Rationale and implementation strategies for interdisciplinary instruction in the 6th grade social science curriculum for California public schools

Carol Bunnell Allred

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RATIONALE AND IMPLEMENTATION STRATEGIES
FOR INTERDISCIPLINARY INSTRUCTION
IN THE 6TH GRADE SOCIAL SCIENCE CURRICULUM
FOR CALIFORNIA PUBLIC SCHOOLS

A Project Submitted to
The Faculty of the School of Education
In Partial Fulfillment of the Requirements of the
Degree of

Master of Arts
in
Education: Elementary Option

By

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ABSTRACT

RATIONALE AND IMPLEMENTATION STRATEGIES
FOR INTERDISCIPLINARY INSTRUCTION
IN THE 6TH GRADE SOCIAL SCIENCE CURRICULUM
FOR CALIFORNIA PUBLIC SCHOOLS

Carol Bunnell Allred, M.A.
California State University, San Bernardino, 1991

Since a portion of the California State History-Social Science Framework (1988) focuses on curriculum integration, correlation and sequencing of course content, this project focus is upon integration of course content with other course content areas.

The purpose of this project is two-fold: The first purpose is to present a rationale for integrating social studies across disciplines. Integration of content areas leads to better understanding of interrelationships among content domains.

The second purpose is to demonstrate with the inclusion of twelve supplementary lessons conforming to the state adopted social science text book (1990), how integration can be achieved. Lesson plans and suggestions have been included to illustrate how social science might be integrated at the sixth grade level.
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Introduction

The California State Department of Education History-Social Science Framework of 1988 emphasizes integration of other subject areas for the social sciences. In support of the State Framework, several social science educators are calling for an integrated approach to facilitate student understanding of other subjects. Integrated social science curriculum related to the student’s social context can enhance student motivation and participation.

California statistics indicate that during 1985-86, over 100,000 students dropped out of school, believed to be the result of depersonalized educational programs. This shortcoming may be offset by interactive and cooperative learning environments which inspire students through participation, rather than through competitive learning structures. Participation can be enhanced through the use of such interactive instructional methods as story telling and biographical narratives.

The need for greater correlation among school subjects with shared intent of responsibility of all subjects for democratic citizenship has been endorsed by several associations, including the American Association for the Advancement of Science, the Commission on Standards for School Mathematics, and the National Council for Teachers of English, (1989). Generally, it is believed students will develop critical thinking skills when course material is closely related to their lives.

Critical thinking skills are believed to be founded upon the instruction of math, and much of the information derived from math is learned for background purposes. Unfortunately, teaching math as an isolated subject fails to integrate its solutions with problems facing the student or society. Integrative teaching strategies demonstrate to students the relevance of math by applying mathematical principles to the diverse areas
of society in general, resulting in an integrated, global perspective. For example, integrating mathematics, science and technology with social studies through experiential and cooperative learning has led to improved test scores (LeSourd, 1990; Hantula, 1988; McFarland, 1990).

It is reasoned that in confronting students with problems pertinent to their culture and life experience instead of the mere memorization of facts can enhance conceptual understanding while providing for effective citizen education. Since mathematical topics are generally taught for exposure, student achievement can be successfully increased through an emphasis on problem solving while decreasing emphasis on procedural skills.

Citing low student achievement in history and geography, as well as increased voter apathy, many scholars are now calling for improved subject content, innovative teaching methods, upgraded materials and greater integration of the social sciences. Improved citizenship can be realized through an integrated approach to social science curriculum, since social science can be the "gateway" to integration of other subjects (McFarland, 1990). A well-developed social studies curriculum can instill a clear understanding of the roles of citizens in a democracy by providing opportunities for involvement in civic, cultural and volunteer activities to enhance the quality of life in communities and the nation overall. For example, by placing greater emphasis on reading, writing, debating and role-playing in mock trials and simulations, critical thinking is fostered.

Research findings indicate that integrating other content areas into the social sciences enhances student interest and relevance to civic values and democratic understanding (Floris, 1988; Thorpe, 1983). By approaching the instruction of social
science from an expanding community approach, students can draw from their experiences at home, with their family, neighborhood and community, and apply it to their state and eventually the nation.

There is a growing awareness of the interrelationship among science, technology and society and the widespread impact on citizens in a global context. For example, values and beliefs regarding the quality of life in tandem with technology make such advancements as genetic engineering possible. The future of activities like genetic engineering are not specific to science and technology alone, but also impact on social attitudes and values. There is also a growth of technology-related social problems and issues.

Traditionally, social studies education has been centrally concerned with preparing students for active citizenship in democracy. The pressing demands of science and technology has encouraged teachers to find means of encouraging students to integrate their knowledge from a variety of disciplines to solve issues facing the public. This includes the application of the scientific method and decision making to the resolution of social issues and problems.

Experiential activities can lead to reading skill development and comprehension. Reading scores have been higher using experiential learning methods as opposed to lecture, textbook, and work sheet approaches (von Eschenbach, 1989). Simply put, traditional learning resources may be perceived as obstacles to reading skill development and comprehension.
Perhaps the greatest obstacle to integrated instructional strategies is resistance to change. Resistance can be minimized by approaching instructional assessment with careful planning, curriculum development and staff training. Instructional goals of critical thinking and issues analysis are often undermined when assignments are negotiated with students so minimal effort and change is expected.

Since the majority of social science textbooks contain neither adequate background content nor sufficient description of controversial situations, student self-interest is ignored and productive change downgraded. By utilizing sensory approaches to instruction, dysfunctional students with low motivation, short attention spans, language problems, reading deficiencies and memory problems can be motivated to higher levels of achievement. Therefore, they acquire a better understanding of subject matter when problems are elaborated relevant to their interest as well as through videotapes and structured role-playing.

In summary, social science students must be made aware of how contemporary events are the result of decisions made by people in the past, and how they can control destiny. An emphasis on reading, writing, observing, debating, and role-playing in mock trials and simulations will encourage critical thinking. A well-developed social studies curriculum must also instill a clear understanding of the roles citizens have in a democracy and provide opportunities for involvement in civic, cultural and volunteer activities to enhance quality of life in communities and the nation overall. Finally, interdisciplinary, experiential and cooperative approaches to social science instruction can yield significant benefits for students and society in general.
For improved clarification, a definition of related terminology is included involving interdisciplinary, experiential, and cooperative learning. Interdisciplinary instruction is defined as representing diverse subjects focusing on a central theme emphasizing systems of knowledge rather than segments of knowledge (Heath, 1988).

Experiential instruction is defined as the use of concrete objects or situations from which students draw data for further thought and action (LeSourd, 1990). Included in this instruction are concrete experiences derived from role playing, interviewing, community service and related activities, allowing the examination and exploration of information, ideas and values.

Cooperative learning involves the bringing together of students exhibiting diverse ability into small groups to increase participation and involvement in the learning process. Participation is believed to increase commitment and responsibility for personal learning in addition to helping other students accomplish instructional goals (Slavin, 1987).

Although not dealt with directly in this study, this reader also discovered cooperative learning has a positive influence on student academic achievement, motivation and attitude when students are encouraged to analyze course subject matter through arguments and narratives.
Review of Related Literature

Although a typical social science curriculum encompasses such subjects as history, anthropology, economics, geography, psychology, sociology, humanities, and political science, the scope of this literature review will be primarily confined to history and math for purposes of illustration.

The California State Department of Education History-Social Science Framework of 1988 emphasizes subject integration for the social sciences, not only calling for a sequencing of chronological periods, but including different cultural studies in each year's course. Social science teachers are expected to integrate history with the other humanities to accomplish instructional goals by shedding light on the life and times of people through biographies, novels, essays, myths, legends, plays and religious literature. The experience of different racial, religious and ethnic groups is to be incorporated into the history of the community, state, nation and world, giving the student a global understanding of culture while reinforcing educational values.

In support of the State Framework, several social science educators are calling for a balanced and integrated approach (Ennis, 1989; Evans, 1989; Gagnon, 1989; Phillips, 1987; Ravitch, 1987), because integration is believed to lead to better understanding overall of other subjects (Hannah, 1985-6; Herber, 1978; Kagan, 1989; O'Neil, 1989; Readance et al., 1981; Shaver, 1989). It has been demonstrated that an integrated curriculum drawn from the social sciences and related to the student's social context can enhance student motivation and participation (Adler, 1982; Gallagher & Pearson, 1983; Johnson & Johnson, 1988).
Researchers studying the impact of culturally divergent student populations have found cooperative learning a positive influence on student academic achievement, motivation and attitude (Margolis, et al., 1990). Goodlad (1984) suggests teachers need to increase their personal attention to students while going beyond conventional teaching methods and employing alternative strategies that directly involve students in lessons which teach a variety of skills. In short, multiple styles of teaching and learning must be addressed. Dewey (1916), stressed the memorization of cold facts are painfully memorized only to become painlessly forgotten. Simply put, if subject matter and instructional methods do not address the self-interest of the student, knowledge is subverted in the name of information. It is reasoned that teachers who place emphasis on the critical analyses of particular topics, including applicable arguments and narratives, will realize greater student participation (Newmann, 1988).

California statistics point out that during 1985-86, over 100,000 students decided remaining in uninspiring classrooms was intolerable and subsequently dropped out. In interpreting these findings, it is believed students react adversely to bureaucratic, depersonalized educational programs (Watson, 1989, CASCD Journal). This shortcoming may be offset by interactive and cooperative learning environments which inspire students through participation (Johnson & Johnson, 1987).

