon your budget, agree or disagree to material, but be clear with the student, so that they don't expect the particular material.
- Tell children that they can begin the actual picture in the next class, so they should try to finish their sketches in this class, but they should also continue to think of more ideas if they want.

Evaluation (On-going)

- Evaluate children's understanding through discussions while reading the book, group discussions and illustrations of their own national anthem book that they create.
- Document individual student progress as needed.

Grade: 1

Lesson Number: 10

Unit Name: Citizens of the Khālsā

Course: Virṣā

Title: "Sikh Pledge of Allegiance - IV"

Standards

Standard 7: Becoming Citizens of the Khālsā

- Students demonstrate the ability to recite the Sikh Pledge of Allegiance and its general meaning and to sing the Khālsā anthem.

Objectives

1. Students are introduced to the Sikh Pledge of Allegiance and practice reciting it.
2. Students continue work on illustrating the Khālsā anthem.

Prerequisites

- Previous completion of first two lesson plans on the Khālsā anthem.

Materials

- Oak tag for book sheets
- All materials that children requested for their Khālsā anthem books
- Poster of Sikh Pledge of Allegiance
- Poster of Khālsā anthem
- Dry-erase board
- Markers

Advanced Preparation

- Poster of Sikh Pledge of Allegiance. (words attached)

Engagement (15-20 minutes)

- Ask children if they know what a pledge of allegiance is.
- To help them along, separate words.
 - What is a pledge? (promise, word of honor)
 - What is an allegiance? (loyalty)
 - What/who is the pledge made to?
 - What does it talk about/express?
- Then read the pledge.
- Go over each word, asking the children if they know what the words mean.
- Ask for any thoughts or comments on the entire pledge.

Exploration (15 minutes)

- Go over the words. Say it once first and then have the children repeat after you. Then ask children to pair up and practice with each other. Give them individual copies. Not all of them will be able to read, but it will help those who can.
- ~~At the end of the lesson~~ say it as a whole group.

- Right after that, sing the Khālsā anthem together. The majority of the children should know it by now. Ask them to sing it loud and clear.

Explanation/Extension (15-20 minutes)

- Ask children to get in their groups and begin working on their books.
- Give them the oak tag sheets for their book pages.
- Tell them to complete everything. They will need markers, crayons, colored pencils (anything that does not require too much cleaning up). In the next class they can use the paint, glue, etc... Some children may not want to use the markers, so give them the paints, glue. Encourage them to wait until tomorrow for those materials when everyone can use them.
- Play the national anthem in the background while children work on their pages.

Evaluation (On-going)

- Check for children's singing of Khālsā anthem and practice of Pledge.

Teacher Resources**Sikh Pledge of Allegiance**

I pledge allegiance to the Nishān Sāhib,
and to the Kaum – the Sikh Nation – for which it stands.
With faith in the Akāl, Vāhigurū beyond Time and Death.
Allegiance to the Ten Gurūs,
And loyalty to the Gurū Granth and Gurū Panth.
Fidelity to the Khālsā through the Khande-dī-pāhul,
with commitment to Glory of Vāhigurū and Justice for all.

This is the Sikh Pledge of Allegiance that encompasses the definition of a Sikh based on the Sikh Rahit Marīādā.

Grade: 1

Lesson Number: 11

Unit Name: Citizens of the Khālsā

Course: Virṣā

Title: Sikh Pledge of Allegiance - V

Standards

Standard 7: Becoming Citizens of the Khālsā

- Students demonstrate the ability to recite the Sikh Pledge of Allegiance and its general meaning and to sing the Khālsā anthem.

Objectives

1. Children complete their book on the Khālsā anthem.
2. Children demonstrate that they are able to recite the Sikh Pledge of Allegiance and sing the Khālsā anthem.

Prerequisites

- Previous two classes on Khālsā anthem.
- Previous class on the pledge.

Materials

- All materials to finish book
- Thick oak tag for front and back of book covers
- Poster of Sikh pledge and national anthem
- Copies of Sikh pledge (one per group)
- Copies of Khālsā anthem (one per group)
- Audio example of Khālsā anthem (CD resource attached)
- CD player
- A Nishān Sāhib
- Teacher can choose to bind book with yarn or ribbon or take the book to a copy store and have it bound there
- Book-binding material of choice (staples, string, comb-binding etc...)

Advanced Preparation

- Have all materials set up and ready to go for children when they come into class.
- Attach a copy of the Sikh pledge on one piece of oak tag page for each group.

Engagement (25-30 minutes)

- Constantly play audio of Khālsā anthem while children are working on their projects.
- Have children get into their groups and work on their books until the four pages are completed.
- Go around to each group, helping them with any help that they may need.
- Have children clean up after themselves.
- Have a safe space for drying work to be laid out.

- Give each group a thick oak tag and have them use crayons, markers, or colored pencils to make covers for the book.
- On the back cover they should have the names of the children in their group.

Exploration (20-25 minutes)

- ~~At~~ ^{At} the end of the group. Have the Nishān Sāhib up.
- Tell children that you are going to say the pledge together and sing the national anthem together.
- After you are done reciting the two, have groups share their book pages explaining why they chose what they did for each page.
- Compliment children on a job well done.

Explanation/Extension (5-10 minutes)

- Show children the copy of the Sikh pledge and Khālsā anthem that you made.
- Tell them that you will have that ~~at~~ ^{at} the beginning of their book.
- Once you put the book together, make a copy of the book for each member in the group.
- Put the original books on display in the classroom or where they can be most visible to the community.

Evaluation (On-going)

- Make note of children's discussion points, illustrations, thoughts, and questions.

Grade: 1

Lesson Number: 12

Unit Name: Pañjāb

Course: Virṣā

Title: Where is Pañjāb? - I

Standards

Standard 3: Geographical Knowledge

- Students locate Sikh historic locations on a map of South Asia.
 - *Students begin simple map construction to give them an understanding of their homeland's roots, as well as reinforce basic map skills and use of cardinal directions to locate places.*

Objectives

1. Children locate East and West Pañjāb on a map of South Asia.

Prerequisites

- None.

Materials

- Different images of maps of south Asia (attached)
- Large world map if possible
- Blank map of Pakistan with province borders
- Blank map of India with state borders
- Pictures of Pañjāb in India and Pakistan
- Map of North America
- Crayons/markers/colored pencils

Advanced Preparation

- Prepare blank maps ahead of time and have individual copies as well as large copies for the board.

Engagement (25-30 minutes)

- Ask children which city, state, and country they live in. Show them a map of the world and ask children if they can point out where they live. Begin with the country and then the state or province.
- Now continue on to ask them if they know where their family is originally from. If they say India or Pakistan, ask them where their grandparents are from. Ask them where in India or Pakistan. If they get to the point where they say Pañjāb, focus on that.
- For those children whose families are not from Pañjāb, move into the below question immediately.
- Ask them if there is one Pañjāb or more. Is it possible that it could be in different countries?
- Continue discussion so that you can bring the focus to Pañjāb in India and Pakistan.

- Now on the world map, ask children to show you where India and Pakistan are. Ask them if they know what continent India and Pakistan are in. Show children India and Pakistan.
- Then put up a map of India and Pakistan with states and provinces and ask children if they know where Pañjāb is. Let different children take turns coming up to the board and showing the class where Pañjāb is.
- Then ask children if they know where Gurū Nānak was born. If any of them know it let them point it out, if no "qpg"npqy u. show them.
- Talk about how our ancestry begins from there and even though no one in our family may be from Pañjāb; because our Gurūs were h̄tqo "there it is important for us to know about it because it carries a lot of history for the Sikhs. Highlight how Pañjāb was separated between Pakistan and India during the separation of the two countries when getting their freedom from the British.

Exploration (15-20 minutes)

- Give children a map of Asia so that they can color in where India and Pakistan are.
- Then give them a map of India and Pakistan and have them color it in.
- Have them mark Talvaṇḍī (Nankānā Sāhib).

Explanation/Extension (5-10 minutes)

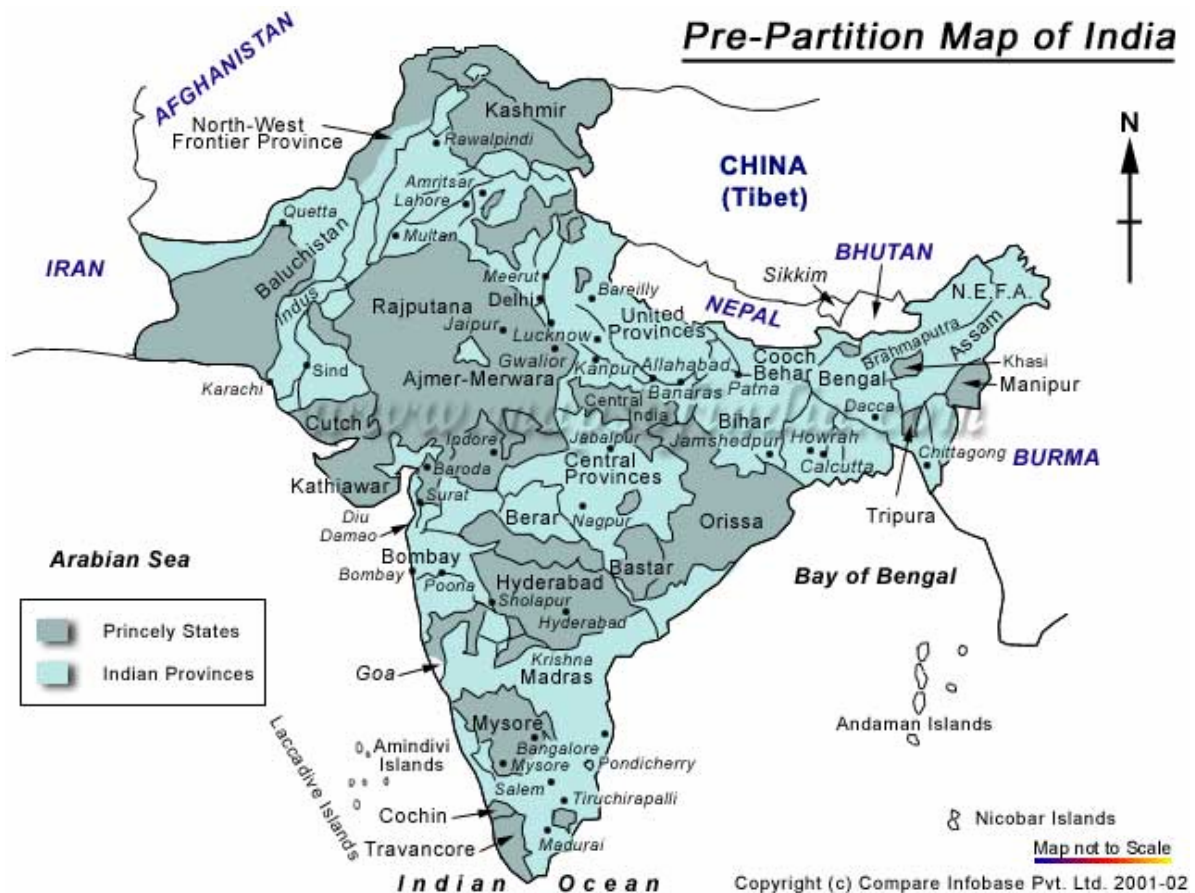
- Have children verbalize the importance for a Sikh of knowing Pañjāb.

