

The background features a light beige gradient. A white L-shaped line is positioned at the top, with a vertical line extending downwards from its left side. A brown L-shaped line is positioned below the white one, with a vertical line extending downwards from its left side. A solid red rectangle is located in the lower-left quadrant, overlapping the brown L-shaped line. A horizontal white line is positioned to the left of the red rectangle, and a horizontal brown line is positioned below it.

LESSON 4

Spirituality,
myths and
legends

Subject	History/Social Studies
Topic	What is the cultural and religious significance of rice in Southeast Asia?
Level	Lower secondary
Key idea	There are many myths and rituals centering on rice. Elders are an important source of knowledge of local rituals, belief systems, and histories.
Key concepts	Agricultural rites Cosmology Healing Rituals and offerings Royal intercessions Spirituality Symbolism The divine, spirit and ancestors
No. of periods/lessons	1 period (1 period is approximately 50 minutes)
Facilities needed	Sources and handouts for distribution
Prerequisite knowledge	Students should have covered <i>Lesson 1: Introduction to rice cultures</i>

Learning objectives

By the end of the lesson, the students will be able to:

KNOWLEDGE	SKILLS	ATTITUDES
<ol style="list-style-type: none"> Describe some of the agricultural rites practiced by various ethnic groups in Southeast Asia. Explain how religion supports rice cultivation. Explain how such rites and rituals foster social relations among kin and community. 	<ol style="list-style-type: none"> Engage in the analysis of various sources and draw inferences about the significance of rice in Southeast Asia culture. 	<ol style="list-style-type: none"> Recognize the importance of rice for many groups of people in Southeast Asia. Appreciate the commonalities across the various ethnic groups in the region. Recognize that the elderly have important and relevant knowledge to share.

Note: If time permits, the rice rituals practiced by the various Southeast Asian communities presented in Source 1, Source 6, Source 7 and Source 9 of the Teachers' Resource can be acted out by students to engage the students.

Section	Lesson Development	Resources	Rationale
Introduction [10 minutes]	<p>1. Teacher's introduction</p> <ul style="list-style-type: none"> Due to its centrality (as a staple food, as a marker of regional identity, as an indicator of wealth and social status, etc.) to Southeast Asian life, rice carries tremendous cultural and religious significance. Special rites and rituals are performed at different stages of rice production. Use Source 1 to illustrate an example of an agricultural rite that is performed. <p>2. Hook activity: Think-pair-share</p> <p>2.1 In Source 1, a mock combat is performed by the villagers to symbolize evil spirits being expelled from the rice fields.</p> <p>2.2 Ask the students why these rites and rituals are performed. What do the people hope to achieve by performing them? Instruct the students to discuss these questions briefly with the student next to them and jot down discussion points on Handout 1. If some students struggle to infer from Source 1, use guiding questions:</p> <ul style="list-style-type: none"> What would be the effect on the village if the harvest failed? What could make the harvest fail? <p>2.3 Elicit responses from students.</p> <p>2.4 Highlight that because rice cultivation is a complex process that is highly vulnerable to changes in weather, agriculture rites and rituals are performed at different stages of rice production. Use examples raised in the integrated essay of <i>Unit 3: Rice and Spice</i> to support the explanation if necessary.</p>	<ul style="list-style-type: none"> Source 1: A historian's account about a rice ceremony he witnessed in Johol, a small town in Negeri Sembilan, Malaysia, in 1915 Handout 1: Why are agricultural rites practised at different stages of rice production? 	<p>The introduction of the lesson by the teacher sets the context quickly for the students.</p> <p>The Hook activity engages the students and draws their attention to the topic. It also encourages them to share their views with each other and respond to them.</p>