Instruction developing more interactive educational methods tend to reinforce and enlarge students’ basic social studies understanding. Rather than use didactic question and answer approaches, Adler encourages a Socratic approach, where the teacher cooperates with the student, serving as the midwife in facilitating dialogue about primary source materials derived from the great books of mankind. Adler (1982) stated elementary students could benefit from story telling and biographical narratives. Cooperative learning environments are believed to promote interactions among students
and higher student achievement, retention, motivation and attitudes towards the subject matter over competitive or individualistic learning structures (Johnson, 1970; Margolis et al., 1990; Speich, 1988; Willard, 1989). Therefore, a well-planned cooperative learning makes mainstreaming an effective option for students with special education needs while enhancing social and academic learning with regular classroom peers (Adderholdt et al., 1989; Johnson & Johnson, 1988; Watson et al., 1989).

Integrating Social Science and History
The need for greater correlation of school subjects with shared responsibility among affiliated school personnel in all subject areas for democratic citizenship has been endorsed by several associations (American Association for the Advancement of Science, 1989; Commission on Standards for School Mathematics, 1989; and The National Council for Teachers of English, 1989). In a survey of 850 teachers, 53% believed history should be the core of social science, and 22% believed history should be integrated into the social sciences (O’Neil, 1989). Diverse instructional strategies encouraging hands-on involvement tend to lead to enhanced interest in history and higher-order thinking versus the mere acquisition of such knowledge as names, dates and places.

Fair (1977) suggested it is easier for students to develop critical thinking skills when the material is closely related to their lives. Interdisciplinary approaches to instruction allow for concentration on families and local communities, drawing heavily on sociology, psychology, and anthropology, in addition to basic courses in geography, economics, civics, and history. The need for experientially based instruction is underscored by the culturally diverse student populations in southern California public schools. Well-chosen bibliographies and engaging accounts of historical events can
make the study of history more concrete and interesting to diverse groups of elementary students in contrast to the dominant mode of instruction involving recitation from textbooks (Goodlad, 1984; Ravitch, 1987).

Marshall (1985) is opposed to teaching history in lower grades because historical thinking develops slowly and requires formal operations which elementary students have not acquired. He believes logical structures underlying science and mathematics do not have direct analogies in history, and therefore are favored in the lower grades over history instruction. Nevertheless, Levstik (1986) endorses a subjective, student oriented approach to history instruction if students are to apply their emotions as well as their intellect to stories and individual lives portrayed in history. This approach could lead to more involvement and a gradual progression to historical thinking. For example, it is reasoned that students who undergo hands-on experience derived from an archaeological dig will develop a fuller appreciation of history. Similarly, students who obtain clay from a river will experience greater understanding for history, due to their hands-on involvement, than merely purchasing clay from a retail store.

**Integrating Social Science and Math**

The social sciences, in contrast to math, includes a great deal of knowledge not directly linked to procedures. Much of the logical information derived from math is learned for fundamental purposes and believed useful for civic mindedness instead of dynamic information to be applied to the description, explanation and prediction of events (Brophy, 1990). Therefore, teaching math as an isolated subject fails to integrate its solutions with contemporary problems facing the student or society. Integrative teaching strategies demonstrate to students the relevance of math by applying mathematical principles to architecture, agriculture and the environment with emphasis
on social contiguity. Integrating mathematics, science and technology with social studies through experiential and cooperative learning has led to improved test scores (Heath, 1988; Massialas & Hurst, 1978; Reinke et al., 1990; Wraga & Hiebowitsh, 1990; Yager, 1990). Moreover, integrating elementary social science curriculum and mathematics through experiential learning has resulted in greater student attentiveness to learning, deeper insight of concepts, and the added ability to apply the information to realistic situations (von Eschenbach & Ragsdale, 1989).

It is reasoned that in confronting students with problems pertinent to their culture and life experience, greater conceptual understanding is made possible. Mere memorization of knowledge of social sciences are not believed to provide for effective citizen education (Bennett, 1986). It is believed students do not demonstrate adequate achievement in problem solving and higher order thinking due to the way math is presented (Hollander, 1990). Two studies of Michigan teachers revealed approximately 75% of math instruction involved skill acquisition over conceptual understanding and application (Porter, 1987). This may help explain the recent concern with feedback regarding students in the United States who demonstrate poor standing against other nations on mathematical problem solving.

Mathematical topics are generally taught for exposure, with ten times the emphasis given to skill development instead of conceptual understanding or application (Porter, 1989). This emphasis on skill development is mirrored in text books that display up to 80% exercises involving skill practice alone. When problem solving is emphasized, it consists primarily of artificial story problems presented in a repetitive format. Student achievement has been successfully increased through an emphasis on problem solving while decreasing emphasis on computation skills, with no negative impact on computational skills (Madsen-Nason & Lanier, 1986). In a prior study by Porter (1987)
teachers readily admitted they taught math for exposure purposes, believing application would follow in future grades. This has led to reciprocal blaming by elementary and post-secondary teachers alike concerning the responsibility and inadequacy of prerequisite teaching. It is reasoned that integration can be successfully approached by helping students appreciate continuing developments of events and ideas as well as personalizing events and key individuals for maximum relevance (California State Department of Education, 1988; Ravitch, 1987).

**Integrating Democratic Ideals in Students**

Citing low student achievement in history and geography, as well as increased voter apathy, many scholars are now calling for improved subject content, innovative teaching methods, upgraded instructional materials and greater integration of the social sciences (Cziko, 1989). The new California Framework calls for three years of world history and three years of U.S. history between grades 4 and 12, with emphasis on broad, significant themes and questions rather than the memorization of facts. In *Democracy and Education*, Dewey (1916) systematically put forth the case for curriculum synthesis and problem solving to develop social understanding required for a free society. According to McFarland (1990) improved citizenship can be realized through an integrated approach to social science curriculum. McFarland also believes social science is the "gateway" to integration of other subjects.

Kaltsounis (1987) believes social science curriculum should encourage students to improve society. Social awareness and application implies more than a mere memorization of facts for comprehension to be effected (Brophy, 1990). A well-developed social studies curriculum can instill a clear understanding of the roles citizens in a democracy play by providing opportunities for involvement in civic, cultural
and volunteer activities to enhance quality of life in communities and the nation overall (O’Neil, 1989). Social sciences, however, should not only integrate history, geography, government and economics, students must be made aware of how contemporary events are the result of decisions made by people in the past, and how they can control destiny. By placing greater emphasis on reading, writing, observing, debating and role-playing in mock trials and simulations, critical thinking is fostered.

According to Brophy (1990), citizen education assists in personal development when social science themes emphasize empathy, tolerance, respect for others, and cooperation in accomplishing social and civic goals. Since social studies is believed to be an integration of experience and knowledge about human endeavors and human relations, informed and ethical citizen participation is a likely by-product (Barr, Barth and Shermis, 1977). In short, social science education can encourage participatory citizenship and productive personal lives while promoting student health and well-being, leading to a stronger democratic republic (McFarland, 1989). Citizen education also is an important element in the curriculum through history and civic instruction because it encourages citizenship through the transmission of traditional values (Barr, Barth, & Shermis, 1977). Therefore, exposure to history allows traditional values to be reinforced.

Research findings indicate that integrating other content areas into the social science curriculum enhances student interest and relevance to civic values and democratic understanding (Floris, 1988; Goodlad, 1984; Herbst, 1983; Thorpe, 1983). By approaching the instruction of social science from an expanding community approach, students can draw from their experiences at home, with their family, neighborhood and community, and apply it to their state and eventually the nation. This
allows for an experiential foundation upon which to build an appreciation for the social sciences (Brophy, 1990). A criticism of this approach is it may not lead to a global view of social studies.

One of the most important attributes of competent citizens in a complex society is the ability to make connections that seem to be discrete on the surface (Tanner, 1990). Nevertheless, fostering active citizens who understand civic obligations can result from integrating reading and mathematics for improved critical thinking (National Commission on Excellence in Education, 1983). Critical thinking involves both problem solving and decision making. Problem solving is associated with seeking explanations for observed phenomena resolved through evidence. Decision making is making reasoned choices from among alternatives (Cassidy and Kurfman, 1977). Both allow students opportunities to engage in critical thinking through the collection of information and hypothesis testing. In short, greater citizenship is realized through student participation.

Integrating Technology through Interdisciplinary Instruction

History and geography require the ability to bridge the past and present to encourage a global perspective (Evans, 1989; Kahl, 1984; Goggin, 1985; Ravitch, 1987; Vocke, 1988). There is a growing awareness of the interrelationship among science, technology and society and the widespread impact on citizens in a global context. Values and beliefs regarding the quality of life in tandem with technology make advancements such as genetic engineering possible. The future of such activities is not so much with science and technology, but with social attitudes (Heath, 1988). There is also a growth of technology-related social problems and issues.
Traditionally, social science education has been centrally concerned with preparing students for active citizenship in democracy (Hertzberg, 1981). The pressing demands of science and technology has encouraged teachers to find means for encouraging students to integrate their knowledge from a variety of disciplines to solve issues facing the public. This includes the application of the scientific method and decision making strategies to the resolution of social issues and problems. Changes in science and technology impact on democratic citizenship, requiring students to gain new skills and attitudes to deal with the technological aspects of social behavior (Heath, 1990; Remy, 1990; Rubba, 1990; Wraga & Hiebowitsh, 1990; Yager, 1990).