Evaluation (On-going)

- Identify if children can accurately place India and Pakistan, and especially Pañjāb, on the map.

Teacher Resources

The maps below should be used to highlight India and Pakistan and Pañjāb. You can use these for enlargements or to trace blank maps for the children.



Reference Maps – Middle East & South Asia



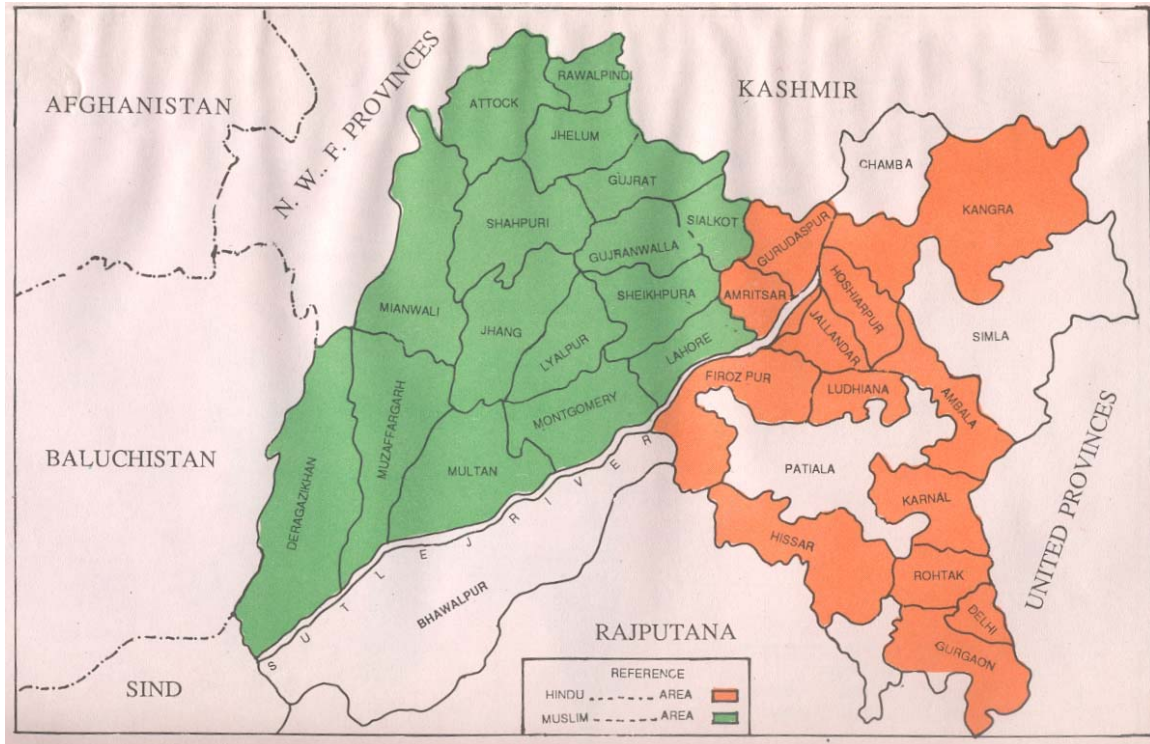
Today's Pañjāb – India & Pakistan



Pakistan & India



The Sovereign Pañjāb



Grade: 1

Lesson Number: 13

Unit Name: Pañjāb

Course: Virṣā

Title: Where is Pañjāb? - II

Standards

Standard 3: Geographical Knowledge

- Students locate Sikh historic locations on a map of South Asia.
 - *Students begin simple map construction to give them an understanding of their homeland's roots, as well as reinforce basic map skills and wukpi "cardinal directions to locate places."*

Objectives

1. Children locate East and West Pañjāb on map of South Asia.

Prerequisites

- Previous completion of Lesson I: Where is Pañjāb?

Materials

- Different images of maps of South Asia
- Large world map if possible
- Blank map of Pakistan with province borders
- Blank map of India with state borders
- Pictures of Pañjāb in India and in Pakistan
- Map of North America
- Crayons/markers/colored pencils
- Pictures of Harmandir Sāhib
- Pictures of Anandpur Sāhib
- Pictures of Akāl Takht, Takht Damdamā Sāhib and Takht Keshgarh Sāhib

Advanced Preparation

- This is the second in a two-part series on map construction.
- Prepare blank maps.

Engagement (20-25 minutes)

- Review with children d{ "showing them a map of the world where Pañjāb is.
- Have them show you both east and west Pañjāb.
- Discuss what's important about Pañjāb based on last class.
- Now share with children a map of East Pañjāb and read off the districts.
- Ask them if any of the names sound familiar.
- Make a list on the board.
- Then go over each district on the list, point it out on the map and ask them what is familiar about it.
- Show them the pictures according to the places.

- It is likely that they do not know about the takhts.

Exploration (15-20 minutes)

- After you are done going qxgt some places that are familiar to the kids, cover some places that are important to Sikhī.
- Give children blank maps of Pañjāb. Have children mark:
 - Harmandir Sāhib /Akal Tākht in Amritsar
 - Damdama Sāhib in Talvaṇḍī Sabo near Baṭhindā
 - Anandpur Sāhib in Rūpnagar
- Also pick a few different gurduārās to share with the children from:
<http://www.sikhs.org/hgurd.html>
- As you show them on the "o ckp map where they are located, have them mark them on their personal maps.

Explanation/Extension (5-10 minutes)

- Have children verbalize "j cvthe importance for a Sikh of knowing Pañjāb is because that is where our Gurūs were and there is a great deal of history for us there.

Evaluation (On-going)

- Have extra copies of blank maps to occasionally check on students' knowledge of the maps throughout the semester.

Teacher Resources



Picture courtesy of: <http://www.sikh-heritage.co.uk/postgurus/herosvillains/Golden-Temple-1.jpg>



Picture Courtesy of: www.sikhs.org



Picture Courtesy of: www.sgpc.net

Grade: 1

Lesson Number: 14

Unit Name: Self-identity

Course: Virṣā

Title: My Family Tree - I

Standards

Standard 1: Establish a Self-Identity

- Students identify themselves as individuals and part of family through the creation of a family tree.
 - *Students understand that just as they are part of a nuclear family, so they are part of a Sikh communal family. Students should be able to conceptualize and build a timeline.*

Objectives

1. Children will create their family tree in order to understand their belonging as part of their family and part of the larger Sikh family.

Prerequisites

- This is the first in a two-part lesson series.

Materials

- Black and white copy of a tree to write names on (at least 11 x 14 in size)
- Small photocopies of khandās so that up to eight can fit on tree
- Markers/crayons
- Big chart/poster paper
- Paper
- Pencil
- Family pictures
- This is My Family Book by Gina and Mercer Mayer
 - ISBN:0307001377
 - Author: Mercer Mayer
 - Publisher: Golden Books
 - Publication Date: October 1999
- Family Date of Birth forms (to be handed to children for information from parents for next class)
- Letter asking for family pictures (prepared for next class)

Advanced Preparation

- Teacher should have his/her own family tree ready to share with children.
- Letter should be prepared asking for family pictures.
- Prepare every student's date of birth.

Engagement (15-20 minutes)

- Read This Is My Family by I kpc"cpf "Mercer Mayer to the children. Most children will be familiar with the “critters” in the book.
- Ask children what the word “family” means.
 - Who is in their family and what do families do together and what do they share with each other?
- If children do not come up with answers such as, “They share the same/similar ways to think about things or believe in similar things,” then make sure that you bring it up.
- They won’t bring it up in those exact words, but they may say things like, “We do the same things together,” or “We pray the same way,” etc...
- The teacher’s job is to bring out the sentiment of sharing a value system within a family.
- Write these ideas on the board or on chart paper.

Exploration (35 minutes)

- Explain to children that they will make a family tree.
- Tell them that the khaṇḍās will be the fruit on their trees.
- Each fruit/ khaṇḍās will be a family member.
- Ask children how many members they have in their family.
- Pass out photo copy of tree and khaṇḍās to children and instruct them to write everyone’s name in the family on the khaṇḍās.
- They may not be able to write, so they will need extra help. Remember to give them one khaṇḍā per family member.
- Then ask children to color in the tree and khaṇḍās as they like.
- If children cannot write everyone’s name or relationship, then ask them to draw the family and label each member for them.
- Leave space to add more relatives if need be.
- Help children write names or relationships as needed. (i.e. sister, grandfather, etc...)

