

Programme for the day

- Session 1:
 - Encountering religions beyond Christianity
 - Y1: Jewish life in Britain, G-d, Torah, text and guidance
 - Y2: Jewish worship, Shabbat, synagogue
 - Y3: Muslim worship, belief, Prophet Muhammad, belief, Islamic art
 - Y4: 5 Pillars of Islam, Muslims in Britain today
- Session 2:
 - Christian diversity
 - Denominations and global Christianity
 - Some British Christian patches: Anglican, Salvation Army, Quaker, Pentecostal.
 - Some global examples: Christ in all nations
- Session 3
 - More subject knowledge for teachers of RE
 - Y5: Jewish belief, G-d, Shema, Mazuzah
 - Y6: Dharmic beliefs, Hindus, Sikhs and Buddhists
 - Methods: dialogue, encounter, listening, open hearts.

RE Teaching: Subject knowledge, Christian diversity on a global scale, teaching Jewish, Muslim and Dharmic religion

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Imaginative ideas for teaching, enabling thoughtful, progressed and effective learning about religion and worldviews

Hanukkah

Religion/belief: Judaism

Themes: hope; freedom; standing up for your beliefs; God acting in history

The story

The Jewish people were living in the land of Judaea and were ruled over by a Syrian king called Antiochus. He was a very powerful man, and wanted everyone in his great empire to live the Greek way of life.

King Antiochus ordered the Jewish people to stop worshipping their God; instead they had to worship the Greek god, Zeus. Antiochus put a statue of Zeus in the most holy place in the Jewish Temple. The Jews were not allowed to keep the Sabbath, or to follow many other customs which they believed to be important.

There were some Jews who did as they were told, but many refused. A priest, Mattathias, killed one of the king's officers, and escaped with his five sons to the wilderness. There they were joined by many other Jews, who carried on a guerrilla war against the king.

The five brothers were Judah, John, Simon, Eleazer and Jonathan. When Mattathias died, Judah, the eldest son, became leader of the rebellion. He became known as 'the Maccabee', which means 'the Hammerer'.

After two years of fighting, the Maccabees were finally successful in driving the Syrians out of Israel and they took back the Temple in Jerusalem.

The Maccabees wanted to clean the building and remove the hated Greek symbols and statues. On the 25th day of the month of Kislev, the job was finished and the Temple was rededicated.

When Judah and his followers finished cleaning the Temple, they wanted to light the lamps of the great Menorah, which symbolised the presence of God. This should be kept continually alight, and is remembered in synagogues today by the eternal light, known as the *Ner Tamid*. Once lit, it should never be extinguished.

When they entered the Temple, only a tiny jug of oil was found with only enough for a single day. The oil lamp was filled and lit. Then a miracle occurred, as the tiny amount of oil stayed lit not for one day, but for eight days.

Ever since, Jewish people have celebrated the occasion with an eight-day festival and the lighting of nine-branched lamps known as *Hanukiahs*.

Activities for pupils

- 1 Read or listen to the first two paragraphs of the story. In pairs talk about:
 - a What should the Jewish people do?
 - b What would you do?
 - c What do you think the Jewish people did?
- 2 Share your answers with the class.
- 3 Read or listen to the rest of the story, lighting a Hanukiah at the appropriate point in the story. Talk about why it has nine branches.
- 4 Talk about how Hanukkah today is celebrated every year. It is a happy time which gives people hope for the future. Talk about your own hopes – what wishes do you make for yourselves when you blow out birthday cake candles?

More stories

A large number of stories are available from RE Today (<http://shop.retoday.org.uk>):

- **individual stories** downloaded as a pdf at the point of sale
- **stories included in a range curriculum publications**

Background for the teacher

In this programme, children will hear the Jewish story of Hanukkah. They will learn about a story in which being free to worship as you choose is very important – this is a festival of faith and freedom. It is about faith in God, who honours people who trust him, and freedom to worship as you choose, without being pressurised to do what rulers say. They will think for themselves about the story of the miracle of Hanukkah, when Judah Maccabee lit the sacred temple lamps even though he had hardly any oil, and the lamps burned for eight days. They will be able to consider why this festival matters to Jewish people and to think about their own ideas to do with faith and freedom.



After the Jewish people had won back their temple, they believe God gave them a miracle, to keep the lamps burning for eight days.

Key words: religion, festival, miracle, Hanukkah

Learning idea 1: Writing from pictures

Watch the programme together and discuss the story. Ask the class (Year 1 or 2) to use the pictorial writing frame on the next page to give a recount of the story they have seen and heard. Children can compare their recounts with other pupils. This activity offers good development opportunities for links between English, literacy and RE. The learning intentions are to enable pupils to remember and think about the festival.

Learning idea 2: We all like to be free: a display of flames

Discuss the idea of being free. This, for children aged 4–7, is a lot to do with doing what we want. What can we do at playtime but not during lessons? Do we all need a bit of freedom? Do we all enjoy choosing for ourselves?

- Ask the children to take the outline of a flame shape, on red paper, and draw a picture of themselves doing something they like to do when they have free time.
- On a yellow flame, they draw their favourite moment from the story.
- On orange flames, write the letters **F R E E D O M** and the letters **H A N U K K A H**.

Make a candle flame display of these flames, around a large nine-branched candlestick, like one Jewish people use at Hanukkah.



The quiz

Ask children to watch carefully and see if they can answer the questions. Teams of three are good for this.

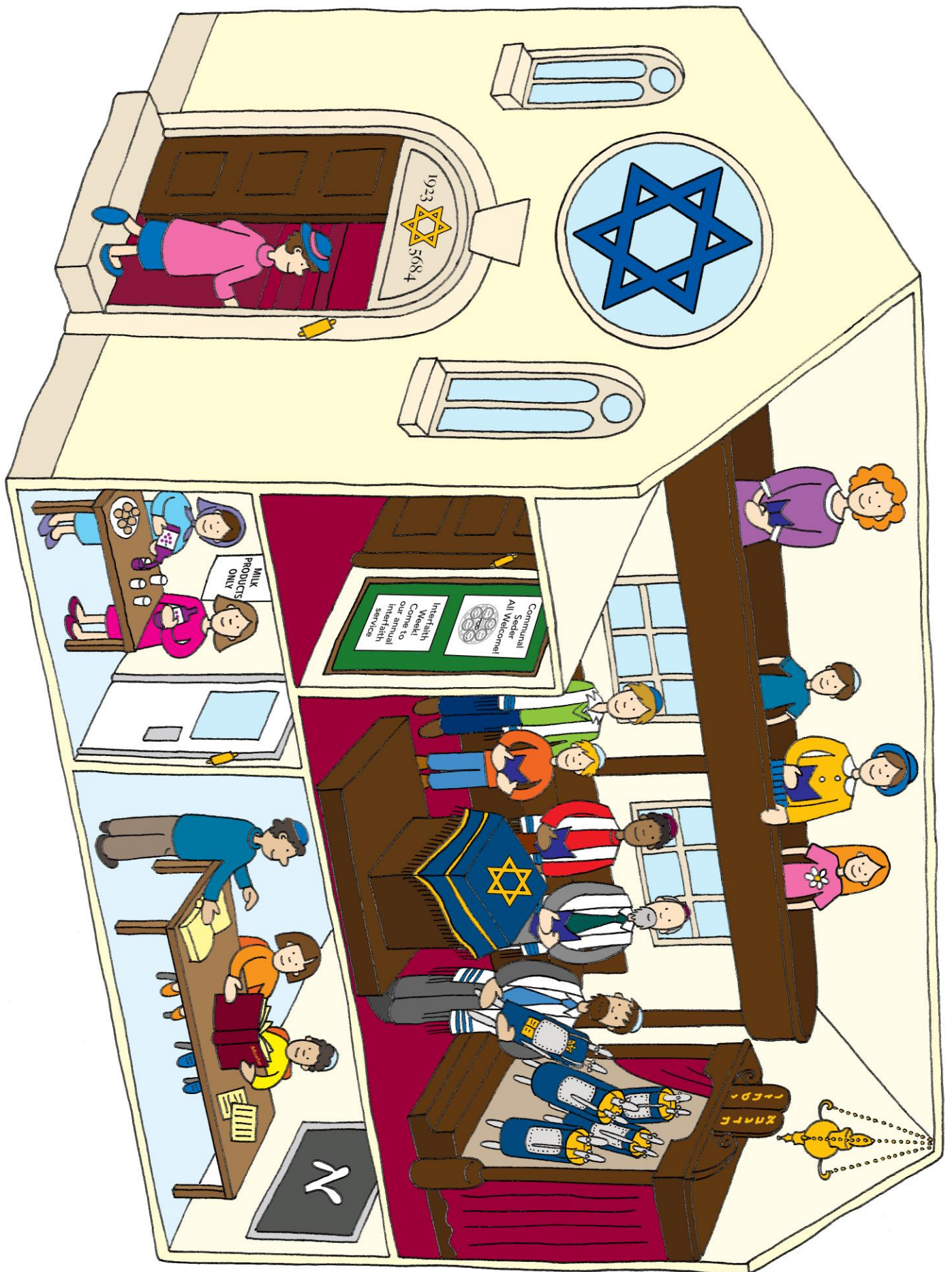
1. What is the Jewish building for worship called?
Synagogue.
2. Who is the Jewish religious leader?
Rabbi Sydney.
3. How many days does Hanukkah last?
Eight days.
4. What was the name of the cruel Greek leader who invaded the land of the Jewish people?
Antiochus.
5. What is the Jewish holy book called?
The Torah.
6. What was used to keep the lamps burning in the Jewish temple?
Special or holy oil.
7. Judah Maccabee's name has a special meaning. Can you remember?
Judah the Hammer.
8. How long did the sacred lamps burn for when Judah lit them up, even though he had hardly any of the special oil?
Eight days.
9. Jewish people believe the burning lamps were a miracle. What does the word mean?
Something God does.
10. What were the two children in the story called?
Solomon and Eliza.

