

Student Teacher	Alex Taylor (exemplar)	Observer	Mr J. Okafor (school-based mentor)
Topic / Unit	Sikhism: "What does it mean to live a Sikh life?" Lesson 4 of 6: How does langar show Sikh beliefs about equality?	Date	5 Nov 2026, P3
Class / Key Stage	Year 8 (KS3), 8C: 28 pupils, mixed attainment	Room	R14

EXEMPLAR: completed to show trainees the level of detail and precision expected. All names, pupils and data are fictional.

My related targets this week are:

Target 1 – Transitions (TS7): Give instructions once, in no more than three steps, with a visible timer, and wait for full attention before releasing pupils. **Success:** every transition takes under 60 seconds.

Target 2 – Checking understanding (TS6): Check the whole class, not just volunteers, using cold-calling and mini-whiteboards, and act on what I see during the lesson. **Success:** I re-explain at least once in response to pupil responses.

Target 3 – Subject knowledge (TS3): Use precise, accurate language about Sikh beliefs and practices, checked against Sikh community sources before teaching. **Success:** no inaccuracies flagged by my mentor; pronunciation of all key terms modelled.

After discussions about my progress, I have identified the following focus for my observer:

In my weekly review with my mentor we agreed that I would ask my observer to look at the following:

- 1. Transitions:** please time the moves from Part 2 to 3 and from Part 3 to 4.
- 2. Questioning:** please keep a tally on the seating plan of who I question, so I can see whether I reach the whole room, including pupils at the back and those who rarely volunteer.
- 3. Access:** please note whether pupils using the scaffolded source pack can start Part 3 independently within the first three minutes.
- 4. Accuracy:** please flag any imprecise explanation of Sikh beliefs so I can correct it next lesson.

What do I want the students to learn? What are the objectives of this lesson?

By the end of the lesson pupils will:

Know what langar is, how it works in a gurdwara, and where the tradition began (Guru Nanak and Guru Amar Das).

Explain how at least two features of langar (e.g. sitting together on the floor, volunteers cooking and serving, food free to all) express the Sikh beliefs in equality and sewa, using the chain: belief → practice → because → so what.

Evaluate (stretch): consider the claim that langar is "just a free meal" and how a Sikh might respond.

Personal knowledge (not assessed): think about where equality is, or is not, visible in our own school community, without being asked to share their own beliefs.

Success criteria (on the board): I can use the words langar, sewa and equality accurately. I can link a practice to a belief. I can explain using "because".

What is this lesson building on, and building towards?

Building on: Lessons 1–3 (Ik Onkar: belief in one God; Guru Nanak's life and the three teachings Nam Japo, Kirat Karo and Vand Chhako, which means sharing with others). The Do Now also revisits Year 7 learning on zakah in Islam, so pupils retrieve earlier knowledge about giving.

Building towards: Lesson 5 (the Khalsa and how commitment is expressed visibly) and Lesson 6, the end-of-unit enquiry "To what extent is sewa the heart of Sikh life?" Today's writing is the first practice of the belief → practice → because reasoning pupils need for that assessment.

What might the pupils find difficult, or what misconceptions might they already have?

“Langar is charity for poor people.” It is open to everyone, whatever their wealth or religion, and is run by volunteers from the whole community.

“Equal means the same.” Sikhs teach that all people have equal worth and dignity, even though people have different roles and needs.

“Sikhs are vegetarian by rule.” Langar is vegetarian so that people of any faith or dietary need can eat together; Sikhs hold different views on eating meat.

“Sikhism is part of Hinduism or Islam, and the Gurus are gods.” Sikhs believe in one God (Ik Onkar); the Gurus were human teachers.

“Pupils with Sikh heritage can speak for all Sikhs.” I will not ask any pupil to represent their faith.

Other difficulties: moving from describing a practice to explaining the belief behind it (the “so what?”); unfamiliar Punjabi vocabulary; the reading load of the sources (mitigated by adapted short extracts and a scaffolded pack).

What key / new terminology am I introducing?