**Integrating Reading and Experiential Activities**

Experiential activities can lead to reading skills development and comprehension (Creighton, 1983; von Eschenbach & Ragsdale, 1989). Since reading is presented to students through textbooks, publishers can facilitate student involvement and critical thinking by placing emphasis on compare-and-contrast presentations as well as current topics relevant to student experience (Armbruster & Gudbrandsen, 1986; Banks, 1983; Barrera & Aleman, 1983). Reading scores have been higher using experiential learning methods in studies of indigenous cultures of the South Pacific (Hantula, 1988; LeSourd, 1990). Since American students represent diverse learning modalities, it is reasoned this example equally applies. In support of this finding, elementary students taught social studies by experiential methods of instruction have demonstrated higher scores on reading comprehension tests than students taught by lecture, textbook, and work sheet approaches (Creighton, 1983; Goggin, 1985).
Problems with Integration

The goal of social science education is to equip students with pertinent information to allow them to describe, explain and make predictions about their social world and life events. Interdisciplinary, experiential and cooperative teaching formats not only synthesize diverse material, they also engage student self-interest.

Since it is believed the greatest obstacle to integrated instructional strategies is resistance to change, any approach to instruction assessment must be followed by careful planning, curriculum development and staff training (Kagan, 1989; McGill & Robinson, 1989). Instructional goals of critical thinking and issues analysis are often subverted when assignments are negotiated with students so minimal effort is expected. The majority of social science textbooks contain neither adequate background content nor sufficient description of controversial situations to effect an issues-oriented instruction which appeals to the emotional interest of students (Shaver, 1989). Even when innovative texts have been introduced, the survival rate has favored fact-oriented texts (Shaver, 1986).

Crabtree (1983) attempts to minimize problems associated with integrated instruction by recommending multi-sensory approaches that appeal to the emotional interest of students because such approaches can readily accommodate advanced and dysfunctional students with low motivation, short attention spans, language problems, reading deficiencies and memory problems (p. 273). Suggested approaches by Crabtree included activities and problems relevant to the student's interest as well as videotapes and structured role playing.
Conclusions and Recommendations

Social science curriculum should integrate history, geography, government and economics. Students must be made aware of how contemporary events are the result of decisions made by people in the past, and how they can impact destiny. An emphasis on reading, writing, observing, debating and role-playing in mock trials and simulations will encourage critical thinking. A well-developed social studies curriculum must also instill a clear understanding of the roles citizens in a democracy play and provide opportunities for involvement in civic, cultural and volunteer activities to enhance quality of life in communities and the nation overall (O’Neil, 1989).

State and district frameworks have traditionally placed great emphasis on skills instead of conceptual understanding and application. This should be changed. For example, math teachers can be encouraged to place greater emphasis on the development of conceptual understanding and opportunities to apply concepts and skills in formulating and solving mathematical problems (Resnick & Ford, 1981).

Emphasis can also be placed on new strategies for curriculum development and improved text selections. Learning materials incorporating reading, writing, audio-visual materials, television, artifacts, photographs, historical maps and computerized programs, can facilitate the analysis of social, economic and geographical data (Applebee, et al., 1986).

Principals have a strong impact on whether teachers read professionally in their areas of expertise (George, 1979). Experienced teachers need to be informed of professional reading material available at their schools. Readings should be discussed at faculty and in-service meetings.
Critical thinking requires the ability to speak and write clearly. This is possible when teachers encourage discussions, debates, media productions and school publications. Teachers can also approach instruction from an artistic perspective by placing less emphasis on scores and more on interaction. Reading for enjoyment instead of merely for a score on a test evokes different cognitive strategies, because of the interactive nature of questions and answers between the teacher and student, like the socratic midwife. Consequently, standard tests would not evaluate the knowledge of the student in mastering the subject matter. (Palinscar & Brown, 1984).

In the late 1930's, the New York Times was the first newspaper to sponsor a major program promoting classroom use of the newspaper, along with special supplements and curriculum aids. Today, newspapers offer half-price subscriptions to classrooms. Some other available materials for use in facilitating student involvement are activity cards, current events filmstrips, monthly teacher newsletters and special student weeklies. Studies demonstrate improved reading performance as well as greater understanding of current events and civic matters (Morse, 1983). In all, interdisciplinary, experiential and cooperative approaches to social science instruction can yield significant benefits for students and society in general.
Purpose of the Project

The purpose of this project is to facilitate a better understanding of the state adopted framework for the social science curriculum, as well as expedite the adaptation of the framework in classroom settings for 6th grade instructional purposes.

The following appendices supplement the findings of this project and deal with the state adopted social science textbook published by Houghton-Mifflin, entitled *A Message of Ancient Days*, 1990. Students need to have access to this test material for many of the supplementary lessons. Lessons are related to chapter eight, pages 222 to 250. Moreover, the lesson plans conform to the State Department of Education (1988) *Model Curriculum Guide*. 
History–Social Science
K—12 Goals and Curriculum Strands

Goal of KNOWLEDGE and CULTURAL UNDERSTANDING

Goal of SKILLS ATTAINMENT and SOCIAL PARTICIPATION

Goal of DEMOCRATIC UNDERSTANDING and CIVIC VALUES
APPENDIX B

Ancient India

Archaeology/Symbols of an Ancient Culture

The Indus Valley Civilization

Social Studies Goal: To understand the significance of a system of writing and to have first hand experience interpreting "primary sources".

Topic: Archaeology and Artifacts (simulation) Mohenjo-daro and Harappa.


Curriculum Concept and Skills: Basic Study Skills; Participation Skills; Critical Thinking Skills; Historical Literacy; Cultural Literacy.

Teaching Strategy: Experiential Learning and Role-playing.

Objectives:

1) To understand the significance of a system of writing and to have first hand experience interpreting "primary sources".

2) To develop a sense of the importance of written language, both for the people of the past and for present and future generations.

3) To gain insight into people of the past and the task of the archaeologist and the linguist of today through role-playing.

4) To provide learning experience that will appeal to tactile learners.

Materials:

(1) "Interpreting Stamp Seals" study sheet, and

(2) Archaeological Record Sheet, for each student.

(3) Plaster of Paris seal for each student,
(4) Scissors, paperclips, paper and pencils, and plenty of newspapers.

**Procedures:** (This activity takes three to four 50 minute periods).

**Day One:**

1) Pass out student study sheets (p.24) and look at the example shown. Discuss what kinds of things people of the past and today paint when they want to record daily or important events, honor a deity or use as decorative art.

2) Discuss symbolism in art, giving students examples and asking them for examples from their own life. This task is a wonderful indicator of student level of development in abstract thinking processes.

3) Have students translate the seal on the "Interpreting Stamp Seals" study sheet, using the Archaeological Record Sheet (p.25) to transcribe their information.

**Day Two:**

1) After reading chapter 8, lesson 1 of text, students pretend they live in Mohenjo-daro and wish to record an important event. Fold plain paper in quarters and have them sketch the drawing and "writing" they will carve on their plaster of Paris seals. Ask them to transcribe their information.

2) Teacher checks drawing for accuracy.

3) Students are given plaster of Paris seals, newspaper, scissors or paperclip and asked to carve their picture and writing into their seal.

**Day Three:**

1) Teacher reminds class that they are world famous archaeologists working at the Indus Valley site at Mohenjo-daro and know how to decipher the ancient Indian writing.
2) They have each made an important discovery—a steatite seal (type of soapstone) bearing a picture and writing about recording events from the past. (Pass out the carved seals making sure that nobody gets their own.) If there aren’t enough to go around, students may work in small groups, but each student records the information on their separate Archaeological Record Sheet ditto (p.25).

3) Using the Archaeological Record Sheet ditto, have students complete the following information: name of archaeologist (themselves), site (school and classroom), possible date of artifact, and exact copy of the drawing and writing found on the seal, and a one paragraph explanation of the seal at the bottom of the page.

**Evaluation:** All student work samples will be used to evaluate this experience.

1) Archaeological Record Sheet #1 and #2.

2) Preliminary sketch and explanation of their steatite seal, and the plaster of Paris carved seal.

3) Display the seal with an opportunity for deciphering the "messages from the past" on Record Sheet. (This could be an open house activity for parents.)

**Source:** Barbara Lofton.

**Place:** National Council for the Social Studies

70th Annual Conference

Anaheim, California

November 16-19, 1990

**Beyond Activities:** (overhead questions from p.23).
Examining Stone Seals
Artifacts found at Mohenjo-daro and Harappa
Ancient cities of the Indus River Valley
present day subcontinent of India

1) What (pictures) are found on the steatite stone seals that were used to identify property?
2) Why haven't archaeologists been able to make full use of the information on the seals?
3) What kinds of information do you think will be learned once the writing is decoded?
Interpreting Stamp Seals Found at
Mohenjo-daro and Harappa

Pretend that you are an archaeologist and have been studying the ancient civilizations of the Indus River valley for twenty years. These stamp seals inscribed in white steatite have been known to you for years. Suddenly you find the "Rosetta Stone" of the Indus Valley, a flat clay tablet with the same story told in Indus language, Egyptian hieroglyphics and Hebrew both tell the same story and you realize that the Indus language must say the same thing also. Using all that you know about this civilization, translate this example for us, using at least one good paragraph.

EXAMPLE
ARCHAEOLOGICAL RECORD SHEET

Archaeologist:________________________________________

Site:_________________________________________________

Possible Date of Artifact:________________________________

Date of Find:_________________________________________

DIAGRAM OF ARTIFACT


INTERPRETATION:

______________________________________________________________________

______________________________________________________________________

______________________________________________________________________

______________________________________________________________________

______________________________________________________________________
DIRECTIONS FOR MAKING PLASTER OF PARIS MOLDS
SIMULATED STEATITE-SOAPSTONE ANCIENT SEALS

Materials: metal mixing bowl, wire coat hanger bent into stirring tool, metal serving spoon, plaster of Paris water, paper towels, empty milk cartons.