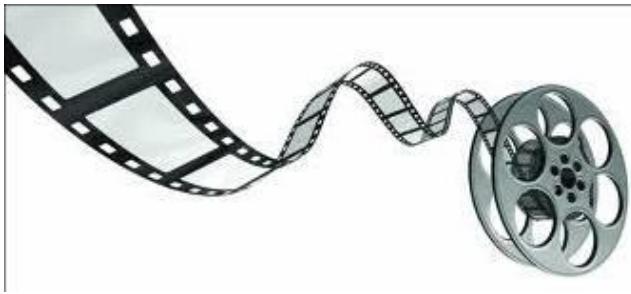
The Jewish story of Hanukkah Write the story you saw on the video. There are some key words to help you at the bottom of the page.

Can you use any of these words to help you tell the story?

synagogue / army / temple / sad / Maccabee / holy oil / candle lamps / miracle / *menorah* / remember / Hanukkah





Good Learning in RE

Films for teachers from NATRE: sponsored by Culham St Gabriel's Trust and the Diocese of Saint Albans

Film 4: Sharing Shabbat / 5-7 year olds

This lesson, in the context of work on Jewish family life, aims to help pupils understand how and why rest on Shabbat is practiced in Jewish family life. They learn not just what happens, but that Shabbat is an occasion of delight, treasure and rest. Children are prompted to think about rest in their own lives, and make simple comparisons. The teacher uses and exemplifies two key learning strategies, one is a careful use of 'Kim's Game' which explores the meaning of some key artefacts, the other a creative team task that enables children to use 'making time' as 'thinking time' in creating their own copies of some Shabbat artefacts and food. It's interesting to watch how the creative task feeds the rigour of children's learning in this case: they put new words and ideas into use at once. The learning is a 'spiral': prior learning is reinforced in this lesson, then taken further.

Key RE Concepts:

Jewish practices and way of life, questions of belonging, of meaning, signs and symbols.

Key vocabulary and ideas:

- Vocabulary and concepts: Jewish people, belonging, rest, Creation, specific names of Shabbat artefacts.
- In the broader context of a unit of work on how celebrate 'Special Times' children encounter a range about Shabbat: a special meal for Jewish families. to think about include: welcoming, resting, treasuring, delight.



questions

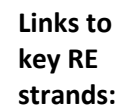
Shabbat,

people
of ideas
Themes

Pedagogy and Learning Method:

This is a child centred lesson. Here, children learn words and concepts, make links and connections, decode symbols, and use 'realia' – artefacts, food and so on – for thoughtful learning. This film begins by showing how Juliet reminds children of prior learning about rest in Jewish life, linking to the creation stories of Genesis, the Ten Commandments and the practice of Shabbat. A cloth covered with artefacts, foods and objects is a 'field of observation'. Can the children identify, name, label and describe each object? The progression in skills is clear, and accommodates a wide range of ability in the classroom. The children in teams make contributions to creating the class's Shabbat kit, and excellence comes from enjoyment – the enthusiasm and creativity in the classroom gets every child involved in creative RE, with an audience of younger children in the Reception class. The lesson covers a lot of ground, but gives children time to think – e.g. with the whiteboards, the memory game, the creative work, the writing task.

This is a good example of creative classroom activity that is linked to deep thinking: creative RE is not really about paints or clay, but about activity that stimulates thoughts.



This work is about Jewish practice, centring on the faith

Lesson outline:

Growing knowledge, being creative: In this lesson, they put their growing knowledge to some use, creating a ‘Shabbat Set’ of objects in small teams, which they will later take to show the children in Reception, who are also learning about special days. To begin, the children play a memory game in pairs, and talk about the artefacts of Shabbat. Careful questions from the teacher reinforce accurate learning. The lesson is a lot of fun, and generates motivation through active learning and creativity.

Learning intentions: Believing / Expressing / Ways of Living

In this lesson, we wanted pupils across a range of abilities to learn:

- To begin to understand Jewish practice and family life (Living)
- To name and suggest meanings for some key artefacts and symbols from Shabbat (Believing, Expressing)
- To talk about some of the things religious people (in this case Jews) do, and what these things mean (Living).
- To recognise why Shabbat is important for Jews (Believing)
- To ask questions about things that are puzzling or interesting in Jewish life and pupils' own lives and suggest some answers (Living)
- To be creative in responding sensitively to Jewish practice

What makes for good learning in this example?

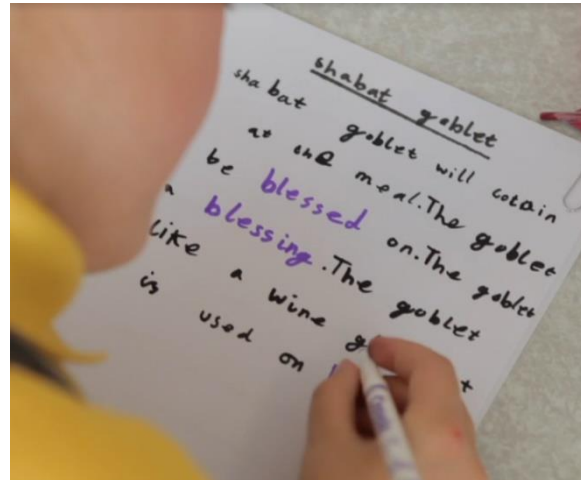
There are many features of good RE learning in this short film. The teacher is gentle in teaching, then reinforcing the use of the right words and accurate learning about Shabbat practice, and the children respond: many talk in detail about aspects of Jewish practice. The pupils' enthusiasm is harnessed beautifully by the letter Mrs Lyal wrote to the class: they get to be curious and to think about what each one might contribute: children show they each have something to contribute. Teamwork means all contribute, and all make progress. The agenda for learning is taken on by the children themselves, as they investigate and respond. Higher achievers are challenged to write about their work on behalf of the whole class. Lower achievers find a task they can tackle, and their confidence is reinforced. Each child accesses the work by a creative response – and each child's thinking steps forward through the creative tasks and the time and talk they spend on them.

Thinking skills matter in RE: the simple device of having four ‘irrelevant’ objects on the cloth for the ‘Kim’s Game’ nudges the children to think about what really matters in Judaism. They are repeatedly challenged to think about the ideas behind the practice of rest, delight, treasure.

Resources are used well. The artefacts are not very expensive, and can sometimes be borrowed. Here they are used for all they are worth, and contribute a real feel to the learning, especially as children make their own versions of each one.

Running a lesson like this: what do you need to do?

This lesson needs up to 90 minutes. It could be part of an or an RE week, or it could be done in two separate sessions something is lost if it is fragmented. Set up your lesson so children enter and find a cloth spread in the centre of the with 10 objects spread out on it. Juliet used: Shabbat havdalah candles, challah bread, challah cover, a spice box, Kiddush cup. At Cunningham Hill Infants, where this film made, these were borrowed from an RE centre or used the schools' own artefacts boxes. You might borrow from a Jewish families as an alternative. There was a card with a some cutlery, a jar of jam, and a plate. The children are walk around the cloth and objects once and then sit in a



RE day – but that floor candles, a was from local blessing, asked to circle.

The teacher might ask: If the children were entering the home of someone and found the table laid out like this what would be your first thoughts? What could you tell about the family? What do you think is about to happen? Which faith group does this family belong to? Through these and other questions and answers about some of the objects draw out from the children the themes of 'welcoming, resting and treasuring' Shabbat and talk about what each object has to do with Shabbat. Discuss why Shabbat can be referred to as the 'Day of Delight' Have some key vocabulary cards for children to place next to the objects, and include ones that don't just name the objects, but refer to their symbolism: treasure, blessing, rest, delight. This is good SEAL vocabulary.

Ask the class: Are all the objects on the cloth needed for Shabbat? Which objects could be removed without spoiling the Shabbat meal? 3 children can be invited to remove the cutlery, jam and plate. Ask again: Is there anything missing? Some children might notice that there is only one challah loaf bread instead of two. Does it matter that there is only one? What can we do about it? (Make some more? Yes!) Tell your class: "Today we are going to decide together what really matters for Jews at Shabbat. We are also going to think about what objects might help make a Jewish person feel close to God. And we are going to talk about times when we share something with our families and feel really close together."

