# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>1. Learning Content for Grade 8</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>1.1 Islam</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>1.2 Common Values</td>
<td>24</td>
</tr>
<tr>
<td>2.</td>
<td>2 Learning Content for Grade 9</td>
<td>36</td>
</tr>
<tr>
<td></td>
<td>2.1 Other Religions or Beliefs In The Community</td>
<td>36</td>
</tr>
<tr>
<td></td>
<td>2.1.1 The Bahá’í Faith</td>
<td>36</td>
</tr>
<tr>
<td></td>
<td>2.1.2 Rastafarianism</td>
<td>42</td>
</tr>
<tr>
<td></td>
<td>2.1.3 Jehovah’s Witnesses</td>
<td>46</td>
</tr>
<tr>
<td></td>
<td>2.1.4 The Church of Jesus Christ of the Latter-Day Saints (Mormons)</td>
<td>50</td>
</tr>
<tr>
<td></td>
<td>2.1.5 Other Religions or Beliefs in the Community</td>
<td>54</td>
</tr>
<tr>
<td></td>
<td>2.2 Freedom and Responsibility</td>
<td>56</td>
</tr>
<tr>
<td>3.</td>
<td>3 Learning Content for Grade 10</td>
<td>68</td>
</tr>
<tr>
<td></td>
<td>3.1 Buddhism</td>
<td>68</td>
</tr>
<tr>
<td></td>
<td>3.2 Hinduism</td>
<td>72</td>
</tr>
<tr>
<td></td>
<td>3.3 Morality and Law</td>
<td>77</td>
</tr>
<tr>
<td>4</td>
<td>4 Assessment</td>
<td>98</td>
</tr>
<tr>
<td>Annex</td>
<td>1: Continuous Assessment Grid</td>
<td>i</td>
</tr>
<tr>
<td>Annex</td>
<td>2: Relaxation and Stilling Exercises</td>
<td>ii</td>
</tr>
<tr>
<td>Annex</td>
<td>3: Warm-Up Games</td>
<td>iv</td>
</tr>
<tr>
<td>Annex</td>
<td>4: Examples of Visualisation Exercises</td>
<td>vi</td>
</tr>
<tr>
<td>Annex</td>
<td>5: Reference List</td>
<td>ix</td>
</tr>
</tbody>
</table>
INTRODUCTION

This syllabus describes the intended learning and assessment for Religious and Moral Education in the Upper Primary phase. As a subject, Religious and Moral Education is within the spiritual and the moral and ethical areas of learning within the curriculum, but has thematic links to other subjects across the curriculum.

The spiritual area of learning is about the way people celebrate, reflect and ask questions about the meaning and value of life. It involves enquiry into and appreciation of the spiritual dimension of humankind and a serious consideration of religious and other views which guide people.

Moral and ethical development is not only an area which is dealt with in various subjects, but is also dependent on the social atmosphere of the school. Learners have to cope with moral and ethical issues involving principles such as tolerance, responsibility, honesty, justice and fairness. Learning about moral and ethical problems helps to develop moral convictions and attitudes. The school should foster respect for the feelings and views of others, and show that problems can and should be solved in a rational and empathetic manner. The school system should foster a culture of tolerance where the rights of others are respected and promoted.

The aims, learning objectives, and competencies which overlap between subjects are amongst the essential learnings within the curriculum as a whole. Under optimal circumstances, this subject would need at least one period per week.

RME is not content-based as are most subjects on the curriculum, and so it provides an opportunity to give attention to the processes by which people learn. This curriculum focuses on activities which help to promote self-discovery, and to develop learners’ capacity to relate to themselves and to others.

ACKNOWLEDGMENTS

The following persons are acknowledged for their dedication to put together this Teachers’ Guide:
1. Dr Robin and Ms Penny Minney, who both worked on the Namibian Lower Primary and the Upper Primary syllabuses and Teachers’ Guides. Dr Minney has worked for several decades in England preparing teachers to teach non-confessional and multi-faith religious education. He also had six years of experience in the Russian Orthodox Church preparing teachers for work in Sunday schools and other contexts. Ms Minney was doing teaching in English Literature.
2. Curriculum Panel members, some of whom have served on the panel for eight years: Rev. A Iita, Rev. F Imene, Mr J Uugwanga, Mr M N Cloete, Ms R P Heunis, Ms A M K Amutenya, Ms R Kajovi, Dr J Woest and Ms G Kruger.
1. LEARNING CONTENT FOR GRADE 8

1.1 ISLAM

An Introduction to Islam
The word Islam means ‘submission’ and a Muslim is a person who has submitted entirely to Allah and does not serve or believe in a whole variety of gods, goddesses and spirits. In this sense Jews and Christians might claim the name ‘Muslim’ as well, but they do not.

Modern Muslims derive their religion and their whole way of life from the traditions and practice of the Prophet, which is the Sunna. Their rules and practices are drawn from scripture, the Qur’an, and from a large number of traditions and other stories, called hadith. Islamic Law, known as Shari’a, has been built up over years from Qur’an and hadith and is administered by law scholars called Ulama.

Because shari’a law is so detailed and definite, Muslims have a feeling of certainty and of being right where believers in other religions may have questions, problems and doubts. Some people think that Islam is the fastest growing of the world’s religions. Statistically this is not true, and although in some strict Muslim societies anyone who converts to another faith can be put to death, in Africa there are still more converts from Islam to Christianity than the other way.

Background
The religion of Islam began with Muhammad who lived between about 570 and 632 CE. He was a native of Arabia and his tribe, the Quraysh, were the traditional guardians of an ancient pre-Muslim holy place in Mecca. This shrine is still there and is called the ka’ba. The religion of Islam began in Arabia (see a map) and the first Muslims were all Arabs.

Suggested learner activity

Ask the learners: What do they know about Arabs and the Arab world today? What do they think about them? Answers may include oil-rich sheikhs or desert tribesmen on camels wearing the distinctive Arab headdress. Some may say that all Arabs are Muslim. Explore these, and other, possibilities, but do not forget to point out that there are a good number of Arab Christians especially in Palestine and Lebanon, and that there are very many Muslims who are not Arab. Learners may be able to name some of the non-Arab countries where most of the population is Muslim. (Iran, Indonesia, Pakistan)

The Prophet, the Messenger of God
The life and influence of Muhammad is considered in more detail in section 11.1.3, but it is helpful to say something about him from the start. His position for Muslims is so important that for years non-Muslims called the religion of Islam after him. He was a thoughtful and prayerful man who was given to spending periods of time alone in meditation. This was in contrast to the superstitious practices, the greed and often dishonesty of the traders among whom he lived and the general atmosphere of family and tribal rivalry and revenge-seeking of ancient Arab traditional life. He stood out as a reformer and should be thought of at the outset in the following ways:-

- He said that humankind must serve and worship one Allah who is the Creator of all, and not the spirits and idols of traditional Arab religious practices.
- He taught that he himself was God’s Messenger or spokesman. The Arabic word is rasul. He is also called the Prophet.
• He warned all people to prepare for the Day of Judgement, when each person will be either rewarded or punished.

• He stressed the importance of the community of believers, and that this community is a stronger bond than family or tribe.

• He reformed a number of practices, like blood revenge, teaching that the injured family should accept compensation when a relative is killed by accident, instead of taking another life in revenge.

• He also put a stop to some other traditional practices, such as the exposure of unwanted girl babies to die of heat and starvation.

**Arabia and Arabian economy**

Much of Arabia is sandy desert with water in oases and a few man-made wells. There is not much rain in central Arabia. But the coastal region is much more fertile because there are mountains and rivers going down to the sea. In the past, many Arabs lived in the deserts, keeping flocks of sheep, goats and camels and moving around from one oasis to another. They lived in tents and could only own what they could carry. They were not rich. In those days pastoral Arabs did not grow food, and farming dates and other kinds of food round oases was mostly done by Jews, who could grow things and sell them. Ask for suggestions about what they might grow. (The geography lessons will help here).

At the time Muhammad was born, great changes were happening in Arabia. Because of wars in Asia Minor, Mesopotamia and Persia (modern Iran), important trade routes had to be diverted. These now passed through Arabia instead, and so some Arabs left the traditional life and bought and sold, stored goods and escorted caravans of camels that carried valuable trade goods across the desert. These Arabs became traders who, although travelling much of the time, built houses and settled their stores and main homes in towns. One of these towns was Mecca, where Muhammad was born and grew up.

**Arab values and Arab religion**

Before the time of Muhammad there were some Christians in Arabia, mostly in the towns on the Arabian coasts, and many of them were Arabs. There were also tribes or colonies of Jews who lived in groups both in the towns and near oases, and they were not Arabs.

Traditionally Arabs lived in the deserts where one could not survive as an individual. You needed the help and support of the family or tribe in almost every situation, whether it was looking after sheep, goats or camels, packing up and moving on, digging wells, or defending yourself against attack by strangers you might happen to meet. In fact the raid was a standard activity for youths growing up. You looked for a group of strangers, not your own tribe, who were pasturing their flocks somewhere not too far away, spied out carefully how many men they had guarding them, then you collected other young men like yourself, surprised them, made them run away and took away the camels you had captured. Usually no one was killed. This kind of raid was called a *razzia*. There were sometimes fights over water and claims to oases and wells. If anyone was killed or even hurt then his family or tribe would demand revenge, either payment in sheep or camels, or a life for a life. Fortunately the deserts were big and strangers did not meet very often. The foremost values, therefore, centred on family and tribal honour and getting compensation or revenge for harm done or felt to be done.

These Arabs were pagans and their religious feelings were stirred by natural phenomena like mountains and caves, oases and the whirling dust storms that wind can stir up in sandy places. A small whirlwind often makes a pillar of whirling sand that we now call a ‘dust devil’ but it can easily be thought of as a spirit. In practice the pre-Muslim Arabs believed in very many spirits and gods, and many of these had little figurines or carved representations and special shrines or
Religious and Moral Education – Teachers’ Guide Grades 5-7

places where they were worshipped. One of these shrines was in Mecca, at the Ka’ba, the shrine where the Quraysh family were guardians, and there were 360 figurines of gods and goddesses that Muhammad later took out and destroyed. Pagan Arabs also made pilgrimages to special places at certain times of the year, and all the different tribes and clans observed particular months of peace when raids and fighting were not allowed.

Arabia today
From the mid-20th century, Arabia has become a country rich in petroleum oil, and some Arabs are very wealthy. Large cities have grown up on this wealth. The ruling family of the King of Saudi Arabia now take charge of the central shrine of Islam, where Muslims today go on pilgrimage. This is in Mecca, the town where Muhammad was born and grew up.

This is an optional exercise on Arab trade routes at the time of Muhammad and in the Middle Ages: Arab traders travelled long distances with their goods, using camels, mules or horses for transport. They travelled between North and East Africa, Europe, including Russia, India, China and Central Asia, bringing goods and making a living from trade. We know that Muhammad also went with trade caravans (camels or mules loaded with goods for trade) and he is likely to have gone to Syria and Ethiopia, both countries that were largely Christian, and probably Persia (Iran), where there were some Christians living amid a pagan majority.

Discussion of trade routes
If you have maps and other resources, you might try asking learners to think out what goods these Arab traders would have brought from China or India, and what they would have given in exchange. What do people think they got from Russia? Or from Africa? Another question to discuss is how they travelled and carried their goods. Over land they could use camels and mules or horses. But trading with Africa meant crossing the sea: what were their boats like, and what are Arab boats like now?

NOTE TO THE TEACHER:
We suggest that you begin with Theme 11.1.3 “ISLAM: THE PROPHET AND HIS SUCCESSORS” and then continue with 11.1.1, 11.1.2, 11.1.4 and further.

1.1.3 ISLAM: THE PROPHET AND HIS SUCCESSORS (SYLLABUS REFERENCE 11.1.3)

Topic 1: The Night of Power

In this section come some really important events in the life of the Prophet, and for his Successors after his death. These events may be summarised as follows:-

• Muhammad receives the first inspiration to begin the writing down of the words of the Qur’an, the holy scripture.
• He preaches the new religion and new morality in his home city.
• He has to leave Mecca and goes to Medina in the year 622 CE and this is known as the year of Emigration or hijra, and Islamic years are dated from this.
• Setting up the first Muslim community in Medina
• Battles against the people of Mecca
• The Prophet’s triumphant return to Mecca in 630 CE.
• His final pilgrimage and then death in 632 CE.
The men who are chosen to lead the people of Islam.
Islamic conquests and the disagreement that led to the shi’a party.

All these events are important because everything that the Prophet did is somehow a pattern for future generations and this means that what happened then has shaped the Islamic community of today.

**Muhammad the Prophet of God**
The class has already learnt some things about Muhammad. Many books about him exist. Muslim writers began to write biographies within a few decades from the Prophet’s death. The earliest ones have not survived, but later writers drew on their contents. As with many cult figures, not all the information is reliable.

Muhammad was born in Mecca probably in 570 or 571 CE into the clan of Hashim and tribe of Quraysh. He lost both parents before he was seven and then his grandfather died and he was brought up by an uncle. Although Qurayshis were important people in Mecca, Muhammad was an only child with no close family and very poor. But he was clever and hard-working and started work with some trading concerns (as most Meccans did), and attracted the attention of a wealthy widow called Khadija. Khadija made a good living by trade, and had money also from two previous husbands. She invited the young Muhammad to work for her and then proposed marriage.

This change suddenly made Muhammad financially secure and gave him considerable status among Meccans. Although Khadija was fifteen years older than Muhammad, she bore him six children. Both the boys died in infancy, and although the girls grew up, only one, called Fatima, lived long enough to have children. All direct descendants of the Prophet are derived from Fatima and her husband Ali, who became very important also. *(See later section on the Caliphs)*

**His personality**
In addition to being clever and hard-working, Muhammad had two aspects to his personality which must be noted. One is that he was given to meditation and prayer by going off alone, sometimes at night. The other is that people found him attractive, a charismatic character. Teachers may find it possible to get suggestions from learners on either or both these subjects. For instance:

**Charismatic.** Can anyone name a modern day charismatic personality, someone who draws others to him or her, evoking trust and support? This may be a political leader, or a sports person or other. Can we list some of the things that person does, or ways which attract people to follow?

**Meditative.** Are there class members who like to spend some time alone, perhaps in a special place, under a special tree, in front of a special hill or lake or open plain? Some work has been done in this area before, especially in the Lower Primary phase and again in Grade 5.

**Note.** These two points are important because the practice of turning aside to think, pray and meditate is an important part of religious life and development. As well as Muhammad, examples can be found for Jesus, Moses, Buddha and many other religious figures. Young children too are capable and some have had such experiences.
Many political leaders today attract attention and support in ways that can be called charismatic. Learners who are now teen-agers need to be aware of this and think out how it happens.

The Night of Power
The Night of Power or Night of Destiny was the first occasion when the Prophet was summoned to receive the text of the Qur'an. Muhammad had had ecstatic or mystical experiences before and liked to go out alone, often at night, especially to a cave in a little mountain near Mecca called Hira. Most Muslim scholars agree that these words are the first five verses of Sura 96 (XCVI in many texts).

Recite: In the Name of thy Lord who created, created Man of a blood-clot. Recite: And thy Lord is the Most Generous, who taught by the Pen, taught Man what he knew not.

Although this was not Muhammad’s first spiritual experience it was especially powerful and frightening and painful. He seriously thought of throwing himself over a cliff, but he was confronted by a figure who reached the horizon whichever way he turned. This was the angel Jibril, known to us as Gabriel. With this message came the command to worship God alone, and the Arabic for God is Allah, and not to accept any spirit or deity beside Allah.

Suggested learner activity
After hearing about this, the learners could be asked to write and suggest what Muhammad should do next. Or this could be a subject for group discussion.

In fact Muhammad was too frightened to tell the Meccans to stop their pagan religious worship and sacrifices. But he shared his revelation first with Khadija, then with his trusted and close friend Abu Bakr and young cousin Ali. But when the experiences became more frequent and insistent, and he was commanded to warn everyone against dishonesty, crime, and all kinds of evil because of the coming Day of Judgement, Muhammad could no longer keep silent.

Preaching like this made him very unpopular in Mecca and some men would have liked to get rid of him. But his strong family ties with the Quraysh protected him from maltreatment or murder. This is a good example of tribal or family loyalty. But his position became very uncomfortable, and worse after Khadija died in 619.

Topic 2: Muhammed’s Return to Mecca

Muhammad goes to Medina and later returns to Mecca
Medina is a town some 400 km to the north of Mecca. There is a large oasis and many wadis (river beds where water runs when there is rain) and this made farming possible. Most of the farmers were Jews. Medina was also a trading town but not on the main trade route. Muhammad’s going there in 622 CE is so important that Muslims date the years of their calendar from this event. This move or exile is called the hijra. Today Muslims number their years from the hijra and they are written as AH, but our current year’s date is not simply the Muslim year plus 622 because the Islamic year is some days shorter than ours.

At Medina Muhammad formed the first Muslim community with his converts among the Arab Medinans together with the group of Meccans who came with him in July-September 622. They are known as the ‘Emigrants.’ The reason he went there is important for understanding something of his character. Many Jews lived in Medina (previously known as Yathrib) and a number of Arabs were already attracted to the monotheistic religion of the Jews. Unfortunately a feud broke out between two Arab tribes and, as already explained, traditional Arab values centred on family
Religious and Moral Education – Teachers’ Guide Grades 5-7

pride and extravagant acts of generosity or cruelty, often involving blood-revenge. Two Jewish
groups also took sides. Muhammad had some links with Medina through the family of his
grandmother, and men came from there to worship at the shrines in Mecca at the time of
pilgrimage. They had heard of Muhammad’s reputation as a level-headed and fair-minded
founder of a new monotheistic sect, and a little group of pilgrims came to him to ask for his help
in settling their quarrel in Medina. They did not know that he was having difficulties in his home
town, but he was ready to leave and the following year, 622, he went to Medina with a number of
Meccans who had joined him.

The Spider’s Web

Muhammad had to be careful when he and the others of his party were to leave Mecca.
This was because he felt his life was threatened by the non-believers, many of whom were
his own relatives of Quraysh. While he was in Mecca clan loyalty would protect him, but as
soon as he went out of the town he could be caught and killed. Accordingly they planned to
leave Mecca in groups. Muhammad and his close friend Abu Bakr were the last to leave
and they started off to the South instead of in the direction of Medina, and hid in some
caves for three days. Even so Meccans came out to look for them and began to search the
caves. According to the story there was a big spider near the mouth of the cave where
Muhammad and Abu Bakr were hiding and the spider spun a very big web over the
entrance almost as soon as the Prophet had gone in. The Meccans saw the web and thought
that obviously the two men could not have gone in there and went on. In this way Allah
saved his Messenger.

Muhammad’s strong message to worship one God, to fear the Day of Judgement, and his rules for
fair behaviour found favour, and the Medinanans settled their differences. Many became Muslims,
his devoted followers. The Jews, however, were a problem. Muhammad pointed out that their
own Torah (scripture) included the promise of a Prophet (in Deuteronomy 18.15), but the Jews
were unwilling to apply this to Muhammad. (Christians had already applied it to Jesus.)
Muhammad was angry, but at first he left the Jews alone.

The people of Medina were grateful to Muhammad for settling their quarrels and they respected
him and gave him land for a house. This was the first great mosque and the Prophet built huts in
the courtyard for himself and for each of his wives. In the courtyard also he received visitors in
the open air. But he had no money. The other Emigrants were even worse off, and some tried to
do some trading or even farming on land taken from the Jews. But the quickest way to make
money was by fighting.

Raids or razzias on your neighbours were traditional and did not usually run much risk of loss of
life. Instead or raiding herds of camels, far better prizes were offered by those Meccan caravans
which would pass not too far from Medina. As the Prophet was himself a Meccan and a
Qurayshi, he had many contacts who could act as spies and give information about the movement
of mule and camel caravans carrying goods. From Medina the Muslims attacked some of these
and the prizes were divided among the fighting men, only that Muhammad himself got 20% and
this enabled him to give money and other kinds of help to the poor or anyone who came to him in
any kind of difficulty.