1) The easiest way to prepare for this lesson is to collect empty student milk cartons (1/2 pint size) until you have one for each student in the class. Rinse them out, dry them and cut off the tops so they are about three inches tall.

2) Use the metal mixing bowl and the bent wire hanger and mix water and plaster of Paris until the mixture is the consistency of thick pancake batter.

3) When mixing, begin with the water and add plaster of Paris. The mixture hardens very quickly so you have got to have everything ready and move fast.

4) Use the metal serving spoon to spoon mixture into the milk cartons. Squares should be 1/2 to 3/4 of an inch thick.

5) As soon as all the plaster of Paris has been spooned out, wipe out bowl and spoon with the paper towels. Never try to wash left over plaster of Paris down your sink. When bowl and spoon are wiped clean, then wash them off.

6) Allow to dry at least two hours.

7) Plaster of Paris is available at your local paint store in five pound bags which is plenty for sixty students.
APPENDIX C

Ancient India

Geography of the Indian Subcontinent

Social Studies Goal: To recognize the diverse landforms of the Indian subcontinent.

Goal of Knowledge.

Topic: Geographic landforms in relation to current countries.

Text Source: A Message of Ancient Days, Chapter 8, Lesson 1, p.223.

Curriculum Concepts and Skills: Geographic Literacy; Basic Study Skills; Critical Thinking.

Teaching Strategy: Map study and research using textbook p.223. Group or individual work.

Objectives:

1) To locate geographic features.
2) Determine cause-effect relationship between each geographic feature and the Indus Valley civilization. (Teacher’s p.223 Critical Thinking responses).

Materials: Textbook, handout worksheet for each student, map of the Indian subcontinent without labels, colored map pencils or crayons.

Procedures:

1) Read and Discuss p.223 of text with students.
2) Distribute the worksheet with twenty-five items to locate.
3) Distribute the map without labels.
4) Allow time for the students to locate, label, and color maps.
Closure: Use a large class map or the map on p.223 to review the location of the various geographic features. Then, discuss the cause-effect relationship between each geographic feature and the Indus Valley civilization.

Evaluation: Display of the maps in the classroom. Placement of the maps in their portfolio.
GEOGRAPHICAL FEATURES OF THE INDIAN SUBCONTINENT

Locate the following on your handout map of India. Refer to textbook page 223.

1) Ganges River
2) Brahmaputra River
3) Indus River
4) Krishna River
5) Himalaya Mountains
6) Great Indian Desert
7) Deccan Plateau
8) Western Ghats
9) Bay of Bengal
10) Eastern Ghats
11) Sri Lanka
12) Vindhya Mountains
13) Plateau of Tibet
14) China
15) Bangladesh
16) India
17) Pakistan
18) Nepal
19) Bhutan
20) Hindu Kush
21) Afghanistan
22) Iran
23) Soviet Union
24) Thailand
25) Mt. Everest
APPENDIX D

Ancient India

Physical Education Activity

A Game of India

"Tiger and the Goat"

Social Studies Goal: To understand the children of India and their love of nature as well as their reverence for animals.

Topic: Physical Education; Outdoor activity; Running.


Concept and Skills: Participation Skills; Cultural Literacy.

Teaching Strategy: Circle formation for ten or more players; one student is the persuer and a second person is the persuee.

Objective:

1) To identify with children of India.

2) To be physically fit.

3) To participate in the group.

Materials: Space on a good, safe running surface, free of obstacles. Children should be told ahead to plan for safe running footwear.

Procedures:

1) Escort children to physical education area.

2) Review Rules for safe recreation.

3) Describe the rules of the game, Tiger and the Goat, which are:
Everyone forms a circle facing inside. One person is chosen to be the goat and the goat is inside the circle. Another person is chosen to be the tiger and is outside the circle. The tiger tries to touch or capture the goat. The circle of people try to protect the goat. The tiger can reach through the circle of arms or break into the circle. The goat can leave the circle to try and escape. If the tiger catches the goat, the goat becomes the new tiger, and the old tiger picks a new person to be the new goat.

4) Play the game.

Closure: Discuss how the children felt when they were one or the other of the animals, or when they were the circle protecting the goat.

Evaluation: The teacher will know when the objective is met by the enthusiasm of the students and their desire to work together. If they want to play the game again the lesson was successful.

Source: Children of Other Lands II,
Rajshree of India
Copyrighted 1987, United Learning, New York, NY.
APPENDIX E

Ancient India

Physical Education Activity

A Team Game of India

"Cheetal and Cheetah" (Deer and Leopard)

Social Studies Goal: To identify with children of India. To understand their love of nature and reverence for animals.

Topic: Physical Education; Outdoor Activity; Running.


Concepts and Skills: Social Participation Skills; Cultural Literacy.

Teaching Strategy: Teams in two lines.

Objectives:

1) To identify with the children of India.
2) To be physically active.
3) To participate in teams.
4) Cooperation.

Materials: Chalk to draw lines or plan to use existing painted lines on playground court area. Two parallel lines drawn six feet apart. Two other lines are drawn about 20 feet behind each of the two parallel lines to form each team’s home base.

Procedures:

1) Escort children to outdoor physical education area.
2) Review the Rules for Safe Recreation
3) Teams are designated by the teacher or another appropriate method.
4) The teacher may designate self as the caller.

5) Describe the game: This is a game from India between a Cheetal (chee-tul) a spotted deer and a Cheetah (chee-tah) a leopard. Both of these animals live in many parts of India.

6) The players are divided into two sides and one person is selected to be the caller. The caller names one side Cheetal and the other side Cheetah. The teacher may choose to start first as the caller and name the sides.

7) The caller stands between the lines of players. The caller calls out "Chee-ee-ee-ee," and then suddenly ends up with either "tal" or "tah." If the caller says "tal," the Cheetals must race for their home base and the Cheetahs must turn and chase them. If the caller ends the word in "tah," the Cheetahs must turn and run for their home base behind them (see materials section on previous page) and the Cheetals chase them. Anyone caught before reaching his home base is out of the game. The game continues until all but one or two players have been captured.

8) Any student without one foot behind the line when their team name is called will be counted as caught and out of the game.

Closure: Review how the children felt when they were caught and out of the game. Discuss the elation of not getting caught. Discuss consideration of others feelings. Discuss the good feeling of physical activity on the body.

Evaluation: The teacher can evaluate the success of this activity by observing the cooperation of the students and their concern for others.

Source: Children of Other Lands II.

Rajshree of India;

Copyrighted 1987, United Learning, New York, NY.
APPENDIX F

Ancient India

Music/Dance/Game Physical Education

A Circle Song-Game of India

"Who Is Gone?"

Social Studies Goal: Integrate song and games for understanding of Indian children.

Topic: Music and game


aludes to Music, Dance, and Races.

Curriculum Concepts and Skills: Cultural Literacy; Participation Skills; Critical Thinking Skills.

Teaching Strategy: Memorization; Group participation.

Objectives:

1) To identify with children around the world.
2) To be physically active.
3) To participate with the group.
4) To think critically, (who is missing?).

Materials: A proper sanitary means of blindfolding individual students, i.e. a blindfold.

A place for one to hide near the circle area. Space for the circle.

Procedures:

1) Teach the song (p.37). Either, write the words on the chalkboard or on overhead or orally memorize words. "One of us has gone away, who it is, you now must say; If mistake you do not make, we'll clap our hands."
2) Direct the students to the circle area.
3) Describe the rules for safe and courteous recreation.
4) Discuss blindfolding concept.
5) Give Directions for this dance-game with song.
6) The players form a circle with one blindfolded in the center.
7) One of the players from the circle is pointed out to go out of sight.
8) The other players dance around the circle singing the song "Who is Gone?". (This song is on next page of this text).
9) At the end of the song the blindfold is removed from the child in the center and he or she must look around and quickly guess which player is hiding.
10) If "It" guesses correctly, the players clap as "It" returns to the circle, and the child who was hidden becomes the next "It."

Closure: Discuss the feeling of joining in song together and what people in 1500 BC might have felt.

Evaluation: The enthusiasm exemplified will be evidence of the success of the activity.

Children of Other Lands II,
Rajshree of India
Copyrighted 1987, United Learning.
RAJSHREE OF INDIA
SONG - GAME

Who Is Gone?

One of us has gone away,
Who it is, you now must say;
If mistake you do not make,
We'll clap our hands.

Who Is Gone?

One of us has gone away,
Who it is, you now must say;
If mistake you do not make,
We'll clap our hands.
APPENDIX G

Ancient India

Literature Folktale

"The Master Pupil"

Lesson Plan

Social Studies Goal: To better understand the caste system

Topic: Folktale from ancient India giving insight into the role of the Hindu guru.


Curriculum Concept and Skills: Ethical Literacy; cultural literacy; critical thinking skills.

Teaching Strategy: Into-Through-Beyond

Objectives:

1) To understand that the ancient Aryans had no written language.
2) To understand that wise teachers told legendary stories.
3) To understand that folktales often have a moral to the story.
4) To gain insight into the Brahmin caste and the fact that usually teachers came from this class.

Materials: "The Master Pupil" folktale (p.42) photocopied for each student. Teacher’s description sheet of into-through-beyond activities.

Procedures:

1) Discuss what students do when they are hungry.
2) Have students write one or two of their bad habits and how their parents have tried to cause them to change one of these traits.
3) Read the photocopy of "The Master Pupil".
4) Discuss as a class or in small groups.
5) Develop a plan for Gorger to control his appetite.
6) Create a list of things a wise person should know about.