Activity 1: Kim's Game

Give the children 30 seconds to look at the objects one more time. Then cover them with another cloth. Children have no more than 2 mins to write/draw on their whiteboards all the objects they can remember. They can share answers with another pair. This activity encourages talk about names, identifying objects, meanings and the ways they are used.

Ask: Which object do the children think matters most to a Jewish person? Discuss with Learning Partner. Is there a right / wrong answer? There often isn't in RE – but there are good answers. The objects help Jewish people to celebrate Shabbat but what really matters is the welcoming, resting and treasuring.

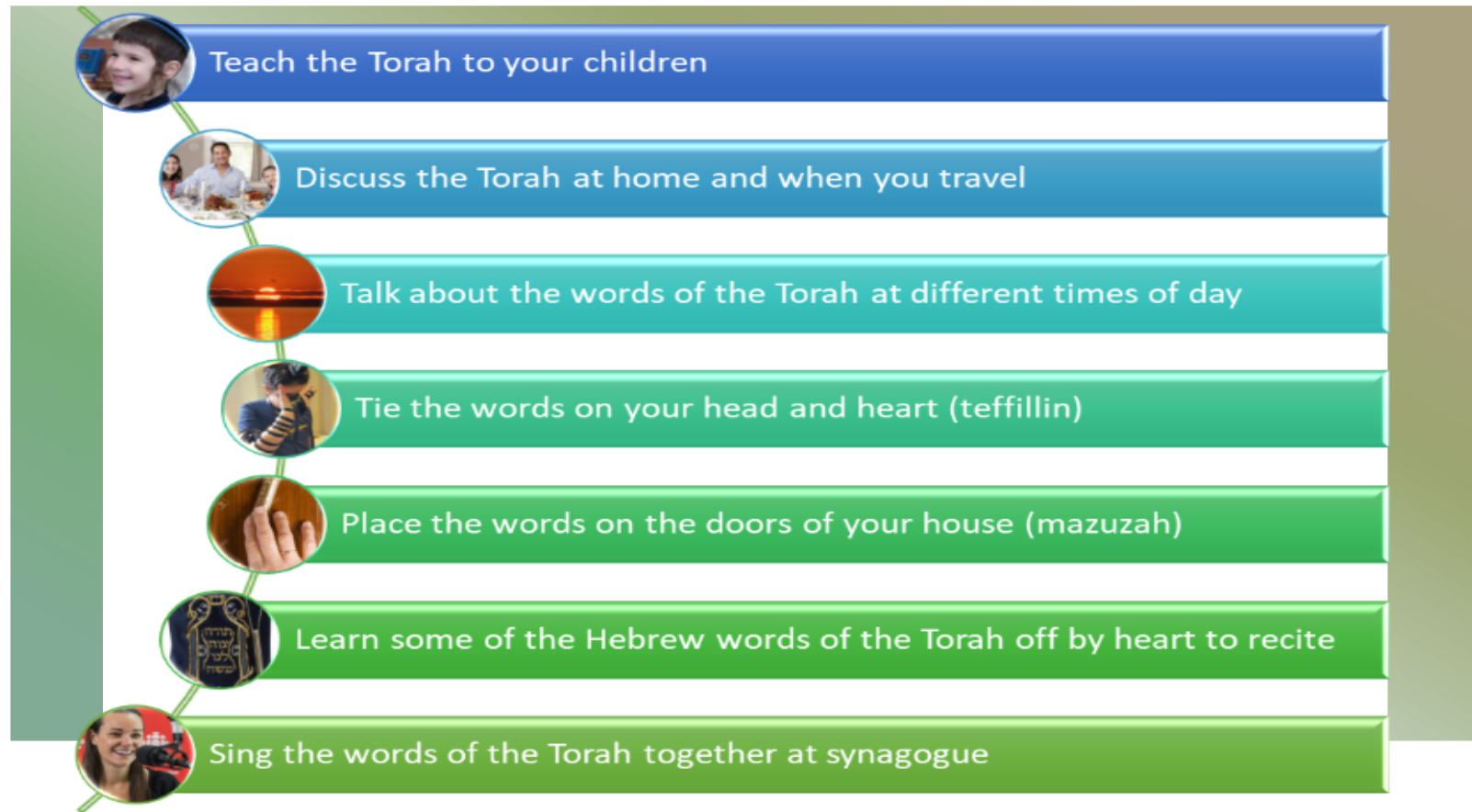
Pharaoh, the king of Egypt, forced the Israelites to build his pyramids. He made them work terribly hard.	The Task Masters of Pharaoh forced the Israelites to make bricks out of straw.	The Pharaoh told the midwives to kill baby boys who were born to Israelite women, but they would not do it.
God blessed the midwives because they would not harm the tiny children	Pharaoh told his soldiers to throw all the Israelite baby boys into the River Nile, where crocodiles lived.	Baby Moses was born in secret, and he was quiet for weeks, but when he was 12 weeks old, he was too noisy to hide.
Moses mum made a little basket from rushes and covered it with waterproof pitch. She put the baby in the basket, and hid it on the river.	Miriam, Moses big sister, hid in the rushes to keep watch on the baby Moses in his basket.	Pharaoh's daughter, the Egyptian princess, bathed in the river every day. One day she heard a baby crying as she bathed.
The Princess sent her servant to see where the crying was coming from. She found baby Moses.	Miriam said a quick prayer, then she stepped bravely out. "Would you like me to find someone to look after the baby for your Princess?" she asked. "Well, yes, I would, thank you" said the Princess	Miriam ran home, and got her mum to look after her own baby! The princess saved Moses life, then she adopted him for her own son.

Moses grew up in Pharaoh's palace but he did not forget he was one of god's people, the Israelites. One day he saw a Task Master beating a slave. He ran to protect him!	In a fight with the Task Master, Moses killed him. He was scared, and buried the body in the ground.	When someone told Moses they had seen him kill the Egyptian, he ran away from the palace and into the desert at Midian.
Moses met a girl at Midian Well. Some shepherds were bullying her, and he stood up for her. She took him home, and her family welcomed him.	Moses lived with the family at Midian, caring for the sheep. After a time he married the girl, Zipporah. Then they had a baby as well. They called him Gershom.	One day Moses led his family flocks of sheep deep into the desert, to Mount Horeb, to graze the grass. I was a huge mountain, and people called it 'The Mountain of God.'
While the sheep were grazing, Moses suddenly noticed a dry bush, not far away. It burst into flames. The yellow and orange tongues of fire shot up into the sky.	Moses was surprised by the burning bush. He got up, and walked towards it, slowly and carefully.	An amazing thing happened: the bush was flaming powerfully, but it was not burnt up. The flames went on burning, but the bush did not get burnt up.
Then another amazing thing happened: Moses heard – or did he feel – a voice. "Take your shoes off" said the voice.	Moses was full of curiosity now, but also a bit afraid of the very strange events. He quickly took off his shoes, and stood there in front of the bush.	Then the Voice said to Moses "I am the God of your father and grandfather, God of your ancestors. I've seen what Pharaoh is doing to my people in Egypt, and I'm going to rescue them"

Now Moses was really scared! He hid his face in his hands. All the while, the Bush kept on burning and the Voice rang in his ears.	The Voice of the almighty rang out: "I've decided to send you to Egypt to rescue my people Moses. Go and tell Pharaoh to let them free." Moses was speechless.	Then Moses said to the Voice: "I'm not good at speaking in public, and I have a stammer. The people will never believe me. Pharaoh will probably kill me. Send someone else."
But God answered all Moses' questions and fears, and sent him to Egypt, with his brother, to set the people free.	Moses walked back to Egypt, the way he had come many years earlier, thinking all the time about the burning bush, and what God had said. He felt brave.	From the Bulrush Baby Basket to the Flaming Foliage

