Rules influencing life

Learning about world views and religions

Civics and Citizenship, Years 3 and 4

Sample unit of work

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Overview

Introduction

This sample unit of work should be located within a broader unit of work that addresses government, democracy, laws, citizenship, diversity and identity. The three lessons in this unit of work focus on learning about why particular religions and world views make rules for themselves, how some of those rules are consistent with the rules and laws of Australian society and how Australian law takes precedence over those rules. The three lessons are concerned only with the teaching and assessment of this focus. Lessons for the broader unit on government, democracy, laws, citizenship, diversity and identity are not included.

Religions and world views are integral to society: they contribute to social cohesion, to the development of communities, and to ethical principles and moral values. Students will come to understand how religions and world views contribute to the development of the laws and rules of Australian society. The three sample lessons on religions and world views support insightful student descriptions of factors that shape a person’s identity and sense of belonging.

What students will learn

Students will learn about:

* the overlap in the rules of different religions and secular world views, and their overlap with the laws of Australian society
* how stories from those religions and secular world views teach members about sources of authority for making and enforcing rules, procedures for making rules, some particular rules, and universal truths
* how religions and secular world views, and their rules, contribute to shaping the personal identity of members and their sense of belonging.

Students begin by considering rules that are common to all the selected religions and secular world views and how these rules relate to Australian law.

Then they consider how those common rules influence personal identity and a sense of belonging.

Finally, students apply their knowledge and understanding of those rules to plan a get-together for four people with different religions or world views, reflecting on why taking those rules into account is important for participants’ sense of belonging in the event.

Links to the Victorian Curriculum F–10

This sample unit of work is not intended to teach the whole of any content description nor fully prepare students to meet an achievement standard. Rather this unit of work:

* contributes towards teaching a range of content descriptions (as described below)
* supports students to demonstrate their learning (as described in the relevant extracts from the achievement standard, below).

The unit of work utilises the Victorian Curriculum F–10 document [Learning about world views and religions key premises](https://victoriancurriculum.vcaa.vic.edu.au/the-humanities/civics-and-citizenship/curriculum/f-10).

**Curriculum area:**  Civics and Citizenship

**Curriculum band:**  3 and 4

**Content descriptions:**

Laws and Citizens

* Explain how and why people make rules ([VCCCL004](https://victoriancurriculum.vcaa.vic.edu.au/the-humanities/civics-and-citizenship/curriculum/f-10#level=3-4&search=fc88d55a-c9cc-422d-8f9e-f45558b485e5))

Citizenship, Diversity and Identity

* Investigate why and how people participate within communities and cultural and social groups ([VCCCC006](http://victoriancurriculum.vcaa.vic.edu.au/static/docs/Learning%20about%20World%20Views%20and%20Religions.pdf#level=3-4&search=44d9bdf8-90a9-424f-8f21-cebdf097adb7))
* Describe the different cultural, religious and/or social groups to which they and others in the community belong([VCCCC007](https://www.vcaa.vic.edu.au/Footer/Pages/Copyright.aspx#level=3-4&search=90622997-2371-4569-9730-a4f70100d5de))

**Achievement standard (extracts):**

By the end of Level 4, students … describe … factors that shape a person’s identity and sense of belonging.

Structure

This sample unit of work contains five key elements:

* focus questions for each lesson
* guiding information for each lesson, outlining knowledge students will be explicitly taught and other information for teachers
* suggested learning activities for students, including worksheets (see the appendices)
* suggested assessment, for formative or summative purposes
* a list of resources for teachers and students.

Teacher notes

Teachers will determine the duration of these lessons, what prior student learning is necessary, the pedagogical methods and the resources used to teach the unit.

Duration

There is no prescribed time for the unit of work. Teachers will determine the duration through the time they devote to specific teaching points and the associated learning activities and assessment. A suggested duration is 3 × 50 minute lessons.

Pedagogy

The lesson content provides suggested teaching and learning activities, assessment tasks and resources to use – and the pedagogy in these lessons reflects the time allocation of 3 × 50-minute lessons – but teachers will make pedagogical choices about how students can best be engaged in the content learning. These pedagogical choices will be about individual, group or paired work, research and the use of student-generated or teacher-derived research questions, use of resources, guided reading, scaffolded inquiry using questions, teacher-directed learning, the degree of teacher control over content and assessment tasks compared to the degree of student choice, and the use of extension learning activities for interested students and those needing further challenges. The pedagogy illustrated in these lessons reflects the time allocation.