Closure: Let's look at the lists and compare and contrast these lists with our understanding of folktales and the morals derived from these unwritten maxims.

Evaluation: The plans presented by the individuals or the groups will exemplify the success of the lesson. This folktale could be given as a puppet show or a readers theater.

Source: Developed by Carol Allred.
TEACHER'S DESCRIPTION SHEET--INTO-THROUGH-BEYOND:
for "The Master Pupil"

Introduction:

The "Master Pupil" is a folktale from ancient India. It gives insight into the role of the Hindu guru in Indian culture. These gurus or teachers were and are usually of the Brahmin caste and spent much of their lives alone, in secluded areas such as the Himalaya mountains meditating and studying. This process often led them to have extreme control of their bodily needs such as hunger, allowing them to go for long periods of time without food. Gurus were expected to beg food and eat no meat.

Gurus were and are highly regarded by Indian society and are thought of as people who have special insight into the meaning of life and the life paths that people must follow in order to achieve release from the never ending cycle of rebirth and human suffering. Young boys of the Brahman caste, the highest level of Indian society, are expected to spend the early years of their lives with a teacher, learning from sacred writings such as the Vedas and practicing skills of meditation. This story is a humorous look at one boy's "learning experience."

Into Activities:

Have students discuss what they do when they are very hungry but they are somewhere that there is no food available. Ask students to describe how they keep their minds on class work when it is almost lunch time.

Have students write in their journals about one or two traits or bad habits that they have developed which their parents would like them to change. Describe how their parents have tried to cause them to change one of these habits. In discussion, share one or two such traits and "cures" with the class or the teacher can share one or two of his/her own.
**Through Activities:**

Each student reads the story alone, small groups read the story aloud, or the teacher reads.

**Discussion:**

1) What habit did Gorgor have that his parents wanted to change? How did they propose to change it? In what ways was this similar to or different from the habits mentioned by the students?

2) What is a wise person? Was the hermit wise? Why or why not?

3) Was Gorgor wise? Why or why not?

4) What was the point of the story?

**Beyond Activities:**

In what ways was the hermit in the story like the traditional Hindu gurus discussed in the introduction?

As a class, develop a plan to help Gorgor control his appetite and concentrate on his studies.

Students in small groups create a Reader’s Theater or puppet show program out of "The Master Pupil." Present it for a neighboring class or as part of an India culture fair for parents.

Students create a list of the things a wise person should know about. Develop a plan for the class to learn at least three things on the list.

**Source:** Developed by Peg Hill

San Bernardino Co. Supt. of Schools 2/91.
"THE MASTER PUPIL"

Once upon a time in a distant land in the depths of a forest there stood a little hut. This was the home of a hermit who was very wise. He was so wise he could read ancient books and the night sky. He knew the language of woodland flowers, of birds and fishes and trees. He knew how to sleep on his back and on his knees, in short, he was so wise and knew so much, that he could not remember all the things he had learned in his lifetime. So he always had to start learning everything again from the very beginning, till he found out what he had forgotten and before he forgot again what he had found out. This is how it went on forever and ever. He was renowned in the district for his wisdom and knowledge, and scores of pupils would come to his little hut to learn the secrets of the world.

The hermit’s fame reached the ears of the parents of a young lad whose nickname was Gorger.

"My dear boy," his father said,"if only human wisdom could be measured by tomfoolery, tricks and pranks, then you would indeed be voted the greatest brain on earth. But a disobedient rascal like yourself does not turn into a noble, learned man when he refuses to listen to his parents or to read holy books. As your head is as empty as your everlastingly hungry stomach, we shall send you to this wise hermit. Perhaps he will teach you the meaning of moderation, obedience and learning."

Gorger did not argue, but ate as much food as he could before starting out on his journey and off he went to stay with the hermit.

The good hermit did his best to fill the boy’s head with wisdom and knowledge, but alas, most of it went in one ear and out the other. It was no wonder Gorger did not listen, for his stomach was so empty, he could think of nothing else but his mother’s cooking.
Food was not important to the old hermit. He made do with anything the forest provided. A handful of berries now and then, a mouthful of water from the spring, a few nuts were enough to satisfy him. But poor Gorger was so hungry he could scarcely listen to the wise words of his master for the rumblings and whistling of his stomach.

One day the hermit turned to him with a frown. "Listen to me, you disobedient pupil," he said. "Everything I tell you goes right through your head, yet your greedy eyes devour everything in sight. Take this basket and go and beg for food in the village. No one will refuse to give to a pupil of mine."

Gorger gladly did as he was told. One villager gave him a bun, another gave him two, and yet another even gave him four. Before very long the basket was filled to the brim with buns and cakes. The sight gladdened his heart and Gorger licked his lips as he sniffed the wonderful smell of fresh baking. Who could resist it?

The ravenous Gorger sat down in the shade of a fig tree and thought to himself. "My master is a good and godly man. He is sure to give me half of these buns and cakes. So why shouldn't I take my share now?" And before anyone could have counted to five, Gorger had gobbled half the basketful. He did not take one too many, just his fair share. Oh, how delicious they were!

The lad rose and continued on his way. He went on and on, the delicious taste of the buns and cakes still fresh on his tongue. Suddenly his mouth started to water again.

"When I give my teacher the rest of the cakes, he is sure to give me a half," he thought to himself. "So why shouldn't I help myself now?" With that, half the basketful disappeared down his throat. Now it was only a quarter full. You would think that Gorger had had enough now. But no!
"My teacher is sure to give me half of these buns and cakes when I get back to his little hut," he said to cheer himself. And again he divided the contents of the basket in two, and like lightning gobbled up his half.

And so he went on, dividing what was left again and again, till there was only one little bun in the basket.

"Well," Gorger muttered, "when I give my teacher this bun, he is sure to divide it in two." And in one bite half of the last bun vanished. So Gorger went back to the hermit with only half a bun.

"Is this all you have been given?" the holy man asked in amazement.

"Oh no, I had a full basket," Gorger truthfully replied. "The rest I ate on the way, but always taking only the half you would have given me, for you are so good and kind."

"Upon my word," said the hermit in wonder. "How could you eat them all?"

"How? Like this!" Gorger replied, and the last half bun disappeared before the hermit's eyes.

"Return home, dear Gorger," said the old man, shaking his head sadly. "Tell your parents I taught you nothing, but that you taught me much wisdom. An empty stomach contains more craftiness than a crammed head." And the hungry hermit went off into the forest to collect a handful of berries for supper.
APPENDIX H

Ancient India

Math Circle Graph--Percentages

World's Main Languages

Social Studies Goal: To understand that the migration of peoples means languages assimilate also.

Topic: Culture changes as language adapts to new environment as a result of migration.


Curriculum Concept and Skills: Historical Literacy; Cultural Literacy; Basic Math Graphing Skills.

Teaching Strategy: Visual Learning; Information, data collection, manipulative.

Objectives:

1) The student will develop a circle graph with data presented by the teacher.

2) The student will describe how the percentage of people speaking a given language tells where these people migrated from.

3) The student will color their circle graph.

Materials: Chalkboard or overhead with percentage information from the Houghton Mifflin Teacher’s Edition, sixth grade. page 231.

Paper for students to develop the circle graph and a circle pattern, or compass. Map pencils or color crayons.

Procedures: The teacher either puts information on the chalkboard, overhead transparency, or a ditto sheet. Then, the students draw their circles with the aid of a pattern, compass or protractor.
The student will estimate and separate the sections on the pie graph according to the percentage information data.

**Closure:** Let's look back at the arrival of the Aryans into the Indus River Valley and their mixture with the native culture. The language the Aryan’s spoke eventually became the written Sanskrit language of current India.

**Evaluation:** Discuss and mathematically check to equal 100%. Display Circle Graphs with a map of the migratory paths of the Aryans from throughout Europe.

**Source:** Developed by Carol Allred.
INDO-EUROPEAN LANGUAGE FAMILY

STUDENT WORKSHEET:

Nearly half the people in the world today speak a language that stems from the Indo-European language family. This resulted from the Indo-European migrations. These languages include: English, Spanish, German, French, Italian, Russian, Dutch, Swedish, Norwegian, Polish, and Hindi.

Draw a pie circle graph using a pattern, compass, or protractor. Based on the following percentages, estimate pie sections and color the graph. Label either inside sections or outside depending upon the shade of your colors.

<table>
<thead>
<tr>
<th>Language</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indo-European</td>
<td>48%</td>
</tr>
<tr>
<td>Sino-Tibetan</td>
<td>23%</td>
</tr>
<tr>
<td>Black African</td>
<td>7%</td>
</tr>
<tr>
<td>All others</td>
<td>22%</td>
</tr>
</tbody>
</table>
APPENDIX I

Ancient India

Literature--A Reader’s Theater

The Beginning of Buddhism and the life of "The Buddha"

Lesson Plan

Social Studies Goal: To understand the life of Siddhartha Gautama and the origin of Buddhism.

Topic: Oral Reading of the life of Gautama.


Curriculum Concepts and Skills: Historical Literacy; Ethical Literacy; Sociopolitical Literacy; Civic Rights and Responsibilities; Critical Thinking Skills.

Teaching Strategy: Reader's Theater; Student groups.

Objectives:

1) To understand the origin of Buddhism.
2) To practice oral reading.
3) The participate in a group.
4) To enjoy a biographical sketch.

