

Year 8 Homework booklet

Religious Education

Autumn- Sikhism and Hinduism



Name _____

Form _____

Group _____

Teacher _____

Room _____

Homework	Due date	Completed signed by parent/guardian	Merits earned
Task 1			
Task 2			
Task 3			
Task 4			
Task 5			
Task 6			
Task 7			
Task 8			



Homework Help

This page gives you tips on how to achieve the best results in your homework.

Remember that it is your responsibility to go to the teacher BEFORE the homework is due to get extra help with any problems you may have.

1 Mark definition Questions

This question requires you to give a brief explanation of what the term means, you can give an example if you are not sure. Make sure that you are specific when giving your answer e.g. Mosque = a mosque is a religious building where Muslims pray to Allah.

4 Mark Opinion Questions

This question requires two opinions, each opinion should be justified using your understanding of the topic. You may want to give a religious reason for your opinion based on religious practice or teachings or you can give an example. Answers should be structured using PEE.

4 Mark Importance Questions

This question requires you to give two reasons for why a topic is important. You need to explain each point that you give by using examples and link the importance to religious teachings. Answers should be structured using PEE.

5 Mark Discussion Questions

This question requires you to give at least two different viewpoints and reasons for why you or someone might have that view. You need to explain each point that you give by using examples and link the importance to religious teachings. Answers should be structured using PEE.

Top Tips

- Use key terms whenever you can
- Make sure that your spellings are correct
- Use full stops and capital letters.

Useful websites:

www.truetube.com
www.bitesize.co.uk

		AO1		Knowledge – 50%		Skills – 50%		AO2		Spelling, Punctuation and Grammar (SPaG)	
Tier	New Grade	Knowledge		Symbolism and Meaning		Evaluation of Viewpoints		Analysis of Scripture		Literacy and Communication	
		A) Core beliefs	B) Philosophical/Ethical issues and perspectives								
Higher	9	Consistent use of precisely selected knowledge, deployed effectively to support points relating to religious and non-religious practices and beliefs.		I can evaluate how religious symbols and practices express messages to individuals and religious denominations. I understand the importance of interpretation and cultural context in conveying religious meaning.		I can evaluate different views and justify my own opinion in comparison. I can assess the impact of different viewpoints and how these affect people's behaviour.		I can analyse a range of stories and quotes from a range of holy scripture. I can say how believers may interpret the same quotes/stories differently.		SPaG is consistently accurate. A range of specialist terms used in context. Very well structured response given.	
	8	Frequent use of detailed, accurate and relevant knowledge to support a range of points explaining issues relating to religious and non-religious practices and beliefs.		I can explain why symbols and practices may express different meanings to individual believers across a range of religious denominations/groups.		I can assess different viewpoints, the reasons people hold these and how they affect people's behaviour.		I can analyse a range of relevant stories and quotes, explaining how they influence believers' views and behaviours on different topics.		Accurate use of SPaG in pupils' work and good structure evident. There is a consistent use of religious terminology.	
	7	Can use detailed, accurate and relevant knowledge to explain issues relating to religious and non-religious practices and beliefs.		I can explain why symbols and practices are important and how they reflect the beliefs of key religions I have studied.		I can confidently use examples and reasons to support different viewpoints about important issues.		I can use some relevant passages from religious texts in order to support points.		Considerable accuracy of SPaG. Paragraph structure is evident in work. Some use of appropriate terminology in context.	
Middle	6	Can use some accurate and relevant knowledge to describe issues relating to religious and non-religious practices and beliefs.		I can describe how symbols and practices reflect some beliefs of key religions I have studied.		I can use examples and reasons to show different viewpoints about important issues.		I can explain some stories and passages from religious texts I also know some basic quotes from different religions.		SPaG has frequent errors and student writes in full sentences	
	5	Can use some accurate knowledge to describe religious and non-religious beliefs and practices.		I can show some understanding that symbols and practices are used to express religious meaning across a variety of different religions/examples.		I can identify some of the different viewpoints in relation to an issue.		I can describe stories and passages from religious texts in my own words.		Use of a few keywords but may be in wrong context.	
Lower	4	Can use some knowledge to identify issues arising from religious and non-religious beliefs and practices.		I can identify some examples of religious symbols and say how they are used.		I can identify different views about an issue.		I can identify some stories from religious texts in my own words.		SPaG may hinder understanding and writes in simple sentences.	
	3	Can use limited religious words and only recognise only a few features of religion.		I can recall a religious story however is limited. Recognise only a few religious symbols.		I can provide a limited discussion about my feelings and experiences. What I find interesting or strange. What I think is important to myself and others.		I can show limited understanding in religious texts.		SPaG hinders understanding of writing and therefore meaning is unclear.	
	2									The learner's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning	
	1										



Sikhism — The Birthday of Guru Nanak

The Life of Guru Nanak

Fill in the blanks to tell the life of Guru Nanak.