Explanation/Extension (5-10 minutes)

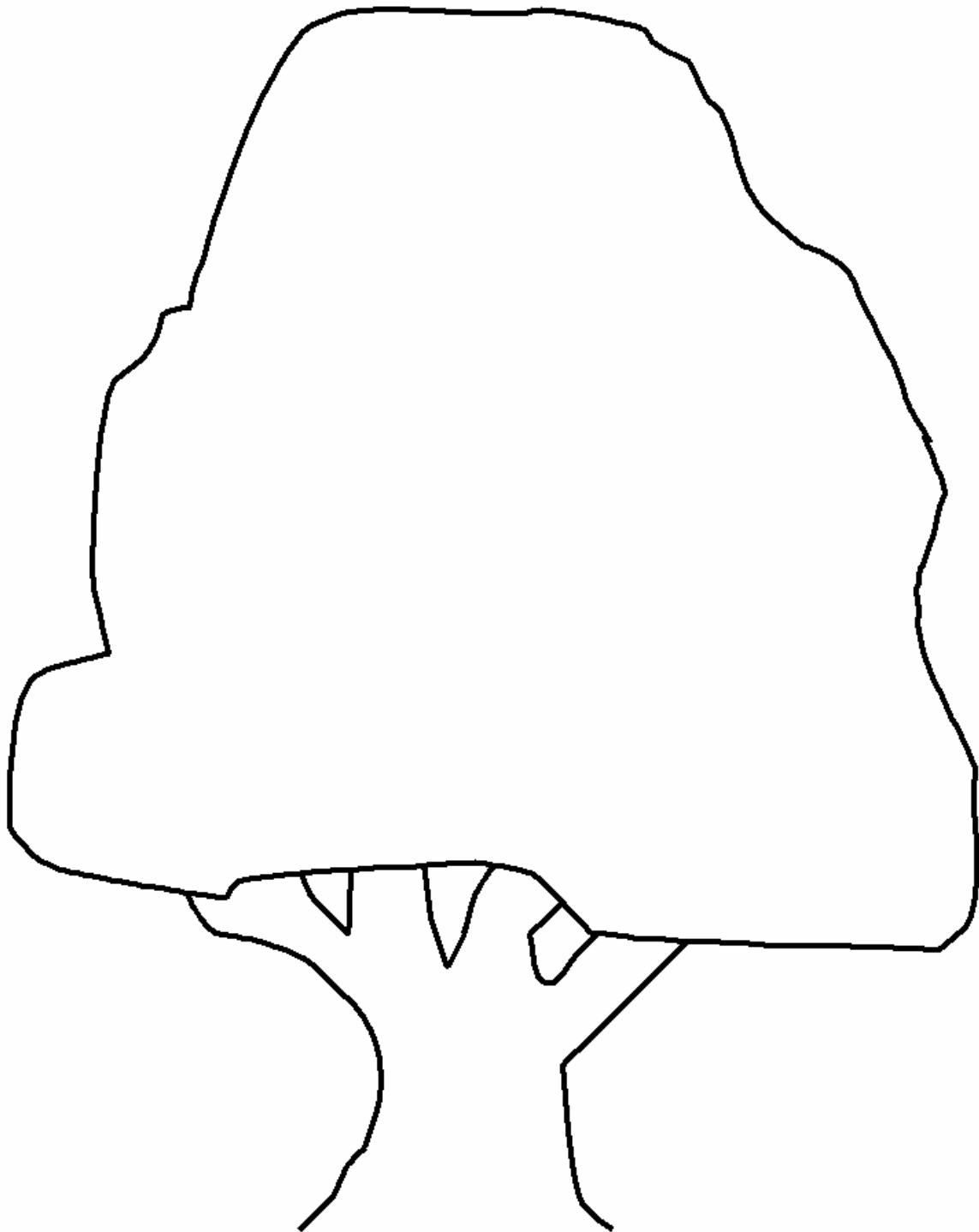
- Explain to children that this is an on-going project. Once they get everyone’s name and birthdates, they will use the information to see how they are part of a bigger family.
- Help children think back to what they discussed during the engagement section on what a family does together. Again, highlight sharing of value systems.
- Then ask children what is similar about all Sikhs. Take this discussion forward by highlighting that all Sikhs share a belief system and have them start thinking about them being a part of the larger Sikh Family.

Evaluation (On-going)

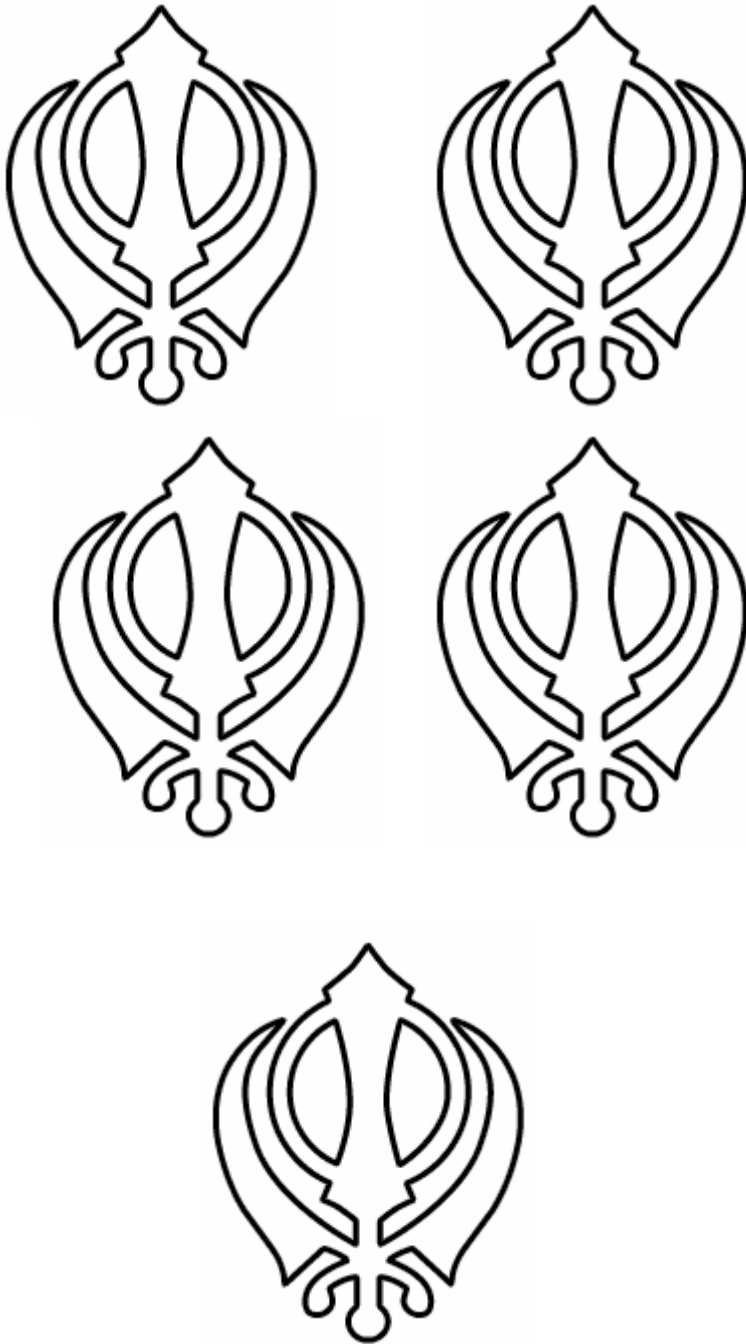
- Students will be able to successfully identify themselves as part of their family.
- Pay special attention to students’ discussion.

Teacher Resources

Tree



Khandā



Picture Courtesy of: <http://people.bu.edu/sikhs/pictures/khanda.jpg>

Grade: 1

Lesson Number: 15

Unit Name: Self-Identity

Course: Virṣā

Title: "My Family Tree - II

Standards

Standard 1: Establish a Self-Identity

- Students identify themselves as individuals and part of family through the creation of a family tree.
 - *Students understand that just as they are part of a nuclear family, so they are part of a Sikh communal family. Students should be able to conceptualize and build a timeline.*

Objectives

1. Students will continue working on their family charts.

Prerequisites

- Previous completion of Lesson I entitled ‘My Family.’

Materials

- Markers/crayons
- Glue/tape
- Scissors
- Big poster paper for each child
- Returned forms from parents r t q x k f k p i d k y j dates and names of family members

Advanced Preparation

- Items from ‘My Family’ - Part I.

Engagement (35 minutes)

- Review discussions from last class.
- Continue on the family tree, filling in the gaps with the forms that the children bring back.
- Then begin developing a timeline with every child. Ask them if they know what a timeline is and explain to them that it shows g x g p w i k p "sequence" * q t f g t +.
- Give big poster paper and markers to each child. Begin on one side of the poster and have the child write the name and date of birth of the k t youngest sibling in a box (most children will know month and date, but may not know year). Make reference to the forms that children b r q w i j v from home " q h n i k p i c r u. Then have them move in a timeline fashion and go to the next sibling and so on. up until it comes to the eldest person in their family. Help children write in names or have them copy it from the photocopied tree and khandās. Once all the immediate family members are on the poster stop there.

Exploration (15-20 minutes)

- Share each child's poster and family trees with the other students, asking them what similarities they may see. How many siblings do they each have? How are ages similar? How many are the oldest? How many are the youngest? Ask them what else is similar about them that they may not see in the family trees? What is it that brings them together to take these classes?
- Hopefully children are able to express themselves that they are part of the larger family—Sikhs.
- If they are not able to, then the teacher should encourage the answer through questioning or should be able to express it for the children.
- Let children know that just as children are part of their family, they and their families are part of the larger Sikh Family.
- Children should discuss their responsibilities as a member of the Sikh family, covering aspects that they learnt in their citizenship classes.
- Teacher can choose to make a T-chart with Family Responsibilities and Sikh Responsibilities.
- Highlight for children that just as they created a timeline about their nuclear family, over the years they will learn about Sikh history and that will be a way to look at the Sikh family timeline.

Explanation/Extension (5-10 minutes)

- Review class focusing on the discussion of the family of the Sikhs. Make reference to children's citizen classes highlighting that each a member of the larger family and fulfil their responsibilities.

Evaluation (On-going)

- Observe and pay special attention to what children can pick up from reading the tree and timeline. Also note any connections that children might make from their previous classes to the information presented in the following sessions.