In the course of his battles against the people of Mecca, both sides tried to buy the help of the
Arab nomadic tribes in the deserts around, and to get the Jews to help them also. But they proved
not very reliable for the Muslims. One particular event in 627 made Muhammad decide that one
tribe of the Jews must be punished. It was death for the men and slavery for their women and
children. Muslim Arabs took their land and possessions and the two groups, Medinan convert
and the Emigrants, lived as one community in Medina and alongside the unconverted pagan
Arabs. The laws and traditions of the new Muslim community turned eventually into shari'ah law and this gradually developed, as new cases had to be decided and as new messages from Allah were revealed.

One passage in the Qur'an gives justification for fighting.

-Assuredly God will defend those who believe; surely God loves not any ungrateful traitor. Leave is given to those who fight because they were wronged – surely God is able to help them – who were expelled from their habitations without right, except that they say, ‘Our Lord is God.’ Sura 22 (XXII) 39-40

| Ask the learners if they think it strange for a religious leader to lead fighting expeditions against traders, who were anyway his own relatives, in order to make a living for himself and his followers. Remember that the Meccans he attacked were still pagans, and not part of the Muslim community. |

If it seems strange for a religious leader to engage in battle, the Jewish Old Testament provides many examples, and several passages in the Qur'an support Muhammad, even naming some of the occasions and people involved. Though badly defeated once and the Prophet himself wounded, the Muslims with the help of Allah won several battles and by diplomatic means and the use of their increasing wealth they made alliances with a number of desert Arab tribes. Meanwhile the revelations of the Qur'an continued and such was the character and generosity of Muhammad that more and more men were attracted to him and became Muslims.

His reputation was growing in Mecca too among some people, although others were angry at having their caravans raided, their goods stolen, and relatives killed in the various battles, now bigger and more dangerous that the traditional *razzia*.

In 628 CE, known to Muslims as 6 AH, the Prophet decided to return to Mecca as a pilgrim. He planned to visit the still pagan shrine of the Ka'ba (also called the Holy House) and perform the traditional rituals. Dressed as pilgrims, he and a party of Muslims came to the edge of the sacred territory where they were met by the Qurayshites from Mecca. They did not enter the city this time, but it was agreed that the following year Muhammad would be allowed to make his pilgrimage to the shrine. The Qurayshites agreed to withdraw from the city for three days to allow the Muslims to perform the rituals. Accordingly in March 629 Muhammad and a group of Muslims came and performed the rituals, including running seven times between the two little hills. He did not enter the Ka'ba, but one of the Muslims climbed on the roof and gave the Muslim call to prayer, which is now world-famous. Then they went away again, as agreed.

The pagan Qurayshites were obviously impressed and more and more of them were inclined to become Muslims and follow the Prophet. The following year, in January 630 (8 AH), Muhammad and a large number of Muslims came to Mecca, not sure whether or not they would have to fight. But the Qurayshites stayed in their houses and then many of them accepted Islam and the Prophet now became the chief and ruler of his home city of Mecca. Members of various tribes came and swore their obedience to Allah and to his Messenger. This was Muhammad’s final triumph in respect of his home city and his closest relatives. The Prophet and his now numerous followers performed the rituals along with a number of pagans who also recognised the shrine and rituals as their own.

Two years later the Prophet performed all the rituals of the pilgrimage and this time no pagans were allowed to take part in them. This was 10 AH or 632 CE. Everything that Muhammad did on this occasion has become the model for the pilgrimage today. This is dealt with in Section 11.1.5. Then he returned to Medina. Not long after this Muhammad became ill and died. He is
buried in Medina. Before he died the Prophet had already organised raids on outposts of the Christian Byzantine empire in Syria. As usual valuable goods were captured and Christian prisoners obliged either to accept Islam or to pay tax.

**Topic 3: The Successors of Muhammed (Caliph or Khalifa)**

When the Prophet died the first problem for the Muslims was to secure the Arab Bedouin tribes who had been allied to them but who said that they had made agreements with Muhammad, and now he was dead these were no longer valid. They were not really interested in the new religion and its calls to pray regularly, and just wanted to live their traditional lives in the desert. The Muslims needed a new leader who would deal with these tribes and give the whole Arab people a sense of pride and unity. The chose Muhammad’s closest friend, Abu Bakr as his Successor, now called Caliph (or Khalifa: the word in Arabic means deputy or representative). Abu Bakr was of course also one of the Companions, as indeed were all the first four Caliphs. After two years Abu Bakr died and the second Caliph chosen was Umar. Unfortunately quarrels and jealousies arose and Umar was murdered. The next Caliph was Uthman, also murdered after a few years, but he had the distinction of collecting the text of the Qur’an which is now the authorised text.

The fourth Caliph chosen was Ali, the younger cousin and son-in-law of Muhammad, who his supporters claim had been the first person to accept Islam, apart from Khadija who anyway was a woman. Others claimed that Abu Bakr had been the first. As well as this, Ali was not only a Qurayshi like Muhammad but married to the Prophet’s daughter, Fatima, and they had two sons. These were called Hasan and Husayn.

Muhammad’s youngest wife and favourite was Aisha, and many of the hadith go back to her. She was intensely jealous of Ali, perhaps because Fatima, Ali’s wife, and daughter of the Prophet by Khadija, (and therefore Aisha’s step-daughter though in fact a lot older than her) had had two sons while Aisha had none.

**The Shi’a Party**

When Ali in turn was murdered, his surviving son Husayn tried to avenge his father’s death, and collected an army of 200 supporters. They were cut to pieces at Karbala. This was in 680 CE, 48 years after the Prophet’s death, but the division did not die out. Ali’s supporters saw Husayn as a martyr, and said that his brother who had died earlier had been poisoned. This argument developed and a separate party (in Arabic shi’a) formed which became very important after Ali’s death and continues today. The first four caliphs are known as ‘the Rightly Guided Caliphs.’

Meanwhile Arab armies had overrun much of North Africa, Syria, parts of the Byzantine empire, and Persia. Soon they reached the eastern borders of Afghanistan. Arabs who fought now became very rich and a powerful empire developed. The line of Caliphs, not related to Ali, continued, ruling first from Damascus then from Baghdad. But Husayn’s descendants continue Ali’s line, and there are still living descendants from Ali and Fatima and ultimately from the Prophet.

The Shi’ites keep a special commemorative festival for the first ten days in the month muharram (the first month of the Islamic year) when they remember the battle at Karbala. The climax comes on the 10th day when many of them weep and cut themselves with knives in mourning for Hasan and Husayn. The pious also enact a kind of passion play to mark the day when their heroes were killed.

The Shi’ites of course accept the Five Pillars of Islam and the Qur’an, but they also focus hopes on salvation through a person, a descendant of Ali, of course, even though they do not know who
he is. He is called ‘The Hidden Imam.’ Shi‘ites allow pictures of animals and human beings, whereas these are forbidden to Sunnites.

**Sufis**

The mystical and spiritual side of Islam, which was evident in the Prophet himself, was developed by devout Muslims who are called sufis or dervishes. Sufism is an important aspect of Islam but not part of this syllabus. Sufis can be from either Sunni or Shi‘ite parties.

### 1.1.1 ISLAM: THE FIVE PILLARS OF ISLAM (SYLLABUS REFERENCE 11.1.1)

**Topic 1: The five Pillars of Islam, Including Salat Prayers (salah)**

The Five Pillars of Islam are basically rules which every faithful Muslim should keep.

**Suggested learner activity**

What do we understand by the word ‘pillars’? Pillar can be discussed, first in the literal sense of holding up a building, and then in the metaphorical sense of supporting society, or a family, or more abstractly, supporting principles. Has anyone seen a freestanding pillar set up as a memorial to something?

For a class where teacher and learners are familiar with the Bible, reference could be made to the story of Samson in Judges 16. After Samson had been captured by Israel’s enemies and made blind by them, he was brought into a great big arena or stadium which had a roof, supported in the middle by two pillars. The seats were crowded with Philistines who were making fun of him. Samson prayed to God for strength, then feeling the two pillars, he put his arms round them and heaved with all his might. He dislodged the pillars and the roof came down, killing the Philistines and of course Samson too.

Learners may like to discuss this story and try to answer the question: Was Samson the first recorded ‘suicide bomber’? Suicide bombers today are often in the news, and they give Muslims a bad name. But learners must know that Islam as a religion does not condone suicide bombing, and we must not think of this as an approved aspect of Islam.

**The Five Pillars of Islam**

1. The statement of faith: “I bear witness that there is no god but Allah, and Muhammad is the messenger of Allah.” The Arabic name for this statement of faith is *shahada*. This statement must be said in the original Arabic language of the Qur’an.
2. Prayer. Islam lays down a routine of prayers to be said and acted with fixed ritual movements five times a day. The prayers must be in Arabic and the actions are laid down in advance, and so are the times for saying them. This prayer is called *salah* or *salat*.
3. Charity is about the believer’s attitude to possessions and to those people who are poorer than oneself. This is called *zakat* and a fixed proportion of one’s savings in money or goods must be given away every year.
4. Fasting. During the month of the fast, Muslims must not eat or drink between sunrise and sunset. The month of fast is called *ramadan*, and often the fast is called *ramadan* too. (see later Section 11.1.4)
5. Pilgrimage to Mecca is called *hajj* (see Section 11.1.5). All Muslims hope to be able to make the pilgrimage at least once in their lifetime.

**Discussion points**

It might be helpful to discuss monotheism (belief in one God). To do this, learners should be arranged in groups to compare belief in many gods or spiritual powers, who may be personalised forms of natural powers, like storm, the sun, the earth, certain animals. Learners themselves will have ideas about this. Do these powers all work
Religious and Moral Education – Teachers’ Guide Grades 5-7

### Religious and Moral Education – Teachers’ Guide Grades 5-7

**together or do they conflict?** If you want something very much, does it make sense to pray or make promises to offer sacrifice to one particular god or spiritual power? Within a group, some learners could argue for this, while others argue that if God is all-powerful, there can only be one.

**Other questions that arise might be:** Why is it important for Muslims to believe in only one God and in Muhammad as his messenger? What do the learners already know about Arab religion before Islam? Why was Muhammad so keen on monotheism?

---

1. **The salat (or salah)** prayers are very important and are best studied with illustrations of the various bodily positions, as well as the words used to go with them. Because they are a routine and occur in a fixed form and at fixed times of day, they are easy to remember and perform, especially if a family or group of Muslims perform them together. The word salat seems to have come from the Syrian Christians and means set prayer where both the words and the actions are strictly laid down. The way Muslims kneel and then put their foreheads on the floor in front of them, prostration, is also done in Christian churches of the eastern rite.

**Note** Teachers Centre Libraries will have illustrated books on Islam which show the various positions for the different stages of salah, and also the times of day.

Textbooks should also describe the rituals for washing, known as wudu or wuzu, before starting each time of prayer. These instructions are very detailed. If you visit a mosque, you will see a place providing water for this ritual. If you can get hold of an Islamic calendar, you will find the times of sunrise and sunset, and the correct times to the nearest minute for each of the five prayer sessions for each day of the year, and also for different countries where days may be longer or shorter.

The first prayer is to be said early in the morning, between dawn and sunrise. Then follow noon, mid-afternoon, sunset and night. Muslims who live near a mosque can hear the call to prayer broadcast from the mosque by the muezzin.

If these prayers are said at home, the family may all pray together. Note that as well as washing beforehand, prayers must be said in a ‘clean’ place, and for this many Muslims keep a special prayer mat which is rolled up when not in use. This mat is then placed on the ground (at home, at work, by the roadside) at the correct prayer time and turned so that the Muslim is able to face towards Mecca from any place in the world. Worshippers take their shoes or sandals off before praying. This is also important. Perhaps some learners have seen these little mats or carpets which can be rolled up and carried under the arm.

**Free prayer is called du’a and Muslims may pray freely at any time. It is not part of the pillar of salat.**

2. **Zakat** means sharing some of your wealth and good fortune. Muslims are expected to give one fortieth of their disposable income to the poor, or to some other good cause. Let learners quickly calculate how much one fortieth is as a percentage. What do other religions expect their believers to give away? Paying zakat is to remind Muslims that there are people less well-off than they are.

3. The ninth month of the Islamic year is called *ramadan* and this is the month of fasting. *This is discussed more fully in Section 11.1.4.* Muslims must not eat or drink between sunrise and sunset during this month, and they are supposed to think about people who have very little to eat and so to sympathise with the poor. *Ramadan* is also a time for prayer and reflection, rather like Lent for Christians, except that Muslims can eat and drink as they like after sunset.
4. The fifth pillar is the pilgrimage to Mecca. To do all the rituals pilgrims must go at the start of
the twelfth and last month of the Islamic year. Pilgrimage is called Hajj, and it is dealt with in
more detail later in the syllabus 11.1.5. This pillar is not possible for all Muslims, but they are
asked to go if they can.

This might be a suitable place to talk about pilgrimage and to recall some of the ideas
discussed in the Primary School phase, including going to special places whether for
religious reasons or not.

Optional discussion of the Five Pillars – This could begin by teacher asking learners in
groups to choose one of these alternatives

(a) Are these pillars the rules that define being a Muslim, that is to say that you cannot
be a Muslim if you do not keep them? Are there similar rules in other religions that
members are expected to keep?
Or (b) Are these rules like the training programme of an athlete or sportsperson,
designed to make you as fit as possible for the great event or match? This idea has been
explored in the Lower Primary programme in connection with Christians keeping Lent.
If so, then what is the event for which the Muslim believer is preparing?
Or (c) Are these just a few good ideas which it would be good to keep in mind and do
occasionally? Muslims would definitely not agree with this!

Topic 2: The Mosque and Friday Prayers

From the mosque the call to prayer is broadcast and can be heard at the appropriate time of day. It
is of course in Arabic and can be translated –

Allah is great! Allah is great!
I bear witness that there is no god but God.
I bear witness that Muhammad is God's Prophet.
Come to prayer! Come to prosperity!
God is great! There is no god but God.

Because Mecca contains the central shrine of Islam, where pilgrimage is made, all prayers are
directed towards Mecca, and the mosque building must indicate the geographical direction for
prayer. This is marked by a small alcove in the wall called the mihrab. Next to this there is a
pulpit, called a minbar, reached by a short flight of steps and it is from this pulpit that the
preacher gives the sermon on Fridays at midday prayer. The room is square or rectangular, and
usually one part is screened off for any women because women are not allowed to pray and
worship with the men. In a large mosque there may be a gallery for women. In any case they
must not be seen.

The floor of the mosque is always covered by a carpet or series of carpets and this makes it a
ritually clean place to pray. For this reason worshippers take off their shoes or sandals at the time
of washing before prayers, and leave them outside at the door of the mosque. Seen from outside,
a typical mosque is square, sometimes cubic, with a round dome on top. A large mosque may be
rectangular and perhaps have more than one dome. Muslims will tell you that this design
symbolises for them the unity of the one Allah over the complexity of creation. The joining of the
circular dome to the square base requires some architectural skill, and if learners enjoy handcrafts
they could try this out. Whatever the symbolic value of this design for Muslims, some people
think that the Arabs copied the architecture of Eastern Christian churches, especially churches in
the Greek Byzantine tradition. On the other hand, the Ka‘ba, the central shrine at Mecca, (and dating from before the time of Muhammad), is roughly a cube and this may have influenced the choice for the shape of mosques.

But the mosque has some extra features. One of these is the place for washing (also called ablutions) and this may be a series of taps or fountains in the courtyard, or if there is not much space it may be a room at the side of the mosque itself. Secondly there is typically a tower which may not be attached to the mosque but standing thin and tall by itself. This is used for the mosque guardian to call the faithful to prayer five times a day. This man is called the muezzin, and the call to prayer, always in Arabic, never in the local language, calls the faithful wherever they are to stop what they are doing, get out their prayer mats, and perform the appropriate routine or salah according to the time of day. This little tower is called a minaret and includes a narrow winding staircase for the muezzin to climb, but nowadays he does not go up himself but instead uses a loudspeaker with a tape- or digitally recorded message. This means that it can be very loud and be heard above the noise of motor traffic.

Many mosques also run a Qur‘anic school for children, where the children may go every day before their normal school to learn to read, that is chant, parts of the scripture in Arabic. Many learn sections off by heart, even if they do not understand what it means. [Pictures of mosques should be available at Teachers Centre libraries.]

**Friday prayers**

On Fridays most shops and businesses in Muslim countries close down either for the whole day, or at least for the time of the midday prayer. Men are expected to go to the mosque for this instead of using their prayer mats to pray at work or at home.

Note that in the mosque, when men gather for midday prayers and a sermon on Fridays, women do not pray with the men and normally stay at home.

> *Let the learners consider if it is normal for women and men to worship and pray together or separately in any religious building, church, synagogue, temple, traditional shrine. Why are they kept separate in the mosque?*

Before the midday salah, the imam who is the guardian and leader of the mosque will mount the minbar to preach a sermon. Unlike the prayers which are in Arabic, the sermon is in the language of the people. Sometimes there is a visiting preacher, and topics may range from expositions of verses from the Qur’an to comments on social and political affairs. Because Islam has always had a strong political aspect, going back to Muhammad himself, some non-Muslims think that a forceful preacher may incite the faithful to support violence.

> *The teacher may like to ask those learners who go regularly to a place of worship, church, mosque etc., if they can recall some points or topics from recent sermons they have heard and then in groups decide whether the points made could be thought of as political.*

1.1.2 **ISLAM: THE QUR’AN AND HADITH (SYLLABUS REFERENCE 11.1.2)**

**Topic 1: Muslim scripture: The Holy Qur’an**

We are all so used to picking up a book and reading to ourselves that it is hard to imagine what books and reading were like one thousand four hundred years ago. Today Christians quite easily pick up a Bible to read parts of it, but we need to think back to how holy scripture in any religion is read and used.
Ask learners who go to church how the Christian Bible is used there. They will tell the class that the scripture is read out aloud and people listen.

In some churches, particularly in the Eastern churches (Orthodox, Coptic and others) scripture is chanted, not read like a story. This is ancient practice, how the Hebrew scriptures were read and chanted in the synagogue. This tradition continued in the Christian Church and then into Islam. More modern Western churches have abandoned the chanting style and the reader reads the Bible out in church like any other important book or letter.

Note Learners may also like to know that until the 5th century, no-one read silently, but even if alone, one used to read a letter or a book aloud, voicing the words as small children learning to read do still. There is a story that St Ambrose was the first person to read in silence and without even moving his lips, and his servant could not think what was going on. Ambrose was moving the parchment (paper) but obviously could not actually be reading.

The Qur’an
Whereas the word ‘scripture’ means something that is written down, the Arabic word ‘Qur’an’ means something that is recited or proclaimed. So there is the idea of reading aloud to a group of people in the very meaning of the name. In practice, when the Qur’an is read in the mosque it is always chanted, and many Muslims reading passages at home, chant the text in the same way. But nowadays some people read it in silence if they are alone.

We hope that teachers will have time to discuss with learners the way books, including sacred scriptures, were written out and read many centuries ago. Every book was copied by hand, and mistakes could occur. The Latin poet Horace got a letter from a friend together with a copy of his poems that the friend had bought in a shop. In the letter he asks Horace to check it through and correct any mistakes! Of course scriptures were highly valued and Jewish scribes went to great trouble to see that texts were carefully and accurately copied and checked, and so did the Muslims. Christians were less precise with the New Testament because they wanted copies to go out as quickly as possible and the handwritten copies that survive today have many minor variants, but none of these is considered important, because the message and the sense is the same in all.

The Christians also encouraged translations into local languages. But many Jewish rabbis, though not all, insist on their scriptures being read at worship in the original language (Hebrew) even if few understand, and Muslims are even more strict and until very recently did not allow the Qur’an to be translated into any other language, and versions in English or Urdu were known only as “renderings.”

As an optional exercise, learners could be given a short story (half a page) or a poem to copy out and then compare what mistakes, if any, they have made. If the poem has rhythm they will find it easier to avoid mistakes.