Guru Nanak was born in _____ in a village called Talwandi in the _____ region. This village is now called Nanakana Sahib (Nanak's village). Punjab is now split between India and _____.

Even when Nanak was young, he was a very spiritual person. He spent lots of time _____ and thinking about God. His father wanted him to work as a businessman, but Nanak preferred to meditate and to help the _____.

He saw that Muslims and Hindus in Punjab did not like or respect each other. Although he was brought up as a _____, Nanak also had Muslim friends, because he believed that all people were _____, no matter what their religion.

When he was 30, Nanak had an amazing experience. He was bathing in the river with friends when suddenly he disappeared. His friends thought he had drowned, and were very upset. But _____ days later, he came back. He said he had been with _____.

Nanak said: 'There is no Hindu, and no _____'. He meant that differences between religions were not important. Only worshipping God and living a _____ were important. He began to travel and preach his message to the people.

Nanak became known as a Guru, or spiritual _____. He was much loved. Before he died in 1539 he passed on the title of Guru to his follower, Bhai Lehna. His writings were collected and became the _____, the Sikh holy scriptures.

brothers and sisters
Muslim 1469
Pakistan poor

praying
Punjab
guide

Guru Granth Sahib
three
Hindu good life
God



Task- Write a short article explaining what happened to Guru Nanak.

Sikhism — The Birthday of Guru Nanak

Newspaper Article — Writing Frame



Imagine you are a journalist reporting for a local newspaper. You have been asked to research and write an article about Guru Nanak's birthday. Your article should:

- Start with an eye-catching headline;
- Describe how Sikh people celebrate this and other Gurburbs;
- Explain who Guru Nanak was and why he is so important to Sikhs;
- Describe one or two major events from Guru Nanak's life;
- Use lively newspaper language and style.

This writing frame suggests ideas for how each main paragraph could begin and what each section could contain. Remember, in a newspaper article your paragraphs should be very short. You might want to divide sections with mini-headlines.

For Sikhs around Britain this is a special week, as they are celebrating the birth of the founder of Sikhism, Guru Nanak Dev.

The festival is celebrated over three days. It begins...

[Now continue, explaining how this and other Gurburbs are celebrated. If you can, give details which relate to Sikhs in your local area. Remember to use short paragraphs!]

Guru Nanak is important to Sikhs for a number of reasons. Firstly...

[Explain the reasons why Guru Nanak is so important. Try to give more than one reason.]

Guru Nanak was born...

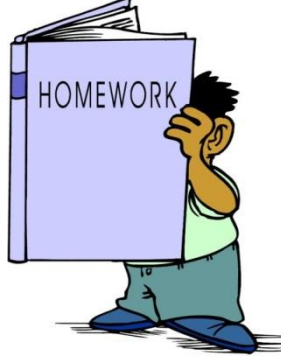
[Explain when and where the Guru was born. Then describe one or two major events in his life.]

We wish Sikhs around *[name of your local area]* joy at this important time!

When you have drafted and checked your article, you are ready to copy it out. Remember to use a big, bold headline and to set out your article in columns. Pictures will also make it more eye-catching.

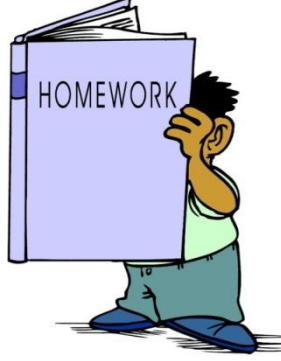


Empty rectangular box for a drawing or illustration.



Series of horizontal lines for writing.

Empty rectangular box for a title or drawing.



Series of horizontal lines for writing.



HOMWORK REVIEW

This task should be done in Green Pen

Self Assessment:

HWK	WWW	EBI
1		

Teachers comment:

Guru Granth Sahib



In religion revelation is central to understanding God and spirituality. It's a way of revealing the 'truth' of that religion.

General and special revelation

There are two types of revelation:

General revelation is indirect, and available to everyone. Some truths about God can be revealed through reason, conscience, the natural world, or moral sense.

Special revelation is direct revelation to an individual or a group. This sort of revelation includes dreams, visions, experience and prophecy. Sikhs believe that God communicates with humans in all of these ways, and especially through **scripture** (special revelation).