Materials: Photocopy of the script "Siddhartha Gautama and Buddhism" for each student participant for home practice as well as partner reading practice. (A video camera recording of these reader’s groups is an excellent way to present in another media.)
**Procedures:**

1) Choose or assign parts to specific students.
2) Choose a narrator to introduce the characters and prompt is necessary.
3) Distribute scripts for the students to partner read and check on pronunciations.
4) Then assign for homework practice (possibly over a weekend.)
5) Set up video camera on day of the Reader's theater group presentation. (If a video rendition is planned.)
6) Arrange chairs in a semi-circle or around a circular table.
7) Be sure that Tara, the storyteller is in the center.
8) Video and/or present to the class, another class, or parent's night.

**Closure:** Relate the life of Gautama to the textbook, *A Message of Ancient Times*, 1990, Chapter 8, Lesson 3, page 235.

**Evaluation:** View and critique the video. Observe the appreciation of the students and/or parents.

**Source:** Developed by Carol Allred.
The Time: the present.
The Place: the home of Tara Mehrotra (meh-ROW-tra), aunt to Rita and Shama.
The Scene: Rita and Shama have come to visit their aunt, bringing a friend, Pankaj (Pan-KUDG).

RITA: Aunt, we have brought a guest.
SHAMA: This is our friend from school, Pankaj Mutsuddy. He has heard what a good storyteller you are and he wishes to meet you.
PANKAJ: I'm very glad to meet you, Tara Mehrotra.
TARA: And I you, Pankaj Mutsuddy. Welcome to my home.
SHAMA: You promised to tell us about Buddha today, Aunt.
TARA: Did I? Ah. Well then, I mustn't disappoint you. Does Buddha interest Pankaj as well?
PANKAJ: Very much.
TARA: Then I will tell you a little about him. You know, there are many stories about the Enlightened One—that's what Buddha means. His followers told these stories, called jatakas (jah-TAHK-as), as part of Buddhist teachings. I know some of these stories, but today let us start with who Buddha was and what he taught. The beginning is rather like a fairy tale. Long, long ago—about the year 563 B.C.—a boy named Siddhartha Gautama was born near the town of Kapilavastu (Kap-ih-lah-VASS-too) in the foothills of the Himalayas. That area is called Nepal (nay-PAHL) today. His father was a warrior prince and his family was rich and powerful. As a child Siddhartha Gautama must have
had whatever he wanted. When he was twenty his parents arranged for him to marry a princess named Yasodhara (you-SO-drah). It seems that Siddhartha Gautama was not happy with his ordinary comfortable adult life. He was troubled by the suffering and unhappiness he saw around him. Suddenly when he was twenty-nine, he left his wife and his very young son, Rahul (RAH-hool).

RITA: But why? What for?

TARA: As I have said, he was not satisfied. It is said that he had four visions or dreams. In the first one he saw an old man; in the second he saw a sick man; in the third he saw a dead man; in the fourth he saw a wandering holy man. It was that last vision that made him leave his family. He shaved his head, put on simple clothes, and set out to discover the secret of release from suffering.

PANKAJ (eagerly): And he found the secret, didn’t he?

TARA: Not just then. Such secrets are not easily discovered. He wandered for six years. During that time he talked to great religious leaders. He prayed, fasted, tortured himself. One day when Siddhartha was thirty-five, he sat under a large bo (boh) tree, where he said he would stay until he learned how people could become free from life’s suffering.

PANKAJ: And then he discovered what he was looking for?

TARA (nodding): Some say he sat there for a few hours. Some say that he sat there for many days. Then at long last he understood the secret of unhappiness. He preached his first sermon under that tree. Then he spent the rest of his life spreading his message to the common people. His message was important to the history of our country and to the history of many other countries of the world. It came at a time when people were looking for new religious ideas, for something that was not so harsh and hard to understand as Hinduism.
RITA: But his message, Aunt. What was it?

TARA: He believed that the cause of suffering was the desire for worldly goods, for wealth and power. But he believed that people could behave so that they could free themselves of worldly attachments. Then they could achieve great peace and happiness. He called this freedom from suffering nirvana. After this, Siddhartha Gautama was called Buddha.

SHAMA: And what does one do to reach nirvana?

TARA: One follows what Buddha called the Middle Way. That is a life in which one neither gives in to all worldly longings nor has to torture oneself. There is an in-between way of life that encourages people to be kind to others and all living things. Buddha said, "May none deceive another, or think ill of him in any way whatever, or in anger or ill-will desire evil for another."

SHAMA: Surely that is not all--be kind to one another?

TARA: No, although that is an important message, don’t you think? Buddha had a plan for self-control. He called it the Noble Eightfold Path. These are the eight steps of the path: one, knowledge of the truth; two, the intention to resist evil; three, saying nothing to hurt others; four, respecting life, morality, and property; five, holding a job that does not injure others; six, striving to free one’s mind of evil; seven, controlling one’s feelings and thoughts; and eight, practicing proper forms of concentration.

PANKAJ: But how does one put each of those things into practice?

TARA (laughing): For the answer to that, Pankaj, you must go to a guru (GOO-roo), or religious teacher. I am only a storyteller. But, of course, you understand most of the steps. And you can see that there could be different ways to understand some of them. Step five has to do with an important part of Buddha’s teaching--something called ahimsa (uh-HIM-sah). Ahimsa is the belief that it is wrong to harm any other living
creature, human or animal. This teaching meant that no Buddhist could be a hunter or a butcher. Buddha said, "May every living being, weak or strong, large or small, seen or unseen, near or far, born or yet unborn—may every living thing be full of joy."

SHAMA: But the story, Aunt. What happened to Buddha?

TARA: As I said, he spent the rest of his life spreading his message. He had many followers who also spread his message. These monks dressed in orange-yellow robes and gave up their homes, as Buddha had done. They traveled, begging for food and teaching Buddha’s message. Buddha himself preached his message until he became ill and died at the age of eighty.

PANKAJ: But Buddhism went on?

TARA: Oh, yes, for more that 1,000 years. Buddha had planted the seeds of something very powerful. He preached a message that was more simple and more hopeful than that of Hinduism. One simply followed the Eightfold Path to find happiness. Buddhism drew many, many followers. Yet, in the end, it died out in India.

RITA: Why is that, Aunt?

TARA (shrugging): The Hindu priests were stronger. But they borrowed many of Buddha’s beliefs and made them part of Hinduism. Ahimsa, for example, became part of Hinduism.

SHAMA: But there are still Buddhist?

RITA: Yes, we learned in school, remember? There are many Buddhists in China, Tibet, Japan, and other countries.

TARA: Yes. Although Buddhism did not last here, it spread throughout Asia. And, although it has changed since it began in India, Buddhism is one of the world’s great religions.
PANKAJ: You said you know some other stories about Buddha. Will you tell them to us?

TARA: Not today, young man, although I will tell you another if you come again. I enjoy telling stories about our country and its past to young people. Now I must get on with my work. Come again soon, all of you.
APPENDIX J

Ancient India

Math/Art Coordinate Enlargement

The Buddha

Social Studies Goal: To familiarize students with major religious figures in Buddhist and Hindu religions.

Topic: Transferring by enlargement from small to larger squares to create a wall size class mural of The Buddha.


Curriculum Concepts and Skills: Ethical Literacy; Spatial Relationships; Coordinate points on a grid; Cultural Literacy; Religious Diversity.

Teaching Strategy: Direct Instruction; Hands-on Math/Art work, Cooperative Art Mural.

Objectives:

1) To easily recognize the major religious figures in the Buddhist and Hindu religions.

2) To review and practice working with coordinate points, a skill most students learned in the fifth grade.

3) To have a cooperative art project that involves every student in the class.

Materials: Picture of deity superimposed on 1/4 inch graph paper and one inch graph paper sheet for each student, pencils, scissors, gluesticks, colored pencils and one large sheet of poster paper.
Procedure:

1) This activity is popularly entitled "magnified pictures." Each student gets a copy of a line drawing of a deity (Buddha) which has been superimposed on an 8 1/2 X 11 sheet of 1/4 inch graph paper. This grid has been divided into 1 1/2 squares and numbered. (See the following two pages for examples).

2) Each student is assigned a numbered square composed of 36 1/4 inch squares. Let the students decide if they want to do a more detailed segment or not.

3) Each student then gets a sheet of graph paper which has also been ruled off into squares with 36 one-inch squares inside.

4) Their task is to make an exact copy of the smaller square onto the larger square, magnifying the original drawing.

5) Encourage students to not worry about being great artists, only to try to make each one-inch square a replica of the corresponding 1/4 inch square. Some people find it easier to do this if they turn the square upside down, so it just becomes an abstract set of lines, and they free themselves from worrying about copying a picture.

6) Be sure each student works in LIGHT pencil and that they put the number of the original square in the right hand corner of the magnified square.

7) It works best for the teacher to cut out the magnified squares with a papercutter. Have two students lay the pieces out on the large poster paper. When all the pieces are in place, glue them down one by one, making sure that the edges line up.
8) When all the pieces are glued down, one or two students can go over the drawing checking for continuity of lines, erasing and redrawing a bit as needed.

9) When the magnified picture replicates the smaller version, have students color it and display it as a large scroll in the classroom.

Beyond Interest or Activity: It is interesting to note that Jocho a famous Japanese sculptor from the Heian period in eleventh century Japan, used a similar technique in carving a large seated Buddha. This technique is called the joint wood block technique. The entire statue is divided into equal cubes and carved separately. The blocks are then fitted together to form the whole sculpture.

Closure: Discuss the question-- Does this replica help others to identify The Buddha?