Prior learning

Teachers will determine what background learning would prepare students for undertaking these lessons. Any prior learning should be drawn from relevant Victorian Curriculum F–10 curriculum areas. For example, students could develop understanding of the following Civics and Citizenship Levels 3 and 4 content prior to these lessons:

* how and why people make rules (related to [VCCCL004](https://victoriancurriculum.vcaa.vic.edu.au/the-humanities/civics-and-citizenship/curriculum/f-10#level=3-4&search=fc88d55a-c9cc-422d-8f9e-f45558b485e5))
* the distinction between rules and laws and why they are important (related to [VCCCL005](http://www.hinduwebsite.com/hinduism/h_caste.asp#level=3-4&search=a24309e9-e93f-40cf-a941-9b9b3ef55977))
* the different cultural, religious and/or social groups to which they and others in the community may belong (related to [VCCCC007](http://iheu.org/humanism/what-is-humanism/#level=3-4&search=90622997-2371-4569-9730-a4f70100d5de)).

Resources

Teachers will decide which resources from the included list they want to use, and they could also use resources not listed here. Some of the resources on the list are web-based. Some sample teacher-written resources such as worksheets have been included in this document, but these resources should not be considered a kit or a package of pre-digested resources. Teachers have the flexibility to adapt these resources to student needs and to link to multiple world views and perspectives related to the context and the content descriptions.

List of resources

General

[Learning about world views and religions](https://www.moralstories.org/little-boy-slingshot/), Victorian Curriculum F–10 document

Lesson resources

Lesson 1

* Activity 1, Shared rules ([Appendix 1](#Appendix1))

Lesson 2

* Activity 2, Stories that teach rules ([Appendices 2a–2g](#Appendix2a))

Lesson 3

* Assessment task, Our rules for playing and dining together ([Appendix 3](#Appendix3))

Further information for the teacher

* [Short moral stories for kids](http://www.buddhanet.net/e-learning/8foldpath.htm) has 119 short moral stories for students
* [The elephant and the quails](https://www.youtube.com/watch?v=H8HD7y-gDQ4), a 10-minute video about the Buddha and his wisdom
* Further information on [Buddhism](https://victoriancurriculum.vcaa.vic.edu.au/the-humanities/civics-and-citizenship/curriculum/f-10)
* Further information on [Hinduism](https://www.vcaa.vic.edu.au/Footer/Pages/Copyright.aspx)
* Further information on [Humanism](https://victoriancurriculum.vcaa.vic.edu.au/static/docs/Learning%20about%20World%20Views%20and%20Religions.pdf)
* Further information on [Rationalism](http://victoriancurriculum.vcaa.vic.edu.au/static/docs/Learning%20about%20World%20Views%20and%20Religions.pdf)

Lessons

Lesson 1

Focus question

What are the rules related to each particular religion and secular world view and why are they important?

Guiding information

In these lessons the focus is on the rules of the selected religions and secular world views. The rationale for this is that in Australia, rules contribute to social cohesion, personal identity and a sense of belonging.

The lessons build on assumed prior learning about rules, emphasising the importance of rules for members of a community. Rules are intended to ensure that social cohesion exists in groups, in specific communities and between communities within a diverse society.

In Australia there is a civil law that protects diverse world views. There is also the cultural expectation and legal requirement that everyone must comply with Australian law regardless of the particular rules and laws within a religion or world view. No religion or secular world view ‘law’ can have higher status than Australian law, and there is no exemption from following Australian law.

Living by the rule of law allows for the possibility that different religions and secular world views – and their associated cultural practices, from all over the world – can exist harmoniously.

When Australian law is mentioned in these lessons it refers to Australian common law and legislation, which are mandated and enforced by official authorities such as government, police, judges, juries, customs and border officials.

The rules of the religions and secular world views studied in this sample unit are required to be observed by people who are members of that religion or secular world view.

Rules are often phrased in the negative (‘Do not …’, ‘Do no …’) in order to mandate a minimum standard of behaviour, and rules for moral standards are often phrased in the positive, in order to indicate the attributes of being a good person.

Some rules take precedence over others and they may become codified as laws if they are shown to be useful for society as a whole.

Some rules are created by ‘what everyone does’ – but this does not mean that those rules are moral or lawful. Legislation may be used to manage such rules.

In addition to the enforcement of rules by laws and courts, all kinds of rules may be enforced socially. By observing society, it can be seen that rules are socially enforced by policy, gossip, inclusion and exclusion, shaming, praising, favouritism, bullying, ostracism and role modelling. Some of these strategies are reward-based while others are punishment-based.