Section	Lesson Development	Resources	Rationale
<p>Development [25 minutes]</p>	<p>3. Group work</p> <p>3.1 Split the students into six groups.</p> <p>3.2 Each group studies sources that illustrate the cultural and religious significance of rice for different groups of people in Southeast Asia. The allocation of sources can be carried out in the following manner:</p> <ul style="list-style-type: none"> • <i>Group 1:</i> Source 2 and Source 3 (both sources are about the masks dance in Kalimantan Timur). • <i>Group 2:</i> Source 4, Source 5 and Source 6 (the sources are about the Rungus myth about Bambarazon, spirits associated with rice cultivation). Choose more able students for these sources. If needed, use guiding questions: Who or what are the Bambarazon? Why do they have burns? Encourage students to cross-reference Sources 4 and 6. • <i>Group 3:</i> Source 7 and Source 8 (both sources are about rice cultivation rituals in the East Visayan Islands in the Philippines). Elicit from students the mix of Catholicism and religious beliefs here. • <i>Group 4:</i> Source 9 (a prayer of the Toraja people). Draw out from students that there is an exchange here – in return for food and fruits, there is a promise of worship. • <i>Group 5:</i> Source 10 and Source 11 (both sources are about the role glutinous rice plays in the rites of passage of the Tai people in Viet Nam). • <i>Group 6:</i> Sources 12 and Source 13 (both sources are about the symbolic significance of rice in Thai Buddhism). <p>3.3 Each group reads the sources to find out more about the cultural and religious significance of rice in a different part of Southeast Asia.</p> <p>3.4 Students use the guiding questions on Handout 2 to organize the knowledge acquired. Encourage the students to support their observations with evidence from the sources. Circulate and assist students as necessary; some of the sources are quite challenging and you may need guiding questions.</p>	<ul style="list-style-type: none"> • Enough copies of Source 2 to Source 13 to be printed out for the group learning activity • Handout 2: What is the cultural and religious significance of rice in different parts of Southeast Asia? • Handout 3: Consolidating knowledge on the graphic organizer 	<p>The use of a Group work encourages collaborative learning. This helps to engage the students and enables the students to acquire a large amount of information about the topic that helps them piece together a fuller picture about the cultural and religious significance of rice in Southeast Asia.</p>

Section	Lesson Development	Resources	Rationale
	<p>3.5 When each group has finished processing the sources, each group shares their findings with the class. Instruct the students to use the graphic organizer on Handout 3 to consolidate what they have learned from their classmates.</p> <p>3.6 Intervene to reinforce knowledge or draw attention to pertinent points where necessary. For instance, point out how the rice rituals on the East Visayan Islands blend local traditional practices with Christian elements, and highlight that these rites and rituals transmit certain values (respecting nature, seeing self as a steward of nature, merit-making, doing good, reinforcing kinship and communal ties, etc.).</p>		
<p>Closure [10 minutes]</p>	<p>4. Conclusion</p> <p>4.1 Summarize the lesson</p> <ul style="list-style-type: none"> Elderly members in our communities often have important and relevant knowledge to share. Their stories, accounts and points of view are also important in helping historians understand history. <p>5. Suggested home extension activities</p> <p>5.1 Instruct the students to interview a senior family member about the rites and rituals centered around rice in their communities. They should use the guiding questions in the table on the Home Extension Activity 1 to help formulate questions they would like to ask. They should also record their findings in the table.</p> <p>5.2 After learning about the rites and rituals from their family member, students should think about how the rites and rituals are similar or different from the ones they have learned about during the lesson. Ask the students to reflect on the possible reasons why they might be different or similar.</p>	<ul style="list-style-type: none"> Home Extension Activity 1 	<p>The teacher can use the graphic organizers in the handout and the Home Extension Activity to check if students recognize how environment challenges frame cultures and practices, and realize how diverse groups in Southeast Asia share commonalities in culture, values and attitudes.</p>

Sources and handouts

Glossary

- Gawai Padi*: a feast conducted by the Iban people in Sarawak to celebrate the end of the planting season and a bountiful harvest.
- Khau lam*: steamed glutinous rice.
- Khwan*: spirit, essence, or life force, that Thais believe humans and some animals possess.
- Mae Phasop*: the rice goddess of the Thai people. She is also known as *Mae Khwan Khao*.
- Pchum Ben*: Khmer 'Day of the Dead' or 'Ancestors' Day'. It is a 15-day religious festival culminating in celebrations on the 15th day of the tenth month in the Khmer calendar.
- Ploughing: the act of tilling the soil (of an area of land) with a plough before sowing.
- Ramadan: the ninth month of the Muslim year, during which strict fasting is observed from sunrise to sunset.

Source 1: A historian's account about a rice ceremony the witnessed in Johol, a small town in Negeri Sembilan, Malaysia, in 1915

At planting, there are also ceremonies. Sometimes there is a special service known as *bapua*, consisting of a sort of mock combat, in which the evil spirits are believed to be expelled from the rice-fields by the villages.