Grade: 1

Lesson number: 16

Unit Name: Celebrations

Course: Virṣā

Title: "Celebrating Māi Bhāgo

Standards

Standard 6: Important Dates

- Students identify and describe the events or people celebrated during Sikh holidays and why we celebrate them. (e.g. Vaisākhī, Divālī, Holā Mohallā, Prakāsh Utsav Guru Gobind Singh, Shahīdī Chote Sāhibzāde, Gurgadī Gurū Granth Sāhib, Māi Bhāgo and Sikh Bībān)

Objectives

1. Children learn the story of Māi Bhāgo.

Prerequisites

- None.

Materials

- Pictures of Māi Bhāgo
- Book, : Mai Bhago, The Brave Soldier by Jasprit Kaur (DTF Books)
 - ISBN- 1901363465
 - Author- Jasprit Kaur
 - Year Published- 2004
- Attached are three articles for teacher's reference on Māi Bhāgo
- Chart paper

Advanced Preparation

- Teacher should be familiar with story of Māi Bhāgo and events that led to her rise.
- Read the book in advance so that you are able to clarify certain areas for the children when need be.

Engagement (20-25 minutes)

- Ask children who Mātā Bhāg Kaur was. Some of them might remember her. some might not know her from that name.
- Pick up her picture and show it to the kids and ask them if they recognize her. If most of them say Māi Bhāgo, tell them that Bhāg Kaur was her name and she has come to be known as Māi Bhāgo.
- Ask them if they know her story. Help them out as they begin to tell you.
- Depending on your class. they may know a lot or very little.

Exploration (20-25 minutes)

- Read the book Mai Bhago, The Brave Soldier to the children.
- As you read the book, stop at selected portions and ask questions such as:
 - What would you do if you were in this kind of a situation?

- Why did Māī Bhāgo decide to go back to the fight?
- Do you think Māī Bhāgo made the right decision?
- Do you think the Sikhs made the right decision by leaving Gurū Gobind Singh?

Explanation/Extension (5-10 minutes)

- Ask children if they have heard stories about other women heroes. They may have heard of different women in the school such as Mu Lan, Harriet Tubman, Soujourner Truth, Rosa Parks, and Eleanor Roosevelt...
- Ask them if they would talk about Māī Bhāgo too.
- Ask children how they would celebrate Māī Bhāgo's life and make a list on chart paper.

Evaluation (On-going)

- Ask children to tell their school friends the story of Māī Bhāgo.

Teacher Resources

Great Sikh Women Māi Bhāgo – Bhāg Kaur

Māi Bhāgo (ਮਾਈ ਭਾਗੋ) was a descendant of Phero Shāh, the younger brother of Bhāi Laungā (ਲੌਂਗਾ) who converted to Sikhī during the life of Gurū Arjan. Born in her ancestral village of Jhabbal in present-day Amritsar district of the Pañjāb, she was married to Nidhān Singh of Paṭṭī (ਪੱਟੀ). Overall, she was a staunch Sikh by birth and upbringing.



Her story begins in a moment where Mughals and hilnchiefs had surrounded Anandpur Sāhib and were demanding it be evacuated. The Mughals promised that anyone who renounced their allegiance as Sikhs of Gurū Gobind Singh would be left untouched. A group of 40 Sikhs, led by Mahārī (ਮਹਾਰੀ) Singh, decided to take that route and told Gurū Gobind Singh that they no longer belonged to him.

"

Gurū Gobind Singh accepted their decision and asked them to record this renunciation in a document. After the forty Sikhs signed this document, they left Gurū Gobind Singh and returned to their homes. Upon their return, Māi Bhāgo learned of their abandonment of Gurū Gobind Singh and was distressed to hear that some of the Sikhs of her neighborhood had deserted their Gurū. So Māi Bhāgo took action and began an inspirational movement. She rallied the deserters of the Gurū, and together, they traveled to reunite with their leader.

Meanwhile, Gurū Gobind Singh had to evacuate the fort of Anandpur, and his children were lost in the confusion. The two youngest sons, Zorāvar Singh and Fatih Singh, went along with their grandmother (mother of Gurū Gobind Singh). Meanwhile, the elder two, Ajīt Singh and Jhujhār Singh, were with their father. At the battle of Camkaur (ਚਮਕੌਰ) Gurū's elder sons attained martyrdom, and the Gurū was saved by five Sikhs and he evacuated Camkaur. While traveling in the Mālṡā (ਮਾਲਵਾ) region he was hotly pursued by Mughal forces of Aurāngzeb (ਔਰੰਗਜ਼ੇਬ).

Traveling day and night in the Jungles of Mālṡā region, imperial Mughal forces were in constant pursuit of the Gurū. Gurū Gobind Singh reached y g'village of Khidrāṇā (ਖਿਦਰਾਣਾ), when Māi Bhāgo and the mep knowp as Cālī Mukte (ਚਾਲੀ ਮੁਕਤੇ), that she was leading stopped near the pool of Khidrāṇā where an imperial army in pursuit of Gurū Gobind Singh was about to

overtake him. They challenged the pursuing host and fought. Now this battleground is known as Muktsar (ਮੁਕਤਸਰ) Sāhib.



Her hut in Jinvārā (ਜਿਨਵਾਰਾ) has been converted into Gurduārā Tap Asthān Māi Bhāgo. At Nanded a hall within the compound of Takht Sackhand (ਸਚਖੰਡ) is devoted to her, and Srī Hazūr Sāhib marking the site of her residence is known as Buṅgā (ਬੁੰਗਾ) Māi Bhāgo.

Images courtesy of: www.sikh-history.com

Grade: 1

Lesson Number: 17

Unit Name: Oral Traditions

Course: Virṣā

Title: Oral Tradition - Bībī Balbīr Kaur

Standards

Standard 5: Education through Oral Tradition

- Students identify and describe the main characters and their qualities after listening to historical stories about famous and ‘ordinary’ Sikhs.
 - *Students hear stories that illustrate honesty, courage, friendship, respect, responsibility, and sacrifice for collective welfare. The characters in these stories should be expressions of these qualities and these values stressed to the students. In addition, stories of ‘ordinary’ Sikhs who believed in the fundamental values such as justice, truth, equality, human right, and responsibility for the common good, and, explain their significance. Contemporary examples should also be used so students can understand the endless nature of Sikh history.*

Objectives

1. Students will hear the story of Bībī Balbīr Kaur and focus on her courage and fundamental value of justice and responsibility for the common good.

Prerequisites

- None.

Materials

- Story of Bībī Balbīr Kaur (attached)

Advanced Preparation

- Teacher should be familiar with the story of Bībī Balbīr Kaur.

Engagement (10-15 minutes)

- Review with children the story of Māī Bhāgo. Then tell children that you are going to tell them another story about another brave Sikh woman.

Exploration (30-35 minutes)

- Begin telling them the story in your own words. Be dramatic about it. Don’t read it out to them but try to tell it to them. As you come along to Akālī Movement, just give them a one sentence explanation that it was a struggle to be able to manage the Gurduārās that were under the control of some people who weren’t taking on the message of Gurū Nānak. It was a movement to uphold Sikh interests at the time of withdrawal of the British from South Asia. Then, go on and tell the story.
- After you are done, begin a discussion focusing on Bībī Balbīr Kaur.
 - What do you think of Bībī Balbīr Kaur?
 - How was she brave?
 - How was she courageous?

- Could she have chosen to stay back?
- Why didn't she choose to stay back?
- What would you do if you were in her place?

Explanation/Extension (5-10 minutes)

- Reemphasize that she was courageous and she did what she did because she believed that helping out for the good of the entire community was her responsibility too.

Evaluation (On-going)

- Pay special attention to the discussion and whether children were able to grasp the events of the story.
- Since you will bring up responsibility in the discussion, check to see if children will choose to bring up responsibility of the Khālsā on their own. This is a good way to gauge how much they remember and have taken to heart from their 'Citizens of Khālsā unit.'

Teacher Resources

Note: You do not need to read this story as is, even though it has been made a little easier. You will have to stop at several places to make sure children understand all aspects of it.

Bībī Balbīr Kaur

90 years ago, Sikhs had no control of the gurduārās (ਗੁਰਦੁਆਰਾ). India was under the rule of the British and many of the people who took care of the gurduārās were also under the influence of the British. They would not follow Sikhī the way the Gurūs asked them to. The Sikhs who believed in being good citizens of the Khālsā decided to regain control of the institutions in order to ensure that Gurū Sāhib's teaching remain correct. This was called the Akālī Movement or the Gurduārā Freedom Movement.

The Sikhs wanted to ensure independence for their gurduārās. This scared the British, who noticed that the Sikhs were fighting for the freedom of their gurduārās as well as the freedom of India. They sensed a potential threat to their control from this small community of lions. As you might expect, the British directed their terror machinery against the Sikhs. Along with Akālīs (ਅਕਾਲੀ), their sympathizers also troubled the British Psyche. As a result, the British forces began arresting and confining all Akālī sympathizers in the jails.

During this time there was a ruler of Nabha, Ripudaman Singh, who believed in and supported the Gurū Khālsā Panth. He visited Harimandir Sāhib at Amritsar and consulted with leaders. The British didn't like this about Ripudaman Singh. They took control of Ripudaman's area, Nabha, and expelled him from the region.

The Sikhs got very upset at this and the whole Sikh Nation decided to fight against this injustice. In order to express their anger at this injustice, they began doing Akhand Pāṭh at different places. Sikhs initiated an Akhand Pāṭh (ਅਖੰਡ ਪਾਠ) of Gurū Granth Sāhib at the Jaito gurduārā as a way to express their outrage against this injustice. Unfortunately, it was not allowed to be completed. The agents of the British Empire, operating under British instructions, dragged and arrested the Granthī Sāhib who was reciting the Pāṭh. As a result, the Akhand Pāṭh was forcibly interrupted. Now the Sikhs were even more angered because their freedom to practice was taken away.

They decided to conduct a non-violent morcā (ਮੋਰਚਾ / march) for the resumption and completion of the interrupted Pāṭh. Thousands of Gursikhs, Singhs, Kaurs, children, and elders started flocking to Amritsar ready to give their lives for this freedom struggle. They were all eager to reach Jaito. However, the Akālī committee decided to send a Jathā (ਜਥਾ) of 500 Gursikhs. The remaining Gursikhs were asked to await the schedule for the next Jathā. Everyone was eager to proceed to Jaito, yet they accepted their Jathedār's decision.