The religious and secular world views studied in these sample lessons require members to fulfil duties or obligations to self and others through rules such as:

* speak up and do something to achieve good
* do not murder
* do not steal
* speak the truth – no lies
* accept the consequences for wrong actions
* do not harm oneself or others
* follow dietary requirements (things to eat and drink or not to eat and drink)
* act compassionately with kindness, respect and mercy.

Background for Buddhist rules

The variants of Buddhism have rules specific to their beliefs in enlightenment and whether salvation is personal or more collective. All variants observe the ideals of Buddhism known as the Three Jewels. They are the Buddha, the Sangha or community of monks and nuns, and the Dharma or Buddhist teachings.

All variations affirm the Buddha’s four noble truths: that suffering exists, that there are causes of suffering such as unrequited wants, that suffering may be ended and that the way to end suffering is through the noble eightfold path.

Thenoble eightfold path requires appropriate:

* insight or perspective of reality and how to transcend it
* emotional contentedness that would enable a person to detach
* speech aspiring for the truth and not causing Karmic harm to the self or others
* actions that do not cause karmic harm to the self or others
* way of living that facilitates appropriate actions in our dealings with other people
* channelling energies into transformation
* mindfulness and cultivated awareness
* total immersion of one’s inner and outer self in meditation to develop awareness and perspective and prepare for enlightenment.

Four Noble Truths

1. The noble truth of suffering
2. The noble truth of the cause of suffering
3. The noble truth of the cessation of suffering
4. The noble truth of the way to the cessation of suffering

Eightfold Path

1. Right view
2. Right resolve
3. Right speech
4. Right action
5. Right livelihood
6. Right effort
7. Right mindfulness
8. Right practice

Background for Christian rules

Rules in Christianity are based on the teachings of Jesus of Nazareth. These rules are found in his stories and sayings in the section of the Bible called the New Testament. Underpinning the rules of Jesus are the Ten Commandments of the Jewish scriptures (in the section of the Bible called the Old Testament). When asked what was the greatest of God’s rules, Jesus taught two special rules: ‘Love God with all your heart and with all your soul and with all your mind’ and ‘Love others as you love yourself’ (the Gospel of Matthew 22: 24–37). These two overarching rules are seen to summarise all the others.

Background for Hindu rules

According to the Vedas (sacred texts), Hindu society has a rigid rule system, the strictness of which has sustained the religious tradition for millennia. Every part of Hindu society is based on occupation, called Verna or castes: priests and teachers (Brahmins), kings and warriors (Kshatriyas), merchants and tradespeople (Vaisyas), and those with manual jobs (Sudras) such as the people who prepare bodies for cremation.

These rules were used to prevent inter-caste marriage, although not anymore. Arranged marriage within castes, and according to horoscopes, was the norm until the liberation of India from British rule in 1947.

Proper observance of religious and social duties is held as the way to honour different Gods and to honour society. It has been said that the different Gods of Hinduism are different manifestations of the one God Brahman, with each manifestation being a way of relating to God. The multiple rule systems of Hinduism are geared towards avoiding incurring debts of karma for the bad decisions that the soul makes over multiple lives and forms. With proper reflection and the dutiful observance of rules, a soul may undergo the ultimate liberation or Moksha from the karmic cycle of rebirth (Samsara).

Background for Islamic rules

Sharia, or Islamic law, means ‘a path to a watering place’ in Arabic, the language of the people who lived in the Arabian Desert, where there is limited water. The quickest way to move towards life-saving water is in a straight line. Muslims see sharia as guiding them along the direct path to a good, happy existence in this world and in the afterlife in heaven.

The term sharia comes from the Arabic term *sharīʿah*, which means a body of moral and religious law derived from religious prophecy, as opposed to human legislation.

Sharia, or sharia law, is the Islamic legal system derived from the religious precepts of Islam, particularly the Qur’an and the Hadith (opinions and life example of Muhammad).

Muslims are told to seek forgiveness whenever they have committed a wrongdoing. If the wrong is towards Allah (God), they have to do *tawbah* (repentance). There are four conditions when doing *tawbah*:

1. they have to admit that they have done something wrong
2. they have to regret it
3. they have to ask for Allah’s forgiveness
4. they have to promise not to do it again.

If the wrong is to another person, for example if someone takes an object that belongs to a person without their permission or knowledge, then the wrong has to be acknowledged, the object has to be given back and forgiveness has to be asked from the owner.

Background for Jewish rules

Jewish law, or *Halacha* (literally ‘the way to go’),is based on the laws in the Bible and interpreted over centuries by rabbinic scholars.