Muslim scripture, the Holy Qur’an
Many people think that the Qur’an for Muslims is like the Bible for Christians, that is, their religion’s holy book. It is the holy book of the Muslims but there are important differences. While the Bible recounts sacred history, as well as poems, songs, praises, laments, prophecy, pastoral letters and much else, the Qur’an does not relate events in sequence, but many of the verses are warnings about the Day of Judgement and the terrors of punishment for the cursed, and the pleasures of reward for those who do well (see Section 11.1.6). When passages in the Qur’an
refer to things that are also in the Qur‘an (Jewish or Christian scriptures) they are not always in the order we would expect. The Qur‘an is concerned to convince hearers of the power and majesty of God and persuade or frighten them into doing good and avoiding evil.

Another important difference between the Qur‘an and the Bible is about how the texts were revealed and then written down. Every verse of the Qur‘an is believed to have been revealed by Allah to Muhammad and to no-one else over a period of no more than 25 years. The Bible, however, in the Old Testament includes stories and traditions that were related orally for a long time before they were written. If we take this into account the Bible with the New Testament covers a thousand years and more. Even some of the stories and parable in the gospels were told and used orally before the evangelists collected them and put them together. In this way the Christian Bible depends on many witnesses, but the Qur‘an only on one.

While there are stories in the Qur‘an which are similar to those in the Bible, sometimes with significant differences, there are also many references to stories scattered through the text (e.g. Noah and the Flood) which assume that these stories are already well-known. Muslims believe that God did reveal holy scripture to Jews and Christians, but that the Jews and Christians have not kept their texts faithfully but have corrupted them with Jewish and Christian ‘legends.’

For instance, the Qur‘an counts Jesus son of Mary as a prophet, but not as of divine origin. Several texts say that Allah cannot have a son, this is because Arabs consider that a son could only be born after intercourse between a father and a mother, and this would be unfitting for Allah.

**How the Qur‘an came to be written**

Muslims believe that the Qur‘an did not come to be but has always existed in the mind of God. It is eternal. They speak rather of the text of the Qur‘an being revealed to the Prophet Muhammad and then written down. This process lasted little more than twenty years, from about CE 610 up till Muhammad’s death in CE 632.

This means that for Muslims the Qur‘an can only exist in Arabic, its original language, and all attempts to render the text into English or any modern language may only be called ‘interpretations.’ There are many versions in English and those quoted here are from *The Koran Interpreted*, translated with an introduction by Arthur J. Arberry, published by Oxford University Press.

The Qur‘an is divided into chapters, called *Suras*, some of which are several pages long and others just a few lines. Sura 1, *The Opening*, is a short introduction, and Runs as follows:

*In the Name of Allah, the Merciful, the Compassionate.*
*Praise belongs to Allah, the Lord of all being,*
*the All-merciful, the All-compassionate,*
*the master of the Day of Doom.*
*Thee only we serve; to Thee alone we pray for succour.*
*Guide us in the straight path,*
*the path of those whom Thou hast blessed,*
*not of those against whom Thou art wrathful,*
*nor of those who go astray.*
(The Day of Doom means the Day of Judgement.)
The Suras following the first are arranged not in order of the time each was revealed, but in order of length (in Arabic), Sura 2, The Cow, being the longest. In addition to this, the text was revealed in short pieces, and this means that even a fairly short Sura like Sura 96, The Blood-clot (described further in Section 11.1.3), contains verses that were revealed to Muhammad at different times. Every Sura except one begins with the words –

**In the Name of Allah, the Merciful, the Compassionate**

As the Prophet spoke the words revealed to him, people wrote them down quickly on whatever was available. The Arabs did not use paper, but wrote their letters, trade contracts and lists of stores on pieces of wood, leather, broken pottery or bones of animals, especially the shoulder-blades of dead camels. None of these offered much space for long passages of writing. So Qur'anic texts were written on these and had to be collected together. Probably the Prophet himself began to collect them, as did his Successors, but the credit for putting together the complete text of our modern Qur'an goes to the third Caliph, Uthman (see Section 11.1.3). The first revelation is discussed in Section 11.1.3 The Night of Power. These lines have a rhythmic character in Arabic, but this is partly lost in translation.

**How to treat a copy of the holy Qur'an**

Today many educated Muslims possess a copy of the Qur'an. If they read it at home, it is usual to read it aloud in the same way that passages are chanted in the mosque. They keep it wrapped in a special cloth, and if it is placed on a bookshelf it must not be underneath any other book. Before taking the book in hand, the reader must be sure to have clean hands.

Traditionally Arabs sit on the floor on a carpet or cushions. The Qur'an must not be put on the floor and the mosques as well as many private homes have a carved wooden reading stand onto which the book is put for reading. Because some of the passages are very rhythmic in Arabic it is not difficult to learn them by heart. Small children who go to the mosque school in the mornings before their normal school are encouraged to recognise certain passages and chant them from memory with the written text as no more than a reminder. Some people have learnt the whole text of the Qur'an by heart and can recite any passage. This is much admired and such a person is known as **hafiz**.

**Topic 2: The Hadith**

*Hadith* (the same word is used for one hadith or for many) are the traditions of things the Prophet himself said and did but are not in the Qur'an. It is quite normal in all religions that have a holy book that there also grows up over time a body of traditions and other material to supplement and expand the basic revelation. During his lifetime the Prophet Muhammad was a very powerful character, and so everything he said or did is regarded as normative, that is, as a model for his followers to imitate when they are in similar situations. Some of the hadith concern his Companions, especially the first four Caliphs, or the Followers, that is the next generation. But most of the hadith that are influential today are ascribed to Muhammad himself.

Some of the hadith explain or expand things already in the Qur'an, while others deal with new situations. In this way the traditions which are the hadith have the same authority as the Qur'an. Islamic Law, the sharia or shariat law is based on the Qur'an or hadith or on both together. Many thousands of such stories or traditions existed, but the most valuable of them are now incorporated into Islamic Law. Some examples are given below. A hadith always starts with a list of names, “Z heard from Y that he heard X say that he saw the Prophet do (or heard the Prophet say) . . . such and such.”

**Topic 3: Shariat Law**
**Suggested learner activity**

Here might be a good place for the class to consider what law is and how a system of laws can arise. In terms of religion, many of the learners may know about the Biblical Ten Commandments, but it must be emphasised that any new law or code of law is given to a people who already have principles and customs of their own, that they have received from the past and grown up with.

In historical terms Islamic Law begins with the first Muslim community in Medina, when Muhammad and the Emigrants who came with him established the new Muslim community. For this community of Meccans and Medinans, some of them related to each other and some not, Muhammad needed a system of rules or laws that would bind them together and at the same time be true to the principles of his revelations. Yet these were grown men and they already had principles, customs and rules of life of their own. To introduce a new system, Muhammad, like any other lawmaker, had four possibilities in front of him.

1. Confirm and strengthen their existing rules where these were consistent with the revelations from Allah.
2. Modify their existing rules and customs as necessary
3. Abolish some of them
4. Introduce and publish new laws to be binding on everyone in the community

Obviously belief in Allah and worship of him alone belongs to (4) the fourth category. Of course Muhammad had to make use of all four ways. This marks the beginning of the Muslim community, the beginning of *sharia* law, and the Islamic calendar rightly starts from this date, 622 CE, (see Section 11.1.3 on the new community in Medina).

Islam does not draw a distinction between religious law, moral law and social laws or rules. All are considered direct obligations on all Muslims. In practice almost every aspect of life, family life, business, dress and table manners are included in law, with the result that every individual Muslim can have guidance in every aspect of his or her life. In some ways this is like Jewish law, but the *sharia* based on *Qur’an* and *hadith* goes into much more detail, even laying down the washing of hands and face before prayer and details of the prayer itself. Shariat law also lays down details about inheritance, marriage and divorce and many other domestic matters.

*Sharia* law developed as need arose in the first centuries of Islam, but its bases are three. First is the *Qur’an*, second the *hadith*, collected and edited by various Islamic jurists and scholars, and third the ancestral customs and traditions of the people. Other religious texts may also be influential, and in Sura 17 (XVII) 23-40 can be found rules that are very similar to several of the biblical Ten Commandments.

Newspapers today occasionally carry reports from Islamic states where Shariat law is in force, and tell of thieves having their hands cut off or of adulterers being stoned to death. In fact the command to cut off the hand of a thief is found in the *Qur’an*, in Sura 5 (in most editions V), 26, but the Christian St John of Damascus who lived in the first century of Islam (seventh century CE) related that he saw thieves being flogged in public (beaten with rods or whips). The Qur’an often repeats that Allah is merciful and this may be an example of mercy. For cases of adultery the Qur’an is less clear. In Sura 4. 10-22 the text calls for four witnesses and the punishment for both if found guilty is to be confined. An accuser who cannot produce four witnesses is to be flogged (Sura 24). Another passage relates to accusations between a husband and a wife. Over the years such cases arose again and again and the punishment now is stoning, but only the woman is stoned, not the man.
Suggested learner activity

It may be possible for the learners to collect reports from the newspapers of shariat law in operation in countries like Nigeria, Sudan, Egypt and other places.

1.1.4 ISLAM: FESTIVALS AND FASTING (SYLLABUS REFERENCE 11 1 4)

Topic 1: Ramadan

As there are Muslims in almost every country in the world, many people who are not Muslim hear about the month of *рамадан*, the month when Muslims fast. *Ramadan* is the ninth month of the twelve months in the Islamic year, each strictly measured by the new moon. During the month of *ramadan* Muslims are expected to take neither food nor drink between the hours of sunrise and sunset. In some Muslim countries a gong is sounded some time before dawn to warn Muslims to get up and eat something. Then after sunset Muslims can eat and drink, because the fast only applies in daylight hours. So *ramadan* is a time of self-discipline but also of cheerfulness when neighbours may meet to eat together in the evening when the day’s fast is over.

The time between sunrise and sunset is approximately twelve hours if you live near the Equator. This is quite a long fast, especially if the days are hot and you are not allowed to drink even water. But as you move away from the Equator, either north or south, days vary in length, being shorter in winter and longer in summer.

*Consider what it means to fast*

To appreciate the fast as a time of going without food, ask learners if they have ever been hungry. Why was this? Was it only a short time, or was it a longer period? Did being hungry make them think only of themselves, or did they think about other people who may be hungry too, and who maybe suffer serious food shortages? Is fasting sometimes a good idea anyway? Consider reasons for and against.

The very old and the very young do not fast, and people who are ill or on a journey need not fast, but are expected to make up the days they have missed afterwards. During the fast, believers should keep in mind people who do not have enough to eat. The night of the 26\textsuperscript{th} to 27\textsuperscript{th} may also be remembered as The Night of Power (see Section 11.1.3) to think of the first revelation of the *Qur’ān* to the Prophet. At this time too some think of the battles the Prophet fought against the unbelieving Meccans and his triumphant return to Mecca in 630 CE.

The faithful also think about anyone to whom they have done wrong or had an argument, because this is a time for repentance and the healing of quarrels. At the feast at the end of the month, people may greet neighbours and friends saying, “If I have done you any wrong, please forgive me.” During this month the mosques are usually lit at night and many Muslims put a light in the window of their houses too. The end of *ramadan* is marked by the festival *Id ul-Fitr*.

The Islamic calendar

This may be a good time to understand the Islamic calendar. Because the first Muslims were traders and not farmers concerned with agriculture and the rain is not regular in Arabia, they did not base the year on the relative positions of the sun. Their calendar is based exclusively on the phases of the moon. An Islamic year, therefore, is not the same length as everyone else’s year, but is made up of twelve strictly lunar months, each month starting with the first sight of the new moon. Each month is therefore either 29 or 30 days long. The result of this is that the Islamic year is several (usually thirteen) days shorter than normal years, and this means that the festivals and
Religious and Moral Education – Teachers’ Guide Grades 5-7

fasts, including ramadan, occur somewhat earlier each year than the year before. Ramadan originally meant ‘the scorcher’ and had been the hottest month, but can now be at any time of year because it moves with the lunar calendar. For those who live far from the Equator, fasting between sunrise and sunset is shorter in winter, but in summer the hours of daylight can be very long. As the calendar moves round the seasons, everyone has a share of both.

**Topic 2: Id-ul-Fitr**

*Id* means festival and there are two of these in the Muslim year. *Id ul-Fitr* (often written *Id al-Fitr*) is a major festival for all believers because it comes at the end of the fast. The other *Id* comes in the month of pilgrimage (see Section 11.1.5) and is called *Id al-Adha* and many Muslim families also celebrate *Id al-Adha* at home.

When the first glimmer of the new moon can be seen, no more than a thread of light in the sky, the fast is over and the festival of *Id ul-Fitr* begins. In cloudy countries Muslims have to consult a printed calendar or rely on a telephone call from friends who can see the new moon.

*Id ul-Fitr* is a feast of food as well as a festival of lights. People put on their best clothes or new clothes and greet their relatives, friends and neighbours, wishing them a “Happy Id.” Some send Id greeting cards and even give presents to the children. Sweet foods are prepared and enjoyed and some believers make a special feast for poorer people, because they have been thinking about them during the fast. Or they may simply give a poor family the price of a good meal.

This festival is also a time for reconciliations after ill-feeling or quarrels, and asking for forgiveness for any wrongs done in the past year. Many Muslims also pay their bills at this time, though perhaps shopkeepers would prefer to be paid more often!

**A note on eating meat and other kinds of food allowed**

Islamic law lays down how an animal is to be slaughtered for food. This applies not only to *Id ul-Fitr* and *Id al-Adha*, but to all meals that include meat at any time. The animal must be killed in such a way that the blood is drained out while it is still warm. This kind of slaughter is called *halal*, which means ‘permitted.’ So Muslims are forbidden to eat blood in any form, they are forbidden meat from pigs and there are other rules similar to the Jewish rules for kosher, though not exactly the same as for the Jews.

1.1.5. ISLAM: PILGRIMAGE – THE HAJJ (SYLLABUS REFERENCE 11 1 5)

**Topic 1: The pilgrimage to Mecca and the Rituals of the Hajj**

This section is about an important event in a Muslim’s life, for many the most important. In this section learners will find out what happens, what pilgrims do and in what order. It must be stressed that the frame of mind, the intentions and desires of the pilgrims are at least as important as what they do.

Ask the learners if they know of special places which mean something special to them, personally. Many children who live in towns have home villages somewhere and can visit grandparents. Younger children may like to sit under a special tree or swim in a special pool. An aged relative may be a much loved person for somebody. Some of the learners may be shy and not want to talk about something that is private to themselves, but teachers should try gently to get a response from some learners in order to share an idea of the feeling of quiet longing for somewhere or someone very special.
It is hard to imagine the excitement and pleasure of anticipation for Muslim pilgrims going to Mecca on the *hajj* for the first time. There are not only prayers to prepare for the journey, but money must be saved and transport booked, then saying farewell to friends and receiving their good wishes. Going on pilgrimage for men and for women shows up the simplicity of Islam at such a solemn moment and the equality of all believers before Allah.

Rich and poor alike do not come in their ordinary clothes but, after washing thoroughly they must wear two plain and unsewn white sheets, which is called *ihram*, the pilgrim dress. Men wear one white sheet from the waist to the ground, and the other thrown over the shoulder. Men are bare-headed. *Ihram* is less strict for women who wear the sheets as a kind of dress, although they are allowed to come in normal clothes provided they are not ornamented. If women cover their heads they leave their faces bare for all to see. In this way everyone is seen to be equal and women are unveiled within the brotherhood of Islam. This is also a time for making peace with Allah and with other people, as is expressed in this prayer said by many on entering Mecca.

_I come with many sins from a far-off land_

_O Allah, this sanctuary is Thy Sacred Place_

The rituals and ceremonies of the *hajj* are a faithful copy of what Muhammad did when he performed his last farewell pilgrimage in 10 AH, March 632 CE. The previous year was the last time pagans were able to take part in what had been their traditional ceremonies but for his last pilgrimage the Prophet forbade all pagans, and the pilgrimage was open to believers only. Muhammad had purified the shrines and their rituals and all was dedicated to Allah alone. The ceremonies of the *hajj* are a good example of the Prophet’s own actions in setting a pattern to be followed by Muslims in every generation. Since Muhammad, no non-Muslim is allowed in the city of Mecca at any time of the year. Years ago strict Muslims did not allow the taking of photographs, but now there are many well-illustrated books, films and videos showing many details of the pilgrimage at the present time.

The month of *Hajj* is the twelfth month of the Islamic year, and pilgrims come for the first ten days. In fact Muslims can go to Mecca at any time and perform the rituals round the *ka’ba*, drink from the well of Zamzam, and run between the two little hills. But this is not the pilgrimage. This first part of the rituals is called *umra* and the visitor must say, “I come for *umra*.” The pilgrim who comes at the right time in the month of *Hajj* says, “I come for *hajj* and *umra*.”

Pilgrims arrive at Jedda on the coast of Arabia either by boat or by plane to the enormous airport. Transport to Mecca is laid on and tents arranged for up to two million people at once. The Government of Saudi Arabia takes a lot of trouble to ensure the safety and health of so many people from all over the world. Pilgrims are put into groups of those who have either travelled together or at least who speak the same language. Usually each group has a guide to help them.

The first ritual is to go into the courtyard of the Great Mosque, where the *Ka’ba* stands draped in black cloth with an embroidered top made new each year, ready for the ritual of circling, called *tawaf*. The courtyard has been several times enlarged and it is possible for several hundred thousand pilgrims together to walk round the *ka’ba* seven times. They circle in an anticlockwise direction, that is keeping the Holy House on their left side. This ceremony continues day and night for different groups, with each guide leading his party. Kissing the black stone in a corner of the *ka’ba* is not possible for everyone, though all would like to.

The next ceremony is to run seven times between two little hills named Marwa and Safa. Today this must be done on foot, running along a covered passage way specially built with three lanes to allow people to go in one direction on each side, and provision for invalids and wheelchairs in the
middle. Fifty years ago some rich Arabs did this ‘running’ in chauffeur driven cars, after the model of Muhammad who did it riding his favourite camel, but this was considered unsafe and making an unpleasant distinction between rich and poor. Then pilgrims may drink water from the well of Zamzam, although this is not possible for everyone. All this is umra, the first part of the ritual.

The Hajj is the standing at Arafat
On the eighth day of the month of Hajj the pilgrims leave Mecca in order to be in front of the hill of Arafat before midday on the 9th. The distance is not great, but on the way pilgrims pass first Mina, and then Muzdalifa, both places with meaning for the pilgrimage. At Arafat there is a large piece of level ground and here the pilgrims stand while a sermon is preached to them from the top of Arafat. When Muhammad performed his last pilgrimage, he preached his sermon then stood praying from midday till sunset. Today’s pilgrims are expected to stand in the open praying for about six hours from midday to sunset. They do not cover their heads but may use an umbrella to shade them from the hot sun. This can be quite tiring and it is why many Muslims say “Arafat is Hajj.” This is the ninth day of the month. In the evening they go back as far as Muzdalifa to sleep in tents while there they pick up a number of small stones for the next ritual at Mina on the 10th. They need at least 21 stones each.

On the tenth they go to Mina in order to throw stones at three ancient pillars set up in the desert which represent the devil. Each person is expected to throw seven stones at each pillar, shouting “Allah is the greatest!” with each throw. This takes a long time when there are over a million pilgrims and it is important to hurry.

After thestoning at Mina, pilgrims in groups sacrifice an animal, usually a sheep or a goat, and cook the meat. They eat some and should give some to the poor. This feast of sacrifice is called Id al-Adha. After eating, pilgrims shave their heads and put off the ihram clothing and put on their ordinary clothes again. Then the hajj is over, but they are free to return to Mecca and perform the circling of the ka’ba again and the running between the two hills. Also this may be a good time to drink from the well of Zamzam. It is said that the pilgrimage is completed by a visit to the Prophet’s tomb in Medina, but not everyone undertakes this. When they get home again many Muslims give themselves the title ‘Hajji’ to show that they have been on the hajj.

It would be possible to make a list or diagram of the pilgrimage and put it on the wall, if desired.