Langar (LUNG-gar): the free community meal served in a gurdwara, open to everyone. **Sewa** (SAY-vah): selfless service to others without expecting a reward. **Gurdwara** (gur-DWAH-ra): a Sikh place of worship (“door to the Guru”). **Pangat:** sitting in a row to eat together at the same level. **Sangat:** the community. **Caste:** a traditional social ranking in South Asia, rejected by the Sikh Gurus. **Equality:** all people have the same worth.

Tier 2 words to be taught alongside: demonstrate, tradition, volunteer. Pronunciation modelled and repeated chorally; all terms on a glossary mat on every desk.

What resources do I need?

Slides (image of langar hall, story timeline, hinge question); 2-minute captioned clip of langar being prepared and served at Harmandir Sahib (Golden Temple), checked for sound and captions in advance; Do Now sheets; glossary mats; “Watch for” sheets; three colour-coded source packs (core, scaffold, stretch) using short adapted extracts from Sikh community sources, checked for accuracy; mini-whiteboards, pens and wipes; WAGOLL paragraph and visualiser; green and purple pens; exit tickets; seating plan with cold-call tally; spare pens.

What health and safety considerations do I need to make?

No food will be brought in, prepared or tasted (allergy risk and cultural sensitivity); langar is explored through images and video only. Pupils will not role-play worship or be asked to cover their heads. Video, sound and captions checked before the lesson. Bags under desks and gangways clear; all cutting of materials done beforehand. Fire exit route for R14 checked and seating plan reviewed so I know who may need support to evacuate. Language kept respectful throughout, and no pupil singled out because of their faith or background.

Lesson Parts

How will the pupils enter the classroom?

Who is doing what?

Teacher: I greet each pupil at the door by name and point to the instruction on the board: “Do Now on your desk. Start silently.” I stand at the threshold so I can see both corridor and room.

Pupils: enter calmly, go to their seat on the seating plan, put bags under the desk, take out pen, green pen and planner, and begin the Do Now. Late arrivals take a sheet from the late tray and join in without discussion.

What adaptations are needed?

Seating plan set in advance: the pupil with ASC sits near the door with a visual “today’s lesson” card; the EAL pupil sits beside a supportive peer. The Do Now includes images and a word bank. Spare pens and planners are on a front desk so nobody is delayed. Pupils who need a calm start (see SEND passports) are greeted first.

Part 1 Key Learning

(0–5 mins) Retrieve prior learning. Revisit Ik Onkar and Guru Nanak’s teachings so new learning about langar attaches to secure knowledge.

Who is doing what?

Teacher: circulate with a clipboard, noting errors. Reveal answers on the slide.

Pupils: answer four retrieval questions silently: (1) What does Ik Onkar mean? (2) Who was Guru Nanak? (3) Which of his three teachings means sharing with others? (4) Give one reason Muslims give zakah. They self-mark in green pen and correct.

What adaptations are needed?

Word bank (one God, teacher, share, work honestly, remember God) and a picture prompt for Q1–3. EAL pupil has key words with images.

Stretch: add “Why might this matter to a Sikh?”

Early finishers: “What is the difference between a belief and a practice?”

How do I check understanding?

I note which errors recur (e.g. “Guru Nanak is God”) while circulating.

Pupils show fingers (1–4) for how many they got right.

Cold-call two pupils (no hands up) for Q1 and Q3. If more than a third miss Q3, I re-teach Vand Chhako briefly in Part 2.

How will I transition to the next part?

Teacher: “Pens down in 10 seconds” with the timer on screen. Give a 3-2-1 signal and wait for all eyes before speaking. Narrate the next step in one sentence: “Next you’ll see a photograph and tell me what you notice.”

Part 2 Key Learning

(5–17 mins) Hook and explanation. Langar is the shared community meal in a gurdwara. Its origins lie in Guru Nanak’s “true bargain” and Guru Amar Das’s pangat. Pupils begin to see langar as belief in action.

Who is doing what?

Teacher: show the langar hall image; think-pair-share “What do you notice?” (1 min), then cold-call three pupils. Explain in three chunks with a visual timeline: (1) Guru Nanak and the “true bargain”, when he used money for food for hungry travellers; (2) Guru Amar Das asked everyone, whatever their status, to sit and eat together before seeing him; (3) langar today in gurdwaras. Show the clip.

Pupils: listen, talk to their partner, and complete the “Watch for” sheet (three things volunteers do).

What adaptations are needed?