There are many stories about the rules in the Jewish religion that guide behaviour. They emphasise that humans should be creative and responsible in carrying out their duties and obligations to others. In the Jewish tradition it is believed that God gave the ancient Israelites the Ten Commandments on Mount Sinai. These ten laws are listed twice in the Bible, with slight differences – in the book of Exodus chapter 20 verses 1–17 and in the book of Deuteronomy chapter 5 versus 4–21 – to guide the Jewish people on how to conduct their lives and their relationship with God and other humans. They form the basis for the other 615 commandments.

The commandments include instructions and directions about one’s relationship to God and one’s relationship with other people. They focus on worship of only God, honouring one’s parents, and keeping the Sabbath, as well as forbidding the worship of idols, murder, disloyalty to one’s partner in marriage, stealing, telling lies, and craving something so much that it might lead to breaking any laws. In order to help Jewish people know how to keep the Sabbath, the Rabbis later made a list of 39 categories of work forbidden on the Sabbath, including using electricity, baking, cutting, sewing, handling money, lighting a fire, building, and writing and drawing. The story ‘Priority’ (Appendix 2f) is about the one occasion when a Jew can break God’s Sabbath law.

Background for secular rules

In Humanism and Rationalism, rules have their basis in the belief that reason is the ultimate authority in determining opinions, beliefs and behaviour. Humans have the right to determine the meaning and purpose of their own life, and they have the responsibility to use reason and experience to gain knowledge. Unquestioning acceptance of any authority is rejected. Only the natural world is recognised as the source for answers about existence. Freedom of thought and critical inquiry are promoted.

‘Cutting the pie’ is a Humanist story and ‘Finders keepers’ is a Rationalist story. A student or group looking at this world view will need to complete both Appendices 2f and 2g.

Learning activity

Activity 1

Using the background notes in the guiding information, the teacher should explicitly teach students some of the rules of the featured religions and world views and then lead a short discussion about any overlap between the rules of different religions and world views.

Students then complete the questions on the worksheet ([Appendix 1](#Appendix1)), referring to the background information provided by the teacher and to their previous wider study about rules and laws.

1. Which of these rules do you think are represented in the laws of Australia?
2. Which of the rules do you think are not part of the laws of Australia, yet still influence the way members behave in Australian society?
3. What are the rules in your particular peer group or school class?
4. How does this peer group or school class enforce those rules?
5. Imagine you lose your wallet at the shopping centre. It is returned to you with everything still in it. What duties and obligations are shown by the person who returned the wallet?

Assessment

The activity in Lesson 1 develops students’ knowledge of how rules can help to create social cohesion and shape a person’s identity and sense of belonging.

The assessment task to demonstrate student understanding of the above will be in Lesson 3.

Lesson 2

Focus questions

How do religions and secular world views influence members to follow their rules?

Guiding information

Religions and secular world views can shape the way a person thinks and behaves.

Numerous factors contribute to moral character and influence how people act in situations involving decisions about what is right and wrong, good or bad, better or worse. Understanding of rules, including laws, can also influence both moral character and how people act. The individual decides which influences to accept and these decisions help develop their identity and their behaviour.

There are many sources of influence that contribute to members developing an understanding of the rules within their religion or secular world view. Some of these are family, friends, education, school, peers, community and all the varied influences of the wider society.

Authoritymay inspire, support and enforce rules. The authority behind rules may come from ultimate reality (see definition below) and the rule is given expression by humans. Or authority may come from evidence of the appropriateness of the rules and the cohesion created by them, such as achieving consensus.

‘Ultimate reality’ is a term that students need to understand for these lessons. It refers to the absolute nature of all things. Some religions define ultimate reality as a personal God. Other religions define ultimate reality as an eternal principle that governs the universe. Humanism and Rationalism, as secular world views, determine that nothing further exists beyond the natural universe itself. However ultimate reality is defined, it is the starting point for how members see themselves, others, their world, their relationships and their behaviour.

Universal truth, according to the religion or secular world view, applies for all time and for all humans, whether members of the religion or world view or not.

Students should also be introduced to the concept of the ‘golden rule’.

Stories

Each religion and world view has a collection of stories that contribute to its ideas and understandings, such as myths, legends, parables, fables and wisdom tales. These stories contain lessons that inspire and help people to reimagine the world and give it meaning and purpose, and these stories model how people should or should not live their lives. Through these stories each religion and world view helps convey to individual members the meaning and purpose in life, and a sense of belonging, as well as teaching ethical guidelines and moral behaviour.

