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| **images for schemes\f_otherstories\Rainbow serpent sm.gif** | Ealing Agreed Syllabus: guidance for teachers | |
| **F2: Learning from stories (2): learning from other traditions** | **Overall aim:** to increase the capacity to listen to stories; to apply the learning from the previous unit to stories from a variety of traditions. |

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| Guru Nanak says ‘no’ | Pupils will | be introduced to the concept of fairness and equality as shown in this story. | |
| ***Aim:*** to explore how stories can teach important concepts. | SEN |  | |
| Gifted |  | |
| **Possible activities** | | | **Suggested resources** |
| **Starter:** Tell a simplified version of the story of Guru Nanak saying ‘no’ to the Hindu sacred thread ceremony (see background information). | | | Strips of sugar paper; crayons or coloured pencils for making designs on the bangles.  Sikh iron bangle (kara) |
| **Activity 1:** Storyboard the story. Make speech bubbles of the salient points. Then make thought bubbles: What does Guru Nanak think? What does the priest think? What do his parents think when he says ‘No’? | | |
| **Activity 2:** Have one child play Guru Nanak and a second child play a street sweeper. Explain that the street sweeper belonged to a group of people who were not allowed to be initiated. Is that fair? What do the two figures think? What might they say to each other? By saying ‘no’ to the ceremony, perhaps Guru Nanak is saying that he is not better than anyone else. Perhaps the two children could role-play sharing a chapatti, which in Guru Nanak’s day would have been forbidden. Point out that it is the basis of the Sikh langar, that everyone is equal and that they all eat together. | | |
| **Plenary:** Cut strips of sugar paper that can be pasted into a circle. If time, allow children to decorate the paper. Paste the strips into circles to make a bangle, which in the Sikh religion everyone can wear regardless of their role in society. Show class an example of a Sikh bangle (*kara).* Made of iron it depicts strength, and as the lowest and cheapest metal, it also depicts humility. Allow each child in the class to wear their paper bangle to wear as a sign that they are all equal. | | |

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| Guru Nanak and the banquet | Pupils will | begin to understand that people can share their idea of right and wrong through telling stories; explore the use of symbolism in stories. | |
| Aim: to introduce the idea of learning about right and wrong from stories. | SEN |  | |
| Gifted |  | |
| **Possible activities** | | | **Suggested resources** |
| **Starter:** Tell the story of Guru Nanak, Bhai Lalo and Malik Bhago, substituting a term such as ‘class’ for ‘caste’ (see background information). | | | Paper plates and images of food to make collages.  Images of a range of activities. |
| **Activity 1:**  Very simply, sequence the story in pictures. | | |
| **Activity 2:** Ask children how the story makes them feel? Who was right? Who was wrong? Can different people have different ideas about what a story means? Is it okay to disagree about what the story means? Point out that this can be hard, especially when you are related to—or are friends with—the person with whom you disagree. | | |
| **Activity 3:** Talk about foods that are good for you and foods that are bad for you. Perhaps make a collage of two plates of food, one with good, nutritious things, one with unhealthy foods. | | |
| **Activity 4:** Show pictures of a range of activities, asking children to sort them into good and bad. Perhaps relate to activity in the playground. Does everyone agree on what is a good and a bad activity? Are there some activities where it is easier to agree? | | |
| **Plenary:** Ask class if they think that blood really came from the food, or was the storyteller trying to teach a lesson. Talk about symbolism, in particular that in this instance the blood means that Malik Bhago got his money through activities that hurt other people, c.f. the milk that came from Bhai Lalo’s food, which was a sign of his generosity, like the cow who gives humans milk. | | |

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| Rama, Sita and Lakshma  in the Forest | Pupils will | listen attentively to a story; they will respond to what they have heard with relevant comments, questions or actions. | |
| ***Aim:*** Pupils explore their own feelings about loyalty or exile through a story. | SEN |  | |
| Gifted |  | |