Sikh scripture - Guru Granth Sahib

The Sikh scripture is called the Guru Granth Sahib, which is considered the revealed Word of God spoken through Sikh Gurus and other blessed Saints. The Holy Words contained in the Scripture is called Gurbani which literally means '**from the Guru's mouth**'. The traditional Sikh belief is that the scriptures contain the **actual words and verses spoken by their Gurus**. Sikhs believe that the gurbani (**the message within**) is literally the word of Waheguru (God). The Guru Granth Sahib is written in Gurmukhi (the script in which the Punjabi language is written) and has 1,430 pages. It contains 5,894 shabads (hymns) arranged into 31 ragas (musical groupings). Each copy of the Guru Granth Sahib, regardless of its size, is **identical** with regard to the layout of the pages.

The Guru Granth Sahib is a collection of the revealed hymns of Guru Nanak and five of the other gurus.

- The second Guru, Guru Angad, wrote down the hymns of Guru Nanak.
- The third Guru, Guru Amar Das, composed more hymns, including the Anand Sahib (Hymn of Bliss).
- The fourth Guru, Guru Ram Das, composed the Lavan or 'wedding hymn'.
- The fifth Guru, Guru Arjan, brought all the hymns of the previous Gurus into one single set of scriptures known as the Adi Granth.
- The ninth Guru, Guru Teg Bahadur, had his hymns included into the Guru Granth Sahib by the tenth Guru, Guru Gobind Singh, who sealed the Scripture.

The scripture, then known as the Adi Granth, became a 'Guru' itself and was known as the Guru Granth Sahib.

Sikhs often add the term 'Dev Ji' to the name of the Gurus, eg, Guru Nanak Dev Ji. This is a mark of respect.

Treatment of the Guru Granth Sahib

The *Guru Granth Sahib* is given the same **respect** that was shown to the human Gurus during their lifetimes.

In the *Gurdwara* it is **put to bed** in its own room every evening.

At the beginning of the day the Granthi, and any other Sikhs present, **form a procession** to carry the Guru Granth Sahib to its position on the Manji Sahib (small platform on which the Guru Granth Sahib is placed) in the Diwan hall (the room where worship takes place) of the Gurdwara.

The Guru Granth Sahib is **never placed on the ground** and Sikhs never turn their back on it.

While the Guru Granth Sahib is being read the Granthi (the appointed reader of the scripture) **waves a special fan**, called a chauri, over the pages.

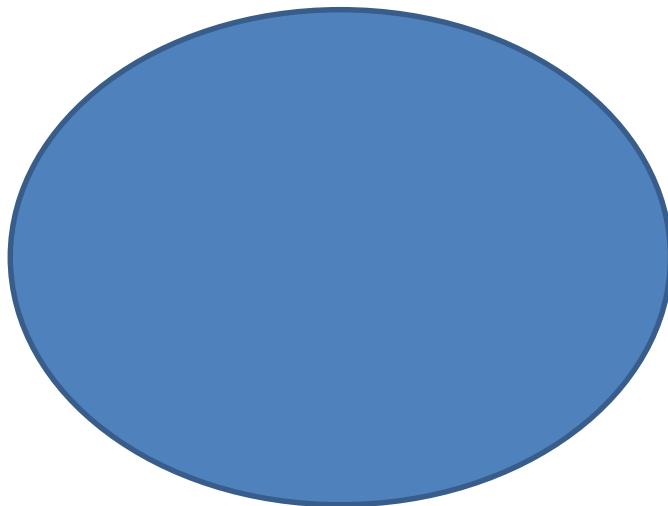
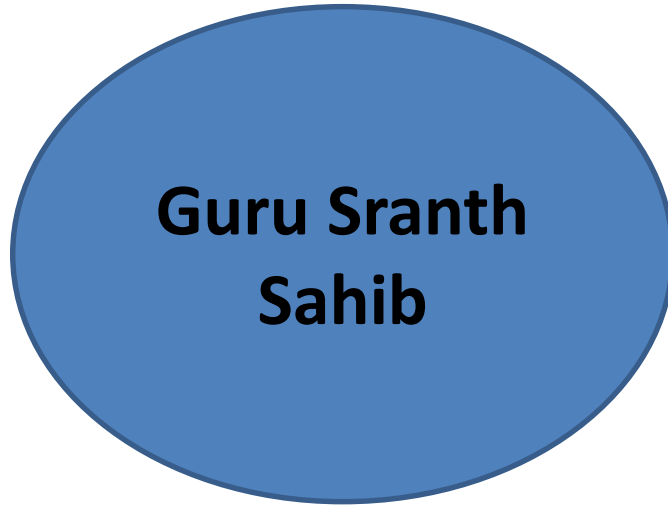
Most Sikhs do not own a copy of the Guru Granth Sahib because of the difficulty of showing it the **proper respect**. Most Sikh families have a copy of the Dasam Granth (poetry written by Guru Gobind Singh and not included in the Guru Granth Sahib) or the sacred Nitnem (a prayer book) at home.