Sample stories that teach rules have been provided in [Appendices 2a–2f](#Appendix2a):

* Buddhism– The rescue
* Christianity – The good traveller
* Hinduism–The waters of the lake
* Islam – Remember the chick
* Judaism–Priority
* Secularism (Humanism and Rationalism) –Cutting the pie; Finders keepers

Key premises

* [Learning about world views and religions](https://storiesformuslimkids.wordpress.com/2017/04/11/remember-the-chick/) (Victorian Curriculum F–10 document) contains information to support the background for the rules set out below.

Learning activity

Activity 2, Stories that teach rules

Form groups of six.

Allocate a story from a different religion or secular world view to each member of the group (see [Appendices 2a–2f](#Appendix2a)).

Each student reads their story to the others and the group discusses the questions provided on the worksheet that relate to the story.

Extension

When all the stories have been read and their related questions discussed, the group could illustrate – in words, images or both – their understanding of everyday situations in which these rules might be applied by members of the religion or world view in order to support social cohesion.

The class could discuss whether any of the rules in the stories could be understood as teaching a universal truth.

Assessment

The activity in Lesson 2 develops students’ knowledge of factors that shape a person’s identity and sense of belonging – in this case how shared stories can help to bring understanding of the meaning of rules.

The assessment task to demonstrate student understanding of the above will be in Lesson 3.

Lesson 3

Focus question

How do the rules of different religions and secular world views help people to live together in society?

Guiding information

In a society made up of people with diverse religions and world views, all individuals and groups have a social responsibility to develop their own understanding and respect for others, including developing their acceptance of and compassion for others.

They need to develop their awareness, sensitivity and acceptance of difference, in order to promote security, peace, wellbeing and harmony in the society.

Individuals and groups are also expected to solve problems together and to live justly and cohesively, according to the rules and laws of the society.

Learning activity

Assessment task

Use the information from Lessons 1 and 2 about rules and laws to explore how people with particular religions and world views can cooperate.

Students complete the assessment task ([Appendix 3](#Appendix3)).

Assessment

By the end of Level 4, … [students] describe … factors that shape a person’s identity and sense of belonging.

Through completing the assessment task, students will show their ability to describe some factors that shape a person’s identity and sense of belonging.

Appendix 1

Activity 1, Shared rules

With your class, discuss any rules that different religions and world views have in common. Then answer the questions below.

1. Which of these rules do you think are represented in the laws of Australia?
2. Which of the rules do you think are not part of the laws of Australia, yet still influence the way members behave in Australian society?
3. What are the rules in your particular peer group or school class?
4. How does this peer group or school class enforce those rules?
5. Imagine you lose your wallet at the shopping centre. It is returned to you with everything still in it. What duties or obligations have been shown by the person who returned the wallet?

Appendix 2a

Activity 2, Stories that teach rules

A Buddhist story – The rescue

A long time ago Siddhartha (the Buddha) was a little boy. He loved playing in the forest near the palace with his cousin Devadatta. Devadatta loved to hunt and always carried bows and arrows.

As they were playing one day, a wedge of swans flew into the sky and Devadatta aimed at them for fun. However, he was so well practised at hunting that he pierced one of the swans, and it fell to the ground.

Siddhartha’s heart sank from sadness as he ran to fetch the bird. He took the swan in his arms and he held it close to his chest, rocking it like a baby. Slowly he took out the arrow and gently put some leaves on the wound.

His cousin Devadatta came running up to claim his prized possession, which he had brought to the ground from the sky. Siddhartha refused to give the swan to him so they both decided to go to the king to help them decide what to do. Each boy told his side of the story. But the king said that to make a decision about who the swan belonged to, they first needed to say what was the most prized possession of every creature on their land.

Devadatta said the most prized possession was to be the strongest and the fastest of all creatures. Siddhartha said the most prized possession for every creature is its life. The king was impressed and said that the swan belonged to the person who preserves life, not the person who takes life away.

Siddhartha took the swan and nursed it back to life. He then let it go into the wild with all the other birds.

Questions for consideration

1. How did Siddhartha impress the king?

2. What do the actions of Siddhartha in this story suggest about the Buddhist understanding of life?

3. What does this story suggest about the rules that guide the Buddhist understanding of what is expected of humans?

4. Think about the ‘shared rules’ activity from Lesson 1. According to the rules you discussed, how did Devadatta act wrongly?