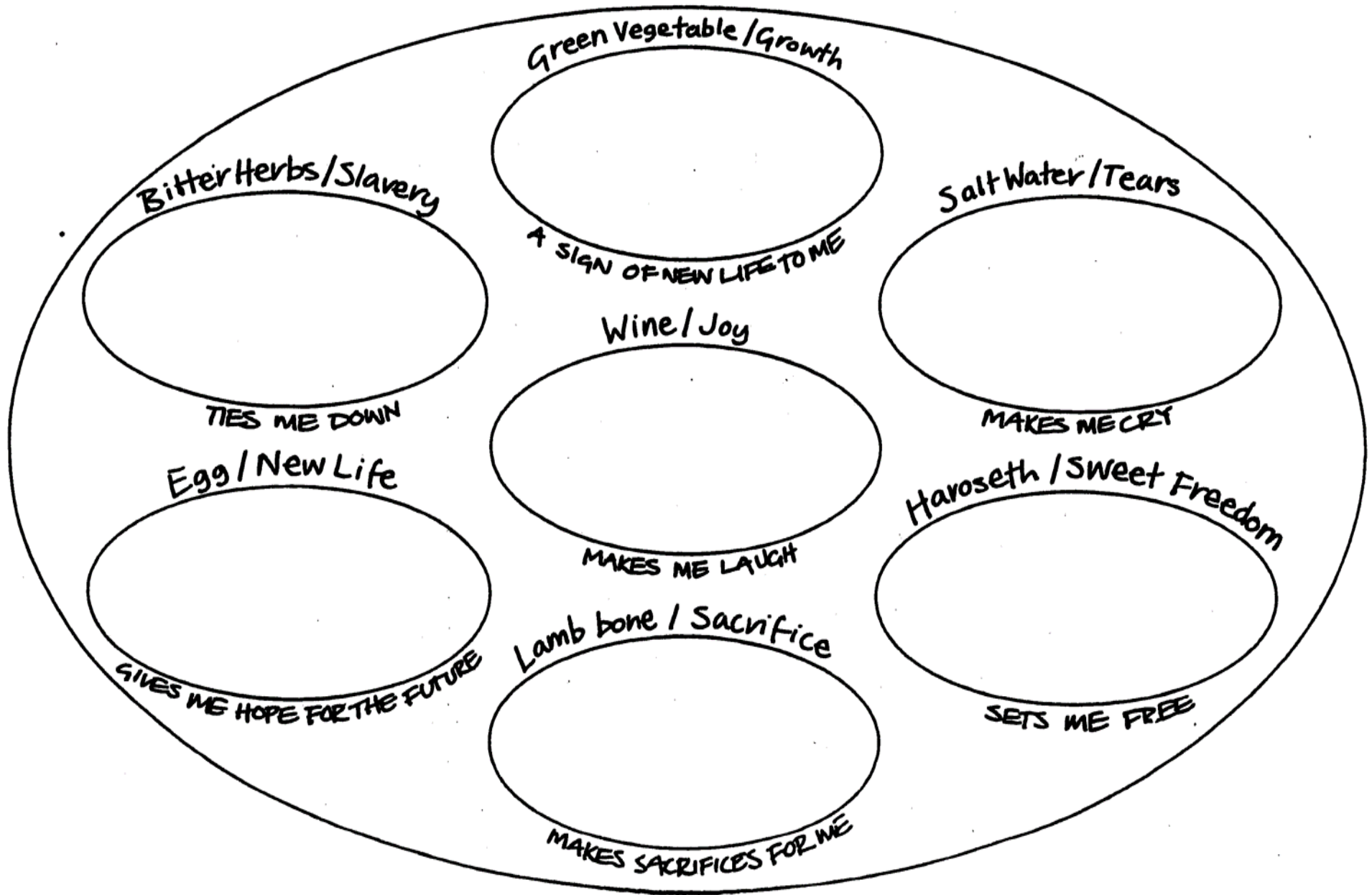


Moses and the Passover: A mind map



Rank these seven ways of honouring the Torah which Jewish people observe. Which is most respectful and most important and why?

LEARNING FROM JUDAISM - Pesach



From Zero to Hero: Can a murderer turn to God to set a whole nation free?

Moses wandered after the sheep. He was feeling depressed and disappointed, as usual. They were a scraggy bunch of animals. There was so little grass that they needed to keep moving through the desert all day to find food. As far as his eye could see there was only sandy soil and scrubby grass. The thorn bushes dried by the sun and the windy rocky outcrops of the Sinai desert were lifeless. Nothing moved but the ever-hungry sheep. The burning sun parched everything.

The old man felt dried up as well. His memories often came to haunt him when he was alone with the sheep. Back at home, it wasn't so bad to sit and do nothing, to talk and dream, but in these desert days his mind turned back to his old life of years gone by.

What a life it had been, to be a prince of Egypt! The cool palaces, the wines and the music, palace life and luxury. How important it had felt to be Pharaoh's favourite, the queen's chosen son. Everyone bowed to him in those days. Moses felt that he could never return to the river plains and the wonderful Egyptian cities of his youth. Whenever the thoughts of luxury came into his head, the thoughts of guilt were not far behind. 'I am a murderer' he thought to himself, still unable to believe it after four decades. The word 'murderer' always made him want to cry. As a man half his age, he had killed an Egyptian, and hidden the dead body in a shallow grave. The man had been torturing a Hebrew slave, one of Moses' own people, but he had a family too, his mum had loved him, and Moses felt the awful guilt of a killer. His life as a desert shepherd was his prison, his exile, his punishment.

The sheep were straying all over the wide expanses of desert. Moses followed. He cursed himself for wasting his life. All his big ideas, his ambitions and dreams had come to nothing.

Sometimes in the desert, the heat of the sun and the dryness of the bushes would make a bush fire start without anyone doing anything. Moses noticed a flaming bush 50 meters away. Nothing unusual.

He watched. The flame was wild, but the bush wasn't destroyed. He walked closer, forgetting the sheep. In the still air, a strange feeling came over him. The flames were fierce, orange and red, but the bush was not burning. He came close enough to feel the heat.

From the bush, a mystery, a whisper: 'Moses, take your shoes off. This is holy ground.'

Moses was shaking. He couldn't stop himself. All his weary thoughts of guilt made him sure that God would never speak to him. But what was this voice?

The whisper was clear. Moses felt his mind would explode. The burning flames of the bush and the burning whisper of the voice heated his thoughts.

'I am who I am. I am the God of your fathers. You are chosen to set my people free. You will go to Pharaoh'

He stammered: 'I can't. I'm not good enough. I can't speak. I can't lead.' He thought: can a murderer be any use to God?

The voice whispered: 'I am the God of your fathers. I will go with you.' Moses had despaired of life for a long time, but the flame of hope lit in him and burned like a tiny candle.

At the burning bush, he found his destiny and his purpose, lost for so long. The voice of the Almighty spoke from the fire. Moses decided he should go to Egypt. He would go to Pharaoh. God could set the people free.

The Ten Commandments

These are very commonly used as a basis for teaching in RE. There are bad ways to use the Ten Commandments! If pupils learn from the Ten Commandments that Jews or Christians are religiously strict and rigid, or that God is a tyrant, or that faith is only a matter of 'thou shalt not...' then teaching has been poor.

But the Commandments also have rich potential for spiritual and moral learning in religious education. These potentialities, as with all good RE, depend very heavily on the tasks teachers set, and a dozen suggestions for teacher tasks are included. I like a translation that works in the classroom while still being authentic. It must be comprehensible. The version below is written from the Good News Bible.

Learning suggestions

1. Review some stories of Moses' early life: his rescue from the bulrushes; the killing of the Egyptian; his meeting with his future wife. What kind of person is he?
2. Discuss: who would think Moses was a villain? Who would think he was a hero?
3. Ask pupils to watch some clips from the movie 'The Prince of Egypt'. If you want to link with history, you might teach them about the film as a secondary source and the scripture as a primary source. Does the film do a good job of portraying the story? What is similar and what is different between the Bible and the movie?
4. What changes Moses from villain to hero? Is it the passing of time, the voice of God, or his own ambition?
5. "We're all villains sometimes and we can all be heroes sometimes" Is this true? Ask pupils to reflect on turning points in the family, or in school, or in the movies, where a villain turns out to be capable of heroics. You could start with Disney's 'The Lion King' and 'Beauty and the Beast'.
6. Ask pupils to rewrite another part of the Moses story, as this one has been written – with an emphasis on memories and feelings, not just on actions. They might tackle the parting of the Red Sea, or the giving of the Ten Commandments.

The Ten Commandments of the Jewish

Torah From Exodus 20

God spoke:

1. Worship no god but me.
2. Do not make for yourselves images of anything in heaven or on earth or in the seas... do not bow down to any idol or worship images... I am the Lord your God, and I tolerate no rivals...
3. Do not use the name of God for evil or empty purposes.
4. Observe the Sabbath and keep it holy. You have six days in which to do your work, but the seventh day is a day of rest, dedicated to me.
5. Respect your father and your mother, so that you may live a long time in the land that I am giving you.
6. Do not commit murder
7. Do not commit adultery
8. Do not steal
9. Do not accuse anyone falsely
10. Do not desire another man's house; do not desire his wife, his slaves, his cattle, his donkeys or anything else he owns.

Christian diversity: design your own 'infographic' tree. There are many Christian groups across the world today, all tracing their way back to Jesus' life, teaching, example, death and resurrection about 2000 years ago. About one in three of the world's people are Christians of one kind and another. World population is about 7.3 billion, with about 2.4 billion Christians.

Your task: turn your sketch of a tree into a diagram to show the history of Christianity. Here are some facts about Christian groups. Your task is to discuss these and devise a tree that represents this information. Use a page of large paper. Probably best to plan it out before you do the final version. Use colour, shape and words to show all the information as a tree. Your work will be judged against that done by other pairs.