Summarise what the Guru Granth Sahib is and its importance to Sikhs.

Task 2

Compare the Guru Granth Sahib to another religious Holy book and complete the following mind maps:

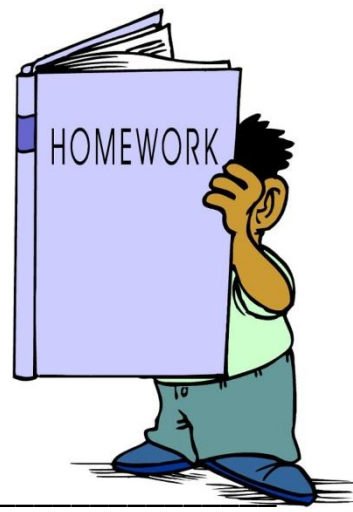


1. Name the holy book in Sikhism.

2. List two things the Guru Granth Sahib contains.

3. Explain why someone might read the Guru Granth Sahib.

4. Explain why the Guru Granth Sahib might be important for Sikhs.





HOMWORK REVIEW

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Self Assessment:

HWK	WWW	EBI
1		

Teachers comment:

Task 3

What is evil and suffering?

Evil

Evil is a cause of human suffering. There are two types of evil:

moral evil - the acts of humans which are considered to be morally wrong

natural evil - natural disasters, such as earthquakes or [tsunamis](#)

These two types of evil can work together, eg human evil can make natural evil worse. If natural evil, eg a drought brought on by lack of rainfall, causes crops to fail, the policies of a government can make the food shortages for the poorest people worse (moral evil).

Religions differ in what they teach about the origins of evil:

Some consider it to have been present in the world from the beginning as the work of evil forces.

Some believe it is part of God's [creation](#) which may have a purpose that humans cannot understand.

Some consider it to be the outcome of ignorance and to have no beginning.

Most religions teach that moral evil should be opposed. Attempts should be made to minimise the impact of natural evil.

Suffering

Suffering is the bearing or undergoing of pain or distress. Suffering is often a result of evil.

Most people experience suffering at some time in their life. Religions attempt to explain suffering, help people to cope with it and learn from it. For some religious people, the fact that people suffer can raise difficult questions about why God allows this to happen.

Some people say that God allows humans to make decisions for themselves and that suffering is caused by the choices that people make.

Sikh views on evil and suffering

What does Sikhism say about the origin of evil?

Sikhism teaches that self-centredness (Haumai) is the main cause of evil. Haumai has five basic elements:

[pride](#)

[lust](#)

[greed](#)

[ego](#)

[anger](#)

Sikhs believe that serving these five elements cause Sikhs to become separate from God. This in turn, causes suffering.

Most Sikhs believe that human beings are designed to be able to control and use these emotions. These emotions are important for us in order to live happy and fulfilling lives, eg without lust there would not be any children.

Task 3

God does not inflict suffering on human beings directly. Suffering is allowed by God as a test of courage and faith.

God gave humans [free will](#). Therefore, evil cannot be removed from the world by God, as otherwise God would not be allowing humans true free will.

Sikhs are encouraged to work to do good and relieve the consequences of evil. Those who do evil will be punished:

...in the Court of God everyone will be judged. Those who have betrayed the trust of the people will be shamed and punished.

Guru Granth Sahib page 1288 Suffering is valued for the good that it often brings out in humans, eg [compassion](#) and [empathy](#). Sikhs believe that suffering can draw a person closer to God as people tend to forget God when times are good and turn to God in bad times.



How do Sikhs respond to evil and suffering?

The [Gurus](#) taught Sikhs to practise [sewa](#). Sikhs should put God at the centre of their lives and live out this selfless service in how they treat others. This means working to relieve suffering and not carrying out evil acts.

The [Rahit Maryada](#) promotes prayer, [meditation](#), a disciplined life and strong family and community values. If Sikhs follow this code of conduct, they believe they will naturally be helping those who are suffering.

There are three forms of service:

charitable, eg giving ten per cent of money left over after taxes to good causes

using one's mind, eg teaching someone

physical service, eg cooking food in the [langar](#)

4. 'Waheguru cannot exist if suffering exists'. Discuss





HOMWORK REVIEW

This task should be done in Green Pen

Self Assessment:

HWK	WWW	EBI
1		

Teachers comment:

Task

Create a mood board to show similarities and differences between the Sikh and Hindu religion.

- Think about what you have learnt in lessons.

Can you do your own research to add to it?

Things you might include;

- How does the religion encourage you to treat society?
- Leaders in each religion – how do they compare?
- Research of your own- how did they religions begin?

This needs to be bright, colourful and informative. The best ones will be used for display.