5. What are some everyday situations in which a Buddhist might apply their understanding of this story?

**Universal truth** – something that is believed by the religion or world view to apply for all time and for all humans, whether members of the religion or world view or not

Appendix 2b

Activity 2, Stories that teach rules

A Christian story – The good traveller (adapted from a Bible story)

One day a wise man, called Jesus, told some children a story about how to live a good life on this Earth. He said you need to love God with all your heart, with all your strength and with all your soul and love people in the same way as you love yourself. The children asked the wise man how they could know when they were loving God with all their hearts. He told them this story.

There once was a man riding his donkey, travelling between cities along a country road. Suddenly someone jumped out in front of him, beat him to the ground and took all his possessions, including his clothes. The man was hurt and lying on the side of the road on a hot day. At different times during the day other local travellers came along the road, but they ignored the injured man and went on their way.

Later in the day, while the man was still lying at the side of the road, another traveller came along the road. He stopped immediately and helped the injured man up. He gave him water to drink and put him on his donkey. He took the injured man to the local hostel where he could be cleaned up and looked after till he recovered. He paid for the care and accommodation of the injured man and stayed there all night to make sure the man was well looked after.

Now the wise man, Jesus, asked the children which of the travellers had shown he loved God and people. The children had no difficulty identifying that person.

Questions for consideration

1. What words would you use to best describe the ‘good traveller’?
2. What does this story suggest about the Christian understanding of authority?
3. What does this story suggest about the rules that guide the Christian understanding of what is expected of humans?
4. Think about the ‘shared rules’ activity from Lesson 1. According to the rules you discussed, how did the attacker and the local travellers act wrongly?
5. What are some everyday situations in which a Christian might apply their understanding of this story?

**Universal truth** – something that is believed by the religion or world view to apply for all time and for all humans, whether members of the religion or world view or not

Appendix 2c

Activity 2, Stories that teach rules

A Hindu story – The waters of the lake

One summer day, four brothers who lived in the forest with their mother and father were looking for water to drink. Raja, the oldest brother, sent his brother Naku to find water. So Naku climbed a mountain and below he saw a crystal clear lake. He ran with his bucket to fetch some water and because he was so thirsty he bent over to have a drink before filling his bucket.

‘Stop,’ said a voice. ‘I am Yudi, the lake’s protector, and the only way you can have some water is if you obey the rules of the lake. Only people who answer my questions can drink the water.’ But Naku did not take any notice and he drank to quench his thirst. Immediately he fell asleep by the side of the lake.

His brother Raja was very concerned when Naku did not return so another brother, Sadif, went to search. Sadif ran to the lake and did not even notice his brother sleeping because he was mesmerised by the crystal clear water and he bent over to drink from the lake. He fell asleep by the side of the lake, too.

Raja was even more concerned when neither brother returned, so he decided to go and find out what was happening. When he arrived he too was very excited to see the fresh water, but his eyes went to his brothers lying down beside the lake. Suddenly Yudi, the lake’s protector, appeared and told him that his brothers had ignored the rules of the lake so they had fallen asleep. Raja told the lake’s protector that he would do anything to have his brothers back. Yudi, the lake’s protector, told Raja that he had to answer some questions before he could drink the water and wake up one of the brothers. Raja agreed to answer the questions. Yudi was happy with the answers so he told Raja to wake up one of the brothers.

Raja was very sad and told Yudi that he could not choose only one brother as it would not be fair and his parents would be heartbroken to lose a son. Yudi was very happy with this response and granted Raja another wish. Raja wanted his brothers to go home with him and that’s exactly what happened. From then on the lake’s protector knew that these boys followed the rules of the land and they were allowed to drink from the lake and take as much water as they needed.

Questions for consideration

1. Match Raja’s responses to the questions asked by Yudi.

|  |  |
| --- | --- |
| **The questions of Yudi** | **The responses of Raja** |
| What is the greatest quality to have?  How can a man become rich?  What is the path to happiness?  What is the greatest wonder of the world? | To have been given a life  To treat everyone with care and compassion  By accepting and being thankful for what he has  To speak the truth and never lie |

1. Think about the ‘shared rules’ activity from Lesson 1. According to the rules you discussed, how did Naku and Sadif act wrongly?
2. Discuss whether this story is suggesting any universal truths.
3. How might a Hindu apply their understanding of this story to everyday situations?