| **Possible activities** | | | **Suggested resources** |
| **Starter:** Ask if any of the pupils have been to India. Where is it? Find it on a map. What is it like? Sensitively ask if any of the pupils have been forced to leave their home country. What was that like? | | | Some simple renditions of the story for f/ks1: <https://www.tes.co.uk/teaching-resources/early-years-foundation-stage-40002/understanding-the-world-40026/diwali-evt1189/>  Resources on Diwali  <http://resources.woodlands-junior.kent.sch.uk/homework/religion/diwali.htm>    <http://resources.hwb.wales.gov.uk/VTC/ngfl/re/b-dag/ngfl-container/re-unit3-en.html> |
| **Activity 1:** Tell the first part of the Rama story, up to and including the point where Rama, Sita and Lakshman are banished to the forest. Have any of the pupils been camping? What would it be like to live in a forest? | | |
| **Activity 2:** Talk about love between siblings, using the example of Bharat refusing to take the throne, because he believed that it belonged to Rama. How do the pupils show their love for their siblings? | | |
| **Activity 3:** Keeping in mind that there might be several refugees in the class, sensitively talk about separation and loss. How would it feel to be exiled? Even if it has not happened to them, ask class to imagine what it would be like. How would that change the way they reacted to a family in their neighbourhood who had come to the UK as refugees? | | |
| **Plenary:** In the story, Bharat goes into the forest to bring Rama back. But Rama refuses, as he promised his father that he would stay in the forest for 14 years. Bharat brings back Rama’s golden slippers and puts them on a throne as a sign that the throne really belongs to Rama. Get children to think of something that belongs to them (e.g. a favourite toy) that might serve to represent them as a sign in the way that Bharat used Rama’s slippers to represent his brother. | | |

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| Rama and Sita return: the story of Diwali | Pupils will | understand that events they celebrate at school and in the home are related to important stories; learn why some people light candles and set off fireworks at Diwali. | |
| ***Aim:*** to relate a familiar festival to a story. | SEN |  | |
| Gifted |  | |
| **Possible activities** | | | **Suggested resources** |
| **Starter:** Remind pupils that Christians celebrate the birth of Jesus at Christmas, and his resurrection at Easter. Explain that Hindus celebrate the story of the return of Rama and Sita at a festival known as Divali. | | | Videos about Diwali and rangoli:  <http://content.lgfl.org.uk/secure/faiths/t2_faiths/hinduism/index.html>  Flash version of the Diwali story: <http://content.lgfl.org.uk/secure/faiths/t2_faiths/hinduism/storybook_1_flash.html>  *Note: you will need an LGfL login and password to access the videos.*  Materials to make diyas (see background information) |
| **Activity 1:** Reminding class of the beginning, tell the rest of the story, i.e. the tricking of Rama, the capture of Sita by Ravana and finally the rescue of Sita by Rama with the help of the monkey king (Hanuman) and his army. | | |
| **Activity 2**: Ask class if they have ever celebrated Diwali. Ask about things that Hindus do at Diwali. Tell them that these things (cleaning the house, painting rangoli designs, putting out lights and singing and dancing) are the things that the people of his kingdom did to prepare for Rama and Sita’s homecoming. | | |
| **Activity 3:** Create a rangoli outside on the playground, or alternatively pass out a rangoli pattern for pupils to colour. | | |
| **Activity 4** Show class different types of diya, and then make diyas out of clay or egg boxes (see background information). | | |
| **Plenary:** After you have lit the diyas, get pupils to retell the ending of the story. Ask them to volunteer their favourite part of the Rama/Sita story. Why do they like this part the most? | | |

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| Seven new kittens | Pupils will | explore the concept of caring for new life through the story of Muhammad and the kittens. | |
| ***Aim:*** to introduce the idea of caring for a next generation. | SEN |  | |
| Gifted | More able pupils can play the large kitten board game using dice and counters. | |
| **Possible activities** | | | **Suggested resources** |