Catholic Church

About half of the world's Christians are Catholic. That is 1200 million people
The Pope is the world's Catholic leader, and the Vatican in Rome is its centre



Orthodox Churches

About one in nine of the world's Christians are Orthodox, from Russia to Ethiopia via Ukraine and Greece - that is about 260 million people
The Catholics and the Orthodox churches separated in 1053 - nearly 1000 years ago



Anglican Church

There are about 85 million Anglican Christians in the world.
The Anglican Church ('Church of England' in England) began in the time of Henry VIII nearly 500 years ago. It is also called the Episcopalian church.



Pentecostal Churches

These churches began about 120 years ago, and have grown fast, especially in some poorer parts of the world.
There are about 300 million Pentecostal Christians who share exciting and emotional worship.



Charismatic Christians

Charismatic churches are modern, growing fast in the last 50 years, often independent from older denominations. They believe in the power of the Holy Spirit at work today. Many live in Latin America. There are about 310 million, around 14% of the world's Christians.



Baptist Churches

There are about 95 million Baptists in the Christian world population, about half live in the USA
Baptism is usually by total immersion in water, not for babies: you must believe for yourself.



Methodist Churches

About 80 million people are part of the Methodist movement all over the world
Their history goes back over 200 years to the life of John Wesley, who preached in the UK and US



Other groups: thousands of other denominations make up the rest of the Christian communities.
In the UK these include the Salvation Army, Quakers and United Reformed Churches
Globally, the Lutheran churches (80m) are large, but there are thousands of smaller groups too.

When you have made your tree, compare how you have done the task to others. Is yours the best?

Extra: why is a tree a good metaphor to describe the Christian groups? What would the roots be? And leaves? Fruits?
How does the idea connect to the fact that Jesus died on a wooden cross, another kind of tree?

Fierce Feathers.

A true story of the Society of Friends in America.

**Tell the story simply for your Year 2 or 3 audience.
Make it dramatic!**

Over 230 years ago, in 1775, there were many communities of European settlers in the American west. Some of these were followers of William Penn, and called themselves the Society of Friends, though others often call them Quakers. These Christians keep to a simple way of quiet worship. They meet in silence. They are determined to be peaceful in every situation. Many Friends went to America to find the religious freedom that was denied them back in Britain. You may have heard about the Pilgrim Fathers, and the Mayflower, their ship.

Robert Nisbet was a Quaker preacher. One weekend he had to set out on foot on Friday to arrive at a new and remote settlement by Sunday, to preach. It was a thirty mile walk, tiring and thirsty, and he slept two nights in the open. The journey was possibly dangerous too. Many of the white settlers, though not the Friends, had used guns against the native Americans, and the response with bows and arrows was swift, and often murderous.

As Robert walked, he thought about how to preach. The small community of Friends he was visiting were fearful and hard pressed, but faithful to their peaceful intentions. Every day there were stories of fierce fighting between settlers and native Americans. Robert chose a Bible verse, Psalm 91 verse 4. 'God will cover you with his feathers. Under his wings you will find refuge. Do not fear the terror of the night, or the arrow that flies by day.'

On Sunday morning, as usual, all the Friends, from the eldest grandparent to the tiniest child, sat together in silent worship and meditation in the largest of their wooden cabins. It was a fresh morning, with a clear sky. The doors and windows were left open, and a gentle wind blew through. Robert read his text, and the people

listened while he spent a few minutes sharing his thoughts. "God is like a mother bird. God will cover you with feathered wings and keep you safe." Silence descended: the community was worshipping. No sound arose inside the cabin. But outside soft and dangerous footfalls came into the little village.

The native American Chief followed by many Braves crept into the little group of wooden buildings. They carried war axes, scalping knives, arrows and bows. They came to kill the settlers, and drive the whites away from their land. At first they thought the tiny village was deserted, but their expert trackers noticed all footprints leading to the largest cabin. They silently surrounded the wooden building.

Then two Braves stepped across the open window. Two more, and the chief, stood in the doorway. One by one, the worshipping Friends inside noticed the presence of the attackers. The air crackled with tension. Each one looked to Robert: he motioned gently with his hands to keep still, to continue in prayer. Time stretched. The native American eyes took in the scene. They saw that the whites carried no guns. No swords. No weapons. Then the Chief murmured to his Braves in a low voice. Silently, one by one, each Brave laid his axe and weapons on the ground at the door. Each one filed into the crowded cabin. They too sat at peace with the Friends in worship.

Minutes passed, and the oldest of the Friends, a man called Zebulon, closed the meeting with a blessing. He stood, approached the Chief, and wordlessly motioned him to follow. He took the chief home, and shared his meal with him. Another of the Braves, who could speak English, told Robert 'We came today to kill you, and destroy your settlement. But you worshipped the Great Spirit in silence as we do. We couldn't kill you at worship. We've learned something today.'

The Braves gave the Friends a white feather and an arrow as signs of peace, to display from their rooftop. There was no war between them.

Fierce Feathers: A story of peace in 32 pictures – make a class picture book

Ask each child to choose one of these cards, stick it to a piece of A4 and make a brilliant drawing to go with it. Discuss before they start! Put the whole set of 28 drawings together in a class book of the 'Fierce Feathers' story.

1. This true story happened over 230 years ago.	2. People from Britain travelled to America in ships like the Mayflower to start a new life.	3. Quaker Christians are always peaceful. They never fight.	4. Robert Nisbit was a Quaker preacher. One Friday he walked thirty miles to preach.
5. Robert slept in the open air. He worried about attackers.	6. Some settlers used guns to attack the native Americans	7. Some native Americans fought back with bows, arrows, knives, war axes and spears	8. Native Americans and white settlers were afraid of each other.
9. In the Bible, one verse says 'God will cover you with his feathers.'	10. A Bible verse says 'Do not fear the terror of the night or the arrow that flies by day.'	11. In the Friends Village, there were many small wooden huts, and one large one.	12. Friends worship God by sitting together in silence, each one has their own thoughts
13. Everyone came together to sit in the largest hut.	14. Grandparents and tiny children sat together.	15. Robert read to the people from the Bible	16. "God is like a mother bird. God's wings cover you to keep you safe."
17. Soft footfalls came into the village	18. Native American Braves carrying war axes came into the village	19. All the footprints led to the big hut.	20. Everyone inside the hut was praying.
21. The Braves surrounded the big hut.	22. A child noticed the warriors through the window.	23. Two braves stood outside the window. No escape!	24. Two braves stood outside the door. No escape!
25. Robert moved his hands to tell everyone: stay peaceful. Keep praying.	26. When the Braves saw the Quakers worshipping, they all put down their weapons outside.	27. The braves sat down and joined in the peaceful prayers.	28. Old Zebulun took the chief home and shared his dinner
29. All the Quakers and all the native Americans shared food together	30. The braves gave the Quakers a feather and an arrow as signs of peace	31. "We worshipped the Great Spirit together"	32. "We learned something today"

Fierce Feathers: Points for discussion:

- Why did Robert choose this particular verse from the Bible for his talk?
- What made the Braves distrust the white people?
- What do you think the chief was thinking when he decided to join in the worship?
- If you had been one of the Friends' children in the meeting, how would you have felt? How would your feelings have changed during the story?
- What did the feather and the arrow symbolise? Do you see how they fit in with the Bible verse?
- Do you know any other stories similar to this one?
- Wars are always made between people willing to fight. If we were all, like the Quakers, unwilling to fight, then what would happen?
- What does this story say to you about peace and conflict?

Themes: teachers can bring out these themes

Mutual recognition as humans and as worshippers

Observing the 'enemy' may evoke sympathy

Despite differences, peace is possible, war is not inevitable.

It takes courage and patience to make peace – maybe more than to fight

Drama:

Could pupils dramatise this story to show to younger children in assembly? Probably needs a strong narrator.

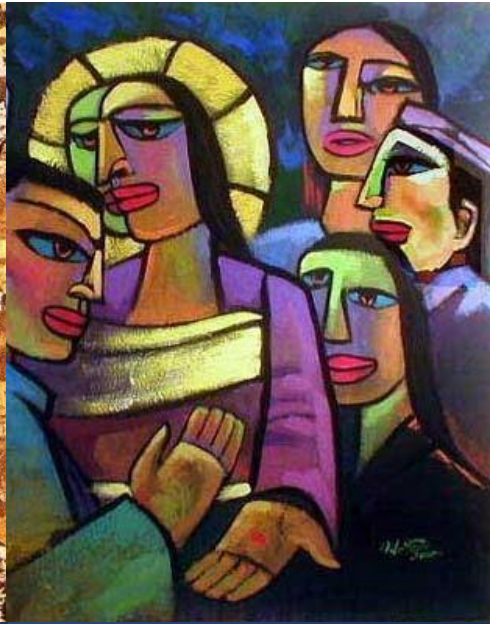
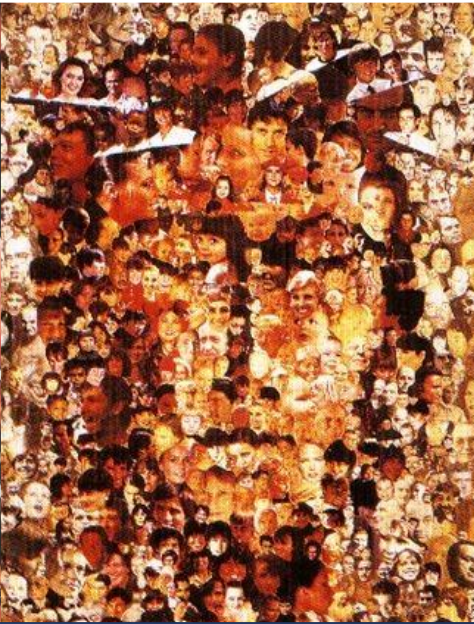
Cross of the feathers

My piece is of a feather which represents flight and freedom, soaring above, looking from a higher perspective, and moving beyond boundaries and limitations they can also can be signs from the angels, guides, or loved ones in that they are near - that they hear you, guide you and are supporting you. It can be an acknowledgement of you or your thoughts or it is their way of saying hello.