I saw this combat take place at Johol. Two parties assembled one on each side of a gully and hurled rods from the *puar* across at one another till a blow in the face gave one of the combatants a bloody mouth and spoilt the fun. It lasted about half an hour. The rods or darts were about three and a half feet long, thin, green and straight, and the pared root gave them a flat end like that of a stethoscope. It was this flat end which was thrown foremost. It has been suggested to me that they are stems of a ginger-plant. A *pawang* opened the proceedings with an invocation. The purpose was to expel all evil influences from the fields before planting. I was informed that *singketa* is a more serious combat with heavier weapons – *batang pisang*, if I remember rightly.

Source:

Winstedt, R.O. 1917. 'A Rice-Ceremony'. *Journal of the Straits Branch of the Royal Asiatic Society*, No. 77 (December, 1917), p. 249.

Vocabulary

Evil:	bad.
To be expelled:	to be removed.
Gully:	trench, ravine.
To hurl:	to throw.
Invocation:	prayer.
Mock:	fake, simulated.
<i>Pawang</i> :	a type of shaman from Malaysia and Indonesia.
Rods:	bars.
Stethoscope:	medical instrument for listening to someone's heart or breathing.

Source 2: An anthropologist's account of the mask dance she saw during a workshop in Kalimantan Timur, Indonesia

For the Modang, the masks have mostly a luxuriant appearance of extravagant animals among which the people identify the pig, the crocodile, and the monkey. The beautiful masks attract the Good Protective Spirits of the Rice as well as chasing away all kinds of pests and threats. To perform the masks dance is to fertilize the Earth as well as human beings. They help by their beauty the whole of Nature to be fruitful, the fields to grow abundant rice and the mothers to bear children, for they give pleasure and transmit an energy to Nature.

Source:

Macdonald, Nicole Revel. 1981. 'Masks in Kalimantan Timur'. *The World of Music*, Vol. 23, No. 3, masks II (1981), pp. 52-57.

Vocabulary

- Extravagant: bizarre, very strange.
Fertilize: make the land more productive.
Fruitful: productive, abundant.
Luxuriant: rich vegetation.
Modang: a Kayan language of the Krio Dayak people in West Kalimantan, Indonesia.
Pests: a destructive insect or other animal that attacks crops.

Source 3: A picture of a mask used in the *hadoq* (mask) dance in Kalimantan Timur

In some Modang* villages, the *hadoq* dance is only a phase of a larger and extremely dense interlocking of rites developing for three days and nights and concerning *naq adat*, the traditional rice ceremonies.



Source:

Choo Yut Shing. www.flickr.com/photos/25802865@N08/3869506980

Source 4: A Rungus myth about *Bambarazon*

Bambarazon is the term used by the Rungus people to identify spirits associated with rice cultivation. The Rungus live in scattered longhouses in Kudat District in the northern corner of Sabah, Malaysia.

Once, a Rungus man travelled for a long period of time and eventually came to a sea. He there obtained a small sailboat and continued his journey until he arrived at a distant shore where he came upon a large red house in which many red men lived.

One of the red men asked him, 'Who are you?'

'I am a Rungus and I am on a journey,' he replied. 'Ordinarily, I would eat you, but I will let you go this time. However, you must leave immediately,' warned the red man. The Rungus man left and went to the next house. This house was just as large as the previous one and again the same thing happened. In all, he visited seven houses, but none welcomed him. So, he had to continue his journey.

Finally, he arrived at another house and asked if he could stay there. The people in the house welcomed him and offered him food and accommodation. He said to the people, 'I am a Rungus. Who are you?'

The people replied, 'We are *Bambarazon*.' Carefully, he looked at *Bambarazon*, and noticed they had body burns.

The Rungus man asked them, 'What happened to you *Bambarazon*?' And *Bambarazon* replied, 'There was a man who burned the *Sulap* before he finished the rice harvest. This is why we have body burns.'

He stayed with *Bambarazon* for seven days and they gave him the directions to his homeland. On his way home, he re-crossed the sea. The crossing went well, although he did not use the sail. When he arrived home, he met a farmer who complained of his long run of poor harvests. He asked the farmer for detail of his methods, and the farmer replied that he had burned his *Sulap* before he finished the harvest. He remembered *Bambarazon* and their burns. Thus he advised the farmer to sacrifice some chickens to *Bambarazon*. The harvests began to get better each year. Then one night, the farmer had a dream and heard voices saying: 'You have pleased us *Bambarazon*. But for your final sacrifice, you must have the *Magahau* ceremony.' After he celebrated the *Magahau* ceremony, he continued to receive good harvests.