Under the echoes of Jakārā (ਜਕਾਰਾ), "Jo Bole So Nihal, Sati Sri Akāl," (ਜੋ ਬੋਲੇ ਸੋ ਨਿਹਾਲ, ਸਤਿ ਸ੍ਰੀ ਅਕਾਲ) this particular Jathā left Amritsar after having sought the Hukam from Srī Akāl

Takht and pledging to remain non-violent. Thousands of supporters were present on this occasion.

The non-violent march of this Jathā was a unique event for the whole world. Organized in rows of four, these saint-soldiers proceeded bare-foot from Amritsar while reciting “Satināmu Vāhigurū (ਸਤਿਨਾਮੁ ਵਾਹਿਗੁਰੂ)”. Soon they reached their first rest-stop. The local saṅgat (ਸੰਗਤ) at the rest-stop conducted the seva of helping the Jathā by preparing and serving laṅgar (ਲੰਗਰ).

It became evident from the first rest-stop that the services of the women who had accompanied the Jathā to organize laṅgar were not needed. The Jathā pleaded that since the local saṅgat could help with laṅgar, the women were not needed any further. The Jathedār (ਜਥੇਦਾਰ) asked them to return. Many did. However, several wanted to continue with their brave brothers and they did not go back. Balbīr Kaur was among this group. When Jathedār asked her to return, her eyes were filled with tears. She said, "Brother! Do not stop me from serving the living martyrs of Gurū Gobind Singh. Sevā (ਸੇਵਾ) is the only essence of this life. Beside we never know when death will come upon us. I plead for permission to continue for Guru's sake. Let me proceed." Jathedār could not break her heart. He reluctantly gave permission, especially when faced with the utter display of her self-sacrifice.

Balbīr Kaur was 22 years young and accompanied by her one year-old son. The playful happy face of this child was not only Balbīr Kaur's joy but a source of amusement for the whole Jathā. He played with everyone in the Jathā along the way.

The journey was coming to the end. The Jathā prepared to depart from its final rest-stop. Jathedār stood on a high spot and pleaded for the return of the accompanying congregation. British forces had dug in with machine guns, information the Jathā had acquired previously. The Jathedār announced, "With Gurū's blessing, a martyr's melā is being organized. However, only those Gursikhs who have Srī Akāl Takhat's Hukam should proceed further. Others should return and await their turn."

The congregation stopped and let the Jathā proceed. However not everyone obeyed the Jathedār's instructions. Bībī Balbīr Kaur continued marching with her brothers while she carried her son along.

When Jathedār learned of Balbīr Kaur's continued march with the Jathā, he left his leading position and caught up with her. "Bībī, there is potential of gunfire ahead. You should not continue any further." She replied, "My Brother! Do not stop me. My thirst for sevā has not been quenched yet. Allow me to enjoy this sevā. You tell me of the dangers from the potential gunfire ahead? Five hundred more are with me. Since they are continuing to sure death, why shouldn't they be accompanied by a sister? I too have accepted the Gurū's Amrit. I shall consider myself blessed if I could accept martyrdom along with my brothers. Here my quest has not been quenched for serving my community." Balbīr Kaur again explained all this with tears in her eyes.

"But..." The Jathedār was about to say something when he was interrupted by Balbīr Kaur saying, "My child, this is what you wanted to point out. He too is Gurū's blessing. If he too serves the Panth, what greater deeds could be beyond this?" Saying this, Balbīr Kaur again hugged her child who burst out laughing.

Jathedār pressured Balbīr Kaur to return. Others pressured her too, but she did not budge from her decision to continue her march to death with her brothers. She insisted that the non-inclusion of a female along with 500 males in the pending martyrdom would be an insult to the brave daughters of the Tenth Gurū. "How could the Gurū, whose amrit turned women into warriors, who bestowed equality to women, tolerate that not even a single daughter participate in his holy war? This is sacrilege that Balbīr Kaur simply cannot allow."

The power of her persuasive arguments forced her brothers to accept her position. Even the Jathedār had to bow against her spirit of sacrifice and courage.

The Jathedār, having been forced to accept her decision, returned to his lead position in the march. Guru Khālsā's Kesrī (ਕੇਸਰੀ) flag was freely fluttering in the winds. The Jathā exhibited a unique presence while the accompanying band's performance portrayed innocence. Under the guidance of their deeply-held faith in Gurū Granth Sāhib and the command of their Jathedār, the brave force of saint-soldiers marched toward the Jaito Gurduārā. They were chanting "Satināmu Vāhigurū." Every Gursikh in the Jathā was projecting calmness.

Hindu, Muslims, and Sikhs welcomed the Jathā all along the way from Amritsar to Jaito because of their participation in this religious task. They were served with abundant amounts milk, khīr (ਖੀਰ, milk and rice pudding) and other things. Flowers were showered upon these living martyrs along the way. Thousands of rupees were donated.

Now it was time for the British to extend their welcome. Rather than sweets however, the morcā was welcomed with rifle and gun fire. The Sikhs were showered with a rain of bullets. The group of Sikhs, however, were prepared for such a welcome. They accepted this welcome as hukam and continued the sweet walk towards their goal without any interruptions... If someone's face was colored with blood, someone else's head, chest, or thigh was colored. Many Singhs fell to the ground but would rise immediately to continue their march. The bullets would hit their chest only to fall again. With courage they would either rise again or accept death. It was the same service that Balbīr Kaur had insisted she be allowed to accept. Let us focus our attention on her condition. She continued her march while hugging her child. She loved the rain of bullets that she had eagerly awaited. By now her face was glowing with some unique brightness.

Suddenly, she was hit by a bullet in her forehead. A blood spring burst open. Her whole face was covered with blood, eyes were covered with blood. However, this did not affect her march. She continued with the chanting of the Divine Name.

Suddenly another bullet hit Balbīr Kaur's child. The bullet pierced the child through his ear and then hit Balbīr Kaur's chest. The child died immediately. Balbīr Kaur kissed his forehead

and placed his body on a nearby platform saying "Vāhigurū look after your amānat (ਅਮਾਨਤ / temporarily entrusted to me for safe custody)." However, she did not stop. She had no strength left to continue. Her walk was wobbly by now, yet her heart's quest had not been quenched. Chanting the name of "Vāhigurū," she kept pace with others...

Soon, she was hit by another bullet and died too. With this bullet, her beautiful body fell to the ground. But not her soul! Her deepest quest was finally fulfilled. Her blood-covered face still exhibited peace and dancing valor as Balbīr Kaur breathed her last.

Adapted from: Daughters of the Khālsā, translated by Baldev Singh from "Ādarshak Singhapīān" (ਆਦਰਸ਼ਕ ਸਿੰਘਣੀਆਂ) by Karam Singh.

Grade: 1

Lesson Number: 18

Unit Name: Oral Traditions

Course: Virṣā

Title: Oral Tradition—Kishan Kaur Kaomke

Standards

Standard 5: Education through Oral Tradition

- Students identify and describe the main characters and their qualities after listening to historical stories about famous and ‘ordinary’ Sikhs.
 - *Students hear stories that illustrate honesty, courage, friendship, respect, responsibility, and sacrifice for collective welfare. The characters in these stories should be expressions of these qualities and these values stressed to the students. In addition, stories of ‘ordinary’ Sikhs who believed in the fundamental values such as justice, truth, equality, human right, and responsibility for the common good, and, explain their significance. Contemporary examples should also be used so students can understand the endless nature of Sikh history.*

Objectives

1. Students will learn the story of Kishan Kaur Kaomke (ਕੌਕੇ) and her service to the Gurū Khālsā Panth.

Prerequisites

- Completion of previous class on Bībī Balbīr Kaur.

Materials

- Construction paper
- Markers/crayons

Advanced Preparation

- Teacher should be familiar with the story of Kishan Kaur Kaomke.

Engagement (15-20 minutes)

- Review with children the story of Māi Bhāgo and Bībī Balbīr Kaur. While reviewing, be sure to emphasize the Akālī Movement/Gurduarā Reform Movement.

Exploration (35 minutes)

- Begin telling the story of Kishan Kaur Kaomke, stopping where necessary to explain things to the children.
- During discussions on the story, remind children that Bībī Balbīr Kaur’s struggle and Mātā Kishan Kaur’s struggle was during the same time frame.
- Discuss with children how Mātā Kishan Kaur was seen as somewhat of a leader because of her organizing skills.
- Discuss her bravery of dealing with danger and going in using a disguise. (Nirbhaū / ਨਿਰਭਾਉ - fearlessness)

- Discuss her belief in doing something for a cause, for something she believed in: serving the Gurū Khālsā Panth, and administering first aid to the injured: Seva.
- Discuss her having to be in Jail: Struggle, belief, and Nirbhaū.
- Discuss her title of Mātā - Why did the Sikhs decide to do that?

Explanation/Extension (5-10 minutes)

- Ask children what they feel about the story of Mātā Kishan Kaur Kaomke.
- Have children make a picture of what they think Kishan Kaur looked like.
- Once they are done with the picture they can write words that remind them of Kishan Kaur (brave, strong, nirbhaū, etc...) Teacher should have these words on the board, as children at this age may not be likely to be able to write these but they can practice.

Evaluation (On-going)

- Pay special attention to children's discussion and if they remember points from the class on Bībī Balbīr Kaur.

Teacher Resources

Mātā Kishan Kaur Kaomke (ਮਾਤਾ ਕਿਸ਼ਨ ਕੌਰ ਕੌਂਕੇ)

This is the sākhī (ਸਾਖੀ) of a brave woman who lived in the last century and whose life was devoted to the Sikh Panth. She was born in 1856 and was the daughter of Sardār Subā Singh of Village Lohgarh (ਲੋਹਗੜ੍ਹ) in Ludhiānā (ਲੁਧਿਆਣਾ) district. While living in her village, she learned Gurbānī (ਗੁਰਬਾਣੀ) and Sikh history from the granthī (ਗ੍ਰੰਥੀ) of the Gurduārā there. She was married to Sardār Harnām Singh of Village Kaomke. He later joined the army and died in 1902 while serving in Burma. Her two sons had also died when they were still young. She was thus left a widow and without any children. Rather than bearing the curses of Hindu society of being a widow or feeling lonely, she decided to spend the rest of her life in the service of the Khālsā Panth.