Within the feather there are all the symbols of types of religion, beliefs or spiritual groups. This piece of art work represents how different religions can connect through one single object which pushes them to break boundaries in their religions to connect with the different people in the world.

This piece of work from Tring School comes from a 13 year old student.





<https://jamboard.google.com/d/1hNLCwy3jiFYnXO6bfJfFeDxGkE5LPDHXE7KnhDaQP8Vv/viewer?f=0>

Hindu Ways:

Learning from Hindus:

Sanatan Dharma



**Some words of prayer to Lord Ganesh,
popular with Hindu devotees**
(translated into simple English here)

"Pure and peaceful doer of all good. Take away my
fear and anger.

Let me see You everywhere and at all times.

Show me the truth.

Remove all barriers in my mind to understanding,
true trust and love.

Guide me to a harmonious life."

"O keeper of the gate to life, open that gate for me.

Let me feel Your intricate mind moving all things
toward the divine

Open the gate for me to a life of continuous
worship.

Let me enter a new world where my ego is not my
God.

We do not ask for anything, but simply offer our
feelings of love and recognition to Lord Ganesh

The more we worship and come to understand Him,
the more we realize the greatness of His work in our
life and see His presence all around us.

Thank You, Ganesh, for the wonderful fulfillment
You have brought into my life.

I show gratitude by giving generously at the temple
where You received and answered my prayers.

Your energy is the blossoming origin of love.

Praise to You who are the source of all sweetness.

I take refuge in grateful surrender at Your holy feet.

Which prayer do you think might be said by a person who is scared, who is full of worship, leaving school or getting married? Why? Can you suggest other occasions in Hindu life when the prayers might 'fit'?



My Life, My Religion: Hinduism

Lat Blaylock, RE Today

Clip title

1. Introducing Simran and Vraj, two young Hindus

Suitable for KS2, 7–11s

Themes

Hindu identity, community, family

Link

<http://www.bbc.co.uk/programmes/p02n5xjZ>

Description

Simran, 14, introduces herself and her Hindu religion

Simran likes music, photography, food and playing with her brother Vraj, who's 11. He likes Tae Kwon Do. They show us some of their hobbies and interests. They explain their vegetarian way of life and connect it to Hindu beliefs. This belief is all connected up: the one ultimate truth, Brahman is understood in different ways through the many gods and goddesses of Hindu dharma (means 'way of life').



In the series 'My Faith, My Religion' children from inside each religion give a rounded picture of their young lives, including what it means to them to be part of their faith community in Britain today. This reflects some contemporary understandings of what helps all children in their learning about different religions and beliefs.

Keywords

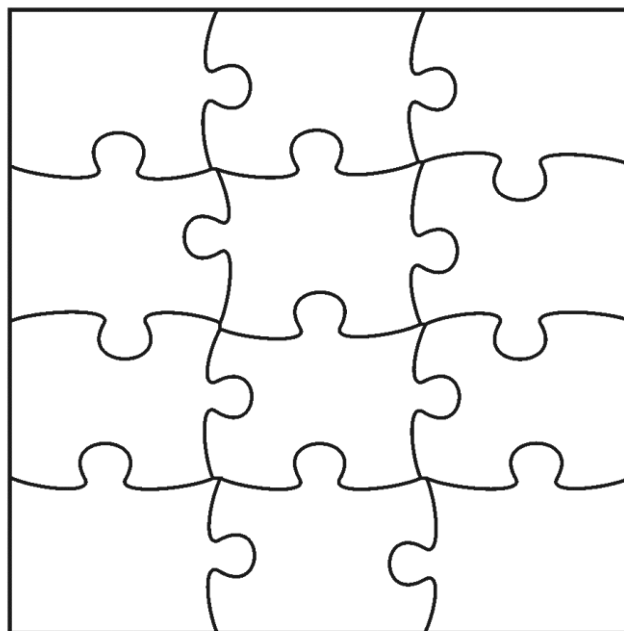
Keywords: Hindu, gods and goddesses, karma, worship, vegetarian

Using this clip in class

Key Stage 2:

Idea 1: Identity Jigsaw

Each person has an identity made up of many pieces. See it as a jigsaw. Give children a blank outline of a jigsaw (6-10 pieces is about right) and ask them to draw a picture of themselves into a piece in the middle. Then draw and write into the pieces around them signs, symbols and words for their key relationships, most important beliefs, favourite foods, movies, books, friends and places. It's an identity jigsaw. Ask them next to watch this clip and create an identity jigsaw for Simran and Raj. Refer back to this during your use of the rest of the clips that make up 'My Life, My Religion: Hinduism'. You could make a display of these – checking that children are happy with the disclosures this might involve, of course.





My Life, My Religion: Hinduism

Lat Blaylock, RE Today

Clip title

4. Birth and death in Hindu teaching

Suitable for KS2, 7–11s

Themes

Reincarnation, the soul, life after death, big questions

Link

<http://www.bbc.co.uk/programmes/p02n5v2q>

Description

The Cycle of Birth and Rebirth

This clip is about the complexities of belief in reincarnation. Teachers will, of course, be aware that this is a sensitive topic, and children with experience of bereavement often value the chance to speak about it in safe ways. Hindus believe life is a cycle of birth, death, and rebirth. Actions in this life, our 'karma' has an effect on our future. We get good karma if we're kind, but bad karma if we're selfish. This good or bad karma makes a difference to how the soul is reincarnated. The cycle of life is not a simple idea: karma works in many ways and the soul might be reincarnated thousands of times. Vraj shows his understanding of karma in a picture of a cycle of life. There is an end to the cycle: it's called Moksha. It's reached by always trying to be the best we can be. Moksha sets you free from ever having to be born on this Earth again: "You will be one with god and you feel really good!"

These ideas about the cycle of rebirth affect how Hindus think about death. After death the body is burned. This symbolises the quick release of the soul to begin its next life. Ashes are scattered in a river, like the River Soar in Leicester, shown in the clip.

Simran interviews Hemang, a Hindu Priest. He shows how he likes to help families after the death of a loved one. He explains that a river is like the life source, that the majority of our bodies are made of water, and so it is the custom to give the ashes of a person who has died to the water. The priest's job is to help people at a time of sadness towards understanding that those who die, in Hindu belief, will get a new life: "We believe that death is a new beginning."

In India Hindus traditionally scattered ashes in the River Ganges, but there are many rivers outside of India that can be used as well. Hemang says that all rivers are created equal in the eyes of god, and they all merge eventually into the oceans. River Soar, or River Ganges, the symbol is for the way life flows on.

Hindu scripture says "Just as a person puts on new clothes and gets rid of the old ones, so the soul also takes on new bodies according to its karma".



Keywords

Hindu, soul, karma, moksha, priest, reincarnation, cremation

Using this clip in class

Key stage 2

Idea 1: Cycles of life – good karma

Ask children to draw a circle to represent a human life, and make 5 pictures to show what they think are 5 key moments in life to go around the edges (examples: birth, learning to walk, going to school, moving up a school, getting a job, learning to drive, being married, having a baby, retiring, dying). Ask the children: what would it mean for the person, at each stage of life, to be gathering good karma?



Give them a larger piece of paper to stick this one onto, and ask them to draw another circle, following on from the first. If the person they drew in the first cycle of life had 'good karma' what might their next life be like? Ask them draw 5 more moments, in which the person's life was better than the 'last time around' Not that good karma is not about being rich, but living well. Ask children to compare notes about what they think good karma means and what they like or dislike, agree with and disagree with, about Hindu ideas on life after this life.

Idea 2: Learning ideas: life after this life, expressions in art

After pupils have seen the clip and talked learning idea 1 above, ask them to share all the other ideas they know of about life after this life. Muslim Paradise, Christian Heaven, ideas about ghosts and the atheist view that this life is the only life can be explored in discussion. Give pupils a choice of titles for a work of art: either 'Life after this life' or 'A window into heaven' make good starting points. Review together the NATRE website's gallery of pupil art on this topic,

Art in Heaven:

www.natre.org.uk/about-natre/projects/spirited-arts/art-in-heaven/2014/?ThemeID=58

Pupils might select, copy and comment on three of their favourites from this gallery of over 40 pupil responses.