Source:

Shimomoto, Yukata. 1979. 'Myths and Ritual for Rice Spirits *Bambarazon* among the Rungus'. *Asian Folklore Studies*, Vol. 38, No. 2 (1979), pp. 73-93.

Vocabulary

<i>Magahau</i> :	the rite to sacrifice fowls and pigs to Minamangun, the omnipotent source of life.
Omnipotent:	all-powerful.
Ordinarily:	usually.
Run:	in this source, a series.
Scattered:	dispersed.
<i>Sulap</i> :	resting hut in rice fields.

Source 5: A Rungus longhouse in remote Kudat in Sabah, Malaysia



Source:

Dumper, N. chrishorobin.wordpress.com/jungles-mountains-rivers-and-community-work-with-ravens-wood-school-borneo-2013

Source 6: A historian's description of the rice ceremonies of the Rungus

Before the harvest, the Rungus build a *Sulap* [rice storage hut] in the *Tagad** field. This is considered the actual house of *Bambarazon*. During the harvest, *Bambarazon* protect rice from evil spirits. When the Rungus thresh rice, they sacrifice a number of fowl to *Bambarazon* to secure the rice until the end of the entire village's harvest. When the rice season is finished, the Rungus free *Bambarazon* from their duties so that the spirits may return home. To speed the return journey, the Rungus make a small wooden sailboat for the spirits and provide them with miniature *parangs* [machetes, knives] and spears plus a ration of rice. These supplies are hung from the ceiling of the *Sulap* where the spirits make their home.

Note: The Rungus cultivate four types of fields such as the *Tagad*, *Pinotigaha*, *Taras* and *Gopu*. The *Tagad* is the most important and the biggest in size and refers to a hill (upland) rice field.

Source:

Shimomoto, Yukata. 1979. 'Myths and Ritual for Rice Spirits Bambarazon among the Rungus'. *Asian Folklore Studies*, Vol. 38, No. 2 (1979), pp. 73-93.

Vocabulary

Evil:	bad.
Fowl:	domesticated bird like a chicken.
Thresh:	to separate the seed from the harvested plant.

Source 7: A historian's account of the rice rituals in the East Visayan Islands, Philippines

Planting rice has to be a happy affair, therefore some neighbours bring their musical instruments and play early in the morning at the gathering of the planters. Before the sun rises, the *paratikang*, i.e. the leader or master of ceremonies, performs the initial ceremony. He goes in silence to the field carrying the following herbs: *tanglad* [lemongrass], *calipayan* [a shrub used in the rice planting ritual], *panhaulti* [a shrub with long, reddish-brown leaves used for medicine], and *bagacay* [a type of slender bamboo]. Arriving at the field he makes the sign of the cross and prays the Credo, one Our Father, Hail Mary and Glory in Honour of the Blessed Virgin; then another Our Father to San Isidro; lastly, one Our Father to the Patron Saint of the parish. Thereafter he prays the Hail Holy Queen. Immediately after saying the prayers he plants the herbs he has brought along, expressing symbolically what he wants to beg of God during the planting [*mga hongod*]:

Tanglad - that the rice be as bushy as the plant *tanglad*;

Calipayan - that there be happiness during planting;

Panhaulti - that diseases be driven away;

Bagacaj - that pests and insects may find the rice plant itchy and thus be prevented from eating the rice plants.

Source:

Arens, Richard. 1957. 'The Rice Ritual in the East Visayan Islands, Philippines.' *Folklore Studies*, Vol. 16, pp. 268-290.

Vocabulary

<i>Bagacay</i> :	a type of slender bamboo.
<i>Calipayan</i> :	a shrub used in the rice planting ritual.
Gathering:	meeting.
<i>Panhaulti</i> :	a shrub with long, reddish-brown leaves used for medicine.
Symbolically:	what is being represented.
<i>Tanglad</i> :	lemongrass.

Source 8: A group of rice planters in a joyful mood as they engage in rice rituals in the East Visayan Islands, Philippines



Source:

Arens, Richard. 1957. 'The Rice Ritual in the East Visayan Islands, Philippines.' *Folklore Studies*, Vol. 16, pp. 268-290.