Dual coding: every slide pairs text with an image. Pronunciation drilled chorally. Teacher reads all text aloud, so no reading is required.

Partially completed note-taking frame for pupils with writing difficulties.

EAL pupil has translated key words.

Stretch: “What might the Gurus have wanted a king to do if he arrived at langar?”

How do I check understanding?

Think-pair-share, then cold-calling.

Hinge question on mini-whiteboards: “Why do people sit on the floor together in langar? A) no chairs B) to show everyone is equal C) it is cheaper D) just tradition.” Boards up together; I scan the class.

If fewer than 80% choose B, I re-explain pangat with the image before moving on.

How will I transition to the next phase?

Teacher: “Boards down.” Table captains collect boards in 30 seconds while I display the Part 3 instructions on the board. Packs handed out by captains. Give the 3 steps once, then: “Ask three before me.”

Part 3 Key Learning		(17–32 mins) Source analysis. Link features of langar to the beliefs behind them (equality, sewa, community). Pupils practise belief → practice → because.	
Who is doing what?		What adaptations are needed?	How do I check understanding?
<p>Teacher: model row 1 aloud on the visualiser (“I do”): “Everyone sits on the floor in rows. That is a practice. It shows equality because nobody sits higher than anyone else.” Then circulate with a planned route.</p> <p>Pupils: in pairs, use Sources A–C (adapted extracts and a photo) to complete a table: feature of langar → belief it shows → “because...”. Features: sitting together (pangat); volunteers cook and serve (sewa); food free to everyone; vegetarian food.</p>		<p>Three colour-coded packs allocated through the seating plan (not labelled by ability): core has sentence frames (“This shows equality because...”); scaffold has a half-completed table, simplified sources (reading age about 9), bold key words and an image for each feature, plus a card sort for the EAL pupil; stretch adds Source D: “It’s just a free meal.” How might a Sikh respond?</p> <p>TA briefed to prompt with questions, not answers.</p>	<p>I start with the scaffold table, then core, then stretch.</p> <p>Cold-call: “Why does sitting on the floor show equality?”</p> <p>I look for the common error “equal = same”.</p> <p>Mini-plenary at 8 minutes: pause and show two anonymised responses on the visualiser; the class judges them against the success criteria.</p> <p>I tally which features pupils find hardest to link.</p>
How will I transition to the next phase?			
<p>Teacher: “Pens down on 3-2-1.” Display the writing task and the WAGOLL. Pupils turn books to a fresh page while I put up the sentence starters. Target: under one minute.</p>			

Part 4 Key Learning		(32–47 mins) Written explanation. Construct a clear paragraph explaining how langar shows Sikh belief in equality, with a “so what” link; stretch pupils weigh the claim “just a free meal”.	
Who is doing what?		What adaptations are needed?	How do I check understanding?
<p>Teacher: build the first two sentences of a WAGOLL live on the visualiser, narrating choices (“I do”, 2 mins). Then circulate and give live feedback.</p> <p>Pupils: write one paragraph of 5–8 sentences answering “How does langar show Sikh belief in equality?” in silence for about 10 minutes, using the chain belief → practice → because → so what and the three key words.</p>		<p>Sentence starters and word bank on the board for all. Scaffold group has a writing frame with the first sentence provided. Pupil with ASC has a clear checklist of success criteria.</p> <p>EAL pupil may plan in bullet points first, then write.</p> <p>Stretch: add a counter-view (“Some people might say... However...”).</p>	<p>Live marking: I tick the criteria met with a green dot on the page as I circulate and use codes (C = clarify term, E = explain with “because”).</p> <p>I give priority to three pupils who struggled with linking in Lesson 3.</p> <p>Stop-and-fix: if more than a third are missing the “because”, I pause the class and rebuild it as a group.</p>
How will I transition to the next phase?			
<p>Teacher: “Pens down on 3-2-1.” Pupils swap books with their partner in 30 seconds. I put two anonymised answers on the board for Part 5.</p>			