Evaluation: Display and discuss the participation of all students and their behavior, benefits and disadvantages of group work. Did we follow the Eightfold Path of Right Living?

Source: Presented by Barbara Lofton
National Council for Social Studies
70th Annual Conference
Anaheim, California
BUDDHA REPLICA
STUDENT COORDINATE WORKSHEET

one-inch graph worksheet sample
Social Studies Goal: To gain knowledge and cultural understanding.

Topic: Chapter 8 Review.


Curriculum Concepts and skills: Basic Study Skills; Critical Thinking Skills; Participation Skills; Historical Literacy; Ethical Literacy; Cultural Literacy; Geographic Literacy.

Teaching Strategy: Inquiry Model.

Objectives: Through yes/no questioning, students will systematically identify key persons, places, ideas, or things described in the context.

Materials: Textbook context, cards, tape for cards, container for drawing. (Next page of this context contains list of possible card terms).

Procedure I: (Teacher as Model Inquirer).

1) Child selects card with inquiry focus from container and shows it to the rest of the class (but not the teacher) before taping it on the teacher's back.

2) Teacher asks yes/no questions which are answered by the class with either thumbs up or down or choral yes/no responses. Teacher questioning continues until the teacher guesses correctly what is written on the card.
Procedure II: (Student as Inquirer-one inquiry focus card).

1) One student (or the teacher the first time) selects an inquiry focus card from the container and tapes it on so the class cannot see it.

2) Other students take turns asking yes/no questions until they guess the answer and it is revealed to them.

Procedure III: (Multiple Inquiry Foci).

1) Each student gets a different inquiry focus taped on his or her back by the teacher or another student.

2) Milling around, students ask each other yes/no questions until all the inquiry foci are revealed. Student can still help others when their own focus is known.

Closure: Discuss if this was helpful for a review of all the four lessons in Chapter 8 on Ancient India.

Evaluation: The ability to correctly identify the foci.

Source: Developed by Carol Allred.
**Ancient India**

**Teacher List of Possible Terms**

TEACHER LIST TO MAKE 3 X 5 CARDS FOR THE PREVIOUS LESSON ON PERSONS, PLACES, IDEAS, OR THINGS FOR REVIEW OF CHAPTER 8 INDIA.

<table>
<thead>
<tr>
<th>Term</th>
<th>Term</th>
</tr>
</thead>
<tbody>
<tr>
<td>Caste system</td>
<td>Brahmin</td>
</tr>
<tr>
<td>Mohenjo-daro</td>
<td>Indus River</td>
</tr>
<tr>
<td>Siddhartha Gautama</td>
<td>Harappa</td>
</tr>
<tr>
<td>Hinduism</td>
<td>chariot</td>
</tr>
<tr>
<td>Ganges River</td>
<td>Buddhism</td>
</tr>
<tr>
<td>archaeologists</td>
<td>citadel</td>
</tr>
<tr>
<td>The Great Bath</td>
<td>soapstone seal</td>
</tr>
<tr>
<td>Indra</td>
<td>Aryans</td>
</tr>
<tr>
<td>Vedas</td>
<td>Shiva</td>
</tr>
<tr>
<td>yogi</td>
<td>Bhagavad Gita</td>
</tr>
<tr>
<td>Himalaya Mountains</td>
<td>ahimsa</td>
</tr>
<tr>
<td>Mauryan Empire</td>
<td>Chandragupta</td>
</tr>
<tr>
<td>Asoka</td>
<td>Guptas</td>
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</tbody>
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APPENDIX L

Ancient India

Cultural Literacy

The Indus River Valley Civilization

Social Studies Goal: To understand Aryan Indo-European migration, early Hinduism and Buddhism.

Topic: Three cultural groups evolved in the Indus River Valley in ancient times.


Curriculum Concept and Skills: Cultural Diversity; Comparative Religions; and Social Participation.

Teaching Strategy: Cooperative Learning-Jigsaw

Objective: Students will work cooperatively in a group to make comparisons among three culturally diverse groups on a Venn diagram.

Materials: Cooperative Learning Worksheet for each student, Venn diagram per group (this Venn diagram may be enlarged by the students on large poster paper for wall viewing.)

Procedures:

1) Introduce jigsaw ideas to the class.

2) Divide class into heterogeneous groups using whatever variables are needed to assure balance.

3) Hand out worksheet and explain that within each group, members will decide who will do which of the assigned questions after reading the Chapter 8 lessons 1-4, pp.222-250. In other words, who will be the
"expert" on each questions.

4) Students are given time to make "expert" division of labor and then to read the text and answer the specific assigned question.

5) Students then meet in expert groups (those from each group assigned to the same question) to refine their answers or add new information gleansed from the other experts.

6) The original groups reconvene and set about cooperatively to fill out the Venn diagram which requires input from each team member and clarification and refinement by all. (thus, a large paper is required to put all information upon.)

Closure: Give an overview of the directions, the expert group findings, and the comparisons.

Evaluation: The team with the most complete and accurate diagram will receive the highest points with special recognition. Oral presentations can also be made from these Venn diagrams.

Source: Developed by Carol Allred.
Ancient India
The Indus River Valley Civilization
Cooperative Learning Worksheet-Jigsaw
(Need large poster paper to duplicate Venn diagram)

Directions:

1) Each member of the group selects a different question to research in the textbook, Chapter 8, Lessons 1-4, pp. 222-250.

2) Then read the entire assignment, focusing specifically on your assigned questions. Write down tentative answers to your question.

3) At the signal, meet with experts from the three other groups who had your very same question. Discuss your responses. Add or elaborate on your own responses.

4) At the signal, return to your original group and share the answers to your question so the attached diagram can be completed.

5) The team with the most complete and accurate diagram (transferred to large poster paper for wall viewing) will receive the highest points.
(Need Sufficient Copies for each group member to have their own copy, with note space.)

Research Questions

1. What are the unique characteristics of the Indo-European Aryan people that migrated into the Indus River Valley beginning in 1500 BC?

2. What are the characteristics of Hinduism?

3. What are the characteristics of Buddhism?

4. How are Hindus and Buddhists alike?

5. How are Aryans and Buddhists alike?

6. How are Aryans and Buddhists alike?

7. In what ways are all the groups alike?
Directions: Venn diagram to be transferred to larger poster paper for wall viewing. Fill in the responses to the questions on this larger Venn diagram.

Comparison of Three Culture Groups of the Indus River Valley in the Subcontinent of India
APPENDIX M

Ancient India

Drama--The Story of Rama

"The Rightful King"

Social Studies Goal: To understand the law and custom of ancient India, Rama, the seventh incarnation of the god Vishnu.

Topic: A dramatic play with eight or more participants, depicting the Palace life in Ayodhya.


Concept and Skills: Goal of Knowledge and Cultural Understanding; Goal of Social Participation.

Teaching Strategy: Partner read/listen/prompt. Group presentation with Announcer.

Objectives:

1) To understand reincarnation concept.
2) To participate with a group.
3) To enhance the Chapter on India.

Materials: Scripts for all participants. Signs for Set changes. Video camera if one chooses to record this production. Video recording focuses the students and places importance of elocution skills. Some props may be desired as the students practice.

Procedures:

1) Distribute copies of script.
2) Classroom read.
3) Devise means of choosing character actors/parts.
4) Homework memorization of study of lines, make cue cards if one wishes.
5) Present dramatic production in classroom, or before parent group.

Closure: Review the Hindu gods and goddesses and their relationship to this "Story of Rama."

Evaluation: The viewing of the video or the dramatic production and the enthusiasm of the students will demonstrate the success of the "beyond" lesson.

Source: Developed by Carol Allred.
Ancient India
Teacher Information Sheet--Into-Through-Beyond Steps
To accompany the Reading of the story of Rama
"The Rightful King"

From: *Walker Mythology Plays for Reading*,
Henry Gilfond

In this story, there is loyalty, love, and sacrifice as well as trickery and deceit. Students will find exile and battles, but need to understand their causes. Rama is one incarnation of the god Vishnu. This concept of incarnations will be foreign to many of the students. As such, this play may be best used after the students have become familiar with the Hindu religion.

**Step One**
Discuss with the students possible reasons for fighting. What situations would justify trickery or deceit? Who are generally the rightful heirs to a throne? How could an heir's right to the throne be lost?

Make sure that students have a comfortable background in the Hindu religion including the marriage customs so that the students can fully understand the concepts within the text.

**Step Two**
Read through the play with the students. As the play moves quite rapidly, the teacher may need to discuss the play or have students determine the main points.

Tell the students that this will be presented as a play to the class. It would be good to give students who will be performing a chance to practice or read through the entire play
by themselves before presentation to the audience.

For a full play, those not involved in the reading can be making sets based on their studies of the palaces, forests and lands of India.

**Step Three**

The students should present the play for their class or for other classes. This might be a good time to use some Indian music for the audience as they sit and wait for the play to begin.

**Step Four**

As Beyond Activities:

1) Find other stories and have groups rewrite the entire text as a script and perform.

2) Invite an adult from India into the class to discuss the marriage bonds and ceremonies under Hindu customs.

3) Have the students research other aspects of the Hindu religion such as some of the other incarnations and their stories.
By law and custom in ancient India, Rama, the seventh incarnation of the god Vishnu; should become King of Ayodhya on the death of his father. But through trickery, another man is placed on the throne, and Rama is ordered into exile. In most cases there would be a fight for the crown, a bloody civil war. In this story there is a battle, but it is not for the throne; it is for Sita, the wife of Rama, who will not leave her husband’s side. Nor will Rama’s brother Lakshman leave him. This is a story of loyalties, love, and sacrifice, as well as of trickery and deceit.