Source 9: A prayer by the Toraja people

This prayer is offered by *Tandi Datu* (a ritual priest) on the day the rice seeds are to be broadcasted (scattered by hand). The Toraja people live on the southwestern part of Sulawesi, Indonesia.

Spirits whom I call and I invite with kindness
I make a corral for water buffalo which you enter and surrender rising and falling.

You will eat the rice we give to you with the side dishes
And after you eat, you will chew *kalosi* [coffee bean] and *sirih* [betel leaf] water in the mouth
You will spit far with pleasure.

You will accompany us in the working of the rice fields until we obtain the fruits
And you will make them multiply and become much during the night and the day.

We will always worship you and deeply respect you every time
To bless this padi and make it fertile
And the roots will never impede the growth/freedom
And the leaves will grow as thick as scallion leaves
And the fruits will be visible in a big pile, even that!
And all the rice fields will be ringed by heaps of padi that are even
And we will always be strengthened with this food and fruits wherever we will go.

And I will always promise with a firm promise the same as all these words
The promise which is strong and walled with stone that will protect
Roofed with silver and walled with gold.
And you, people we consider ancestors
And *Puang Matua*, the forger-spirit who gives a decree

A rule for life to mankind and all his creations
And will be made visible all kinds of forms
Awakened all ancestors
As guardians of the three stalks of padi.

Source:

Zerner, Charles. 1985. 'The Golden Waterworks: Toraja Rituals of the Wet-Rice Landscape'. *Arnoldia*, Vol. 45, No. 3 (Summer 1985), pp. 2-12.

Vocabulary

Corral:	a fenced area for holding animals.
Decree:	law.
Impede:	to delay or slow something.
Padi:	rice field, or rice plant.
Scallion:	a species of onion.
Stalk:	the stem of the rice plant.

Source 10: A historian's description of how the offering of rice is featured prominently in the birth of the Vietnamese Tháy (Tai) people

Right after the birth of a baby, a tube of *khau lam* [steamed glutinous rice] is hung on a tree in the entrance of the holy forest; in this way the baby's family hopes to inform the survival of the newborn baby to *Then Phát* [the God managing the birth affairs]. Then the baby receives by mouth-to-mouth a little *khau lam* from the most respectful and wealthy woman in his community; the way the baby swallows this mouthful of chewed glutinous rice predicts his fate: if he swallows it easily, he'll be strong and intelligent; if he swallows it with difficulty, he'll be weak or sick; if he refuses to swallow it, he would be a hard boy, his future runs with many uncertainties. People believe that this is the best way to strengthen the baby spiritually and physically and prepare him for future challenges.

Source:

Xuân Hiên, Nguyễn, Thi Giáng Liên, Trần and Luong, Hoàng. 2004. 'Rice in the Life of the Vietnamese Tháy and Their Folk Literature'. *Anthropos*, Bd. 99, H.1. (2004), pp. 111-141.

Vocabulary

Fate: future, destiny.

Uncertainties: unsure situations.

Source 11: A historian describes how the offering of rice is featured prominently in funerals of the Vietnamese Tháy (Tai) people

Moreover, according to the old tradition, there are placed seven (for a male) or nine (for a female) grains of glutinous rice, with a little salt and a small piece of gold; placed into the deceased's mouth. The deceased would use these things on his way to Heaven. Rice and salt keep him living and gold covers his expenses. A brocade bag, containing some glutinous rice grains and some money, is also placed in his coffin. In the recent past, the dead received also a part of the family belongings (glutinous rice, utensils, clothing, furniture, rice seeds, farm implements, and so on) for his/her resettlement in the Upper World.

Source:

Xuân Hiên, Nguyễn, Thi Giáng Liên, Trần and Lương, Hoàng. 2004. 'Rice in the Life of the Vietnamese Tháy and Their Folk Literature'. *Anthropos*, Bd. 99, H.1. (2004), pp. 111-141.

Vocabulary

Belongings:	possessions.
Brocade:	type of woven fabric.
Coffin:	box or case in which the body of a dead person is placed for burial.
Resettlement:	migration, travel and then set-up.