| **Starter:** Explore elements of the spring season – the weather, growth of plants and bulbs, new life: buds and spring blossom, baby animals. Stress how important it is to look after new life when it is young and in need of care. | | | **seven_new_kittens**  The resource pack includes:   * *Seven New Kittens* big book * 21 piece number and storyboard pieces * Match and Count the Kittens game * 32 cats and kittens * Large ‘Collect the Kittens’ game board   <http://www.articlesoffaith.co.uk/seven-new-kittens-big-book-and-resource-pack.html> |
| **Activity 1:** Read the book or tell the story of *Seven New Kittens*. Talk about what Muhammad might do about the kittens. Talk about what type of person Muhammad showed he was in what he did for the kittens (kind and caring towards animals). Ask the pupils for their ideas about caring for animals. | | |
| **Activity 2:** Another example of a story regarding the Prophet’s love of cats is the time when he heard the call to prayer when his cat was asleep on the sleeve of his robe. Rather than disturb his cat Muhammad cut off the sleeve (this might be the source of the story told in *Seven New Kittens*). | | |
| **Activity 3:** In small groups, use the ‘Collect The Kittens’ game cards to encourage matching and social skills by sorting, matching and sequencing corresponding coloured numbers and kittens. Or use the storyboard cards for the pupils to sequence the story, numbers and colours of kittens. | | |
| **Plenary:** Explore the names of other baby animals, staring with cat and kittens and think about how we might help care for them. Why is it important to care for things that are smaller and weaker than we are? If appropriate contrast the behaviour of bullies with the example set by Muhammad in his treatment of the kittens. Which type of behaviour is preferable? | | |

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| The rainbow serpent | Pupils will | learn that some stories are told as a way to teach the next generation about the land they live in. | |
| ***Aim:*** to use creative imagination to explore/illustrate a story. | SEN |  | |
| Gifted |  | |
| **Possible activities** | | | **Suggested resources** |
| **Starter:** Tell class the story of the rainbow serpent (see background information). Explain that this is a story that some Australian Aborigines tell their children to explain certain features of their environment. | | | Selection of snake colouring pages:    <http://www.bestcoloringpagesforkids.com/snake-coloring-pages.html>  uluru  Uluru  [wikipedia](http://en.wikipedia.org/wiki/Image:Uluru_Australia(1).jpg) |
| **Activity 1**: Sequence the story:   1. Rainbow serpent awakes 2. She travels the land, making tracks 3. She calls out the frogs 4. She tickles the frogs 5. The frogs laugh and make the rivers 6. Life begins on earth 7. The Rainbow serpent makes laws 8. Some of the creatures are bad and she turns them to stone 9. Some of the creatures are good and she turns them to humans | | |
| **Activity 2:** Show some images of the rainbow serpent. Give each pupil a ‘snake segment’ of sugar paper. Let them decorate the paper, and then glue the segments together until you have one long snake that can be held by the entire class. (Teacher to make the head and the tail.) Alternatively hand out a snake colouring page from the link at right. Ask pupils to imagine that it is a picture of the rainbow serpent: how would they colour it? | | |
| **Plenary:** Show class a picture of Uluru (Ayres rock). Ask them to make up a story about creatures that created it during the Dreamtime. | | |

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| Key words | Caste, sacred thread, Guru Nanak, kara, Rama, Sita, Lakshma, Bharat, Ravana, Hanuman, Diwali, rangoli, diya, Muhammad, Rainbow Serpent, Dreamtime, Uluru |
| Expected outcomes | |
| At the end of this unit pupils are working at *emerging* levels if:   * they are able to retell one thing that happened to Rama and Sita. * they know that some people in Australia believe that the Rainbow Serpent lived during a special time known as the Dreamtime.   At the end of this unit pupils are working at *expected*  levels if:   * they are able to retell the story of Rama and Sita and one other story studied in the unit. * they know that the story of Rama and Sita is remembered during Diwali.   At the end of this unit pupils are *exceeding* expected levels if:   * they are beginning to understand the symbolism of blood and milk in the story of Guru Nanak, Bhai Lalo and Malik Bhago. * they use their creativity to add imaginative details to a simple story about the creation of Uluru during the Dreamtime. | |

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| Background information/resources | | | |