Learning from Hindu Values: an extended version.

For the teacher

This sequence of lesson ideas, expanded from the book 'Opening Up Values', is designed to help your pupils to think for themselves about what is good and bad, nice and nasty, kind and unkind. The raw material for this thoughtful kind of engagement is from Hindu traditions. Too often, pupils learn facts about Hindu dharma without engaging with the visions, ideals and ways of being good that Hindu traditions offer. Among all the religions commonly taught in RE, 'Hinduism' is the most diverse. Teachers will be used to saying 'some Hindus...' or 'many Hindu people...' in all their work. These examples show just small patches of the splendours of the 'eternal way' (the Sanatan Dharma) that is Hinduism. The development and expression of values by the pupil is as important as building up understanding of Hindu ideals. This work provides for at least half of the RE lesson time to be spent on values development by the pupils. You will find here four suggested activities that entwine learning about Hindu values together with learning from these values for your pupils:

- **Good Hindu Living. First**, a Hindu children's code for goodness enables children to learn about the moral values of the religion and reflect on their own values.
- **Aum: a holy syllable. Second**, a Hindu story about the Aum symbol gives children a chance to think about Hindu beliefs as well as values, and to reflect on their own beliefs.
- **How to be naughty: Thirdly**, pupils think about being naughty (and, conversely being good). This fun activity asks them to create a charter for 'how to be naughty'
- **Make a play.** Next, a drama activity asks groups of pupils to explore choices and consequences through improvised plays. This links to the Hindu values and the 'how to be naughty' charter above.

Achievement and assessment of this work:

The work provides many good opportunities to gather evidence of achievement. These 'I can...' statements describe the learning that may be expected of pupils 7-9 years of age.

	Description of achievement: I can...
All	• Talk about what is valuable to me • Talk about something that matters to Hindu people
Most	• Retell a simple values story in a drama • Recognise the results of a good choice or a bad choice • Respond sensitively to some Hindu values
Many	• Describe what Hindu people think is good • Describe what I think is good and bad • Make links between Hindu ideas and my own ideas
Some	• Use the right words to show that I understand how being a Hindu makes a difference to what people think is good. • Apply ideas like harmlessness, compassion or generosity for myself

How to be good

Always be truthful. Truth is always victorious.

Always be happy. Try to use a smile to help
you carry on.

Always face your troubles. Have courage
and tolerance.

Do all your work diligently. Be careful, be
enthusiastic.

Be humble. Never boast

Be just. Never be unfair to others

Be generous.

Not just with money, but with your appreciation
of other people.

Don't lose your temper. Try to control your
anger.

Accept success or failure at work.

Don't be conceited about success, and don't be
depressed by failures.

Be polite. You need never be rude to anybody.

Never waste words.

Always try to speak politely, briefly, with
understanding.

Always be compassionate.

Never hurt anyone or thing that lives.

Aspire to do difficult tasks. You will attain
higher goals in life.

When you eat, thank God.

Pray at a meal to be grateful for your food.

Do good deeds. Always.

God is
omnipresent.
is
everywhere.

You do nothing
without God's
knowledge
Keep him with
and let him
watch over all
life.

This code for 'how to be good' was published in a little magazine for Hindu children and young people in Leicester. The magazine was called 'Sanatan Sandesh.' It gives you 16 ideas about how Hindu religion can show Hindu children good ways to live.

- Read it carefully with a partner.
- Choose the six ideas from the code which you agree with most.
- Can you also see two that you don't agree with?
- Is there something for anyone to learn from the code?
- Do you have to be a Hindu to think these are good ideas?
- What would a code the opposite of this look like: how to be naughty?

God

you

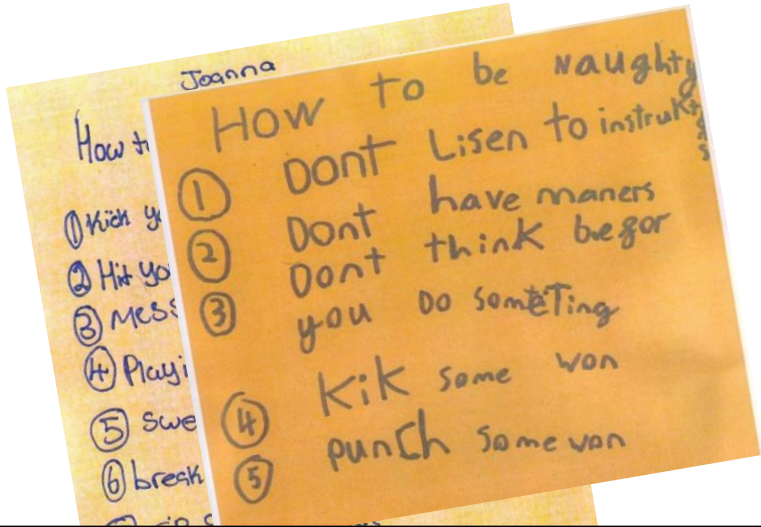
your

How to be naughty: A cheeky activity

Joe and Daisy have been good children for all their lives, but today they are going to try being naughty for a change. But they don’t really know how. Some of you do! Can you help them? Start off by making a list of naughty behaviour in the first column of the table

6.		
7.		
8.		
9.		
10.		

Here are two ‘charters for being naughty’ made by Joanna (9) and Jonathan (8). Can you work out what these two



We can often tell what somebody thinks is good from what they say about being naughty. In circle time, talk about the charts you have made about good and naughty, and the things you could do instead of being naughty. How do your ideas link up to the ideas in the Hindu code for goodness?

10 things we think are naughty	Who might be upset if you did this?	A good thing you could do instead of this:
1.		
2.		
3.		
4.		
5.		

children think is good?

Consequences Drama 6 little plays for the whole class:

Put the class into six groups for dramatic improvisation. Give the scenarios below out, one per group. Ask half of the groups to make a script and develop a drama where there are good consequences, and half to make dramas with dreadful consequences. The idea may need some explanation!

The New Boy. Jodie, Judy and Jade are in the playground. There is a new boy in the school, and the girls decide to play a joke on the new kid. They go up to him and say 'Mrs Jackson wants to see you' 'Who's Mrs Jackson?' asks Jonathan, the new boy. 'She's the head teacher silly', they reply 'She probably wants to tell you off about your sweatshirt. It's not a proper school one you know. You'd better go and stand by her door.' Jonathan goes in to the school, and stands by the head teacher's door, looking worried. The girls spy on him, laughing. When playtime is over, they go back to class, still giggling, but Jonathan is still standing by the door... What happens next?

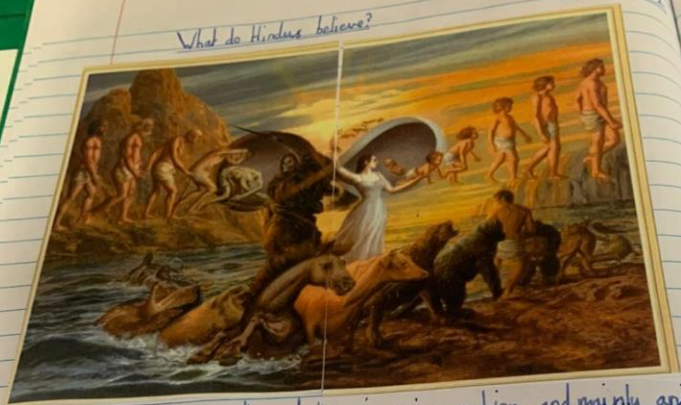
The changing room window. At football on Wednesday after school, Tim, Jim and Kim are messing about in the changing rooms. There is no teacher there. 'I bet you can't climb out that window' says Jim to the other two. The window is quite high up, but there is a table to stand on. The boys climb onto the table, and look out the window, which is open on its hinges. Outside, there is a flat roof. The window is quite big. Tim checks the door. There is no one around. 'You're chickens' says Jim. 'If you're too scared and chicken livered to do it, I will!' What happens next?

Breaking the hedge. Sharon, Karen, Darren and Haran are walking home together one day. They go past Mrs Bridge's house, where they usually walk. Yesterday, they had been scrapping on the way home, and fell through the little hedge into her garden. They had broken the flowers there. Mrs Bridge comes out. "You children" she says "I saw you breaking down my flowers yesterday. Tell me you names. I'm going to phone the school." Darren speaks up straight away, but he's not telling the truth: "No, Maam, it wasn't us. We know the kids who did that, but it wasn't us. You must be mixing us up because we all wear the same school uniform." He is thinking of four other children. He's going to blame them, give their names, and get out of trouble... What happens next?

When pupils have had time to create their improvised plays, then arrange the class theatrically and watch the dramas two at a time. In between each pair of dramas, spend some discussion time looking again at the Hindu code for good and the children's codes for being naughty. What happened in the dramas that links up to the codes? Who was following the code for 'how to be good'? Who was living by the 'how to be naughty' codes? Teachers should draw attention to the idea that being naughty often makes other people unhappy.