Source 12: An anthropologist explains how religion supports rice cultivation

Since rice, like humans and some animals, has a soul [*khwan*], regular offerings to the rice goddess (*Mae Phasop*) and the guardian spirits of rice fields are necessary. These rituals are performed in rural agricultural communities. However, the efficacy of these rituals depends on the first ploughing performed by the King. Hence this royal officiation of the ceremony reflects the role of kingship between the earthly domain and cosmological forces.

In addition, the annual cycle of Buddhist ceremonies is closely interwoven with the cycle of rice cultivation. Although the calendar of Buddhist holy days is fixed, ceremonies are emphasized or deemphasized depending on the local agricultural cycle.

Source:

Van Esterik, Penny. 1984. 'Rice and Milk in Thai Buddhism: Symbolic and Social Values of Basic Food Substances'. *Crossroads: An Interdisciplinary Journal of Southeast Asia Studies*, Vol. 2, No. 1 (1984), pp. 46-58.

Vocabulary

Cosmological:	here this means the relation of human beings to the rest of the universe.
Deemphasize:	not to give priority.
Domain:	an area ruled by a government.
Earthly:	terrestrial, from planet Earth.
Efficacy:	effectiveness, success, productivity.
Emphasize:	to give priority.
Interwoven:	when things are mixed, knitted or laced together (like baskets).
Kingship:	power of the king.
Officiation:	to act as the official leader of a ceremony.
Plowing:	preparing the field.
Ritual:	a religious ceremony.

Source 13: An anthropologist describes the symbolic importance of rice in Buddhism

The symbolic importance of rice is reinforced by reference to rice in Buddhist preaching. Weekly services, annual ceremonies, and private household merit-making activities provide opportunities to listen to sermons and stories that often use analogies from rice farming to clarify their parables.

The simile of good acts becoming as fruitful as a rice field communicates clearly to farmers sowing and harvesting their rice crops. In the *Traiphumikatha*, a cosmological treatise that provides the basis for sermons and stories, there are many references to a 'super rice that grows by itself without having to be planted or milled.' 'Super rice' cooks perfectly when set on a certain stone, and all condiments appear magically. In a perfect Buddhist society where everyone practices Buddhist morality, the rewards include perfect and abundant supplies of rice.

Source:

Van Esterik, Penny. 1984. 'Rice and Milk in Thai Buddhism: Symbolic and Social Values of Basic Food Substances.' *Crossroads: An Interdisciplinary Journal of Southeast Asia Studies*, Vol. 2, No. 1 (1984), pp. 46-58.

Vocabulary

Analogy:	a comparison between two things to explain an idea.
Cosmological:	here this means the relation of human beings to the rest of the universe.
Preaching:	teaching.
Sermon:	a speech by a religious leader.
Simile:	comparison.

Handout 1: Why are agricultural rites practised at different stages of rice production?

Can you think of examples of rituals from your own life?

Ritual: a religious ceremony that may involve gestures, words and objects.

Think-Pair-Share: Due to its centrality to Southeast Asian life, rice carries huge cultural and religious importance. Special rites and rituals are performed at different stages of rice production. Based on what you have learned about the conditions for rice cultivation so far, why do you think such rites and rituals are performed? Discuss this briefly with the student next to you.

Rites and rituals are likely performed at different stages of rice production because:

Handout 2: What is the cultural and religious significance of rice in different parts of Southeast Asia?