| Guru Nanak’s father  takes him to school  [www.sikhiwiki.org](http://www.sikhiwiki.org/index.php/Guru_Nanak_and_the_Sacred_Thread) | The founder of the Sikh religion, Guru Nanak was born into a Hindu family on 15 April 1469 in the Western Punjab village of Talwandi. His father Mehta Kalian Das was an accountant in the employment of the local Muslim authorities. From an early age Guru Nanak made friends with both Hindu and Muslim children and was very inquisitive about the meaning of life. At the age of six he was sent to the village school where he was taught to read and write in Hindi and mathematics, and later he would study Muslim literature and the Persian and Arabic languages.  He was an unusually gifted child, who learned quickly and often questioned his teachers. He wrote a hymn, in which he admonished humans for having forgotten the true giver and creator of the world. He advised his Muslim teacher to be good, honest and truthful, and he urged him to love everyone and to live together like one family. Both his Muslim and his Hindu teachers were impressed by his knowledge.  When he was nine years old, Guru Nanak’s father was determined to invest him with the *janeu*, i.e. the sacred thread that is granted to boys during a rite of passage ceremony. Guru Nanak’s family belonged to the warrior caste. When the members of the family and all Nanak’s neighbours had assembled and the preliminary rites had been duly performed, the family priest moved to put the sacred thread around Nanak’s neck. But he stopped the priest, demanding to know what advantage there was in putting on the thread.  The priest explained that the *janeu* was the basis of the Hindu religion, without which a man would only be a Sudra, i.e. the lowest of the four main castes. He also explained that by putting on the thread Nanak would obtain greatness in this life and happiness in the next.  It is said that on hearing this remark, the young Nanak recited the following: “Let mercy be the cotton, contentment the thread, continence the knot and truth the twist. O priest! If you have such a thread, give it to me. It’ll not wear out, nor get soiled, nor burnt, nor lost.” | | |
| Guru Nanak with Bhai Lalo and Bhai Mardana  [www.sikhiwiki.org](http://www.sikhiwiki.org/images/thumb/a/ac/Lalo5.jpg/300px-Lalo5.jpg)  Guru Nanak with Bhai Lalo  and Malik Bhago  [www.gurmat.info](http://www.gurmat.info/sms/smsarticles/gurunanaksakhis/bhailaloandmalikbhago/) | Bhai Lalo was a carpenter who earned his living by honest work. One day he saw Guru Nanak and a companion, Bhai Mardana, approach. He quickly put aside his work and spread a bed for them and went to get them some lunch.  As the kitchen was supposed to be the cleanest place in a house, Bhai Lalo asked Guru Nanak to come there and have his meal. The Guru said “Bhai Lalo, every place is clean and pure for us. Please bring the meal here.” So the meal was brought out into the courtyard and all ate together. “This meal tastes like honey. What have you put in it?” asked Bhai Mardana. Guru Nanak replied, “That was the taste of truthfulness and honesty that you tasted.”   It then happened that Malik Bhago, a rich landlord of high caste and a local official, was giving a feast. He invited all the high-caste religious and holy men to join him. When he discovered that Guru Nanak was staying at the house of Bhai Lalo, Malik Bhago sent a servant to invite Guru Nanak to join them However the Guru declined the invitation. That made Malik Bhago very angry, and he sent his servants to fetch Guru Nanak to explain.  When the Guru reached Malik Bhago’s house, Malik looked angrily at him and said, “Why do you refuse my bread and eat at the house of a low-caste carpenter, though you are a holy man of high-caste?” Guru Nanak replied, “I have no caste, all human beings are equal.”  “Then why did you decline to join my feast?” asked Malik Bhago angrily. Guru Nanak then said, “Do you really want to know?” Bhago said, “Yes, I want to know why you preferred Lalo’s simple bread to my luxurious food.”  The Guru asked Bhago to bring some of his food, and asked Lalo to do the same. When the food was brought, Guru Nanak put a piece from Lalo in one hand and a piece from Bhago in the other and squeezed. From Lalo’s food came drops of milk, and from Bhago’s food, blood!  The Guru said, “Now you see why I declined to join your feast; your food is blood-stained because you have accumulated your wealth by exploiting the poor, while Lalo earns his bread by the sweat of his brow. And even though he is not a wealthy man he shares his earnings with the needy.”  Malik Bhago was much ashamed at this and became speechless. He fell at the Guru’s feet and prayed for mercy, and vowed that from that day he would earn his bread honestly and share his wealth with the poor. | | |