1.1.6. ISLAM: SPECIAL OCCASIONS (SYLLABUS REFERENCE 11 1 6)

Topic 1: Childhood and Islamic education
When a baby is born to Muslim parents he or she is automatically a Muslim. There is nothing equivalent to baptism. Instead, shortly after birth, the words of the shahada are whispered into the baby’s ear, usually by the father. A boy baby must be circumcised, like Jewish boys. In some Muslim families there are two other ceremonies. First shaving the baby’s head, weighing the hair, and then giving an equal weight in money to a charity. Second, an animal may be sacrificed for a celebratory meal. Of course it is forbidden to drink champagne or any alcohol. Then the baby is given a traditional Arabic name. Since the time of the Prophet, both boys and girls are honoured equally.

The little children are brought up within a large extended family, and if the grown-ups are observant of their religion, then the baby will witness five times of prayer every day and the
feasts and fasts of the Muslim year. When the child is about five or six he or she may be sent to an Islamic school at the local mosque. Here the imam teaches them how to handle the Qur’an, or pages from the Qur’an, correctly and respectfully and they learn to chant passages in Arabic. They must also learn the Arabic daily prayers at the mosque if not at home. The imam would like the children in his class to be able to read Arabic, but more often they learn passages of the Qur’an off by heart and learn to recognise the pages they are written on.

The method of teaching children to learn things off by heart, to be able to repeat words and actions and patterns of behaviour used to be very common in all schools in every country. Of course children have much to learn and often imitation is the best way. But this is no longer the modern method. On the other hand it is very good to learn by heart passages from scripture or other poetry and to be able to repeat them at times of difficulty or fatigue later in life. But Islamic education is largely repetitive and religious. In Muslim schools away from the mosque all school subjects are taught, but there is less emphasis on natural sciences than there is in government schools, because some Muslims feel that scientific theories may not agree with the Qur’an.

**Topic 2: Marriage and Funeral**

**Marriage**

Marriage in Islam is a civil ceremony and not a religious one. Emphasis is laid on the contract made between the two families who must be involved. The husband or his family give money to the bride, like the African bride price, and this is hers to keep even if she is later divorced. Marriage is a bond between two families, and usually the parents of the young couple have chosen the husband or bride whom they think is most suitable. In most Muslim families marriages are arranged by the parents as a bond between two families, but this is not a religious requirement. Of course there is a party and people bring gifts and wear their best clothes.

Nowadays most Muslim husbands have only one wife. In the Qur’an there is a passage in *Sura 4* (IV). 3, that allows a man to take two, three or four wives, but adds that he must act fairly and equally to all of them. Some westernised Muslims say that it is not possible to treat all equally and so the Qur’an is really only allowing one wife. This is not the tradition and many Muslim men in Africa have two wives or more, often living together harmoniously. Muhammad himself had up to ten wives at one time, as well as a number of concubines, so any Muslim man could call on this as a pattern to be followed. In many countries civil law forbids marriages of people below a certain age, but shariat law permits a man to marry very young girls.

There is some precedent in that although the Prophet’s first wife was fifteen years older than him, he married his favourite wife, Aisha, when she was only nine. Muhammad really did make every effort to be fair and equal to all of them, but jealousies arose, especially about children and about male children. None of Muhammad’s sons survived childhood and his present day descendants are all from his daughter Fatima and her husband Ali.

**Divorce**

Like marriage, divorce is a civil ceremony for Muslims. The Qur’an says that a man must say twice in front of his wife and witnesses “I divorce you.” There is then a time limit before she leaves. A divorced couple may not marry each other again unless the woman has married another man and been divorced by him. There is no provision in the Qur’an for a woman to divorce her husband, but this is possible in countries that do not uphold shariat law.

There is much in the Qur’an and therefore in Shariat Law about women, marriage and inheritance. In every case a woman may only inherit half the amount of a man, that is, a brother will inherit twice as much as his sister, and so on for all the degrees of relationship.
Funeral
When someone is dying, a close friend or relative will stay with that person, as is the custom in all countries and among people of all religions or none. The believing Muslim hopes to have the Name of Allah murmured in his or her ear as he or she dies. In this way the earthly life ends as it had begun. The body is washed, wrapped in a plain white cloth a little like the *ihram* worn on pilgrimage. The body may be taken to a mosque if there is one nearby for some prayers and if possible buried the next day.

Burial is important because Muslims believe that there will be a general resurrection and God will bring together soul and body for the Day of Judgement. Then the family is in mourning for some days, usually seven, but this may vary in different cultures.

| Jews also only bury their dead, while Hindus always burn the body and usually scatter the ashes. Some Christians insist on burial in order to be ready for the resurrection, but others say that many Christian martyrs were burned alive or eaten by lions and that God will give everyone a new body that is spiritual, as is described in the Bible by St Paul. So today many Christians also practise cremation, that is burning the bodies of the dead. This could be a subject for discussion and learners could say what they would prefer or what they think. |

Topic 3: Creation and Paradise
The Day of Judgement is a major subject in the Qur’an and in the preaching of the Prophet Muhammad. But first creation. In several places in the Qur’an it is said that God created the heavens and the earth in six days, then sat on His Throne. In one place (Sura 32 (XXXII). 4) it adds that one day for Allah is ‘a thousand years in your reckoning.’ There is also a saying in Islamic tradition that Allah could have created everything in one instant, so why did He take six days? The answer is ‘to teach the angels and men patience.’

Paradise
The Messenger of Allah had a duty to warn people, to persuade them to believe the message and to do good and not to do evil. In fact Muhammad stressed the mercies and compassion of Allah. The rules he made for the first Muslim community in Medina, and step by step worked out further, rules that since then have been elaborated into shariat law, are to help people to live good lives. But believing in Allah and His Messenger is the foundation. Those who disbelieve, those who go astray, those who ‘cry lies,’ must expect a terrible punishment at the Day of Judgement (or Day of Decision).

This is a very frequent theme in the Qur’an, and the language used appeals to Arab needs and Arab culture. For example: *Give thou good tidings to those who believe and do deeds of righteousness, that for them await gardens underneath which rivers flow.* Sura 2 (II).22-23.

Each person is responsible for his or her own faith and behaviour, and none can appeal for help to a teacher or rich friend. Surely the Day of Decision shall be their appointed time, all together, the day a master shall avail nothing a client, and they shall not be helped, save him upon whom Allah has mercy: He is the All-mighty, the All-compassionate.
1.2. COMMON VALUES

Introduction
The learning-content for the syllabus for this unit is shorter than for other Lower Secondary grades, and this gives the opportunity to establish the ethos of the class. The approach is unreservedly learner-centred, with a bias towards active learning as against debate and discussion. Active learning can be defined as learning which involves the learners in doing things and thinking about (and consequently learning from) the things which they are doing.

‘Circle-time’ should be a regular feature. Sitting in a circle gives the same status to everyone, including the leader, and allows a greater degree of eye contact. Within the circle people should be able to voice their opinions or feelings without fear of being laughed at. It is up to the teacher to ensure that this freedom is understood and respected. Thus when doing rounds everyone must listen quietly to the person speaking and no comments are to be made, even by the teacher. Anyone can refuse a turn by saying ‘I pass’ and no comment should be made about this either. This structure can be used for many purposes, including discussing and assessing a film, or a game, or a personal experience, planning group meetings, problem solving, and positive reinforcement.

Another technique suggested is the Guided Fantasy. Learners should be already familiar with this from the syllabus for Upper Primary, but it is worth ascertaining the degree of familiarity. It is important not to plunge into an elaborate Guided Fantasy session lasting twenty minutes with pupils who are unfamiliar with what is expected of them – lead them into the technique gently. In addition, passages from Namibian and post-colonial African literature have been used as discussion-starters for topics needing debate.

Many of the suggestions here are for games. Donna Brandes, one of the pioneers of the learner-centred approach, writes ‘Games can be used constructively, and not as pointless activities. Games can help sort out problems, the kind of problems found in inter-personal relations. They can help social inadequacy by developing co-operation between groups, develop sensitivity to the problems of others through games needing trust, and promote interdependency and a sense of personal identity.

‘Games can also enable the promotion of effective communication. By helping people to relax in groups, games can promote the flow of communication even between complete strangers – particularly important with shy people who need additional encouragement.

‘The ‘role-playing’ aspect of many games provides the security which enables group members to develop their ideas and express themselves. The enjoyment which can be generated by games does more than anything to develop a group identity. This fun can act as the basic ingredient for any group, and can develop cohesion and an open accepting atmosphere more readily than anything else.’ (The Gamester’s Handbook by Donna Brandes, Hutchinson, 1984). In the appendix we have given several of her ‘warm-up’ games, and below is the description of an activity called, ‘Just a Minute’ which goes to the heart of the principles of active learning, exploring how we fail to listen properly to one another. This could be used at the outset of this course.

**Just a Minute**
**Purpose:** Active learning involves giving your full attention to the other person, rather than thinking about what you might say next. This exercise, which is in three parts, allows learners to experiment with the ways they ignore people, and then to examine their use of body-language as both conscious and unconscious means.
of communication. As skills increase, the listener tries to uncover the real meaning of what is being expressed by reflecting back the content and feeling of what has been said.

**Time Needed:** Forty minutes in total  
**Materials needed:** None, until stage 16, when pencil and paper are needed.  
**Conditions:** This exercise can generate a lot of noise. You should watch for any learners who may misinterpret the experience of being ignored even when they know that is the purpose of the activity. Some children may be tempted to use physical means of grabbing attention, and it may be necessary to establish a few ground rules at the start.  
It is very important that everyone experiences the ‘cold-shoulder’. If time is short you can divide this exercise into two or three sessions, and start again at Stage 10, or at Stage 18.

**Preliminary Procedure:** For each part of the structure:

- **Stage 1.** Consider carefully how you wish to organise the class in small groups. Groups of four are ideal.
- **Stage 2.** Devise some means of identifying each person in the group, e.g. numbers 1-4, colours, objects.
- **Stage 3.** Provide a selection of suitable topics about which learners can talk for one or two minutes, e.g. what I did in the holidays; my favourite sport; how I would spend a million dollars; the best story in the world.

**Comments**

Before beginning this series of activities it may be necessary to discuss different methods used to seek attention. In school, for example, learners use bodily signals like putting up their hands to attract attention. Other less acceptable strategies include calling out, shouting or swearing, hitting or holding onto someone, or adopting a threatening attitude. Teachers assume somewhat different ways of gaining attention, using a position of dominance at the front of the classroom, speaking in a loud voice, varying inflection, using gestures, or saying something which is unexpected.

**Part 1: Take no notice**

- **Time:** one minute per speaker  
  - **Stages 4-8.** Choose a topic you can talk about for a minute or two. Once everyone has chosen, each person in turn will be asked to talk for one minute. While that person is talking everyone else in the group should show that they are NOT listening. (Note for the teacher: It may be necessary to explore different ways of ignoring, such as yawning, coughing, turning away). After each speaker’s minute of speech, take a few seconds to think about and share what has been happening and how you feel. Consider the variety of ways used to show that people weren’t paying attention.

- **Stage 9.** The teacher says ‘before we go any further let’s take a few minutes considering what has been happening:  
  - How did we ignore each other?  
  - What did it feel like to be ignored?  
  - What did we do to try to get attention and to make ourselves heard?  
  - What are the ways of showing that we ARE listening?

**Part 2: Pay attention**

Before starting this phase, it may be necessary for the teacher to explore the ways in which we indicate that we are giving attention. It may be necessary to demonstrate appropriate body language, e.g. leaning forward, nodding, saying “Mmmm” etc.

- **Time:** One minute per speaker  
- **Stage 10:** Find a partner from your group and sit so you can look at each other. Choose a topic to talk about. Then decide who is going to talk first.
Stage 11: The listener’s job is to listen, not to ask questions or to speak. When it is your turn to listen, make sure you give the speaker your full attention.

Stage 12: Are you ready? The first person can start to talk about their chosen topic for one minute.

Stage 13: Stop talking and take a few minutes to think about what was done to gain the listener’s attention and how attention was being given.

Stage 14: Now it is the listener’s turn to talk: whoever was speaking last time must now give their total attention to listening.

Stage 15: The teacher stops all speaking, and invites the learners to take time to discuss what has happened and how they felt during their listening and speaking sessions.

Stage 16: The learners could draw up their own lists of the things that showed the partner was really listening to them. When they are ready they show their list to their partner and note any differences they may have.

Stage 17: Now leave that partner and form new groups of four, making sure you are with people all from different groups. Compare your checklist with theirs, and note the similarities and differences.

Part 3: That’s what I said

As listening skills improve, learners can go on to demonstrate their understanding of what they have heard by reflecting back the content and feeling of what has been said. This can be done in a number of ways. Before beginning, the teacher suggests a choice of topics, such as ‘If I ruled the world’ or ‘What I did at the weekend’

Time: 2 minutes per speaker

Stage 18: In pairs, A will talk to B for 2 minutes. B listens carefully.

Stage 19: B then has the same amount of time to repeat accurately what was said.

Stage 20: Spend some time thinking about how you found the experience:

Questions to A:
What was it like to hear someone else restating what you had just said?
How accurate was their reflection of what you had said?
Had you been misunderstood at all?
Did anything surprise you?

Questions to B:
How easy was it to remember everything you had been told? What did you find most difficult, and most easy?
How did you feel about repeating another person’s views?

Stage 21: Reverse the roles of A and B, and ask the same questions after the exercise.

Variations

Let me introduce you: After listening carefully to what has been said by their partners, they could take it in turns to introduce each other to another pair by explaining what their partner has been saying.

Check it out: The learner tries to notice the moods and feelings behind the words. The listeners can make comments or ask questions, and the content and feelings of their partner’s words can then be reflected back by paraphrasing what has been said. For example, ‘The feeling I am getting from you is that you …’

That’s what I mean: Learners could work in threes with the third person acting as observer. Taking it in turns, each person speaks to a partner who must then rephrase what has been said to the satisfaction of the original speaker. The observer’s task is to ensure this is done – not to allow anyone else to talk until the speaker is happy that he or she is fully understood.

Closure

As listening skills improve, some learners may enjoy ending a session by giving and receiving compliments. Any positive statement can be made in reply. The idea is that the compliment is
accepted and acknowledged without embarrassment. Teacher could add a Stage 22, which might be:
‘You may like to compliment each other on something you have shared while you were talking together, for example, ‘I liked …’ You should reply to these compliments with a smile, a ‘thank you’, or ‘I’m glad I told you about that’.(from New Methods in R.E. Teaching, an experiential approach, by John Hammond, Oliver and Boyd, 1990, pp 60-5)

In this Teachers’ Guide, each bulleted section represents work which will take up approximately one lesson. The Learning Objectives from the syllabus have been printed as headings, to facilitate using this book, since there is now no system of detailed numbering within the learning content of the syllabus.

1.2.1 COMMON VALUES: COMMUNITY LIFE (SYLLABUS REFERENCE 11 1 7)

Topic 1: Origins of a Value System

Values are the guidelines, morals and ethics that guide a person in deciding what is right and wrong. Each society has values and norms that prescribe how people should behave as a group or individual. Values are the all important principles by which we live and out of which our interpersonal actions come.

Suggested learner activities

**Objective: understand that an individual has physical and emotional needs, so living with others requires shared values**

**Packing for a journey:** Working in groups of 6-8, each person makes a list on paper of what they would take if they went on a journey, plus what qualities in persons would help, e.g. love, companionship, trust. List also what they would need on the journey, such as food, water, shelter, mobility. Results are read out, and every time an item comes up more than once, it should go on the blackboard as a ‘shared value’. Under the list of qualities, look for trust (e.g. no stealing, no telling lies), but also for rest, affection, care in sickness.

[alternative exercise] Before the start of the class the numbers 1-10 need to be written on paper and put up across one wall of the classroom. The worksheet on the next page needs to be photocopied, cut in half, and the halves distributed to every member of the class. Learners may not look at it till everyone is ready to start. Everyone uses a pencil so that individuals cannot be identified. Learners circle the number that expresses the strength of their feelings about the issue. The sheets of paper are then folded in half, and passed on to someone else. This is repeated twice more, so that anonymity is protected. Learners then open their sheets, the Teacher reads out a statement, and learners position themselves under the number circled on their sheet. They will find everyone tends to be grouped at one end or the other. This exercise also gives learners a chance to express their values while preserving anonymity.

[alternative exercise] Guided fantasy about a child brought up by wolves: close your eyes – you are a small Indian boy, less than two years old, who is taken by your grandmother into the forest with her when she goes to collect wood – something bad happens, and you are alone, hungry and very tired – you find a cave where there is a mother wolf with her cubs, and you cuddle down at once with them and sleep Instead of killing you, the wolves accept you as part of the family. Think about what sort of things they teach you – what sort of things make you happy… Draw out the learning, pointing out to them that the origins of a value system are not in individuals but in the nurturing community, family, or tribe

**Objective: recognise that major world religions teach similar values**

The class recalls the values identified in the previous exercises as shared, e.g. the importance of the family, of friends, and the need for trust. Divide into 4 groups, one focussing on Judaism, one on ATR, one on Islam, one on Christianity. In your groups discuss what rites and customs affirm
and strengthen these values. Appoint a spokesperson, and share your findings with the wider group.

‘SHARED VALUES’ WORKSHEET

<table>
<thead>
<tr>
<th>Strongly agree</th>
<th>Strongly disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) ‘I can live without anyone providing me with food’</td>
<td></td>
</tr>
<tr>
<td>b) Being able to trust at least one person is essential to me</td>
<td></td>
</tr>
<tr>
<td>c) I do not need family around me</td>
<td></td>
</tr>
<tr>
<td>d) I do not need friends around me</td>
<td></td>
</tr>
<tr>
<td>e) I dislike special days such as birthdays, and celebrations</td>
<td></td>
</tr>
</tbody>
</table>

Christianity [BOOK: Beliefs, Values and Traditions p 17]
The basis of morality among Christians comes from their knowledge and understanding of God’s will through the Bible, the teachings and examples of Jesus and the tuition of the church.

The Bible: The Bible gives the example of Adam and Eve’s disobedience to God’s law which is known as a fall/original sin. The law or the Ten Commandments give a framework for the way life should be conducted in family and social relationship.

The teaching and examples of Jesus: Jesus through His teaching emphasizes the law reminding people or listeners about the importance of moral behaviour. He stressed or emphasized that living in society required obedience to society’s rules but loyalty to God should come first. Jesus taught that the law is the framework of guidance, but every action should be guided by principles e.g. He healed the people on Sabbath day. Again He emphasized the importance of love, to love God, neighbour, even your enemies too. This kind of love requires Christians to show compassion and forgiveness to those who have wronged them.

The tuition of the Church: Church leaders and preachers teach Christian values to their members and also interpret Christian teaching for present day circumstances. Young people receive guidance through Sunday school and other groups.

Judaism [BOOK: Beliefs, Values and Traditions p 157]
Morality: In the beginning God’s chosen people the Jews believed they were called upon to become ‘holy unto God’ and to separate themselves from anything that went against his will. The Noachide laws are considered the very basic framework of morality. They were given to Noah after the flood and tell Jews: to worship only God, not to blaspheme, not to murder, not to steal, not to commit adultery, not to be cruel to animals and to promote justice.

The Torah/Judaism: God have the Jews 613 mitzvot (commandments), including the Decalogue (the Ten Commandments) which provided them with moral framework to live by. These are contained in the Torah, which makes up the first five books of the Tenakh. Although the Neviim (the second section of the Tenakh, containing the words of prophets such as Isaiah) and the Ketuvim (the third section with books such as 1 and 2 Kings) are considered to be written under divine guidance, the Torah is believed to have been revealed by God to Moses on Mount Sinai. The specialness of the Torah can be seen by its use at home, in synagogues and through such
festivals as Simchat Torah which celebrates the completion and recommencement of the cycle of the weekly Torah readings.

In addition to the written Torah, God revealed an oral Torah which was passed down through generations of Jews until it was eventually recorded in 200CE as the Mishnah. This document, along with its commentary, the Gemara, forms the Talmud. The relationship between the Torah and Talmud is that the Torah states the Law and the Talmud gives the details of how it should be carried out. For instance, in Exodus 20:8 we read ‘Observe the Sabbath and keep it holy,’ and the Talmud specifies the 39 types of work that are prohibited on that day.