In 1903, Mātā Kishan Kaur went to Gurduārā Sackhand, Nanded, in the south of India. The Gurduārā was built in the memory of Gurū Gobind Singh who left for his heavenly abode from there. She stayed at Nanded for some time, took Amrit to become a saint-soldier of the Gurū Khālsā Panth, and started tying a turban on her head. She devoted herself to organizing people to preach and practice the equality of men and women and the so-called low castes and high castes of Hindu society.

After the death of her husband, his brother did not allow her to maintain possession of her share of the land. When other methods failed, she went to the fields and personally told the brother of her husband to leave the fields for her. Finding her alone and helpless in the fields, he made some vulgar jokes and did not leave the fields. She was a courageous and brave person. She raised her strong arm and fixed a hard slap on his face. The man, feeling guilty of his misbehavior and being hit by an upright woman, ran away to avoid a second slap from her. Mātā Kaomke took over the land which belonged to her. She was respected by the whole village as a great lady of good behavior, with great courage.

When the Gurū Khālsā Panth started the Gurduārā Freedom Movement in the beginning of the 20th century, she joined the movement as an active worker. In 1920, the Mahants refused offerings of some Sikhs who were recent converts from the so-called low-castes. She was with the Sikhs who went to the Golden Temple to protest against this anti-Sikh behavior of the Mahants. She was there to physically set the Mahants straight if they did not listen to their arguments. Observing the mood of the Sikhs, the Mahants fled from the Gurduara leaving it vacant for the Sikhs to occupy and take over its control.

In September 1922, during Gurū Kā Bāgh Morchā, Sikhs were beaten by police and even run over by the mounted police, crushing the bones of Sikhs under the hooves of horses. Mātā Jī and her associates undertook the sevā of caring for the injured Sikhs, taking them to the hospitals, and nursing them there. Every day she would go with the jathā to the Gurū Kā Bāgh. The policemen would beat the Sikhs with lāṭhīs to stop them from going to the Bāgh. The police would let the attending Sikhs carry away the injured members of the protesting

jathā. It is then that Mātā Kishan Kaur took over the duty of administering first aid to them and taking them to the hospital.

One day, a very large number of Sikhs suffered very severe injuries. The police chief taunted Mātā Kishan Kaur by telling her that there was much seva for her to do. Mātā Jī was already feeling very hurt to see the Sikhs being tortured and beaten. After hearing the taunting words of the police chief, she could no longer restrain herself. In response to his comments, she took a few firm steps towards the police chief, and looking at him with ferocious eyes, she raised her arm and like a lightning bolt, hit him in the face. The strong unexpected slap shook the police chief and turned his face over his shoulder. Without giving the brave woman a second look, he ran towards his tent to save his face from the second slap. This was a great insult, not only for all of the police force, but for the whole British government.

Hearing of the tortures committed against the innocent Sikhs and the bearing of these atrocities against them, Father C.F. Andrews, a Christian missionary, decided to come to Gurū Kā Bāgh. After seeing the inhuman behavior of the British police officers, he cried, "I see hundreds of Christs being crucified every day by the Christians themselves." This changed the direction of the Morchā and finally the government yielded to permit the Sikhs their legal rights by owning the Gurū Kā Bāgh lands.

Mātā Kaomke again performed a daring deed during Jaito Morchā. Sikhs wanted to continue the Akhand Pāth disrupted by the police by arresting all the Sikhs there. A jathā of 500 Sikhs marched from the Akāl Takht in Amritsar to Gurduārā Jaito. People knew the jathā would be handled brutally by the police. To see the truth of the brutalities, Mātā Kaomke dressed herself as a Jain woman and moved into the police camp. The government forces rained bullets on the jathā. The police secretly disposed of the dead bodies and removed the injured to the hospitals. They issued totally misleading reports and did not give correct information about the Sikhs killed and injured. Mātā Kaomke had seen all the actions with her own eyes and she made the facts public. When the details revealed by her were found to be true, the government was very much embarrassed, and was also very much surprised. After some time the secret police traced her and charged her with espionage. She was sentenced to four years in jail.

In 1925, the government accepted their defeat in the struggle against the Sikhs. They agreed to the formation of a Sikh body which would take over the management of the Gurduārās from the Mahants who were under the control of the government. With this agreement, all the persons arrested in connection with the Gurduārās movement were released. Mātā Kaomke, however, had to remain in jail until 1928 to undergo her full sentence.

When released from jail, she went straight to the Akāl Takht to express her thanks to the Guru for giving her a chance to serve the Khalsa Panth. She suffered for the cause of the Sikhs and the freedom of the Gurduārās from government control. The Panth honored her at the Akāl Takht and gave her the title of Mātā. Since then she became popular as Mātā Kishan Kaur. For the rest of her life, she stayed at her village, built a Gurduārā there and preached the Sikh faith to the people in the region. She died at the age of 96 in 1952.

Grade: 1

Lesson Number: 19

Unit Name: Core Principles/Vocabulary Development

Course: Bolī and Virṣā

Title: Gurduārā Vocabulary

Standards

Bolī -Standard 3: Vocabulary Development

- Students develop vocabulary pertaining to the house, school, gurduārā, calendar, and family.

Virṣā - Standard 2: Applying Core Principles

- Students understand the teamwork process and elements of honesty, working hard, and sharing with others.
 - *Students engage in activities and games that reinforce fellowship (saṅgat) and cooperation, instead of competition where the emphasis is placed on the end result. Activities that allow decision-making based on consensus should be stressed and drawn parallel to the Gurū Khālsā Panth decision-making role.*

Objectives

1. Children learn to recognize Gurduārā related vocabulary and understand the significance of some of the happenings of divān.

Prerequisites

- This lesson should highlight the core principle from Sikh Virṣā classes.

Materials

- Chart paper
- Markers
- All Pañjābī words written out as signs
- Vājā
- Tablā
- Other instruments as needed for divān

Advanced Preparation

- This is a combined Bolī and Virṣā class that will be conducted back-to-back. You will therefore have two hours to get through this entire class.
- Prepare a classroom where you can do Prakāsh.
- Meet children outside the room.
- Have the bold words in the paragraph below written on 8 x 11 construction paper
- It is best to have extra help for the day.

Engagement (30-35 minutes)

- Meet children in a room separate from where the divān will take place.
- Tell children that they will be participating in a divān today.

- Ask them what a divān is. Work with children who are beginning to give you a response to clarify their thoughts by asking questions if need be.
- As you use the bold words in the paragraph below, hold up the signs that correspond to the word, so that children can see the words.
- After you are done with each word give it to one of the children and have them hold it up as you do the corresponding act in the room during the divān. For example, while you are doing Prakāsh have the child hold up the Prakāsh sign.
- As you go through the paragraph, ask children what the bolded words mean. Your goal should be to question them so that they can give you a response and then you can go forward and tell them the significance if they are not able to verbalize it. The explanation should be both in English and Pañjābī. (explanation attached)

Exploration (40 minutes)

- Conduct Divān.
- Students may have questions regarding parts of the Divān, so include a question and answer session to make sure students understand the significance of things.

Evaluation (On-going)

- In the following session, the teacher may review the vocabulary that students learned during the session.

Teacher Resources

Explanation Paragraph

- Tell children that today they will recreate a **Gurduārā** setting in the room. (All conversation should be in slow-paced Pañjābī)
- Tell children that when they enter the room, the first thing that will happen is that someone will lead them in an **Ardās** for **Prakāsh**.
- While **Prakāsh** is being done children will notice the **Gurū Granth Sāhib** and the **Rumāl** that they are wrapped in and the Rumāl that go on top.
- After **Prakāsh** is done the **Hukam** will be taken.
- All the children will **Mathā Tek** and sit down.
- Then **Kīrtan** will begin.
- Children will sing **Sabads**. One person will play the **Vājā** and the other **Tablā**.
- Sometime different **Sāz** are also used. If you have access to someone who can do kīrtan on a taus, dilruba or rabāb have them do so.
- Before the shabad is sung **Viākhīā** of the shabad will be done.
- Children will take turns being the **Tabiādār**.
- After the two sabads are done there will be **gurbānī vīcār**, in which the teacher will talk about the sabads and ask questions.
- Then **Anand Sāhib** will be sung.
- Then **Ardās** will be done.
- The **Hukam** will be taken.
- The **Rahāū di Tuk** will be translated.
- Then there will be the **Kirpān Bhetā** to the **Parshād**.
- Then **Parshād** for the **Panj Piāre** will be served and then everyone will get **Parshād**.
- Then **Sukhāsan** will be done followed by ardās.