**Universal truth** – something that is believed by the religion or world view to apply for all time and for all humans, whether members of the religion or world view or not

Appendix 2d

Activity 2, Stories that teach rules

An Islamic story – Remember the chick

In the school holidays Harun and his big sister Hana visited their grandparents who lived on a farm in northern Victoria. Harun loved playing in the fields and forest behind his grandparents’ farm. One day Harun brought along his slingshot (this was a Y-shaped stick held in one hand, with an elastic band attached to the two branches of the stick; you put in a stone, stretched the elastic band and then let go to hit your target). He practised his shooting skills but he could not hit anything he aimed at. Disappointed at not hitting any of his targets, he headed back to the farmhouse.

On the way back to the house, he saw one of the farmyard chicks. It had wandered away from the mother hen and the other chicks who were near the pond. Just for something to do, Harun pretended to aim his slingshot towards the chick. But his fingers slipped and by accident he shot the elastic on his slingshot. Oh no! It hit the poor little chick in the head and the chick was killed. Harun was very upset at what he had done. He tearfully buried the chick carefully in the ground and made a little grave marker with some sticks and stones.

Haran’s big sister Hana had seen from the kitchen window what Harun had done, but she did not tell anyone. The next day, when their grandmother asked Hana to help wash up the dishes, Hana told her that Haran had found the meal so delicious that he had offered to help out by washing up the dishes himself that evening. Hana then secretly whispered to Harun as she went out of the kitchen, ‘Remember the chick.’ Harun was astonished that his sister knew what he had done and he was terrified that she would tell their grandparents of his shameful killing of the chick.

Soon after, their grandfather asked if the children wanted to go horseriding with him. Grandmother thought she would need Hana to help her bake a chocolate cake, but instead Hana told the grandfather that Harun really wanted to help his grandmother in the kitchen that day because he had noticed how tired she looked. Hana offered to escort their grandfather horseriding instead of Harun so that their grandfather would not be lonely. As she went out of the door Hana whispered in Haran’s ear, ‘Remember the chick.’ So Harun stayed home to bake a chocolate cake with their grandmother and Hana went horseriding in his place.

Finally, after several days of his big sister teasing him like this, Harun confessed to his grandparents what he had done in killing the little chick. Instead of receiving a scolding, his grandmother hugged him and told him she had known all along what he had done. She was working near the laundry window at the time of the accident and she had seen it all. Grandmother had wondered how long it would take Harun to confess and for how long he would put up with his sister’s cruel exploitation of her knowledge of his crime. Islam teaches that Harun needed to admit his wrongdoing and apologise for killing the chick. He had to show he was sorry, then seek Allah’s forgiveness and promise never to do it again. Grandmother then told Harun how much she loved him and was willing to forgive him, especially when she saw how sorry he really was.

*Source: This story was adapted from ‘*[*Remember the chick*](https://victoriancurriculum.vcaa.vic.edu.au/the-humanities/civics-and-citizenship/curriculum/f-10)*’,* Stories for Muslim kids*, which was adapted from the story ‘*[*Niya*](https://www.rationalist.com.au/)*’, Moralstories.org*

Questions for consideration

1. Which Islamic rules does Harun need to follow to show he is truly sorry for this wrong action?
2. Haran’s grandmother forgives him when she sees how sorry he is. In Islam why is appearing sorry not enough?
3. Why would Grandmother wait for Haran to tell the truth?
4. Think about the ‘shared rules’ activity from Lesson 1. According to the rules you discussed, how has Hana acted wrongly?
5. What would the Islamic religion expect Hana to do to make up for her wrong behaviour?
6. What are some everyday situations in which a Muslim might apply their understanding of this story?

**Universal truth** – something that is believed by the religion or world view to apply for all time and for all humans, whether members of the religion or world view or not

Appendix 2e

Activity 2, Stories that teach rules

A Jewish story – Priority

Hillel was a poor young woodchopper but he was keen to become a scholar. He could not manage to pay to study Torah (Jewish learning) because at that time only wealthy families could afford such lessons at the Beit Midrash (school of learning). So Hillel would climb onto the roof to listen in on these lessons for free.

One snowy, freezing cold Sabbath day, Hillel climbed onto the roof of the building to lie over the skylight window to listen to that day’s lesson. When the class below noticed how dark it was becoming in their room, they went to check what was causing the problem. They found Hillel on the roof – frozen and near death. When they rescued him, their teacher instructed the students to light a fire to warm up the intruder even though lighting a fire is against the Jewish Sabbath law.

When the students questioned their teacher, he taught them that saving human life is a higher priority in God’s eyes than strictly observing the laws of Sabbath.

From that day on, the rabbis changed their policy so that anyone who wished to study Torah could come in and do so, and Jewish law now teaches the great importance of saving human life over and above all other regulations. Hillel went on to become one of the greatest legal scholars in Judaism.