**Interpretations and commentaries:** There are various interpretations among Jews as to how literally the Torah and Talmud should be followed. The Orthodox movement believes that both oral and written Torah are revelations from God and can never change. The Progressive movement believes that they do contain some human development and so do not need to be taken so literally. It is this difference in interpretations that has led to Jews following a wide range of practices in kashrut (rules governing lifestyle and home) and Shabbat.

Studying sacred texts has always been an important part of Judaism and there are many colleges called Yeshivot for this purpose. Jews today have their own Jewish courts called Bet Din (House of Judgement) based upon Deuteronomy 16:18. The judges in this rabbinic court spend much time hearing divorce cases and were involved in recent debate about the issue of gets. In addition, many people go to their rabbi for moral guidance. Jews believe that humans were given free will and that true morality can never be just a matter of outward adherence to a set of rules. Instead it must come from within and be a development of their own moral conscience, based on Leviticus 19:18: ‘Love your neighbour as yourself.’

**Islam** [BOOK: Beliefs, Values and Traditions p 93]
Islam is all-embracing, linking the religious, social and political ways of life into one. Muslims believe that all humans are born in the natural state of fitrah (free from sin) and with free will to react to the tests and temptations which will occur in life. It is taught that a jinn, one of Allah’s created beings, called Shaytan (Satan) disobeyed him and was banished. In revenge he tries to destroy human beings by turning them from Allah and tempting them to do wrong. In Islam, the duties Muslim are required to perform, such as frequent prayer and reading the Qur’an, strengthen their discipline and help them to resist evil and lead moral lives. The general conduct which affects attitudes and ethics is known as akhlaq.

**Sources of authority:** The guide for the whole life is contained in the Qur’an which teaches the duties and moral responsibilities that are expected of Muslims. As well as the five Pillars of Islam, it includes the requirements concerning dietary laws, marriage, divorce and all aspects of human relationships. In addition to the Qur’an, Muslims have the example and practices of Muhammad set down in the Sunnah and Hadith to guide them. From early times, Muslim scholars have used these to guide them when drawing up laws for contemporary situations. Today this would include ethical issues such as embryo technology.

**Obedience:** The name Islam is sometimes translated as ‘submission,’ which stresses the importance to Muslims of giving their lives in obedience to Allah. Every person has certain responsibilities towards their fellow human beings and the rest of creation. Obedience is a way of expressing love for Allah.

**Types of behaviour:** Actions which are permitted are known as halal and those which are forbidden are haram. Types of behaviour are classified as follows:
Religious and Moral Education – Teachers’ Guide Grades 5-7

- **Fard** – actions which must be done, such as the five Pillars of Islam. Failure to carry out a fard is thought to be both a crime and a sin.
- **Mandub** – actions which are recommended, such as hospitality to visitors
- **Mubah** – actions which are decided by one’s own conscience.
- **Makruh** – actions which are not forbidden but which are not approved of such as divorce.

Allah requires Muslims to acknowledge their sins. When they make wrong choices, their weaknesses remind them of their dependence upon the compassion of Allah who is always ready to forgive. Muslims are taught that being sorry is important and that they should apologize to anyone who has been wronged. Islam teaches that repentance wipes out their sins, but good actions are never wiped out.

**Suggested learner activities**

Select a news item from a newspaper or from a book which involves a number of people. Explain the relationship between people and discuss their different values.

**Topic 2: Living in Community**

**Suggested learner activities**

**Objective: explore the structure of different communities in Namibia**

Learners work on their own; begin by mapping on a piece of rough paper a community structure, either their family, or their church, or their street or village. Using several different colours would help to stress the diversity of the members. Then in three groups, which correspond to the three types of community, they list some of the leisure activities of the group as a unit

- e.g. family – celebrating births and birthdays, honouring the departed;
- Church - church feasts and working parties;
- street or village – return of an émigré, competitions, weddings and funerals

**Objective: recognise the need for a society to compel members to keep the rules**

Learners bring the rules of the local sports club, read some out, and discuss how the club compels its members to keep the rules or leave the club. Alternatively learners can be asked to collect from newspapers examples of avoidable fatalities, e.g. stories of a savage dog attacking and killing a child, a drunken driver killing a pedestrian who was on the pavement. Learners discuss whether neighbours could have done anything to prevent these tragedies, if they had acted sooner to call in the police.

**What makes a family?** [BOOK: (1) Religious and Moral pg.76 Gr. 8 (2) Beliefs, Values and Traditions pg. 36]

The family, in spite of changing patterns and structures over recent years, is still thought to be the best means of rearing children and helping to maintain a stable society. The basic family unit of two parents with children is called a nuclear family. In the past families were larger, with grandparents and sometimes other relatives living with or near each other as an extended family.

**Changing social patterns of the family**

- People often move away and are less likely to have such close ties with the older generation.
- The use of contraception has led to smaller families
- High divorce rates have led to a large number of one-parent families
- The majority of women work outside the home
- The fear of unemployment puts pressure on breadwinners to work extra long hours which can affect family life
The charity Methodist Homes is an example of a Christian organization which aims to provide a caring environment for elderly people who are no longer in their family homes. They offer a range of day and residential facilities and services which allow each individual to be cared for with dignity and respect.

*Listen to your father; without him you would not exist and when your mother is old, show her your appreciation* (Proverbs 23:22)

**Suggested learner activities**

1. Learner forms a group to play roles of family members in different communities in Namibia
2. Discuss the roles of family members in different communities in Namibia. Explain how the roles differ from one community to another.
   - fathers
   - mothers
   - older children
   - uncles and aunts
   - grandparents
   - anyone else with a particular role in the family

**Creative Assignment**

Make a list of the positive things you both give to and receive from family life. Think of an imaginative way of showing these points, e.g. collage, graph.

**Topic 3: Meeting Strangers**

Good relations with other people are the basis of everyday life. The golden rule tells us how most of the world religions believe we should behave towards others.

**Suggested learner activities**

**Objective: Recognise prejudice in attitudes towards strangers and explore the limits of tolerance**

*Pen and Paper [an exercise with links to Education for Human Rights and Democracy]:* A family that has no common language with the people who live in your street has moved into one of the houses. They have at least five children. On paper, learners list the fears they might have about them, or the new family might have about their neighbours. The teacher collects these in and reads them out. As a unit, the class discusses whether to tolerate or to take action in each case. When the list is exhausted, discuss the criteria used to come to a decision.

*[alternative exercise, linked to Environment Education] If the teacher is knowledgeable about Namibia’s colonial past, there can be fruitful discussion of the reaction of the different tribal leaders and groupings to the aggressive encroachment by Europeans from the coast.*

*[alternative exercise, with links to ICT] Learners who have links to the Internet are able to access chat-rooms and through them to arrange to meet total strangers. Here is a warning for them from a 12-year old user who regretted how things turned out: “Be very careful what information you give to a stranger, even if they seem very nice and very friendly. They may later use the information against you – for example, if they find out your phone-number they may make hoax calls to your parents. Don’t put a stranger in contact with your friends, because he or she may use the contact as a way of finding out information about you which can be used to intimidate you. Even though I never met the person, he was able to frighten and intimidate me, using texts, e-mails, and phone-calls.”*

**Multi-faith follow-up:** Recall the work done under 11.1.7 Origin of Values, where there was discussion of shared values in world religions. Learners (as a whole group) recall the advice tendered by different religions on how to treat strangers. Here are some pointers the teacher might use to jog their memories:
**Judaism:** Story of Ruth (the Book of Ruth comes before I Samuel in the Old Testament); the commandment that even servants must rest on the Sabbath (Exodus 20:10).

**ATR:** Stress the tolerance of African Traditional Religion, which is not mission-minded, towards the arrival of Christian mission stations, and discuss the pros and cons of this attitude.

**Christianity:** Christ comes as the stranger, defenceless and vulnerable, the one on the margins. Can we mirror him in this? Can we stop thinking of ourselves as the centre of everything and the stranger as ‘other’ – someone to be kind to if we have time, and otherwise ignore, and instead think of the stranger as the one who is central? Useful texts are ‘I was a stranger and ye took me in’ (Matthew 25:35), and the story of Jesus appearing as a stranger to the disciples walking to Emmaus (Luke 24:13-32).

**Islam:** Surely they that believe, and those of Jewry and the Christians, and those Sabaeans, whoso believes in God and the Last Day, and works righteousness – their wage awaits them with their Lord, and no fear shall be on them neither shall they sorrow … Who does greater evil than he who bars God’s places of worship, so that his name be not rehearsed in them, and strives to destroy them? (Sura II)

**Suggested learner activity [alternative exercise]:**

The teacher knowledgeable about the history of the Six hundred year duration of Muslim Turkish rule, the Ottoman Empire, can discuss with the learners the fact that it was better to be a Jew subject to Ottoman rulers than to be a Jew in Christian Europe. Note: after the capture of the Christian capital, Constantinople, the Turks advanced steadily. In the seventeenth century they advanced on Vienna and laid siege to it, but had to withdraw without capturing it.

**Objective: learn to distinguish genuine friendship from pretence**

Use the following passages from the Namibian novel *The Purple Violet of Oshaantu*, as a Discussion Starter. (The passage from later in the book which you will find quoted in Grade 10 as a discussion-starter for ‘Marriage and Divorce’ tells you what happened when the speaker, whose name is Ali, decided to risk confiding in Meme Maita):

Meme Maita is someone about whom I can never make up my mind. Sometimes I think she tries too hard to be a Christian, and sometimes I think she just needs a good friend. But one thing I am sure of is that she pretends to like me although I know she doesn’t. Actually, the antipathy is mutual. However, she is a respected and somehow powerful member of the village because she is an elder in the church and a Sunday School teacher. So she is one of those who decides who will be forgiven and who will not be. What I most dislike about her is that she does either little or nothing for the women and widows who are mistreated by their husbands and in-laws, despite her position. She believes that marriage should be one miserable, lifelong experience. Husband and wife should fight every day, he should abuse her and the children, he should go after other women, otherwise he is under her thumb… (from *The Purple Violet of Oshaantu*, by Neshani Andreas, Heinemann, 2001, p 4)

Here is an example of the maltreatment of a girl from a distant village, who has no relatives in the village she marries into. The speaker is Kauna, and she is talking to her friend Ali, the central character:

“*The first days were difficult. I cried every night. I felt lonely and homesick. I didn’t know a soul in the village. I would look for every chance to get away from my in-laws. I would go to fetch water, wood, or whatever, just to be able to cry in private.*” Kauna looked at me, “I think you should marry within your own village, in your own surroundings, to someone you know. “It was especially difficult when I did not have my own kitchen. Cooking times were my worst nightmare. Everybody disappeared, leaving me to cook more often than everybody else.
We were about eight women at the homestead but I cooked at least four or five times a week for at least twenty people, and that excluded the neighbours who were often around at mealtimes. I simply wanted to do my own cooking, just as I had done back home. But my husband was in no hurry to build my kitchen. “You must be patient. If we hurry, my family will think you don’t like their food.” was his usual excuse.” (id., p.20)

**Suggested Learner Activity**

[Alternative] In groups of six or eight, with one person acting as scribe, learners brainstorm a list of the needs of a person visiting a strange town. In groups they decide together which four are the most important. Then each group decides on a role-play illustrating how the stranger is befriended by someone either out to exploit him or her as cheap labour, or to take a cut of any earnings he or she may get.

### 1.1.8. COMMON VALUES: AUTHORITY (SYLLABUS REFERENCE 11 1 8)

The purpose of authority is to have a wholesome, disciplined and well-functioning social system.

#### Topic 1: Authority by Position

**Authority by position and authority through power** [Reference book: Rainbow Religions pg. 139]

In each family, school, church or government there is a position of authority. There is a time where young people try to reject authority whether at home or at school. They consider friends as the most important people in the world while parents are nothing. When they grow up, they can remember the time when they consider their parents as stupid, old fashioned, unsuccessful and poor. It is very important to respect or obey rules and laws which govern each community or society.

**Learner activity**

Read this letter. Do you agree with it? Does it reflect your relationship with your parents?

---

**Dear Child**

As long as you live in this house you will follow the rules. 

In this house we do not have democracy; I did not campaign to be your parent. You did not vote for me. We are parent and child by grace of God, and I accept the privilege and awesome responsibility.

In accepting it I have an obligation to perform the role of parent. We can share many things, but we are not pals. I am your parent. This is a hundred times more than what a pal is.

I am also your friend, but we are on entirely different levels. You will do, in this house as I say, and while you may ask questions you may not question my authority.

Please remember that whatever I ask you to do is motivated by love. This will be hard for you to understand until you have a child of your own. Until then, trust me.

Your Parent

---

**Suggested learner activities**

1) Learners list on scrap paper three things that would be better if there were no government (e.g. people wouldn’t have to pay taxes). They pass this on to the person on their right, who lists three things that would as a result be worse (e.g. because no one paid taxes, the state hospitals would
have to close). They pass this on to the person on their right, who lists three even worse evils, arising out of the previous ones (e.g. because the hospitals have to close, an epidemic breaks out, or a plague). The teacher collects these in, and selects several to read out. The teacher then invites the learners to name the person in authority whose job is to prevent each particular sort of disaster, and lists these on the board. The teacher should ask probing questions, encouraging the learners to include parents, pastors and teachers in the inventory of those with authority. Learners discuss in what ways their authority differs from that of the police.

2) ‘Line management’ versus ‘Co-operative of Equals’: Learners give examples of division of labour in a work situation. They are then told about two imaginary countries. On the Island of Thinifers everyone is very thin and eager, and in the workplace there is hierarchy of command, with a structure of rewards and promotions for every bit of good behaviour, and punishments for the slightest thing done wrong. On the Island of the Fattypuffs on the other hand everything is very laid back and rather lazy, and at work everyone is equal, whatever their role in the workplace. Learners are asked to place themselves somewhere along a value continuum with Fattypuffs at one end and Thinifers the other, and to explain why they have chosen their position.

**Topic 2: Authority through Power**

Tell a traditional story about a strong man defeated, or the story of David and Goliath (1 Samuel 17:12-51). Discuss why everybody except one was so afraid of the strong man, the giant. Why was that one person not afraid?

**Suggested learner activities**

Teacher collects cuttings of examples where the abuse of power has led to a court case. In groups, learners discuss these by analysing: Who has power? Why has he or she got it? Was it wrong from the start? How is it being used wrongly? What evasive action could be taken?

‘Gangsterland’. The teacher prepares a set of cards, with plain backs, and marks them in black with 1, 2, 3 or 4 to represent the number of gangsters in a man’s following. Prepare other cards marked in red with 1, 2, 3, or 4 coins. The teacher shuffles and deals one of each card to each learner. Learners then mill about, and if one bumps into or touches another, they must show each other their cards, and the one with more money takes the other one’s money and adds it to his, and likewise his following of gangsters. Those with neither money nor gangsters must drop out of the game. Discuss the learners’ feelings when they had to surrender what little they had to someone else who had more. Learners then suggest examples where a rich and influential person manipulates others.

**Topic 3: Authority from Knowledge and Skill – the Specialist**

People who have specialised knowledge and skills, could demonstrate their leadership in various situations, e.g. Archbishop Desmond Tutu from South Africa, who campaigned in his own country and abroad to persuade other governments to become involved in the struggle for equality. Although he understood why his people were driven to violence, he chose to use non-violent means of persuasion, e.g. leading protest marches and collecting petitions. In 1984 he was awarded the Nobel Peace Prize for his work in promoting human dignity.

*Book taken: Beliefs, Values and Tradition p 61 & Religious and Moral Education Gr. 8 – 10.*
Suggested learner activity

Learners brainstorm a list of those in authority because they have special knowledge or skills. These are listed, and they are each asked to suggest three situations where they need to call in someone with specialised skills (e.g. a broken leg, an electrical fault, a theft).

Use the following passage as a discussion-starter. It is about how knowledge of English brought effectiveness in politics at the international level:

In front of the parliament building in Windhoek is an impressive statue of a priest, the Rev. Theophilus Hamutumbangela. He stands alongside other heroes of the independence struggle. Hamutumbangela was an Anglican priest from Ovamboland, in the north of Namibia. At mass in his parish of Christ the King mission in 1954 he preached against the intimidation, violence, and daylight robbery perpetrated by the security forces on Ovambo workers returning home from the mines. Fr. Hamutumbangela invited his parishioners to stay after the service to speak about their experiences and voice their complaints. He then smuggled a letter through Angola addressed to the United Nations, making a formal complaint. The UN took up the case, and other letters followed in which the exploitative migrant labour contract was exposed Fr. Hamutumbangela’s facility in English was important for his political campaign. (The writer goes on to show how the same was the case with Herman Toivo ya Toivo, also educated at St. Mary’s School, Odibo) (A History of Global Anglicanism, by Kevin Ward, Cambridge University Press, 2006, pp153-4)

Another example is the one of Moses who defended a Hebrew slave who was beaten badly by an Egyptian and in doing so, killed Egyptian soldier.

The story of Moses

Moses was a Hebrew leader. As a baby of a few days old, the daughter of the Pharaoh discovered him in a basket floating on the Nile. Saddened to see such a small baby abandoned she took him to her father’s court and asked his permission to adopt the child. Moses was treated as a prince, but everyone knew he was an orphan. He had in fact come from the Hebrews who at that stage were enslaved by the Egyptians. Moses was educated to serve the Pharaoh and defend his interest among the Hebrews. Yet in Moses, blood was stronger than the education he received.

One day, while walking alone, Moses came across an Egyptian violently beating a Hebrew slave. Moses realized that the slave was being beaten to within an inch of his life and he had to act quickly. He defended the slave and in doing so killed the Egyptian soldier. He buried the body deep in the sand. The following day, when walking through the palace grounds, he again heard cries and came upon two Hebrews fighting each other. In trying to stop them they turned on and accused him of having killed the Egyptian.

Moses thought he could hide from persecution in the palace, but when the Pharaoh heard about the murder he sent his soldiers to find Moses. Moses fled to the land of the Midianites where he worked as a shepherd and later married a woman called Zipporah. According to Numbers (Chapter 12:1), it is quite possible that she was an African woman from the Sudan. Thus, the “first lady” or the “mother of the liberation” was most probably from Africa.
2 LEARNING CONTENT FOR GRADE 9

2.1 OTHER RELIGIONS OR BELIEFS IN THE COMMUNITY (SYLLABUS REFERENCE 11.2.1)

2.1.1 THE BAHÁ’Í FAITH

Information retrieved from the following websites:
[http://www.bahai.com/thebahais]
[http://www.northill.demon.co.uk/bahai/intro.htm]

Introduction to a world community
Founded a century and a half ago, the Bahá’í faith is today among the fastest growing of world religions. With more than five million followers in at least 232 countries and dependent territories, it has already become the second-most widespread faith, surpassing every religion but Christianity in its geographic reach. Bahá’ís reside in more than 116,000 localities around the world, an expansion that reflects their dedication to the ideal of world citizenship.

The Faith's Founder was Bahá'u'lláh, a Persian nobleman from Teheran who, in the mid-nineteenth century, gave up a princely existence of comfort and security for a life of persecution and deprivation. Bahá'u'lláh claimed to be nothing less than a new and independent Messenger from God. His life, work and influence parallel that of Abraham, Krishna, Moses, Zoroaster, Buddha, Christ, and Muhammad. Bahá’ís view Bahá'u'lláh as the most recent in this succession of Divine Messengers.

"This is the Day in which God's most excellent favors have been poured out upon men, the Day in which His most mighty grace hath been infused into all created things." -- Bahá'u'lláh

The essential message of Bahá'u'lláh is that of unity. He taught that there is only one God, that there is only one human race, and that all the world's religions have been stages in the revelation of God's will and purpose for humanity. In this day, Bahá'u'lláh said, humanity has collectively come of age. As foretold in all of the world's scriptures, the time has arrived for the uniting of all peoples into a peaceful and integrated global society. "The earth is but one country, and mankind its citizens," He wrote.

The youngest of the world's independent religions, the Faith founded by Bahá'u'lláh stands out from other religions in a number of ways. It has a unique system of global administration, with freely elected governing councils in more than 18,000 localities. It takes a distinctive (and sometimes radical) approach to contemporary social problems. The Faith's scriptures and the multifarious activities of its membership address virtually every important trend in the world today, from the new thinking about cultural diversity and environmental conservation to the decentralization of decision-making; from a renewed commitment to family life and morality to the call for a "New World Order."