ਬੱਚਿਆਂ ਨੂੰ ਦੱਸਿਆ ਜਾਵੇ ਕਿ ਅੱਜ ਆਪਾਂ ਇਸ ਕਮਰੇ ਨੂੰ ਗੁਰਦੁਆਰਾ ਬਣਾਂਵਾਂਗੇ। ਜਦੋਂ ਤੁਸੀਂ ਅੰਦਰ ਜਾਉਂਗੇ, ਸਭ ਤੋਂ ਪਹਿਲਾਂ ਅਰਦਾਸ ਕਰਕੇ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦਾ ਪ੍ਰਕਾਸ਼ ਕੀਤਾ ਜਾਵੇਗਾ। ਤੁਸੀਂ ਗੁਰੂ ਸਾਹਿਬ ਦੇ ਲਪੇਟਣ ਵਾਲੇ ਅਤੇ ਉੱਪਰ ਦੇਣ ਵਾਲੇ ਰੁਮਾਲਿਆਂ ਨੂੰ ਧਿਆਨ ਨਾਲ ਦੇਖਣਾ। ਪ੍ਰਕਾਸ਼ ਤੋਂ ਬਾਅਦ ਹੁਕਮਨਾਮਾ ਲਿਆ ਜਾਵੇਗਾ ਤੇ ਫੇਰ ਸਾਰੇ ਬੱਚੇ ਮੱਥਾ ਟੇਕ ਕੇ ਬੈਠ ਜਾਣਗੇ। ਕੀਰਤਨ ਸ਼ੁਰੂ ਹੋਵੇਗਾ ਤਾਂ ਬੱਚੇ ਸ਼ਬਦ ਗਾਉਣਗੇ। ਇੱਕ ਜਣਾ ਵਾਜਾ/ਤਾਊਸ/ਰਬਾਬ/ਦਿਲਰੁਬਾ ਵਜਾਏਗਾ ਅਤੇ ਦੂਸਰਾ ਤਬਲਾ। ਸ਼ਬਦ ਗਾਉਣ ਤੋਂ ਪਹਿਲਾਂ ਉਸਦੀ ਵਿਆਖਿਆ ਕੀਤੀ ਜਾਏਗੀ। ਸਾਰੇ ਬੱਚੇ ਵਾਰੀ-ਵਾਰੀ ਤਾਬਿਆਦਾਰ ਬਣਕੇ ਚੌਰ ਦੀ ਸੇਵਾ ਕਰਨਗੇ। ਦੋ ਸਬਦਾਂ ਤੋਂ ਬਾਅਦ ਟੀਚਰ ਸ਼ਬਦ ਵਿਚਾਰ ਕਰੇਗੀ/ਕਰੇਗਾ ਅਤੇ ਬੱਚਿਆਂ ਦੇ ਸਵਾਲਾਂ ਦਾ ਜਵਾਬ ਦਿੱਤਾ ਜਾਏਗਾ। ਉਪਰੰਤ ਅਨੰਦ ਸਾਹਿਬ ਦਾ ਪਾਠ ਕਰਕੇ ਅਰਦਾਸ ਹੋਏਗੀ। ਹੁਕਮਨਾਮਾ ਲੈ ਕੇ, ਰਹਾਉ ਦੀ ਤੁਕ ਨੂੰ ਸਮਝਾਉਣ ਲਈ ਅੰਗਰੇਜ਼ੀ ਵਿੱਚ ਦੱਸਿਆ ਜਾਏਗਾ। ਕੜਾਹ ਪ੍ਰਸ਼ਾਦ ਨੂੰ ਕ੍ਰਿਪਾਨ ਭੇਟਾ ਕਰਕੇ ਪੰਜ ਪਿਆਰਿਆਂ ਦੇ ਹਿੱਸੇ ਦਾ ਪ੍ਰਸ਼ਾਦ ਵਰਤੇਗਾ। ਫਿਰ ਸਾਰਿਆਂ ਨੂੰ ਪ੍ਰਸ਼ਾਦ ਮਿਲੇਗਾ। ਆਖਰ ਵਿੱਚ ਸੁਖਆਸਨ ਕਰਕੇ ਅਰਦਾਸ ਕੀਤੀ ਜਾਵੇਗੀ।

Grade: 1

Lesson Number: 20

Unit Name: Oral Traditions

Course: Virṣā

Title: Oral Tradition - Bhāī Ghanīā and Bhagat Pūran Singh

Standards

Standard 5: Education through Oral Tradition

- Students identify and describe the main characters and their qualities after listening to historical stories about famous and ‘ordinary’ Sikhs.
 - *Students hear stories that illustrate honesty, courage, friendship, respect, responsibility, and sacrifice for collective welfare. The characters in these stories should be expressions of these qualities and these values stressed to the students. In addition, stories of ‘ordinary’ Sikhs who believed in the fundamental values such as justice, truth, equality, human right, and responsibility for the common good, and, explain their significance. Contemporary examples should also be used so students can understand the endless nature of Sikh history.*

Objectives

1. Students learn about Bhāī Ghanīā (ਘਨਈਆ) and Bhagat Pūran Singh and the similarities in their lives.

Prerequisites

- Teacher should be familiar with the life of Bhagat Pūran Singh.

Materials

- Pictures of Pūran Singh and Bhāī Ghanīā
- Small pots
- Potting soil
- Seed sampling
- Newspaper
- Attached resources can be used for information, but the following book is a good resource to show pictures from and for the teacher: Garland Around my Neck : The Story of Pura Singh of Pingalwara, Patwant Singh and Harinder Kaur Sekhon, UBS Publishers, New Delhi, 2001

Advanced Preparation

- Have a section of the room ready to plant seedlings in small pots for kids. It should be a reminder of Bhagat Pūran Singh’s love for nature, as well as of course, Gurū Nānak’s.

Engagement (15-20 minutes)

- Ask children if they know anyone who goes and helps in the community, like helping the homeless or donating money for kids, etc... Let them share their experiences.

- Tell them they can talk to you about anyone that they know, whether they are famous or not. Then ask them if they know about Mother Teresa. Most of them will know. Let one or two of them who know about her tell the class about her.

Exploration (35 minutes)

- Tell children the story of Bhāī Ghanīā and Bhagat Pūran Singh.
- Discuss what children might think are the similarities between the two.

Explanation/Extension (5-10 minutes)

- Children should be able to make the connection that both chose to serve regardless of *WHO* the person in need was in front of them.

Evaluation (On-going)

- Observe discussion during exploration and extension section.

Teacher Resources

Bhagat Pūran Singh (1904 -1992)

Bhagat Pūran Singh serves as one of the greatest Sikh heroes of the 20th century. He worked entirely selflessly throughout his life to provide hope to mentally and terminally ill patients. Whenever he saw a deserted dead body, he would immediately hand-prepare a grave and give the human/animal a respectable burial. He was to Sikhi what Mother Teresa is to Catholicism. Against the backdrop of violence and poverty in 1947 he established a premier institute, Pingalvārā (ਪਿੰਗਲਵਾਰਾ), which takes care of sick, disabled and forlorn persons.

Whatever money and financial resources he could gather he used to establish this institute. He was nominated for the Nobel Peace Prize in 1990 for his grit, determination, faith in the almighty, and unending love for the suffering humanity. A very brief sketch of Bhagat Pūran Singh's life is given below

Bhagat Pūran Singh was born at Rajevāl, District. Ludhiānā on June 4, 1904, at the house of Chaudhari Chibu Mal and Mahtāb Kaur. In an interview with Patvant Singh Bhagat Pūran Singh discloses how he became a Sikh. In his early life, he traveled from village to village and would stay at local Hindu Temples. One day when he was staying at a Temple, Brahmins told him to clean the temple. When he finished, they sat in front of him and ate without offering him any food. However, the next time he stayed at a Gurduārā, a Sikh individual not only gave him good food but also a cot and a glass of milk afterwards, without asking for anything in return. This began his close relationship with the Sikh tradition.

He set out in life for the service of the suffering humanity and founded Pingalvārā in 1947 with a few discarded patients. He was also a writer as well as publisher and an environmentalist. Bhagat Pūran Singh's contribution in spreading awareness about the global dangers of pollution, increasing soil erosion, etc.... are also commendable. His dedication was rewarded with heaps of honors by many quarters. Prestigious among these was the Padamshri award in 1979, which he surrendered in the wake of the army attack on the Golden Temple in 1984. He passed away on August 5, 1992.

Here are some of the quotes of Bhagat Pūran Singh

“Dignity in death is a birthright of each living thing”.

“All Punjabis should at least sow a tree of ‘Bohar’, ‘Pippal’ and ‘Neem’. These trees are essential to our eco system.”

<http://allaboutsikhs.com/person/bhaipuransingh.htm>



<http://www.sikhpoint.com/religion/sikhcommunity/puransingh.htm>

Teacher should read this to the children to highlight his love for all of creation.

My Mother

By Bhagat Puran Singh

While studying in Khanna once I went to meet my mother in Lahore. At this time she was working in Sir Ganga Ram Hospital. When I reached there my mother had only one thought that she should take me to pay obeisance at the Shiv Mandir of the locality and Gurudwara Dera Sahib.

At this time I was a Hindu boy named Ramjidas. I was a follower of Shiv Mandir and was not a Sikh. In the Shiv Mandir I saw no personal service being done. There was no devotional singing in praise of deity, no place for the travelers to stay, no free kitchen, and hardly anyone came to pay obeisance. There was a priest sitting quietly in a small house. No religious book was being read.

Gurdwara Dera Sahib is one of the most important pilgrimage center of the Sikhs. When I reached Gurdwara Dera Sahib I was surprised to see the gaiety and environment of that place. In the early morning Asa Di War was recited and in the evening Rehras. Every morning and evening many people would come to listen to the Words of the Gurus. This Gurdwara is situated on the G T Road running from Peshawar to Calcutta.

Devotees kept coming throughout the day. Many travelers would also come to take food from the common kitchen or to pay obeisance at the Gurdwara. The common kitchen opened at about 10 or 11 o'clock and remained open at night also. Every night 25-30 travelers would

come to the Gurdwara to stay; they were all served food from the common kitchen. This culture of the Gurdwaras deeply affected me.

From my childhood, my mother had asked me to do personal service to all the creations of God. This tender and distinct feeling of virtuous tasks was ingrained in my mind. My mother had taught me to provide water to the animals, plant trees and water newly planted saplings, offer feed to the Sparrows, Crows and Mynahs, pick up thorns from the paths, and remove the stones from cart tracks. This had embedded the Name of the Almighty in my heart. She had entrusted me to the custody of Gurdwara Dera Sahib and started me on a path of virtuous living. By following this path your mind can never waver.

For five years she did not spend anything on herself. She would send her entire monthly earning of rupees-- 10 to me. The servants in the house have to sometimes eat stale or left-over Chapattis, my mother used to eat whatever was given to her. She also used to get old and used clothes from the house she was working in, so she would save the entire amount of ten rupees and send them to me by Money Order.

While at home in the month of Kartrik my mother used to get up early in the morning and go for a bath at the village pond. This pond was constructed by my father. Thereafter, she would recite Japji Sahib, churn the curds, then prepare the breakfast. Throughout the day she would sit at her spinning wheel or gin the cotton seeds.