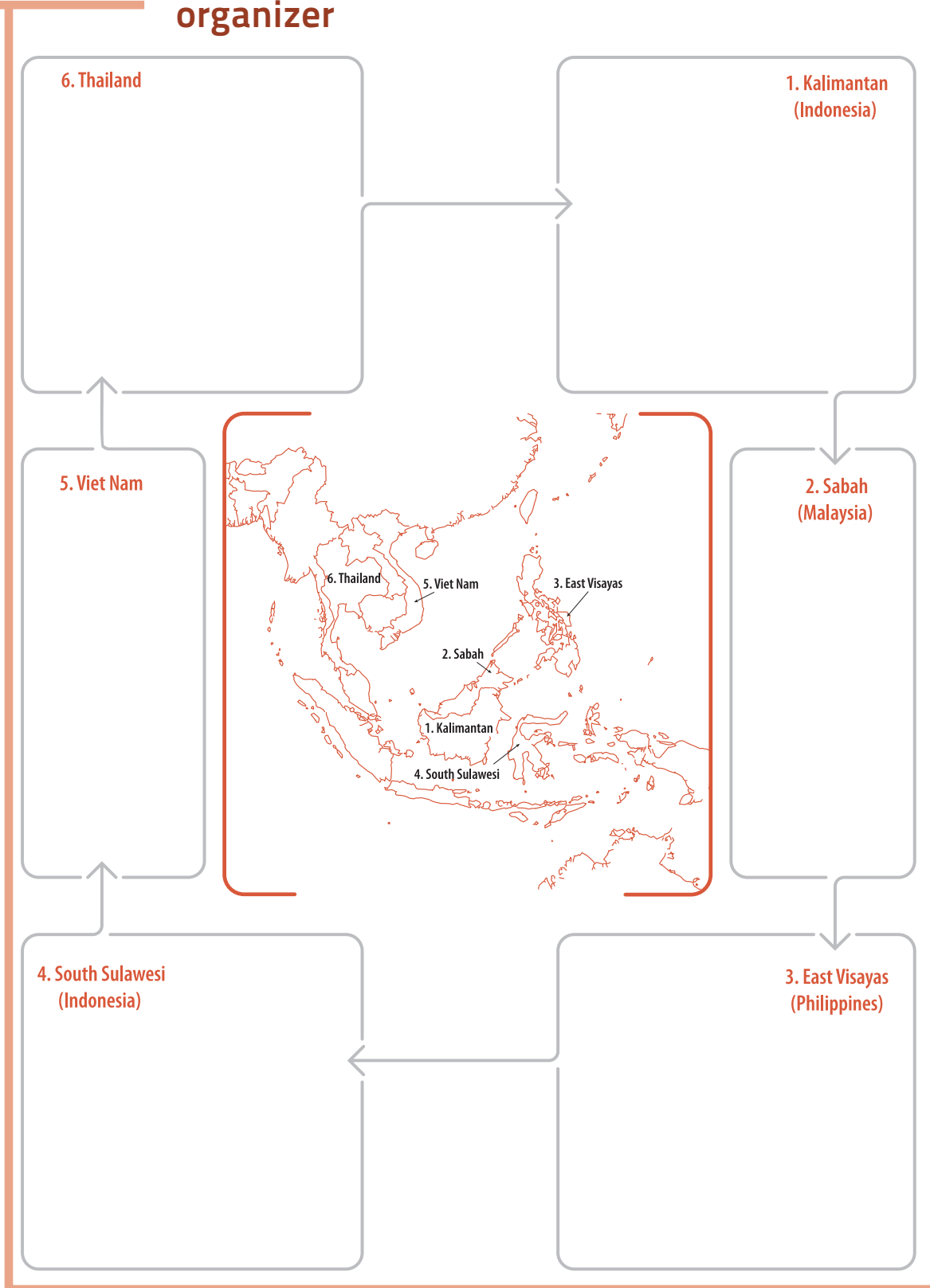
Instructions for collaborative learning:

1. The facilitator will divide you into six groups.
2. Each group will study a maximum of two sources about the cultural and religious significance of rice in a region in Southeast Asia.
3. As you study the sources, use the guiding questions below to organize the knowledge acquired from the sources.
4. Your group will share the learning points with the other groups in the later part of the activity. With your group, consolidate [bring together] the acquired knowledge in the graphic organizer (Handout 3).

1. Which groups of people are you reading about from the sources and where are they located?

2. What is the cultural and religious significance of rice for this group of people? Use the following questions to guide your response.
 - a. What rites and rituals do they practise?
 - b. When do they practise the rites and rituals?
 - c. Why do they practise the rites and rituals?
 - d. What are the props used?
 - e. Who are involved?
 - f. Do you see evidence of the rites and rituals cementing kin and community relations?
 - g. Are there particular values that the rites and rituals seek to transmit? Describe the values.

Handout 3: Consolidating knowledge on the graphic organizer



 **Home Extension Activity 1**

Interview an elder in your family about cultural and religious significance of rice in your community (or in his or her community). What are some of the rites and rituals centered on rice? Why are they practised? What is the significance of these rites and rituals?

Record your findings in the table below.

Who I interviewed:

Location of the ritual:

Description of rites and rituals:

(Who are involved? When are the rites carried out? What are the props needed? Why are the rites carried out?)

Commonalities:

(In what ways are the rites and rituals similar or different to the ones you have learned about during the lesson? Why do you think they are different? Explain your response.)