The Faith's most distinctive accomplishment by far, however, is its unity. Unlike every other religion--not to mention most social and political movements--the Bahá’í Faith has successfully resisted the perennial impulse to break into sects and sub-groups. It has maintained its unity despite a history as turbulent as that of any religion of antiquity.

In the hundred years since Bahá'u'lláh lived, the process of global unification for which He called has become well-advanced. Through historical processes, the traditional barriers of race, class, creed and nation have steadily broken down. The forces at work, Bahá'u'lláh predicted, will eventually give birth to a universal civilization. The principal challenge facing the peoples of the earth is to accept the fact of their oneness and assist in the creation of this new world.
"The vitality of man's belief in God is dying out in every land, nothing short of His wholesome medicine can ever restore it." --Bahá'u'lláh

For a global society to flourish, Bahá'u'lláh said, it must be based on certain fundamental principles. They include: the elimination of all forms of prejudice; full equality between the sexes; recognition of the essential oneness of the world's great religions; the elimination of extremes of poverty and wealth; universal education; the harmony of science and religion; a sustainable balance between nature and technology; and the establishment of a world federal system, based on collective security and the oneness of humanity.

Bahá'ís around the world express their commitment to these principles chiefly through individual and community transformation. Among other ways, commitment is reflected in the large number of small-scale, grassroots-based social and economic development projects that Bahá'í communities have launched in recent years. In building a unified network of local, national and international governing councils, Bahá'u'lláh's followers have created a far-flung and diverse worldwide community--marked by a distinctive pattern of life and activity--which offers an encouraging model for cooperation, harmony and social action. In a world so divided in its loyalties, this is in- itself a singular achievement.

Baha’u’llah emphasise the importance of unity and oneness. God is one. All of the world’s great religious are also one. They represent humanity’s responses to the revelations of the world and will of God for humanity by successive messengers from the one God. From the concept of unity, Baha’u’llah teaches that all humans, as creations of the one God, are also one people.

The Bahai Faith
The Bahai Faith is based on the teaching of Baha’u’llah, requesting people of the world to put aside their differences and to unite the teaching that Baha’u’llah had brought. The largest Bahai communities are found in South Asia, Africa, Latin America and in some of the island of the Pacific. These communities are involved in educational, agricultural and community development projects. The official Baha’i’s statistics (1994) state that there are between 5 and 6 million Baha’is in the world. The Baha’i’s communities are organised with elected councils (Local Spiritual Assemblies) and 172 national elected bodies (National Spiritual Assemblies).

The Individual: The meaning of life
If people want happiness and contentment they must not do wrong things, such as corruption and other will things. People should not gain happiness by accumulating wealth and power. The wealth and power are leading to sadness and suffering.

The Spiritual Quest
If people are to find and understand the knowledge which leads to lasting happiness and contentment:
1) They must make their search a spiritual quest based on patience and preference. Patience is a spiritual journey which leads to lasting happiness and contentment.
2) The clearing of the heart, which is the wellspring of divine treasures
3) Intense desire for the goal of the quest and burning passion to achieve the objective. The journey maybe long, hard and there will be many distractions/temptations in our daily lives. These things of the world blind us to spiritual reality and hold back our spiritual progress. We must try to free ourselves from this.
4) The purpose of our life on earth: Human being is spiritually a different order of being from the animal and all other beings. Human beings have two sides to their nature a lower aspect which is concerned with the material or animal side of our life and a higher aspect which is
the spiritual side. If the divine power in man overcomes the satanic power, man becomes the most excellent among the creatures, if the satanic power overcomes the divine power, he becomes the lowest of the creatures.

5) Perfection of Man: In order for man to achieve lasting contentment and happiness, he or she exercise justice, love, trustworthiness and truthfulness, purity and charity, actions not words and service.

*Justice:* Man should develop justice and exercise it towards others  
*Love:* Human beings should express their love towards one another  
*Trustworthiness & Truthfulness:* Trustworthiness is the basis for all human. Social life and the stability of everything depend upon it. Trustworthiness leads to tranquility and security of the people while truthfulness together with justice protects us from self-deception and enables us to measure our spiritual progress.  
*Purity & Charity:* Purity attempt to free oneself from self-interest, corruption, malice, pride, lust, hypocrisy and hatred. Charity is the acknowledgment that the sexual instinct is strong and requires some degree of conscious control. This control should ideally extend not just to actions but even to one’s thoughts.  
*Actions not words:* Man’s actions should go along with his words.  
*Service:* Man should develop their human and spiritual characteristic in order to serve others. Part of our (work) services is the work that we do to earn our living. It is a duty for everyone to engage in some useful occupation and raises the status of such work to the level of worship.

**Physical and Spiritual Health**

The Baha’i teachings see human beings as being both physical and spiritual in nature. Health can only be achieved if there is well-being and balance in both the physical and the spiritual aspects of a person’s life. People can achieve spiritual health by experiencing lasting contentment and joy. The inter-relationships of individuals with those around them and with their environment will also affect their health and if this is not in balance, may cause disease. There are two ways of healing sickness, material means and spiritual means. The first is by the treatment of physicians; the second consisting in prayers offered by the spiritual ones to God and in turning to Him. Illnesses which occur because of physical causes should be treated by doctors with medical remedies while illness caused by affliction, fear, nervous impressions will be healed more effectively by spiritual rather than by physical treatment.

**The Family**

The family as the basic unit of society seems to be in danger of disappearing. Its place is being taken by a variety of social arrangements, in particular the one parent family. The family (marriage) may provide a balanced stable background in which children can grow up and learn to become moral and social beings. In marriage children should experience role models, discipline, values and morals. The family should be the home of individuals’ spiritual development and the foundation for society’s stability and progress. This is because the family enables the raising and educating of children within a spiritual and harmonious environment.

**Marriage**

Marriage is the commitment of the two parties’ one to another and their mutual attachment of mind and heart. The spiritual aspects of their union are more important than the physical union. Husband and wife enjoy strong and lasting ties in the physical world as well, for if the marriage is based both on the spirit and the body, that union is a true one, hence it will endure. If the bond is physical and nothing more, it is sure to be only temporary and must end in separation. The two people should live their lives in love. Thus the unity of the family is a foundational aspect of the unity of society.
**Education**

The primary social function of marriage is to produce children and to train and educate them so that they become moral and spiritual human beings, individuals who will be spiritually content in themselves and useful members of society. Children must be most carefully watched over, protected and trained; in true parenthood and parental mercy. Otherwise, the children will turn into weeds growing wild, knowing not right from wrong. So important is this task that Bahá'u'lláh raises it to the status of the worship of God: “Know ye that in God's sight, the best of all ways to worship Him is to educate the children and train them in all the perfections of humankind; and no nobler deed than this can be imagined”.

Each child can potentially therefore be of great benefit to humanity; but also of great harm. The goal of educating children is to bring forth individuals who will improve the world through their character. In many societies the idea has grown that the process of education is something that is the responsibility of schools. According to the Bahá’í teachings, however, the process of education begins from the moment of the birth of the child. In some senses, it begins even before this. Bahá’í writings include repeated statements about the importance of the education of girls because they will be the first educators of the next generation of children. Thus the mother (and the father) must prepare themselves for the education of their children even before the child is born.

Abdu'l-Bahá recommends that in the early years, children be taught prayers, and that emphasis be put on character and conduct. Let the mothers consider that whatever concerns the education of children is of the first importance. When a mother sees that her child has done well, let her praise and applaud him and cheer his heart; and if the slightest undesirable trait should manifest itself, let her counsel the child and punish him, using means based on reason. It is not, however, permissible to strike a child or vilify him, for the child's character will be totally perverted if he be subjected to blows or verbal abuse.

**Bahai Laws**

Part of the spiritual discipline that Bahá'u'lláh has given to his followers is to spend time every day in carrying out spiritual exercises. One of these is daily obligatory prayer. There are three obligatory prayers and a Bahá’í is free to choose any one of them to say daily. There are also many other prayers which one can use as part of one's devotions. Bahá'u'lláh has also instructed his followers to read a passage of the scripture and meditate upon it twice a day, morning and evening. It is not the physical action of performing these spiritual disciplines that is important but rather the spirit in which they are done. The intention should be to turn away from the world and towards the spiritual realm. It is the quality of the time spent in this way that is important not the quantity.

*The Short Obligatory Prayer* - to be said once daily between noon and sunset.

_I bear witness, O my God, that Thou hast created me to know Thee and to worship Thee. I testify, at this moment, to my powerlessness and to Thy might, to my poverty and to Thy wealth. There is none other God but Thee the Help in Peril, the Self-Subsisting._ (Prayers and Meditations, no. 181, p. 314)

**Fasting:** Apart from prayer and meditation, the other major spiritual discipline or tool for spiritual advancement is fasting. Bahá’ís fast from sunrise to sunset for nineteen days of the year (2 March to 20 March). This is a period of spiritual regeneration. It is essentially a period of meditation and prayer, of spiritual recuperation, during which the believer must strive to make the necessary readjustments in his inner life, and to refresh and reinvigorate the spiritual forces latent in his soul. Its significance and purpose are, therefore, fundamentally spiritual in character.
Marriage and Divorce: Marriage is considered in the Bahá’í Faith to be one of the most important social institutions, but is not obligatory. Bahá’í law allows only monogamous marriage between a man and a woman. The taking of more than one wife or husband at a time is prohibited. It is customary in many parts of the world to give dowries and these frequently cause much conflict and distress, either because the giver is unable to afford it or the receiver considers the amount too small. Bahá’u’lláh has solved these problems by fixing the amount of dowries. Divorce is strongly condemned. It is only permitted if there is irreconcilable differences and antipathy between the two parties. Several conditions must be met, including a year of separation during which efforts are made to effect reconciliation.

Death and Burial: Death is regarded by Bahá’ís as a stage in one's eternal life. It is the point that marks one's passage to the next world. The body that has been the temple within which the human soul has resided should be treated with respect and the funeral ceremonies carried out "with dignity and honour". Cremation is forbidden. ‘Abdu'l-Bahá explains that, according to the natural order of things, the body should be allowed to decompose gradually. There is a specific prayer that should be said at the funeral. There are also other prayers that may be said at the funeral or at a later time for the dead person's spiritual progress in the next world. Bahá’ís are instructed to write a will and are free to dispose of their wealth in any way they wish.

Cruelty to Animals: Bahá’u’lláh has enjoined kindness to animals and has specifically condemned burdening an animal with more than it can bear. Because animals do not have the power of speech, `Abdu'l-Bahá states that they are to be treated with even more consideration than are people:

Abolitions and Prohibitions: A number of doctrines and practices which have grown up in various religions have been specifically abolished by Bahá'u'lláh. These include: the priesthood; the waging of holy war; asceticism and monasticism; the confession of sins; the burning of books; the use of pulpits; and regarding certain people or things as impure. Bahá'u'lláh prohibited his followers from a number of activities including: slavery; begging; the kissing of hands; the taking of intoxicating drugs and alcohol; gambling; carrying arms unnecessarily; and homosexuality.

Teachings on Economics
The need for a world economy: As has already been pointed out, we must take the benefit of the whole of humanity into consideration when planning economic measures and so all economic planning must be done inside a global perspective. Part of the development of a global economy will be the need to move towards a world currency, a world system of weights and measures, and international regulation of the terms of trade.

The need for justice in the economic system: One of the key spiritual qualities that should govern all public affairs is justice. In economic terms this means that one section of society should not be able to maintain control over all the means of production and distribution in a society and thus maintain an economic stranglehold on that society so that they become very rich while everyone else is condemned to poverty. Such imbalances and injustice exists both within countries and between countries. What Bahá’ís are advocating is that it is the extremes of poverty and wealth that should be eliminated.

A new work ethic: Bahá’u’lláh says that in this age it is possible and necessary for the world to arrange its affairs in such a way that all people receive an education and also receive training so that they are able to work and earn their livelihood. And it is also an obligation placed on each individual that they perform some useful work in society. Bahá'u'lláh even introduces a new work ethic when he says that work performed conscientiously and in the spirit of service to humanity is equivalent to the worship of God.
The importance of cooperation: At present much of the economic scene in dominated by competition and conflict. Although a small degree of competition is useful, there should be an increased emphasis on cooperation in society. This can only be achieved, however, if individuals stop being self-centred and look instead to what will benefit society as a whole. In particular

The importance of voluntary sharing: Bahá'u'lláh places great importance upon the virtues and benefits of voluntary sharing. It will be a sign of the spiritualization of society when the rich realise that their wealth is a spiritual hindrance to them and voluntarily share with the poor.

The House of Worship (Mashriqu'l-Adhkár)
At present, Bahá'ís in most local communities have no special place of worship. They meet either in each other's homes or at a Bahá'í centre. It is envisaged, however, that in the future in each town there will be built a house of worship (Mashriqu'l-Adhkár). Around it will be built schools, universities, libraries, medical facilities, orphanages and so on. This will become the spiritual and social centre of the community.

The Bahá'í house of worship is open to peoples of all backgrounds, not just Bahá'ís, in accordance with the Bahá'í aim of fostering unity. In his speech at the laying of the cornerstone of the Mashriqu'l-Adhkár in Wilmette, `Abdu'l-Bahá stated that: the original purpose of temples and houses of worship is simply that of unity--places of meeting where various peoples, different races and souls of every capacity may come together in order that love and agreement should be manifest between them that all religions, races and sects may come together within its universal shelter.

Principles of Bahá'í Administration
It is important to note that Bahá'ís do not regard the Bahá'í administration as merely a convenient way of organizing themselves. First, its key institutions and guiding principles have been established in the writings of the founders of the religion. Bahá'ís, therefore, consider the Bahá'í administration as being sacred in nature and as integral a part of the Bahá'í Faith as the Bahá'í teachings; indeed the Bahá'í administration is seen as the incarnation of the spirit of the Bahá'í Faith. Second, Bahá'ís consider that the Bahá'í teachings can only flower fully within the institutional framework provided by the Bahá'í administration. The Bahá'í principles and teachings by themselves would remain just ideas without the Bahá'í administration to give them form. Third, this administrative framework will, Bahá'ís believe, evolve gradually into a World Order. When that occurs, it will be the fulfilment of the prophecies of every religion that there will be a golden age of peace and prosperity for humanity.

Consultation: The mechanism by which decisions are made at all levels of the Bahá'í administrative order involves the process of consultation. The purpose of consultation is to bring the minds of several people to bear on a particular subject so that the decision made is the result of the group's collective wisdom.

Bahá'í elections: Elections to the Bahá'í administrative institutions take place by a free and secret ballot. They are however radically different from most other elections that take place in the world today. They are not the arena for a struggle for power between opposing individuals, policies, ideologies or parties. The process of election is considered to be a vehicle for choosing individuals who have the necessary moral, spiritual and administrative capabilities to consult together and cooperate to promote the common good. Those elected do not represent any particular interest or faction. They must see themselves as chosen for a service to the whole community, a service which they must perform prayerfully and conscientiously.
2.1.2 RASTAFARIANISM

Information retrieved from the following websites:
[http://religiousmovements.lib.virginia.edu/nrms/rast.html]
[http://www.forces.gc.ca/hr/religions/engraph/religions26_e.asp]
[http://www.saxakali.com/caribbean/EdP.htm]
[http://www.swagga.com]

Group Profile
Name: Rastafarians, Rastas, or Ras Tafarians
Founder: Tafari Makonnen, pre-coronation title of His Imperial Majesty, Emperor Haile Selassie I of Ethiopia. However, Selassie was more the embodiment of the Rasta faith than the actual founder of the religion. In actuality, he was known to have been devoted to Ethiopian Orthodox faith, which is more Christian-based in its theology.
Date of Birth: 1892  
Birth Place: Harer, Ethiopia
Year Founded: approximately 1930

Sacred or Revered Texts: Certain sections of the Holy Bible are considered sacred, however the Rastafarians believe that some aspects of the Bible were changed by "Babylon," which has come to represent the white power structure. To greater represent the truth, Rastafarians reject the Bible used by most Christians, opting instead for a "black man's Bible," known as the Holy Piby. Also, Rastafarians give special significance to the Ethiopian Holy Book, the Kebra Negast.

History
The original Rastas drew their inspiration from the philosophies of Marcus Mosiah Garvey (1887-1940), who promoted the Universal Negro Improvement Association (UNIA) in the 1920s. The organization's main goal was to unite black people with their rightful homeland, Africa. Garvey believed that all black people in the western world should return to Africa since they were all descended from Africans. He preached that the European colonizers, having fragmented the African continent, unfairly spread the African population throughout the world. As a result, blacks were not able to organize themselves politically or express themselves socially. Their intellect had been stunted by continuous European oppression. Enslavement had provided blacks with a "slave mentality" so that they had come to accept white racist definitions of themselves as inferior. For Garvey, blacks in the Americas had not only been repressed physically, but their minds had been affected by years of subordination.

In 1930, Prince Ras Tafari Makonnen was crowned the new Emperor of Ethiopia. Upon his coronation, he claimed for himself the title of Emperor Haile Selassie (Power of the Trinity) I. This announcement was a monumental event that many blacks in Africa and the Americas saw as the fulfillment of Garvey's prophecy years before. After the crowning of Selassie, the Rastafarian movement gained a following and officially began. Ironically, Selassie was never a Rastafarian himself, and no one is really sure what he ever thought of his following.

Although Leonard Howell has been proclaimed the first Rastafarian preacher in Jamaica, there were at least three other Rastafarian groups in existence during the 1930s. While each group exemplified a different style of worship and emphasized distinctive aspects of the Rasta "doctrine," there were several common themes uniting these factions. First, all four groups condemned Jamaica's colonial society. Second, all believed repatriation to Africa was the key to overcoming oppression. Next, all of these groups advocated non-violence. Finally, all four groups worshipped the divinity of Haile Selassie I. The four early Rastafarian groups reflected the movement's history of diversification and lack of centralised leadership.
In 1935, the Italian army invaded Ethiopia. Jamaica's economic crisis continued to worsen. Black workers, plagued by malnutrition and poor wages, turned to practical action as opposed to religion as a form of resistance. Most Rastafarians were committed only to repatriating members to Africa and worshipping the divinity of Haile Selassie I. Rastafarians avoided the political world for meditation and prayer. In spite of this, throughout the 1960s Rastafarian demonstrations against segregation and black poverty were violently repressed by the Jamaican police and military. Several Rastafari were killed in such clashes, and hundreds more were arrested and humiliated by being forced to have their dreadlocks cut off. In sum, during the period from 1930 until the mid-1960s, Rastafarianism was little more than a local Jamaican religious movement. Not only did no Jamaica-wide Rastafarian Church develop, but there was not even agreement on basic doctrine or a canon of scripture.

Haile Selassie visited Jamaica on April 21, 1966, while the country was amid an ongoing national social crisis in which Rastas were perceived by the majority as a revolutionary threat that had to be defused. During this first and final trip to Jamaica, Selassie met with several Rastafarian leaders. The visit resulted in two profound developments within the Rastafarian movement. First, Selassie convinced the Rastafarian brothers that they "should not seek to immigrate to Ethiopia until they had liberated the people of Jamaica." Second, from that day forth, April 21st has been celebrated as a special holy day among Rastafarians.

In 1968, Jamaican University lecturer Walter Rodney started the Black Power Movement, which significantly influenced the development of Rastafarianism in the Caribbean. Black Power was a call for blacks to overthrow the capitalist order and to redevelop their lifestyles in the image of blacks. The Rastafarian image went through a significant transformation in the 1970s. Whereas in the 1960s Rastas were perceived negatively, in the 1970s they became more of a positive cultural force, contributing to Jamaica's art and music (especially reggae). In the late 1970s, one reggae musician in particular, Bob Marley, came to symbolise Rasta values and beliefs. His popularity ensured a diverse audience for Rasta messages and concepts, and his music captured the essence of Rasta ideologies.