| The Diwali story  Marriage of Rama and Sita  [www.dollsofindia.com](http://www.dollsofindia.com/dollsofindiaimages/paintings3/ramayan_QJ62_l.jpg)  Rama, Sita and Lakshman  in the forest  [aras.org](http://aras.org/gallery/Rama-Sita.gif)  Rama fights Ravana  [yogaofcolors.com](http://yogaofcolors.com/Rama_Ravana_Yuddha_Rajasthan.JPG)  Rama and Sita enthroned  [www.mparchaeology.org](http://www.mparchaeology.org/slideshow/bundeli/8.jpg) | A long time ago, there was a king named Dashratha who ruled over a place called Ayodhaya. He was a good and kind man. King Dashratha had a son called Rama. One day Rama visited another kingdom where the ruler had an enormous golden bow in his palace. The ruler promised that whoever could string the bow could marry his beautiful daughter Sita. No one was able to achieve the task apart from Rama who married Sita. They were very happy and returned to his father’s kingdom.  King Dashratha said to Rama, “Son, I am getting very old. Soon you will take over the kingdom and be the ruler of Ayodhaya”. Rama had a stepmother, Kaikeyi, who was very angry when she heard this as she wanted her own son Bharat to become king. King Dashratha had promised her two very big favours, and so she went to him and said, “I want my own son, Prince Bharat, to become king, and you must banish Rama and Sita to the forest for fourteen years”.  The king was very upset but he could not go back on his promise. Reluctantly, he met with Rama and Sita and told them the news. Without any argument, Rama obeyed his father and Sita and he left for the forest. Rama’s brother Lakshman decided to go with them. The people of the kingdom were very sad when they left.  The old king died soon after, and Queen Kaikeyi went to her son Bharat and told him he was to become the new king. However Bharat did not want to be king as he knew in his heart that Rama was the rightful heir to the throne. He went into the forest to find Rama and bring him back to Ayodhaya.  Bharat eventually found Rama, Sita and Lakshman. He told them of King Dashratha’s death and asked them to return with him so that Rama could become king. Rama told Bharat that he would not break his promise to his father, and that he would only return after the full fourteen years were over. Bharat left them in the forest, and travelled back to the kingdom alone, but carrying Rama’s golden sandals, which he placed on the throne, promising the people of Ayodhaya, “Rama is your true king. I will look after the kingdom until he returns”.  Rama, Sita and Lakshman lived peacefully for a number of years until a wicked demon called Ravana came to the forest. Ravana was very powerful and had ten arms and heads. He wanted to capture Sita and make her his wife, so he turned one of his followers into a beautiful golden deer. Sita was enchanted by the deer and asked Rama to catch it. But Rama was cautious and asked Lakshman to stay with Sita while he chased the deer. Ravana then tried another trick. Imitating Rama’s voice, he called out to Lakshman: “Help, come and save me!”  Before he left, Lakshman drew a magic circle around Sita, telling her that if she stayed inside the circle, she would be protected from harm.  When Lakshman had left, the demon Ravana came out from his hiding place disguised as a beggar. He persuaded Sita to step out of the magic circle and snatched her away before Rama and Lakshman returned. Ravana put Sita in his magic chariot and flew her to his palace on the island of Lanka.  For some years Sita remained his prisoner there. Ravana tried to make Sita marry him but she refused. All the while, Rama and Lakshman desperately tried to find Sita. They searched the whole forest but found no sign of her. Finally, some help came to them in the form of Hanuman, king of the monkeys. Hanuman could fly and had seen Sita at Ravana’s palace. Rama and Lakshman wanted to kill Ravana and rescue Sita. They made their way to Lanka with Hanuman and his army of monkeys. But Ravana was ready for them and had prepared his own huge army.  The battle began, and lasted for ten long days. Just when Ravana’s army seemed to be winning, Rama caught sight of the ten-headed demon. With a bow and arrow sent from the gods, he took a careful aim and let the arrow fly, and Ravana was killed and the battle was won.  