Part 5 Key Learning		(47–55 mins) Feedback and misconception check. Pupils act on feedback and correct misconceptions (e.g. “equal means the same”, “langar is charity for the poor”).	
Who is doing what?		What adaptations are needed?	How do I check understanding?
<p>Teacher: show two anonymised answers, one with a misconception and one strong. Lead a short discussion on which is stronger and why, then model an improved sentence.</p> <p>Pupils: compare both answers to the success criteria, then use purple pen to improve their own paragraph (“Make it better”) for about 4 minutes.</p>		<p>Pupils needing support add one “because”, supported by a sentence starter.</p> <p>I read the answers aloud so reading is not a barrier.</p> <p>Stretch pupils add one counter-view or a “so what?”</p> <p>EAL pupil may improve the paragraph verbally with a partner first.</p>	<p>I scan purple-pen edits in at least five books to see whether the misconception has been corrected.</p> <p>Cold-call one pupil to say what makes “equal” different from “the same”.</p> <p>This evidence tells me what to revisit in the next Do Now.</p>

How will I transition to the next phase?

Teacher: “Purple pens down.” Books closed and stacked. Pupils turn to the exit ticket on their desk while I give the instructions once.

Part 6 Key Learning

(55–60 mins) Exit ticket and close. Retrieve and apply the key idea, langar as belief in action, so I can see who has secured it.

Who is doing what?

Teacher: hand out exit tickets and read the questions aloud. Preview Lesson 5 (Khalsa and Sikh identity) and set optional low-stakes homework: learn the glossary for a quick quiz next lesson.
Pupils: silently complete: (1) define langar in one sentence; (2) which feature of langar shows equality, and why? (3) one thing I am still unsure about.

What adaptations are needed?

Q2 has a multiple-choice option for pupils who need it. EAL pupil may use key words and short phrases. Stretch pupils add a counter-view to Q2.
Pupil with ASC has a 2-minute warning before the lesson ends.

How do I check understanding?

After the lesson I sort exit tickets into three piles (secure, nearly, not yet).
“Not yet” pupils get feedback and a targeted question in the next Do Now; common errors shape next lesson’s starter and seating.

How will the pupils leave the classroom?

Who is doing what?

Teacher: give a 2-minute warning, then dismiss table by table once chairs are tucked in, books are stacked and the floor is clear. I stand at the door to collect exit tickets and say goodbye to each pupil.
Pupils: stack books on the tray, push in chairs, put exit tickets in the tray at the door, and leave calmly when their table is called.

What adaptations are needed?

Pupil with ASC gets a 2-minute warning and may leave first to avoid the crowded corridor. Table captains do the tidying so it is quick. Pupils who need to collect equipment or planners from the front do so before the call.

Reflections

What feedback did you receive / reflections do you have on this lesson?

Mentor feedback: the entry routine was calm and purposeful, my pronunciation of the key terms was accurate, and my hinge question showed me that six pupils thought people sit on the floor “because there are no chairs”; I re-taught pangat straight away. Next steps: the Part 3 to 4 transition took about two minutes, and my questioning favoured the front two rows (13 of 18 questions).

My reflections: the three-tier packs worked well and the live modelling clearly supported the writing. However, my Part 2 explanation ran to 16 minutes rather than 12, which cut writing time and shortened Part 5. I also wrote too much on the slides. The stretch task was attempted by only four pupils because I did not leave enough time.

What impact did your adaptations have on pupils? How do you know this?

Evidence of impact: five of the six pupils using the scaffold pack wrote a paragraph with a full belief → practice → because chain, compared with two of six in Lesson 3. The EAL pupil used “sewa” and “equality” correctly on the exit ticket. The pupil with ASC stayed settled, and the 2-minute warnings helped at both transitions. Exit tickets showed 21 of 28 pupils explained a link between a practice and a belief, five partly, and two not yet. Several pupils still equated “equal” with “the same”. My Part 5 misconception task was cut short, so next time I will protect that time and teach the contrast between “equal worth” and “the same” explicitly.

What discussion points / questions will you take to your next mentor meeting?

1. How can I plan teacher talk more realistically, for example by scripting Part 2 and using a visible timer?
2. How can I make cold-calling reach the whole room (random name tool, tally on the seating plan)?
3. What questions will reliably show whether pupils distinguish “equal worth” from “the same”?
4. Where can I find authentic Sikh voices and resources for Lesson 5, and can I check my subject knowledge with a Sikh colleague or a local gurdwara?