On August 27, 1975, Haile Selassie died. Many Rastafarians believed that his death was staged by the media in an attempt to bring their faith down, while others claimed that Haile Selassie I had trodden on to the perfect flesh, and sits on the highest point of Mount Zion where He and Empress Menen await the Time of Judgement. There are others, however, who were quite logical in their approach to the theological problem surrounding the Emperor's death. They saw the death of Selassie as changing nothing, except that their God was no longer physically present. Such Rastafarians claimed that He is omnipresent in spirit and visited the clouds with the hosts of heaven.

**Organisation**

Except for two highly organized sects, the Bobos and the Twelve Tribes of Israel, most brethren do not belong to a formal organisation. They refuse to surrender their freedom and autonomy by joining any organisation. This value of freedom from outward constraint finds expression for the majority of Rastafari in an organisation referred to as the "House of Nyabinghi." This concept of "House" originated in the 1950s, when Rastafarians split themselves into two orders of Houses: The House of Dreadlocks and the House of Combsomes, that is, those who comb their hair. Since the 1960s the House of Combsomes has dissipated, leaving only the House of Dreadlocks. Any dreadlocked Rastafari is entitled to participate in the formal rituals and deliberations of the House.

The House is run by an "Assembly of Elders," theoretically consisting of seventy-two members. Eldership has been summarised as combining resourcefulness with initiative and trust, but
avoiding selfishness, arbitrariness, or conceit. One does not become an Elder by appointment or election. The Elders oversee the affairs of the House, such as planning liturgical events, settling disputes, or appointing delegations as the need arises. However, beyond the Assembly of Elders, there is no membership to specific Houses as such. All Rastas are free to come or stay, to speak up or remain quiet, to contribute financially or withhold dues. One retains membership to the House simply by being a Rastafari. In turn, all members are equal, regardless of age, ability, or purpose.

The practicing of Rastafari faith is not as structured as most other world religions. The majority of worship occurs during rituals. Rastafari rituals are of two basic types: reasonings and the "binghi." The reasoning is an informal gathering at which a small group of brethren generally smoke the holy weed, ganja, and engage in discussion. He whose honor it is to light the pipe, or chalice, recites a short prayer while all other participants bow their heads. Once lit, the pipe is passed counter-clockwise around the circle, until all of the people have smoked. Reasoning ends when the participants one by one don their caps and depart.

The "nyabinghi," or "binghi" for short, is a dance held on special occasions throughout the year. Generally, the celebration marks the coronation of His Imperial Majesty (November 2nd), His Majesty's ceremonial birthday (January 6th), His Majesty's visit to Jamaica (April 25th), His Majesty's personal birthday (July 23rd), emancipation from slavery (August 1), and Marcus Garvey's birthday (August 17th). Today, these dances are purely ceremonial celebrations and sometimes last for several days. In Jamaica, "binghis" bring together hundreds of Rastafarians from all over Jamaica. They camp in tents on land owned by the host Rastas. Formal dancing takes place at night in a tabernacle especially set up for the occasion. The Rastas sing and dance to their distinctive beat until the early hours of the morning. In the daytime, they "rest and reason."

**Beliefs**

**Haile Selassie:** The prime basic belief of the Rastafarians is that Haile Selassie is the living God for the black race. Selassie, whose previous name was Ras Tafari, was the black Emperor of Ethiopia. According to Rastafarian philosophy, the scriptures prophesied him as the one with "the hair of whose head was like wool (matted hair of a black man), whose feet were like unto burning brass (black skin)". Many Rastas do not believe Haile Selassie I is dead. They believed that it was a trick of the media to try and bring their faith down because Rastas believe that true Rastas are immortal. To compensate for his death they believe that his atoms spread throughout the world and became part of new babies, therefore, his life is never ending. The Rastafarian name for God is Jah.

**Ethiopia (Heaven or Zion):** Ethiopia specifically, Africa in general, is considered the Rastas' heaven on earth. It is also referred to as Zion. There is no afterlife or hell as Christianity believes. The Rastas feel that their ancestors did something to offend Jah which brought them into an exile of slavery in the Western World such as the Caribbean.

**Babylon:** Babylon is the Rastafarian term for the white political power structure that has been holding the black race down for centuries. In the past, the Rastas saw that blacks were held down physically by the shackles of slavery. In the present, Rastas feel that blacks are still held down through poverty, illiteracy, inequality, and trickery by the white man. The effort of the Rastas is to try to remind blacks of their heritage and have them stand up against this Babylon.

**Return to Africa:** The Rasta's believe that Jah will send the signal and help finance the black’s exodus back to Ethiopia, their homeland. Any news from Ethiopia was taken very seriously as a warning to get ready to leave. The belief stems from Marcus Garvey's theme, "Back to Africa".
Although Selassie’s death came before this was possible, it did succeed in turning black’s desire to look towards Africa as their roots.

**Ganja (Marijuana):** Ganja, or better known as Marijuana, is used for religious purposes for the Rastafarians. They find its use written in the Bible in Psalms 104:14, "He causeth the grass for the cattle, and herb for the service of man". The use of this herb is very extensive among the Rastas not only for spiritual purposes as in their Nyabingi celebration, but also for medicinal purposes for colds and such. Other names for it are Iley, callie, and holy herb. Following are a few of the many Biblical texts that Rastas embrace as reasons that Jah, gave them the use of the herb:

". . . thou shalt eat the herb of the field " (Genesis 3:18)
". . . eat every herb of the land " (Exodus 10:12)
"Better is a dinner of herb where love is, than a stalled ox and hatred therewith" (Proverbs 15:17)

“He Causeth the Grass to Grow for the Cattle, and Herb for the Service of Man” (Psalm 104:14)

**Food:** The true Rasta eats only I-tal food. This is special food never touches chemicals or is natural and not in cans. This food is cooked, but served in the rawest form possible; without salts, preservatives, or condiments. Many Rastas are therefore vegetarians. Those who do eat meat are forbidden to eat pig because they are the scavengers of the earth. Fish is a staple I-tal food, however, not crabs, lobster, and shrimp, for these are the scavengers of the sea. The fish they eat must be small, not more than twelve inches long. Drinking preferences rest with anything that is herbal, such as tea. Liquor, milk, coffee, and soft drinks are viewed as unnatural. The term I-tal is rapidly taking hold in the consumer industry in Jamaica.

**Red, Black and Green:** One of the more obvious symbols of the Rastafarians is the colours red, black and green. These colours were taken from the Garvey movement. The colour red stands for the Church Triumphant which is the church of the Rastas. It also symbolises the blood that martyrs have shed in the history of the Rastas and the black struggle for liberation. The black represents the color of Africans. Green represents the beauty and vegetation of Ethiopia, the promised land. Yellow is also sometimes added to represent the wealth of their homeland.

**Dreadlocks:** The dreadlocks on a Rastas head not only shows their roots, but it is supported in the Bible: Leviticus 21:5, "They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in the flesh". The way the hair grows comes to represent the symbol of the Lion of Judah (explained further down). This has also come to symbolise priesthood and naturality.

**Lion of Judah:** The Lion of Judah represents Haile Selassie, the Conqueror. It represents the King of Kings as a lion is the king of all beasts. Others believe that it represents the male majority of the movement. Selassie wore a Lion of Judah ring that was given to Bob Marley at the time of Selassie's death. The whereabouts of the ring is unknown because it disappeared after Marley's death.

**I and I:** The expression "I and I" is frequently heard among Rasta talk. What it means is that no person is more privileged than another in the basic truth of life. All people are totally equal. This is why many times Rastas will opt to use "I and I" instead of "you and I" because they believe that all people are bound together by the one god, Jah.

**Reggae Music:** Rasta forms the base of reggae music, the vehicle that artists such as Bob Marley used to spread Rasta thought all over the world. This indigenous music has elements of American R&B and Caribbean styles. Nyahbingi is the purest form of music played at Rasta meetings. It uses three hand drums of different sizes, the bass, the funde and the repeater. Reggae explores the
themes of the suffering of ghetto dwellers, slavery in Babylon, Haile Selassie as a living deity, and the hoped-for return to Africa.

**Suggested Learner Activities**

a) Dreadlocks:
Teacher encourage learners to collect some magazines, newspapers etc and make a poster of the hairstyle of Rastafarians.
Compare the hairstyle of Rastafarians to modern hairstyles.
Learners should explain the reason behind the Rasta hairstyle.

b) Diet:
Learners list the most important food the Rastafarians use to eat and not to eat.
In groups, learners should discuss the food eaten or not eaten by people because of their religious beliefs.

b) Music:
Learners name some popular Reggae music.
Learners should discuss and give possible reasons of people who follow the Rastafarian lifestyle without converting to the Rastafarian belief system e.g. hairstyle and reggae music.

d) Marijuana:
In groups, learners should discuss and give feedback on the reasons why people prefer to smoke (any tobacco).
Learners should list the dangers of smoke and give reasons for it.
Learners discuss and describe the reasons why Rastafarians use marijuana and why it is prohibited by Namibian law.

### 2.1.3 JEHOVAH'S WITNESSES

**Information retrieved from the following websites:**

[http://www.watchtower.org](http://www.watchtower.org)

**Modern Development and Growth**
The modern history of Jehovah's Witnesses began in the early 1870's, a Bible study group began in Allegheny, Pennsylvania, U.S.A., which is now a part of Pittsburgh. Charles Taze Russell was the prime mover of the group. In July 1879, the first issue of the magazine *Zion's Watch Tower and Herald of Christ's Presence* appeared. By 1880 scores of congregations had spread from that one small Bible study into nearby states. In 1881 Zion's Watch Tower Tract Society was formed, and in 1884 it was incorporated, with Russell as president. The Society's name was later changed to Watch Tower Bible and Tract Society. Many were witnessing from house to house, offering Bible literature. Fifty persons were doing this full time in 1888—now the average number worldwide is about 700,000.

**Beliefs of Jehovah's Witnesses**
The beliefs and doctrines of Jehovah's Witnesses are based on the Biblical studies and interpretations conducted by the founders and leaders of the movement. To become a Jehovah's Witness, one must submit to a catechism, or series of questions to determine eligibility for baptism. Baptisms are normally performed at conventions.

**Bible:** The entire Protestant canon of scripture is seen as the inspired, inerrant word of God. A literal interpretation of the Bible is favored, though Bible writers and characters employed symbology, parable, figures of speech, and poeticism The book of Genesis is taken literally, and
evolution is rejected. While Genesis is taken literally, they do not believe the creation days would be limited to 24 hour periods or that earth didn't exist before the first "day" of creation. The Old Testament or Hebrew Scriptures tell the history of the people of Israel as the benefactors of God's covenant and recipients of His Law, and prophesy the coming of Jesus Christ. The New Testament or Greek Scriptures is a historical account of Jesus and the early Christians. The New Testament particularly is directed to those who hope for a resurrection in heaven, or 144,000. The principles in the Bible are beneficial to everyone.

**The nature of God:** God is the creator and Supreme Being. Using God's name 'Jehovah' is vital for true worship. The Holy Spirit is God's means of acting, not the uncreated third person of the Trinity.

**The nature of Christ:** Jesus is God's first creation. Jesus was used by God to create every other creation. Jesus was also known as the Archangel Michael in his pre-human existence; his birth on earth was accomplished when he willingly allowed himself to be transferred, by God, from heaven to the womb of the Virgin Mary. While on earth, Jesus was executed for mankind's sins upon a single beamed torture stake. The cross is rejected as a symbol for Christ's death, and instead seen as a later pagan addition. After his death Jesus appeared to his disciples and convinced them of his resurrection, and then ascended into heaven to sit at the right hand of Jehovah. Jesus acts as the mediator of the "new covenant" for those going to heaven (the 144,000). Mary was not perpetually virgin, but rather bore more children after Jesus.

**Salvation:** All humanity is in a sinful state. Release from this is possible through the death of Jesus. His death atoned for the sins of humankind. To be saved, one needs faith. It is only by the undeserved kindness (grace) of God which through which one can attain this; works are evidence of faith and cannot gain salvation. There are two destinations for those saved by God. The number of Christians going to heaven is limited to precisely 144,000 (the "anointed") where they will rule with Jesus as kings and priests over Earth. Everyone else who qualifies for salvation living today will survive the coming battle of Armageddon and have the prospect of living forever in an earthly paradise. Jehovah's Witnesses teach that the only scriptural hope of surviving Armageddon comes through adherence of the biblical teachings, including faith in Jesus' shed blood. Those who do not, face destruction at Armageddon. The fate of some, such as small children or the mentally ill, remains indeterminate. After Armageddon, an unknown number of dead people will be resurrected, with the prospect of living forever, but those who have already been judged by God will not, such as any killed at Armageddon. Christ will rule for a thousand years, during which time the Earth will be transformed into a paradise, while Satan is abyssed and unable to influence mankind. At the end of the thousand years, Satan will be released, and the final judgment will take place during which Satan and all those corrupted by him will be destroyed forever, with evil never occurring again.

**Worship:** Jehovah's Witnesses are organised into congregations, and each congregation has weekly meetings. Men are selected by representatives of the Governing Body to teach and direct the preaching work. Women cannot be teachers in the congregation; though female Witnesses do participate in meeting programs. Prayer is featured at these meetings. Prayers are given at meals as well. Private prayers are given as desired. For a prayer to be acceptable, they must be made to the Father Jehovah in the name of the Son. The use of idols is prohibited. They reject the veneration of Mary, the saints, or the cross.

On Saturday mornings, publishers are usually expected to engage in preaching activity. *Watchtower* and *Awake* magazines are featured, though from time to time, various campaigns are arranged with specific literature offers.
The most important event is the celebration of the Lord's Supper held once a year after sundown on the date corresponding to Nisan 14 on the Hebrew calendar. Only those claiming to be of the "remnant", those who expect to be resurrected in heaven, partake of the unleavened bread and wine. Others simply observe the proceedings without partaking.

**Kingdom Halls and Assembly Halls:** Jehovah's Witnesses call their meeting places "Kingdom Halls" instead of churches, to indicate that the gathering of the congregation is what is important, not the physical location itself. Another reason is that they deem the use of the term church to now be largely confusing and inaccurate because the term in its Biblical context actually refers to a gathering or a "congregation" of people and not to the meeting place or the building itself (see the etymology of the word). In general, the buildings are functional in character, and do not contain religious symbols.

The great majority of the Kingdom Halls and Assembly Halls, as well as the Watchtower Society's headquarters and branch office facilities around the world, have been constructed by the Witnesses themselves freely contributing their own time. The needed finances come from voluntary contributions made by Jehovah's Witness members according to each one's means and inclination.

**Meetings:** Congregation meetings are held three times a week. All meetings are generally synchronous, so that all congregations are studying the same material at the same meeting. Meetings of Jehovah's Witnesses are opened and closed with prayer. Hymns called Kingdom songs are usually sung at meetings held in the Kingdom Hall, as well as at assemblies and conventions. Dress for meetings is local formal attire. For instance in most Western countries this would consist of a suit and tie for males, and conservative dresses/skirts for females (pants are considered inappropriate for meetings). Meetings are free to attend, and are open to the public.

**Morality:** Their view of sexual behavior reflects conservative Christian views. Abortion is considered murder. Homosexuality and premarital sex are considered sins. Modesty is heavily encouraged in dress and grooming.

**Nationalism and holidays:** Among Jehovah's Witnesses, there is an avoidance of practices considered to have nationalistic or false religious origins. Examples include not singing the national anthem or not saying "bless you" when someone sneezes. Distinctive titles in address (such as Father, Pastor, Reverend, etc) are not employed. Witnesses address one another as "Brother" or "Sister", often followed by the first or last name of the individual. Weddings, anniversaries, and funerals are typically observed. Common celebrations and religious or national holidays such as birthdays, Thanksgiving, and Christmas are regarded as pagan and not celebrated.

**Family life:** The family structure is patriarchal. Husbands are considered the final authority of family decisions. He is the head of his family. He must only have one wife. Wives should be submissive to their husbands and husbands are to have deep respect and love for their wives. Husbands are instructed to treat their wives as Jesus treated his followers. He should not hurt or mistreat his family in any way. The father should be hard-working in providing necessities to his family. He must also provide for them in a spiritual capacity. This includes religious instruction for the family, and taking the lead in preaching activities.

Parental discipline for children should not be in a harsh, cruel way. Children are instructed to obey their parents. Married couples are encouraged to speak with local elders if they are having problems. Married couples can separate in the case of physical abuse and neglect, and if one
partner attempts to hinder the other from being a Jehovah's Witness. Divorce (with the ability to remarry) is permissible only on the grounds of adultery.

**Neutrality:** Although in general respecting the law of the land, Jehovah's Witnesses do not salute flags, sing national anthems, or pledge allegiance to any state or nation. This is not intended as disrespect for any particular nation or for governments; Witnesses recognize the legitimacy of political leaders, believing that they are the "superior authorities" referred to by the Apostle Paul in Romans 13:1 (NWT), and are therefore to be respected. Indeed, in many places, the Witnesses have been commended for their law-abiding stance. They make a distinction, however, between a show of respect and what they consider to be a manifestation of worship. Jehovah's Witnesses feel that saluting a flag or singing a national anthem crosses the dividing line between the two. This is because they believe they owe allegiance solely to Jehovah (God), that he alone may be worshipped.

Additionally, Jehovah's Witnesses refuse to serve in military organizations, citing the principle they call *Christian Neutrality*. They understand Jesus' words, "They are no part of the world, just as I am no part of the world," to mean that they should take a neutral stand concerning political and military controversies.

**Political activity:** In harmony with the principle of Christian neutrality, referred to above, Jehovah's Witnesses are discouraged from voting in elections, but not prohibited from voting. (Watchtower 1 Nov 1999. p.28) They do not however run for any political office. On the other hand, they do not seek to prevent or discourage others (non-Witnesses) from doing so, if they so desire.

**Death:** The soul is believed to be mortal, and that death is a state of non-existence (based on Ezekiel 18:4) Hell (hades or sheol) is not a place of fiery torment, but rather the common grave of mankind, a place of unconsciousness. The soul does not continue to live, after one dies. The hope for life after death is in the resurrection, a relatively small number to a heavenly life to be priestly rulers under Christ, and the vast majority to everlasting life on a paradise earth.

**Blood:** As the main legal entity used by Jehovah’s Witnesses, the Watch Tower Bible and Tract Society of Pennsylvania teaches that the Bible prohibits the consumption, storage and transfusion of blood, including in cases of emergency.

**Gambling:** Gambling by making money through the losses of others is viewed as a "form of greed" a thus not acceptable. "If you wish to please Jehovah, then, you will refrain from any form of gambling, including lotteries, bingo, and betting on horse races."

**Drugs and Alcohol:** Jehovah's Witnesses prohibit non-medicinal use of most drugs, and believe that recreational drug use is connected to spiritism. Consuming alcohol is permitted, though excessive alcohol consumption and drunkenness are prohibited and can result in sanctions for members.

**Publishing efforts:** Jehovah's Witnesses make vigorous efforts to spread their beliefs throughout the world in a variety of ways, with particular emphasis on the written word. Their literature is published in 410 languages through a wide variety of books, magazines and other publications. Their publications make extensive use of secular references and quotations from the Bible. Both *The Watchtower* and *Awake!* are published simultaneously in dozens of languages.

**Evangelism:** As their name implies, Jehovah's Witnesses are well known for their intensive witnessing efforts. Witnesses generally refer to their evangelizing activities by terms such as: "preaching," "disciple-making", "service," "the ministry," and, more formally, but less frequently,
"evangelizing". All members (known as "publishers") who are healthy enough are strongly encouraged to go from door to door, participating in this activity to the extent that their circumstances allow, every week if at all possible. Even children are encouraged to participate, accompanied by their parents.

**Suggested Learner Activities**

Learners debate on the basic teachings of Jehovah’s witnesses.
Learners discuss the reasons why Jehovah’s witnesses’ followers go from door to door.
Learners list some national and cultural services in which Jehovah’s Witnesses members do not participate and give reasons for it.