Rama found Sita at Ravana’s palace and rescued her. They joined Lakshman, Hanuman and his army and made their way back home. It was time to celebrate. Having completed their fourteen-year exile, Rama and Sita could return to the kingdom of Ayodhaya where the people awaited their true king.  In preparation for Rama’s homecoming, the people of Ayodhaya cleaned and polished the whole kingdom. To welcome him back, colourful Rangoli designs were painted outside each home, flower garlands were strung everywhere and there was much singing and dancing. It was a moonless night so diva lamps were lit throughout the whole kingdom to guide Rama to his palace. It is said that there were more flickering lamps than stars twinkling in the sky. The whole kingdom celebrated as Rama was made King of Ayodhaya.  To this day, every year the return of Rama is honoured with a festival of lights. It is called Diwali, which means rows of lamps. People remember Rama’s battle with Ravana as the triumph of good over evil. Lamps are lit to banish darkness and to bring light and happiness into the world. | | |
|  | *You will need:* clay or play dough and nightlights.  To make a diya out of clay or playdough, mould the clay or playdough into a diya shape as shown, big enough to hold a night light.  (From: <http://www.underfives.co.uk/diwali.html>) |  | *You will need:* Small thin candles, egg box, silver paper  Cut one section from the egg box and cover with the silver paper. Secure the thin candle with some hot wax to the centre. |
| The rainbow serpent  [dlibrary.acu.edu.au](http://dlibrary.acu.edu.au/research/theology/ejournal/aejt_9/images/rainbow_serpent.jpg) | In the Dreamtime all the earth lay sleeping. Nothing grew. Nothing moved. Everything was quiet and still. The animals, birds, and reptiles lay sleeping under the earth’s crust. Then one day the Rainbow Serpent awoke from her slumber and pushed her way through the earth’s crust, moving the stones that lay in her way.   When she emerged, she looked about her and then travelled over the land, going in all directions. She traveled far and wide, and when she grew tired she curled herself into a heap and slept. Upon the earth she left her winding tracks and the imprint of her sleeping body. When she had travelled all the earth, she returned to the place where she had first appeared and called to the frogs, “Come out!”  The frogs were very slow to come from below the earth’s crust, for their bellies were heavy with water which they had stored in their sleep. The Rainbow Serpent tickled their stomachs, and when the frogs laughed, the water ran all over the earth to fill the tracks of the Rainbow Serpent’s wanderings – and that is how the lakes and rivers were formed.   Then the grass began to grow, and trees sprang up, and so life began on earth. All the animals, birds, and reptiles awoke and followed the Rainbow Serpent, the Mother of Life, across the land. They were happy on earth, and each lived and hunted for food with their own tribe. The kangaroo, wallaby, and emu tribes lived on the plains, the reptile tribes lived among the rocks and stones, and the bird tribes flew through the air and lived in the trees.  (Cont.) | | |
| images for schemes\f_otherstories\rainbow serpent 3.gif  [www.flickr.com](http://farm1.static.flickr.com/214/448818433_394bb5cac3.jpg?v=0) | The Rainbow Serpent made laws that all were asked to obey, but some grew quarrelsome and were troublemakers. The Rainbow Serpent scolded them, saying, “Those who keep my laws I shall reward well, I shall give to them a human form. They and their children and their children’s children shall roam this earth forever. This shall be their land. Those who break my laws I shall punish. They shall be turned to stone, never to walk the earth again.”  So the law breakers were turned to stones, and became mountains and hills, to stand forever and watch over the tribes hunting for food at their feet. But those who kept her laws she turned into human form, and gave each of them their own special creature (totem), animal, bird, or reptile. So the tribes knew themselves by their own totems: the kangaroo, the emu, the carpet snake, and many, many more. And in order that none should starve, she ruled that no person should eat of their own totem, but only of other totems. In this way there was food for all.  So the tribes lived together in the land given to them by the Mother of Life, the Rainbow Serpent, and they knew that the land would always be theirs, and that no one should ever take it from them.  *From:* [http://www.astronomy.pomona.edu](http://www.astronomy.pomona.edu/archeo/australia/jennifer.sumner.aborigines/myth1.htm) | | |