Questions for consideration

1. What does this story suggest about how Jewish people view education?
2. Referring to your previous study on rules and laws, how does Australian law show the importance of education?
3. Think about the ‘shared rules’ activity from Lesson 1. According to the rules you discussed, which rules did the Beit Midrash students ignore?
4. How did the Rabbi’s decision change the way that Jewish society would behave?
5. In this story, what do Hillel’s actions show about his character?
6. What does this story show about how and why rules can be made and changed in the Jewish religion?
7. What are some situations in which Jewish people might apply their understanding of this story?

**Universal truth** – something that is believed by the religion or world view to apply for all time and for all humans, whether members of the religion or world view or not

Appendix 2f

Activity 2, Stories that teach rules

A secular story – Cutting the pie

Ryan and Tyler were twins. When the family had pie for dessert, each boy complained that the other got a bigger piece. So Mum decided on this policy. She would first cut a double-size piece; then one boy would cut this into two equal pieces and the other boy would choose one of the pieces. The twins appreciated the fairness of this policy and got very good at cutting a piece of pie into two precisely equal pieces.

Later the boys asked, ‘Mum, is there any way to bring such fairness to other choices?’

Mum answered, ‘There are bound to be disputes but we can minimise these by applying the golden rule: Treat another only in ways that you’re willing to be treated in the same situation.’

If people followed this rule, there’d be few complaints about unfair treatment.

*Source: This story was adapted from Harry J Gensler,* Ethics and the Golden Rule*, 2013, Routledge Press.* [*www.harryhiker.com*](../../www.harryhiker.com)

Questions for consideration

1. Why did the twins need a rule for cutting up the pie?
2. Which authority do the twins appeal to in order to settle their dispute?
3. What was the rule that was made?
4. According to this story, why do humans need rules?
5. Which authority is seen as responsible for how people should live and treat others?
6. The story suggests that the ‘golden rule’ is enough to guide human behaviour, but is it?
7. In your experience when has the golden rule not been enough to resolve a dispute? What other rules had to be used to resolve the dispute?

**Universal truth** – something that is believed by the religion or world view to apply for all time and for all humans, whether members of the religion or world view or not

Appendix 2g

Activity 2, Stories that teach rules

A secular story – Finders keepers?

One day, Samara and her mum were leaving the local shopping centre. On the way out, Samara noticed something on the ground. She reached to pick it up and realised that it was a $20 note.

Samara thought, ‘Wow, that’s a lot of money. What I could do with that?’

But then Mum saw that Samara had picked something up and asked, ‘What did you find, darling?’

What could Samara do? She was sprung! So she gave the money to her mum.

‘Can I keep it please, please, Mum? You know, “Finders keepers, losers weepers!”’

But Mum said, ‘How would you feel if you just lost something special and whoever found it just kept it?’

So they took the money back to the shopping centre help desk and gave it to the attendant. Then they got into the car to drive home.

They were about to pull out of the carpark when Samara noticed an old woman scanning the ground as if she were looking for something. Samara’s mum rolled down the car window and asked the woman if she had lost some money. The woman said that she had just lost all her shopping money – $20. So they told the woman that they had found it and had given it to the attendant at the help desk. The woman thanked them both very much, and especially Samara for her honesty, and she went to get her money.

Questions for consideration

1. Why did the Samara’s mother not allow her to just keep the money?

1. What are the rules or messages in this story?

1. According to this story, why do humans need rules?

1. Which authority is seen as responsible for how people should live and treat others?

1. In your experience when has the ‘golden rule’ not been enough to guide your behaviour? What other rules had to be used?

**Universal truth** – something that is believed by the religion or world view to apply for all time and for all humans, whether members of the religion or world view or not

Appendix 3

Assessment task, Our rules for playing and dining together

Scenario

Imagine four children. Three of the children have a different religion from each other and the fourth child has a secular world view. The children want to be friends and they want to play and eat together this weekend. Before then they need to work out the rules for how they will relate to each other as they play and share food and drink.

Imagine the children are getting together to plan their play date.

Questions for consideration

1. Name the game they all decide to play.
2. List the rules that will guide how they need to treat each other during the game and during their meal.
3. Decide on and list the food and drink they will share.
4. Which rules did the group have to make or change to take into consideration the religions and world views of each person? Which rules did the group have to make or change to help each person feel like they belong in the group?
5. Imagine that a fifth child comes up to the group while they are planning. The fifth child asks them what they are doing and why. They ask what the group would do if a disagreement broke out on the play date. What does the group tell the child?