Monday 23rd May 2023
23.5.2023

What do Hindus believe?



So far, I'm thinking they believe in reincarnation, and mainly animal reincarnation, but depending on if you've been good or bad, on the animal.

After adding the second half, I believe they think they are the infinity symbol means infinite life, and maybe you chose to stay in heaven/hell, or your reborn.

Hindus actually believe that life is infinite, and all life

Hindus believe that when you die you come back. Hindu's goal is to be with one with Brahman and reach one more step closer to moksha. ~~Hindus can do this by~~ They can do this by doing all their Dharma (samsara, karma).

Samsara is what we call, birth, death, reborn, birth, death, reborn which is the never ending cycle. When this happens you will get one step closer to Moksha.

Karma is about thinking about your actions and if you do good things good things will happen to you. Which is getting one step closer to Moksha.

Dharma is all the duties you have to do like: worshipping your God, having a shrine at home and samsara, karma, Dharma which is getting one more step closer to Moksha.

Tuesday 24th May

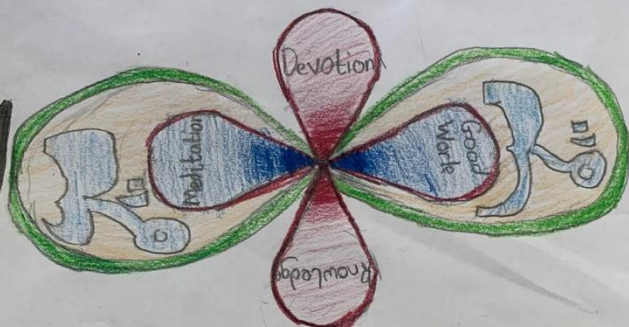
Dharma

- Always be truthful.
- Always be happy.
- Always face your troubles.
- Do all your work diligently.
- Be humble.
- Be just.
- Be generous.
- Don't lose your temper.
- Accept success or failure at work.
- Be polite.
- Never waste words.
- Always be compassionate.
- Aspire to do difficult tasks.
- When you eat, thank God.
- Do good deeds.
- God is omnipresent. God is everywhere.

These 16 ideas about how to be good come from a Hindu children's magazine. Which six do you agree with most strongly? Are there two you do not agree with? Say why.

- 1. Never waste words
- 2. be polite
- 3. Always be happy
- 4. accept success or failure at work
- 5. be generous
- 6. don't lose your temper
- 7. always be compassionate
- 8. Always be truthful
- 9. Always face your troubles
- 10. be humble
- 11. be just
- 12. do all you work diligently
- 13. aspire to do difficult tasks
- 14. God is omnipresent. God is everywhere.

The reason I do good deeds my number 1 was because it summed up everything. Good deeds = good karma. Karma = moksha.



MOKSHA
2023

Climbing Wall (sideways) for knowledge about Hindu community and ideas

1	2	3	4	5	And one more
When Hindu people go to worship at a building called	Divali, it is a festival of lights and a reminder of the story of Prince Rama	might pray to Ganesha asking for freedom from anything that holds them back in life. This	Hindu teaching calls 'Brahman' – the Ultimate Reality that lies behind	Is more like worship, asking the gods for help to live unselfishly. I also learned...	
Many Hindus don't go to the mandir very often, but do have a shrine	also Hindu people live in many other countries. In the UK there are more than	remove their shoes, which is a mark of respect. Then they might take time to	gods and goddesses. These mandirs are often community centres as well, with	returned to their kingdom on a pathway lit by beautiful little diva lamps. I also found out...	
One famous festival in Hindu life happens in the autumn and is called	the 'remover of obstacles' and a god who brings good fortune. Hindus	and his partner the goddess Sita. She was kidnapped by the evil demon king with ten heads, called	kind of prayer is not about asking the gods to do things that might be greedy, but	all that lives, and the Universe. I've also learned...	
Hindu people are big majority of all those who live in India, and	at home, where they can pray to an image or murti of one of the gods or	a million Hindus, and they have about 450 mandirs, places of worship, dedicated to lots of different	Ravana, who held her captive until Hanuman the monkey god and Rama rescued her, and	are honoured with flaming butter lamps and people receive a blessing. I've also discovered...	
One very popular Hindu god is Ganesha, who is worshipped as	a mandir, then they often take a gift of fruit, flowers or money and	Goddesses. In Hindu teaching the different murtis are all images of the ultimate reality which	join in with the Aarti ceremony, where the murtis of the gods and goddesses	big halls for weddings, festivals and other important events. I've also learned...	

The Five Pillars and my own intentions

Muslim Pillars for strength	Are these connected? How?	5 things I intend to do in life
1. Muslims say they believe...		I want to...
2. 5 times a day, Muslim try to...		I intend to...
3. From their money, Muslims give...		It matters to me to...
4. When it is Ramadan, Muslims...		I'm committed to...
5. Once in a lifetime, Muslims want to...		Once in my life, I hope to...

Story: Spiritual and Moral Development in RE:

Rich, applied knowledge of Islam and the Hajj

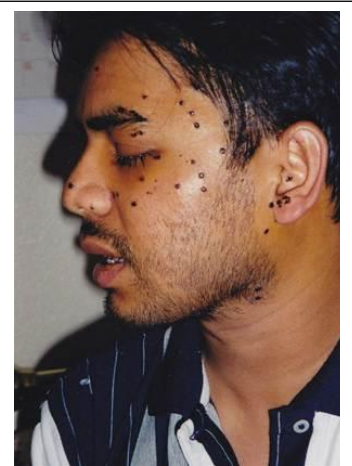
Practical ways for RE to make a difference to pupils' lives.

Mark Stroman, Rais Bhuiyan and New York's Twin Towers

When Islamist terrorists flew two planes into New York's World Trade Centre towers on September 11th 2001, people across America and the world were appalled, and many people turned to prayer, keeping candle lit vigils to honour the nearly 3000 people who died. But Mark Stroman did not pray. He was murderously angry. He got his gun.

Determined to take revenge, he went on a random rampage on a Friday lunchtime just after the attacks to find people he called 'Arabs' and kill them. He shot two store workers dead as they stood at their cash tills. One was Vasudev Patel (a Hindu). The second was Waqar Hasan, an American Muslim born in Pakistan. Then Stroman went to a petrol station, where he saw Rais Bhuiyan. He pointed his double barrelled shotgun at Rais.

Rais had been robbed before, and offered Stroman the money in his cash till, but "He asked me 'where are you from?' I thought that's a strange question to ask in a robbery. As soon as I said 'excuse me?' I heard an explosion and felt the sensation of a million bees stinging my face." He had been shot, and fell to the floor, pretending he was dead. Stroman left, but was arrested and convicted of his two murders and the attack on Rais, who is a Bangladeshi-born US citizen. He was so badly injured that he had to have numerous operations. He was blinded in his right eye. He still has some shotgun pellets in his face.



Rais's injuries threatened his life and blinded him in one eye.

Mark Stroman was given the death sentence in Texas. As often happens, there was a long process of appeals against this sentence. How do you think Rais Bhuiyan felt about this? His reaction was remarkable. As he lay on what he feared was his deathbed, he promised Allah that if he recovered he would make a pilgrimage to the Hajj in Makkah. He went, and while there he thought more deeply about what had happened and what he wanted to do. He decided he wanted to forgive Mark Stroman. He campaigned hard to prevent his attacker from being put to death. Why?

"What Mark Stroman did was a hate crime, and hate crimes come from ignorance. His execution will not eradicate hate crimes from this world, we will just simply lose another human life. This campaign is all about passion, forgiveness, tolerance and healing. We should not stay in the past, we must move forward," he said. If I can forgive my offender who tried to take my life, we can all work together to forgive each other and move forward and take a new narrative on the 10th anniversary of 11 September." Rais got in touch with Stroman, and told him that he could become "a spokesperson, an educator, teaching a lot of people as ignorant as him what is wrong".

Stroman responded. He said "I asked myself the question a thousand times: Would I be able to forgive a man who shot me in the face? I would find it very hard." Mark Stroman changed. "I was an uneducated idiot back then and now I'm a more understanding human being," Stroman said in 2011. "At that time here in America everybody was saying 'let's get them' - we didn't know who to get, we were just stereotyping. I stereotyped all Muslims as terrorists and that was wrong. I had some poor upbringing and I grabbed a hold of some ideas which was ignorance, you know, and hate is pure ignorance. "I tried to kill this man, and this man is now trying to save my life. This man is inspiring to me."

Despite Rais' campaign to save his attacker, Stroman was executed by lethal injection in July 2011. His last words were: "Even though I lay on this gurney, seconds away from my death, I am at total peace. God bless America. God bless everyone. Let's do this damn thing."

Hadith of the Prophet Muhammad: "Allah the Almighty has said: "O son of Adam, so long as you call upon Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O son of Adam, were your sins to reach the clouds of the sky and were you then to ask forgiveness of Me, I would forgive you." Source: Hadith of Anas In this story, what were the values of each of the 2 men at the start? How did they change? Why?