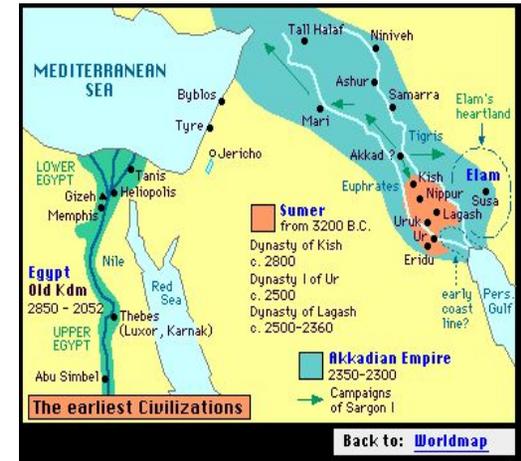


Through the sands of time . . .

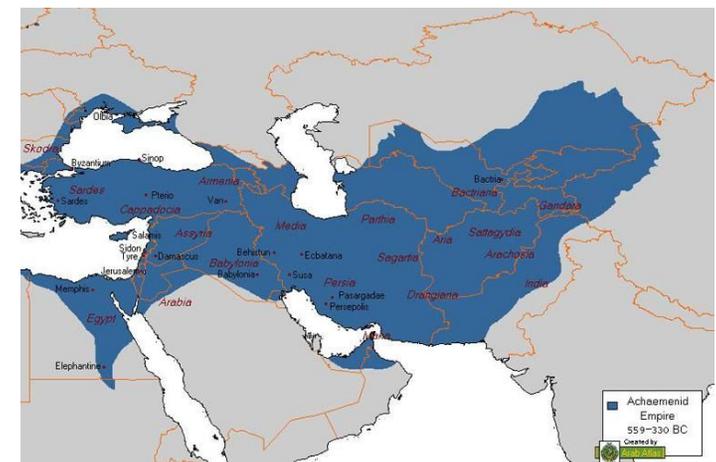
1. Each person count off by 7's.
2. Join together by number.
3. Each person needs a cup.
4. The following numbers take the corresponding colored sand:
 1. White
 2. Red
 3. Dark blue
 4. Dark purple
 5. Yellow
 6. Gray
 7. Beige



5. Now, return to your seats.
6. Separate into 1-7 groups, standing in a close circle.
7. When I tell you to start #1 will pour a little bit of their sand into a baggie.
8. Continue this way, one at a time, through all of the numbers.
9. Discuss the layers as separate cultures. "Archaeology and history tend to view cultures through layers (Troy) or through preceding rulers, wars, etc."
10. Shake the bag until thoroughly mixed
11. "Mythology, and this class, views cultures through the mingling of influences. We will look at the text as it pertains to the culture of origin; but then we will view it for its influence on other cultures, other cultures' influence on the text, and how this text pertains to our society today.

	Roughly
1. Sumerians	2900-1800 BCE
2. Akkadians	2340 - 2125
3. Amorites	1800- 1530
4. Hittites	1600-717
5. Assyrians	1170-612
6. Chaldeans	612-539
7. Persians	539-331

*Note, any region could suffice for the layers



“Through The Sands of Time” - Lesson Reflection

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Grades 11-12; Elective course: World Mythology

This is one of my favorite lessons. One of the reasons I like this activity is because it involves imagery. Students visually see the layers of the colored sand contained within the baggie. We talk about being able to pick out each layer distinct from the other layers. I walk around and have students point to the white layer, the red layer, etc. Then, when I shake it up the students are so engaged they often gasp or say how “I wrecked it!” Then, I walk around and ask students to point to that layer again. When I talk about the futility of trying to pick out all the white or all the blue, and that this reflects mythology, they start to get an inkling that this isn’t about the sand. I then discuss with them that myths incorporate influences from a variety of areas and that many of the beliefs we have in modern societies are directly influenced from a variety of cultures and points in history.

As a reflection on improvement, I sometimes specifically refer to the cultures listed on the handout and sometimes I don’t. Since the focus of my Myth class is not on timelines and presenting mythology step-by-step, that referring to the cultures can be misconstrued. In addition, we know that history doesn’t stop and start neatly on a specific date, so that is a little hindering too. On the other hand, referencing the variety of cultures and the large time span can allow students to see how cultures influencing each other and you can’t just pick out the origin of an idea from distinct cultures very readily. Since I waiver a bit on what is useful, I typically decide in the moment reading the audience, upcoming lesson, and time frame.

Overall, I have found this lesson to be really valuable and one that I refer to throughout my courses. As an example, when speaking with students about a holiday - say Easter - I can refer to the sand exercise when I talk about the intermingling of influence from Babylonia, Germanic tribes, and Judaism on what is often considered “only” a Christian holiday. Students can connect each culture to a layer of the sand that in 2019 has been so shaken and mixed up together it is no longer distinguishable from one another.