THE CAST:   Announcer

Sita (Rama’s wife)
Rama (Crown Prince of Ayodhya)
Bharata (Rama’s brother)
Lakshman (Rama’s other brother)
Ravana (Demon King of Lanka)
Mareech (Also Call from the Woods, a magician)
Monkeys

THE SET:   Palace in Ayodhya

Forests
Lanka, land of Ravana

Announcer: We are in India, countless years ago. Rama, the seventh incarnation of the god Vishnu, returns home from a journey. His wife, Sita, has bad news for him.

Rama: Where is my Father?
Sita: You can’t see him, Rama.

Rama: Why not?

Sita: He’ll see nobody. He has a strange illness.

Rama: But Sita! I must see him!

Sita (quietly): I haven’t told you all yet--you have been banished, Rama--exiled for fourteen years! Your father has named your brother Bharata crown prince, and you have been ordered to leave.

Rama: I don’t understand. I am the eldest son, the crown prince!

Lakshman (entering): Rama, my brother, our father is dead!

Rama: Dead? (He moves toward his father’s room.)

Lakshman: Stay here, Rama! You have banished! They won’t let you see him!

Rama: But he is my father!

Lakshman: He wanted to see no one. He wanted to die.

Rama: Why? Where is Bharata?

Lakshman: He hasn’t returned yet. You have heard the news?

Rama: Sita has told me. Bharata will be king!

Lakshman: Trickery! You are the rightful king in Ayodhya, Rama!

Rama: It was our father’s will. Bharata is king!

Lakshman: He is my brother, but he is not my king!

Rama: Your king and mine! Respect our father’s will, Lakshman!

Lakshman: I respect your command, Rama. But I will not stay here in this kingdom. I go where you go, Rama.

Rama: Stay, Lakshman. The new king will need you. and fourteen years is a long time!

Lakshman: It is a cruel exile. I will share it with you.

Rama: As you wish. (To Sita) Come. I shall leave you at the palace. You will be well
cared for while I am gone.

Sita: No one shall take care of me for you.

Rama: The fourteen years will pass quickly, Sita.

Sita: They will not pass without you, Rama. Do you think that you can leave me behind in Ayodhya.

Rama: But I don’t know where I shall go, Sita.

Sita: Wherever you go, I will be with you. A wife belongs with her husband. She should live and die with her husband.

Rama: But who knows what paths I will have to take, and where they will lead me?

Sita: I will never ask where you lead me. I will climb mountains with you. I will walk through dark forests with you. I shall never grow tired and I shall always be at your side.

Rama: There will be dangerous paths, Sita.

Sita: I fear nothing when I am with you, Rama. But without you, I suffer all the torments of the evil spirits. Without you, I might as well be dead. Let me go with you, Rama.

Rama: We shall go together.

Lakshman: And I with you!

Rama: And you, Lakshman, you with us.

Announcer: And so Rama, Sita and Lakshman left Ayodhya for fourteen years of exile. They were not gone long, however, before Bharata caught up with them.

Bharata (Angrily): Where do you think you are going?

Rama: Ah, Bharata! The king!

Bharata: You are the king, Rama, and the king belongs in his kingdom.

Rama: Then go home, Bharata--you are the king there now.

Lakshman: We are exiled, Bharata. We will not come home for fourteen years. It was
the wish of our father.

Bharata: No, it was my mother’s treachery! She was my father’s second wife, and I was his second son. Listen to me, Rama!

Rama: I will always listen to my king.

Bharata: Rama! My mother once saved our father’s life. You remember that?

Rama: When he was attacked by the tigers? I know that story.

Bharata: Our father then granted her two wishes. And she claimed them! Our father had no choice--he had to make me crown prince and put you in exile for fourteen years! He was heartbroken, and that is why he died! But I will not be king!

Rama: It was his will.

Bharata: Not his will--my mother’s will! and she has repented!

Rama: I cannot return. I will not disobey my father, even though he has departed from us.

Bharata: Then give me your sandal! I will place it on the throne in Ayodhya! I will be your regent, and the sandal shall be king until you return. I will rule for the fourteen years, but when you return, the crown is yours! Say nothing, Rama! I will hear of nothing else! May the gods protect you!

Announcer: And so Bharata returned to Ayodhya, and Rama, Sita, and Lakshman went into exile. They were welcomed everywhere and treated like royalty. All would have gone pleasantly and quietly, had it not been for Ravana, the Demon King of Lanka. Ravana saw Sita and fell in love with her. He knew that Rama would never give him Sita, and that Sita would never leave Rama; nevertheless, he planned to have her for a wife. He called on Mareech, one of his magicians.

Ravana: I want Sita! More than anything else in this world! You are a magician, Mareech. Tell me how to capture her.
Mareech: That’s simple! I’ll lure Rama away from her--then you seize her!

Ravana: Good. But how do you propose to lure Rama away from her?

Mareech: Rama loves to hunt. I shall turn myself into a beautiful deer, one like no other deer Rama has ever seen.

Ravana: And you will make him follow you?

Mareech: Exactly! and for a long time!


Mareech: No, but Lakshman will leave her, too. You can be sure that she will be quite alone.

Ravana (Rubbing his hands in anticipation) I can, can I? Go quickly, then! Sita is mine!

Announcer: Mareech promptly went to work. He turned himself into a magnificent deer and, as he had expected, Rama followed after him, leaving Sita in the care of Lakshman. Rama was not gone long, however, before Sita and Lakshman began to hear cries from the woods.

Call From The Woods: Lakshman! Lakshman!

Sita: Rama! Rama is calling in a strange voice.

Lakshman: It is not Rama.

Call From The Woods: Help! Lakshman! Help me!

Sita: Why do you stand still, Lakshman? He needs you!

Lakshman: It’s not Rama’s voice. It’s some other voice!

Sita: Are you afraid? Rama needs you!

Lakshman: I am not afraid, but I will not leave you.

Sita: You will let him die!

Lakshman: He will not die. Rama can take care of himself. He ordered me to take care of you!
Call From the Woods: Help me! They murder me!

Sita: Lakshman, I beg you! I will be all right here! Go help Rama! He will be killed.

Lakshman: I shall go, Sita! But that is not Rama’s voice! (He exits.)

Sita: Quickly! Hurry! Hurry to my Rama!

Ravana (Entering, dressed as a beggar): Do you have any water, Lady?

Sita: Why, yes, you poor man. You look tired and thirsty....

Ravana (Throwing off his disguise) I am not tired, Sita! But I thirst for you!

Sita (Shouts out): Rama! Lakshman!

Ravana: Cry! Cry out, Sita! They are far from here. (seizing her) You are my queen in Lanka now!

Sita (As Ravana pulls her away) I will be dear first! Rama! Rama! (They exit.)

Rama (Entering with Lakshman) I thought I heard a cry.

Lakshman: Everyone is hearing cries today!

Rama: Sita! (To Lakshman) She is gone!

Lakshman: No! we have been tricked! Ravana was the deer you saw, or perhaps it was his magician! He has stolen Sita! I should never have left her!

Rama: I should have known there couldn’t be a deer like the deer I followed. Let’s go after him now! We will find Sita!

Announcer: An eagle confirmed their suspicions; Ravana had stolen Sita. An army of monkeys came to Rama and volunteered to help rescue his wife. An army of bears joined him. When Rama’s army built a bridge across the waters to Ravana’s kingdom, even a squirrel helped. In the battle that was fought, Rama came face to face with Ravana.

Rama: I have come for Sita!

Ravana: She is mine!
Rama: Draw your sword!

Ravana: It is drawn, but you are a fool to die for a woman.

Rama: I would be a fool not to die for Sita, but it is you who will die, Ravana!

Ravana (Striking with his sword) Fall to, then, Rama! Let us see who will die! (They begin to battle, and exit, still battling.)

Lakshman (Entering with Monkey Army) Rama! Where is Rama?

Monkeys: There! He battles with Ravana!

Lakshman (holding back the monkeys) Wait! Rama strikes! (Pause) Ravana is dead!

Rama (Entering with his sword still drawn) Where is Sita?

Lakshman: We have won the day! Sita is safe, Rama! She comes to you!

Sita (Entering) My husband!

Rama: The gods be praised! My wife!

Sita: I will never be a wife to any other, Rama. Never!

Rama: And I will be husband to no woman but Sita! (To Lakshman) We can go home now. We can go back to Ayodhya.

Announcer: The three of them returned to Ayodhya, where the sandal sat on the throne as Bharata had promised. Rama became king and Sita queen, and they reigned together in Ayodhya for many good and happy years.

Source: Walker Mythology Plays for Reading.


Teacher Oral Read or Whole Class Round Robin Read
Novels for Sixth Graders
To Accompany Chapter 8, Social Studies Text: Ancient India

Andrews, Roy C., *Quest of the Snow Leopard*. This is a sequel to *Quest in the Desert: Adventure in Tibet*.

Bothwell, Jean, *The Promise of the Rose*, 16th Century India; mystery and romance.

Patterson, Katherine. *The Sign of the Chrysanthemum*, Adventures of a 13-year-old boy in 12th century India as he searches for his father.

Videos

Student Related Reading Bibliography


Masani, Shakuntala (1952) *Gandhi’s Story*. Walck.


Spencer, Cornelia (1953) *Made in India: The Story of India’s People and of their Gifts to the World*. Knopf.


Ancient India

Teacher Related Reading Bibliography


Newrath, Marie and John Ellis (1967) *They Lived Like This in Ancient India*. New York: Franklin Watts.


REFERENCES