A mother, who would draw water from the village well throughout the day during summer months for the travelers and the animals; never sit idle; always keep the Name of the Almighty in her heart; recite Japji Sahib in the morning; had to put in my heart fear and respect for God. God has really blessed me that till today I have been able to keep my vow taken before my mother of remaining a bachelor with full purity of heart. If I were not to fulfill my vow it would have been a matter of great dishonour for my life. Curse of God would have remained over me always. I am thankful to God that the vow taken before my mother is always in my mind and keeps me alert. It keeps me engrossed in His name throughout the day. It keeps reminding me some of the most of the virtuous Sikhs like; Akali Kaur Singh Nihang, Sant Kishan Singh, Sant Attar Singh Mastooana; Sant Harbhajan Singh Rajof Bani Amrit Parchar Sangat. It keeps me busy in various tasks of service and devotion and urges me to pray Oh God! Keep alive my Cripple who has a mind like that of a child. His childlike antics keep me happy. His antics and my care for him keeps me in contact with God and makes me pray that I should continue to look after the Cripple, keep him healthy and happy. Watching his antics also helps me in leading a happy and contented life. To do all this I should keep my life pious and virtuous and should not allow even a single evil thought to enter my mind.

Bhāi Ghanīā (ਭਾਈ ਘਨਈਆ)

Bhāi Ghanīā was founder of the Sevāpanthīs (ਸੇਵਾਪੰਥੀ). He was born in Sodhārā near Wazirābād in Siālkot District (now in Pakistan). His father was a wealthy trader, but he himself being of a religious bent of mind left home when still very young and roamed about with searching for spiritual peace.

His quest ended as he met Gurū Teghbahādur in 1621 and accepted initiation at his hands. Bhāi Ghanīā established a dharamsāl at Kāvḥā village in the present Attock district of Pakistan. His special mission was selfless service of humanity with no distinction of nationality, caste or creed. In 1705, he was on a visit to Anandpur when Anandpur was infested by a combination of hill troops and the Mughal imperial army.

It is this anecdote which he is most well-known for. During the frequent sallies and skirmishes, Bhāi Ghanīā used to roam around serving water to the wounded and the dying without distinction of friend and foe. Some Sikhs complained to Gurū Gobind Singh that Bhāi Ghanīā had been resuscitating the fallen enemy soldiers. As Gurū Gobind Singh summoned Bhāi Ghanīā and told him what the Sikhs had said.

Bhāi Ghanīā responded, “Yes sir, what they said is true in a sense. But I saw no Mughals or Sikhs in the battlefield. I only saw the Gurū's face in everyone.” The Gurū, pleased with the reply, blessed him and told his Sikhs that Bhāi Ghanīā had understood his teaching correctly. Gurū also gave him medicine to be put on the wounds of fallen soldiers (Sikhs and non-Sikhs). After evacuation of Anandpur, Bhāi Ghannīā retired to Sodhārā where he passed away in 1718.

Adapted from Encyclopedia of Sikhism, by Harbans Singh, published by Panjabi University, Patiala.

Unit: Celebrations Ideas
Lesson Number: 21-26

These ideas are meant to be used during the following celebration times. It is an understanding that there will be no class on the particular day. Instead, the school will work together towards the celebration. There is usually a flexible open-day of instruction in the curriculum which can be used for preparation for the ideas below if needed. Ideas are broken down into possible tasks per age group. A significant amount of planning will occur outside of the classroom and regular classroom hours. The 4th and 5th grade will use these celebration ideas to develop leadership skills

Gurū Nānak Sāhib's Prakāsh Purab: A focus on helping the needy. (This date changes every year)

The school will work together to help a local community program, such as a homeless shelter, a hospital, a food bank, etc... On the day of the celebration, a formal trip with the children will be made to where the partnership is being developed.

4th and 5th graders: With the help of their teachers and the school administrators, children in these grades will develop the plan for the celebration. Representatives from these grades will have an opportunity to talk to the organization to assess their needs and will then present their findings to the rest of the group. Students will come up with how they want to go about meeting those needs by involving the rest of the school and the saṅgat.

3rd and 2nd graders: These children will be in charge of marketing. Their most important job will be to make poster/post-cards and specifically to market the project to the saṅgat. Depending on the group of children, they can make printed/paper announcements or make video advertisements with the help of 4th and 5th graders.

1st graders and Kindergartners: These students will do the on-going marketing with the help of the 2nd and 3rd graders. They can hold posters and encourage members of the community to donate or provide material for the selected organization by reminding them of the project on a regular basis.

Holā Mahallā (14 March 2007)

4th and 5th Grade: Students in 4th and 5th grade help develop and create new games for a Sikh Sports Day. Student committees can be made to lead and encourage younger grade levels to participate in the happenings of Sikh Sports Day. Teachers can help initiate Teacher vs. Students intramurals between Teacher Team and 4th and 5th Grade student teams. This will be after the 4th and 5th graders successfully lead and guide the younger grades through the Sikh Sports Day.

Kindergartners to 3rd Graders: Children in these grades participate in the Sikh Sports Day and write appreciation letters or cards for the 4th and 5th graders.

Gurgaddī Divas Gurū Granth Sāhib (20 October)

4th and 5th graders: Students do presentations on how to celebrate a Gurgurab. Teacher should encourage students to develop a plan of action for a new idea that the children come up with and assist them in putting those ideas into a presentation for the saṅgat at large.

3rd and 2nd graders: Students in these grades write about the Gurū Granth Sāhib and what they have learnt about it. These papers can be shared in the saṅgat or posted for everyone to read while the children stand by their writing to answer questions from the saṅgat.

1st graders and Kindergartners: Teachers for these students can initiate a video presentation in which they interview the children about the Gurū Granth Sāhib. A 15-20 minute video can be made and shown to the saṅgat during a divān.

Māi Bhāgo/Sikh Women (Sometime in May or June)

Students develop a local neighborhood outreach day to the larger community to educate members about Sikh women in history. Students can choose to do a play at the local elderly house or read stories on Sikh women at a local hospital or library. Children in Kindergarten to 3rd grade should have been through lessons on Sikh women.

They will participate in the neighborhood outreach day through the guidance of the 4th and 5th graders by participating in skits, speeches, drawings, etc...

4th and 5th graders coordinate these efforts and involve the younger children in their skits or other projects depending on the plans they have made.

Vaisākhī (14 April)

4th and 5th graders: Students interview members who have partaken in the ammrit sancār and write story to display for the saṅgat at large. Teams can be made to work on different aspects of displays for the Celebration of Vaisākhī. One team can tell the story of Vaisākhī 1699. Another team can conduct interviews. Another team can discuss challenges that individuals might face, keeping in mind aspects they have learnt about Pañj Vikārs.

Kindergarten to Grade 3: Children in these grades put on a Khālsā Fair, similar to a Science Fair. Individual children or teams can develop innovative projects relating to Sikhī that can be displayed on tables or the walls to be shared with the saṅgat. This project should be similar to science fairs at school and should take on a substantial aspect of parent or community help at large.

Gurpurabs

Gurū Sāhib	Prakāsh		Gurgaddī		Jotī Jot	
Nānak I	*	*	-	-	8 Assū	22 Sep
Nānak II	5 Visākh	18 Apr	4 Assū	18 Sep	3 Visākh	16 Apr
Nānak III	9 Jeṭh	23 May	3 Visākh	16 Apr	2 Assū	16 Sep
Nānak IV	25 Assū	9 Oct	2 Assū	16 Sep	2 Assū	16 Sep
Nānak V	19 Visākh	2 May	2 Assū	16 Sep	2 Hārḥ	16 Jun
Nānak VI	21 Hārḥ	5 Jul	28 Jeṭh	11 Jun	6 Chet	19 Mar
Nānak VII	19 Māgh	31 Jan	29 Phaggaṇ	12/11 Mar	6 Kattak	20 Oct
Nānak VIII	8 Sāvaṇ	23 Jul	6 Kattak	20 Oct	3 Visākh	16 Apr
Nānak IX	5 Visākh	18 Apr	3 Visākh	16 Apr	1 Magghar	24 Nov
Nānak X	23 Poh	5 Jan	11 Magghar	24 Nov	7 Kattak	21 Oct

Other Purabs (2006-07)

Nānakshāhī	Gregorian	Description
1 Cet	14 Mar	Nānakshāhī Sammat - Sikh New Year
2 Cet	15 Mar*	Holā Mohallā – Martial Arts Celebrations
1 Visākh	14 Apr	Vaisākhī – Inauguration of the <u>Khālsā</u> (The Ideal Person)
21 Jeṭh	4 Jun	Ghallughārā – 1984 Holocaust (Attack on Sikh People & Culture)
6 Sāvaṇ	21 Jul	Mīrī-Pīrī – Double-edged Spiritual & Political Sovereignty
17 Bhādom	1 Sep	Prakāsh – Gurū Granth’s Installation (Scriptural canon)
6 Kattak	20 Oct	Granth-Panth – Eternal Gurūship of Wisdom-Nation
7 Kattak	21 Oct*	Bandī Chor – Liberty & Freedom Celebrations
22 Kattak	5 Nov*	Prakāsh – Gurū Nānak’s Birth (Founder Prophet)
27 Magghar	8 Feb	VaḍḍGhallughārā – The Great Holocaust (Half of the Sikh population killed)

* Traditional celebrations are based on lunar calendar; they change every year.

Sikh Calendar

Month	Begins On	Total Days
Cet / ਚੇਤ	14 March	31
Visākh / ਵਿਸਾਖ	14 April	31
Jeth / ਜੇਠ	15 May	31
Hārḥ / ਹਾੜ੍ਹ	15 June	31
Sāvaṇ / ਸਾਵਣ	16 July	31
Bhādom / ਭਾਦੋਂ	16 August	30
Assū / ਅੱਸੂ	15 September	30
Kattak / ਕੱਤਕ	15 October	30
Magghar / ਮੱਘਰ	14 November	30
Poh / ਪੋਹ	14 December	30
Māgh / ਮਾਘ	13 January	30
Phaggaṇ / ਫੱਗਣ	12 February	30 (31 in a leap year)