**2.1.4 THE CHURCH OF JESUS CHRIST OF THE LATTER-DAY SAINTS (MORMONS)**

Information retrieved from the following websites:
[http://www.newadvent.org/cathen/10570c.htm]

This religious body had its origin during the early part of the nineteenth century. Joseph Smith, the founder and first president of the sect, was the son of a Vermont farmer, and was born in Sharon township, Windsor County on 23 December 1805. In the spring of 1820, while living with his parents at Manchester, Ontario, New York, he became deeply concerned upon the subject of his salvation, a condition partly induced by a religious revival which converted a few of his relatives to the Presbyterian Faith. Joseph himself was inclined toward Methodism. To satisfy his mind as to which one of the existing churches he should join, he sought Divine guidance, and claimed to have received in answer to prayer a visitation from two glorious beings, who told him not to connect himself to any of these churches, but to bide the coming of the Church of Christ, which was about to be re-established.

There appeared to him on the night of 21 September 1823, a heavenly messenger, who gave his name as Moroni. Moroni revealed the existence of an ancient record containing the fullness of the Gospel of Christ as taught by the Saviour after his Resurrection to the Nephites, a branch of the House of Israel which inhabited the American continent ages prior to its discovery by Columbus. Moroni in mortal life had been a Nephite prophet, the son of another prophet named Mormon, who was the compiler of the record buried in a hill situated about two kilometres from the modern village of Manchester.

Joseph Smith states that he received the record from the angel Moroni in September, 1827. It was engraved upon metallic plates having the appearance of gold and each a little thinner than ordinary tin. It formed a book about 15 cm. long, 15 cm. wide, and 15 cm. thick, bound together by rings. The characters (letters) engraved upon the plates were in a language styled the *Reformed Egyptian*, and with the book were interpreters - Urim and Thummim - by means of which these characters were to be translated into English. The result was the "Book of Mormon", published at Palmyra, New York in March 1830. In the preface eleven witnesses, claim to have seen the plates from which it was taken.

The "Book of Mormon" purports to be an abridged account of God's dealings with the two great races of prehistoric Americans - the Jaredites, who were led from the Tower of Babel at the time of the confusion of the tongues, and the Nephites who came from Jerusalem just prior to the Babylonian captivity (600 B.C.). According to this book, America is the "Land of Zion", where the New Jerusalem will be built by a gathering of scattered Israel before the second coming of the Messiah. The work of Joseph Smith is also prophetically indicated, he being represented as a
lineal descendant of Joseph of old, commissioned to begin the gathering of Israel foretold by Isaiah (11:10-16) and other ancient prophets.

In another part of his narrative Joseph Smith affirms that, while translating the "Book of Mormon", he and his scribe, Oliver Cowdery, were visited by an angel, who declared himself to be John the Baptist. He ordained them to the Aaronic priesthood; and subsequently they were ordained to the priesthood of Melchisedech by the Apostles Peter, James and John. According to Smith and Cowdery, the Aaronic priesthood gave them authority to preach faith and repentance, to baptise by immersion for the remission of sins, and to administer the sacrament of the Lord's Supper. The priesthood of Melchisedech empowered them to lay on hands and bestow the Holy Ghost.

The doctrines in the "Book of Mormon" were preached in western New York and northern Pennsylvania. Those who accepted them were termed "Mormons", but they called themselves "Latter-Day Saints". The "Church of Jesus Christ of Latter Day Saints" was organised on 6 April, 1830, at Fayette, New York. Joseph Smith was accepted as first elder, prophet, seer, and revelator.

The articles of faith formulated by him are as follows:
1) We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.
2) We believe that men will be punished for their own sins, and not for Adam's transgression.
3) We believe that through the atonement of Christ all men may be saved, by obedience to the laws and ordinances of the Gospel.
4) We believe that these ordinances are: First, faith in the Lord Jesus Christ; second, repentance; third, baptism by immersion for the remission of sins; fourth, laying on of hands for the gift of the Holy Ghost.
5) We believe that a man must be called of God by prophecy, and by the laying on of hands by those who are in authority, to preach the Gospel and administer the ordinances thereof.
6) We believe in the same organization that existed in the primitive church, viz. apostles, prophets, pastors teachers, evangelists, etc.
7) We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8) We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the 'Book of Mormon' to be the word of God.
9) We believe all that God has revealed, all that He does now reveal, and we believe that he will yet reveal many great and important things pertaining to the Kingdom of God.
10) We believe in the literal gathering of Israel and in the restoration of the Ten Tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaic glory.
11) We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege; let them worship how, where, or what they may.
12) We believe in being subject to kings, president, rulers and magistrates, in obeying, honouring and sustaining that law.
13) We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed we may say that we follow the admonition of Paul, 'We believe all things, we hope all things' we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things.'

Latter-Day Saint Glossary and Vocabulary (Encyclopedia of Mormonism)
These words are frequently encountered when reading or listening to discussions about The Church of Jesus Christ of Latter-day Saints.
Activity in the Church: "For Latter-day Saints, activity in the Church involves a broad range of public and private religious practices intended to enhance the spiritual well-being of the faithful and accomplish good works." Agriculture: "The Latter-day Saints were pioneers in developing techniques and institutions of irrigated agriculture and dry farming in the Far West, probably because of a particular juxtaposition of modern attitudes toward farming and farm life, skills gained in early industrial Britain and the United States, and the pressing need to increase production on Utah's hardscrabble farms."

Attitudes toward the Arts and Media: Latter-day Saints have a great love for all of the arts, including Art, Media, Music, Literature, and Architecture.

Attitudes toward Health, Medicine, and Fitness: "In light of modern revelation, Latter-day Saints believe that the physical body and its health and well-being are an essential part of the gospel of Jesus Christ."

Attitudes toward Business and Wealth: "Elements of history, theology, and practice combine to form a positive LDS attitude toward honest business endeavors."

Church Organisation and Priesthood Authority: "Jesus Christ is the great High Priest of God; Christ is therefore the source of all true priesthood authority and power on this earth (Heb. 5 - 10). Man does not take such priesthood power unto himself; it must be conferred by God through his servants (Heb. 5:4; D&C 1:38)."

Dating and Relationships: A description of LDS dating and courtship practices

Education: "The Articles of Faith underscore the deep and fundamental role that knowledge plays in the teachings of The Church of Jesus Christ of Latter-day Saints: "If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things" (A of F 13)."

Family History or Genealogy: "The terms 'family history' and 'genealogy' are synonymous for Latter-day Saints... LDS interest in family history is based on the fundamental doctrines of salvation, agency, and exaltation."

Family Home Evening: "Family Home Evening is a weekly observance of Latter-day Saints for spiritual training and social activity, usually held on Monday evenings"

Holidays and Celebrations: "Through their religious and community celebrations, members of The Church of Jesus Christ of Latter-day Saints express some of their spiritual and social values and expectations."

Hunting: "...to take the life of [animals] wantonly is a sin before the Lord." President Joseph Fielding Smith

Interfaith Relationships: A discussion of the interfaith relationships between Mormonism and other Christian denominations as well as non-Christian faiths.

Teachings about Law: "Three types of laws exist: spiritual or divine laws, laws of nature, and civil laws. Latter-day Saints are deeply and consistently law-oriented, because laws, whether spiritual, physical, or civil, are rules defining existence and guiding action. Through the observance of laws, blessings and rewards are expected, and by the violation of laws, suffering, deprivation, and even punishment will result."

Military and the Church: "The Church considers being loyal citizens to be a duty of its members, irrespective of nationality. Responding to a call for military service is one appropriate manner of fulfilling this duty of citizenship..."

Missionary Work: "The mission of The Church of Jesus Christ of Latter-day Saints is to invite everyone to come to Christ. This includes a mandate to proclaim the gospel of Jesus Christ to every nation, kindred, tongue, and people."

Modesty in Dress: "Latter-day Saints believe that modest dress reflects commitment to a Christ-like life and shows respect for self, for fellow beings, and for God. In their homes and in the Church, they are taught that modest dress has a positive effect on both self-esteem and behavior."

Parenting: Latter-day Saints believe it is a great responsibility and also a divine privilege to have Heavenly Father's children entrusted to our care. We are expected to teach our children the principles of eternal life and help them grow into adulthood.
Policies, Practices, and Procedures: "The First Presidency and the Quorum of the Twelve Apostles have developed policies, practices, and procedures to give order and continuity throughout the units of the Church and to provide guidelines for its leaders."

Politics: "Concerning the general duties of government and citizen, latter-day scriptures and the prophets of The Church of Jesus Christ of Latter-day Saints teach that governments should protect freedoms and provide for the public interest and that citizens should honor and uphold laws and governments."

Prayer and Fasting: Prayer is "... the way to commune with God and receive revelation from him. Faith, sincerity, obedience, and seeking are attributes that lift the soul to God; this is the essential character of prayer for the Latter-day Saint."

Recreation: "Recreation is an essential and vital part of the gospel of salvation -- a gospel which makes provision for every need of man, both temporal and spiritual." Elder Bruce R. McConkie

Reverence: "Latter-day Saints share with other religious people an inner yearning or inclination to venerate that which is holy."

Sabbath Day: "The Sabbath is a day set apart for rest and spiritual renewal. The importance of Sabbath observance, taught from the Creation and throughout religious history, is reconfirmed in modern scripture and in the teachings of LDS leaders."

Sexuality: "In LDS life and thought, sexuality consists of attitudes, feelings, and desires that are God-given and central to God's plan for his children, but they are not the central motivating force in human action. Sexual feelings are to be governed by each individual within boundaries the Lord has set."

Social Characteristics: "Comparisons can be based on information that has been gathered about Latter-day Saints in the United States regarding their family characteristics, such as marriage, divorce, fertility, and sexual attitudes, as well as their social class, gender roles, substance use and health, political affiliation, attitudes toward social issues, religiosity, and migration."

Welfare and Humanitarian Assistance: The Church has extensive programs available to help both members and nonmembers in need.

Word of Wisdom: "The practice of abstaining from all forms of alcohol, tobacco, coffee, and tea, which may outwardly distinguish active Latter-day Saints more than any other practice."
2.1 5 OTHER RELIGIONS OR BELIEFS IN THE COMMUNITY

Religious community and social justice

[Books:
1. Religion & Society – a Namibian Perspective pg. 32-33
2. Grades 8-10 – Rainbow Religious – Multi faith religious Education – a resource book for teachers and learners pg. 172
3. Religious and Moral Education – Grades 8-10 pg. 66-67]

Today, the situation of religious communities could be described by means of the following story or parable:

On a dangerous coast where shipwrecks often occurred, there was a crude lifesaving station, consisting of a mere hut. They only had one boat, but the devoted members kept constant watch over the sea and, with no thought for themselves, went out day and night tirelessly searching for the lost. Many lives were saved by the members of this wonderful little station, so that it became quite famous. Some of those who were saved, and many from surrounding area, wanted to become associated with the station. They gave their time, money and efforts in the support of its work. New boats were bought and new crews trained. The little life-saving station grew.

Some of the members of the life-saving station were unhappy that the building was so crude and poorly equipped. They felt that a more comfortable place should be provided as the first refuge for those rescued from the sea. They replaced the emergency cots with beds, and put better furniture in the enlarged building. Now the life-saving station became a popular gathering place for its members. They decorated it beautifully and furnished it exquisitely, because they now used it as a sort of a club.

Fewer members were now interested in going to sea on life-saving missions, so they hired lifeboat crews to do the job. The life-saving motif still prevailed in this club’s decoration, and there was a liturgical lifeboat in the room where the club’s functions were held.

Around this time a large ship was wrecked off the coast, and the hired crews brought in boatloads of cold, wet and half-drowned people. They were dirty and sick; some of them had black skins, and others yellow. The beautiful new club was in chaos. The property committee immediately had a shower house built outside the club, where victims of shipwrecks could clean up before coming inside.

At the next meeting there was a split in the club. Most of the members wanted to stop the club’s life-saving activities as they were unpleasant and a hindrance to the normal social life of the club. Some members insisted that life-saving was their primary purpose and pointed out that they were still called a life-saving station. But they were finally outvoted and told that if they wanted to save the lives of the various kinds of people who where shipwrecked in those waters, they would have to begin their own life-saving station down the coast. They did.

As years went by, the new station experienced the same changes as those that had occurred at the old station. It evolved into a club, and yet another life-saving station had to be founded elsewhere. History continued to repeat itself, and on that stretch of coast today, you will find a number of expensive clubs along the shore. Shipwrecks are frequent in those waters, but most people drown!

This striking parable depicts the danger confronting religious communities – the threat of irrelevance. The parable highlights the fact that the only relevance that really matters is relevance to the deep needs of persons, relevance to the places in their lives where they hurt and hope, curse and pray, hunger for meaning or for significant relationships. Education is a valuable instrument by means of which a religious community stays attuned to human need. It is a way of translating the “good news” into the language of relationship. Education is an essential means by which a local church is helped to remain a life-saving station and not a club; a hospital of spiritual, social and moral healing, and not a museum.
**New Paths for Ecumenics in Namibia Today**
Luther declared that for the true unity of the Church “it is not necessary that ceremonies, instituted by men, should be observed uniformly in all places.” Instead it is necessary that we explore the different faith traditions in which our people live as Catholics, Protestants, Pentecostals, Independents, Africans, etc. Therefore, our task is how to relate this situation to our ecumenical quest.

**Teacher Activities**
Organize a speaker to address his/her class on a specific religion and critically evaluate the discussion.

**Learner Activities**
“Religion should promote social justice.” Learners in groups should discuss this theme. In pairs learners should discuss ways in which religious communities should be involved in social, political, economic and life-related issues.
2.2 FREEDOM AND RESPONSIBILITY

2.2.1 FREEDOM AND RESPONSIBILITY: PERSONAL FREEDOM (SYLLABUS REFERENCE 11.2.6)

The Concept of Freedom
[Book: Religious and Moral Education Gr. 8-10; P J Isaak; pp 123-133]

‘Freedom from’ and ‘Freedom for’
People have the privilege of freedom, but may have bear the burden of freedom. Once you are free to decide than you have to decide for e.g. people have to ask themselves whether if you right or wrong to smoke dagga, to drink beer, to be sexually active at the age of sixteen. Having taken a decision, you have to bear the consequences of that decision. Yu have to bear the risk of becoming an addict to dagga, losing healthy family life, job etc.

People have to take note that they are not the only one to bear the consequences of their actions and attitudes but families, friends, colleagues, community and society at large are also affected. Therefore freedom places a great burden on each of us in the burden of responsibility.

What is responsibility?
Is used when speaking about responsible learners, teachers, members of the society and human beings. Responsibility means relationship or dialogue with others. Responsibility implies responding to hear the call, the cry or the claim of others according to the demands of each concrete situation. We are responsible for basic human dignity and integrity. Giving food to the hungry, thirst, homeless, naked, sick and people in prisons. Responsibility involves words, deeds and action. Thus, we have the freedom and the responsibility to make a choice and that choice determines whether we grow up to one type of a person or another… disciplined or lazy, a helpful person or someone.

Kinds of freedom and the responsibility
This picture explains the four relationships:

```
GOD

You   I  Self

World
```

1. My relation to myself
As a human being, I am in need of acceptance by parents, friends, teachers, neighbors and God. Such acceptance of oneself has two consequences: Liberation & Involvement. To be liberated from immoral things such as drugs, alcohol and pre-sexual intercourse and live as a free human being. As a liberated person I am responsible and involved in family matters, cultural activity, social life, school activities and religious events.
2. My relation to others
No person can live without others. We are dependent from each other e.g. mother and father. They care for use and at the end we will care for them. We depend on our friends, family, religious community and teachers etc. A person is created for interdependence. This is what makes us somebody, nations, global citizens and religious people.

3. My relation to the world
My relation is not merely to myself, others and God, but also to the world. The well-being of a person is intimately with the well-being of the total creation. In other words my world consist of my surroundings, my neighbourhood, the interrelations in which I exists, the religious, social and mental structures which I share. The earth or the environment is our mother and we are all her children.

4. My relation to my God
We live our lives in faith and trust in God. Believing in God means being open to the world and the reality surrounding it. As human beings, we can observe, study and enjoy the earth. Therefore we appreciate the world, the whole universe and the surroundings. It is meaningful, good, pleasant and trustworthy to say that we believe in God and the God has a relationship with us. It is God’s will to have a relationship with us and for us to communicate in prayer with God. God expects us to ask for the gift of His presence with us. God expects that we will ask that God’s word will be heard by us that we will believe it and that it will find daily expression in our lives.

Learners Activity
Learners should work in small groups and talk about some of my choices in their life that can build a good relation with others.

Topic 1: Freedom from bondage to emotions

Objective: realise that certain emotions can hold the mind in bondage
As vividly as possible, teacher tells the learners the story of Saul’s jealousy of David, when he returned from killing Goliath and in the streets people sang “Saul has slain his thousands
And David his ten thousands”
King Saul is so jealous of David that he casts his spear at him as he sits playing his lyre to the king. He hopes to pin him to the wall. Twice he throws and twice David evades the blow (I Samuel 17:57 to 18:11). The following chapters describe how Saul pursues David and tries to kill him, including the incident when Saul butchers 80 priests and all their wives, children and flocks, as punishment for feeding David and his men (I Samuel 21 and 22), and the incident when David and his men are hiding in the back of a cave and King Saul goes in alone to relieve himself, but David spares his life (Chapter 24). Discuss with the learners David’s feelings, as victim of the king’s jealousy. They may have themselves experienced being the victim of another’s jealousy, but do not feel secure enough to talk about their own circumstances in public. Alternatively, learners could be invited to dramatise the story of Saul’s obsessive jealousy and present it at an assembly.
Sources for help: It is important that the teacher should find out what is available locally in the way of a sympathetic listening ear, a person whom the learner can rely on not to breach confidentiality.
Freedom from bondage to Emotions

**Learners Activities**

1. **Brainstorming**
   Brainstorm the following two concepts. (This can be done as whole class activity in groups).

<table>
<thead>
<tr>
<th>FREEDOM</th>
<th>BONDAGE</th>
</tr>
</thead>
</table>

2. Describe the emotions linked to each of the points under each of these two concepts: (The idea is that learners realise how issues of freedom ends up with happy emotions/feelings and issues of bondage ends up with sad emotions/feelings).

3. [Picture of Five talking heads]
   - “James is a good friend but he can be irritating at times. I am glad he is not coming to the party.”
   - “Grandma is so sick. What shall I do if she dies?”
   - “Why did I give in and do that?”
   - “Are you stupid? Why did you do that?”
   - “He has no meaning – I have nothing to live for anymore.”
   Identify the emotions fear, guilt, jealousy, anger and despair from the expressions above and discuss how they can prohibit us from being (happy / a happy person).


**Topic 2: A Purpose in Life**

**Objective:** reflect on their own strong and weak qualities in order to discover their purpose in life

**Suggested learner activity**

On to the next stage of life
Materials needed: paper, and pens or pencils
Aims: self awareness, creative writing, and self-disclosure
1) Draw an invitation to your wedding, and write the description of yourself you would like to appear on it.
2) Write some of the speeches you would like to hear at your wedding – with all sides of your character, both strengths and weaknesses, e.g. the welcoming remarks, the speech on behalf of your clan, on behalf of the neighbours, on behalf of your friends, on behalf of your colleagues
3) Design your wedding, including the music, the guest-list, and where you would like it to take place (if possible, somewhere that is a special place for you)

Learners can be invited to read out what they have written, but it should be made clear at the outset that there will be no compulsion to read out. At the end of the lesson teacher collects the work, so that it does not fall into the wrong hands, and in order to keep them confidential.

**Suggested learner activity [Alternative exercise]:**

**Drug Addiction as one form of weakness**
Learners could conduct a survey on attitudes to alcohol and drugs, formulating questions as a class. Here are some suggestions:

At what age should young people be allowed alcohol a) at home b) at a party?
Do you agree that most adults drink more than they should?
What alcoholic drinks have you tasted, and what did you think of them?
**Background notes:** 'The practice of taking drugs without proper medical supervision is called the non-medical use of drugs, or 'drug abuse'. In recent years, drug abuse has increased rapidly in Namibia and throughout the rest of the world. Many young people begin to take drugs between the ages of fourteen and seventeen, particularly if their friends have persuaded them to do so. One very common excuse is ‘All my friends take drugs and I want to be accepted as one of the group.’ Most young people who try drugs or alcohol soon stop, but some find they cannot stop even if they want to. They have lost their freedom of choice. Wine, as the Bible says, is able to make one’s heart glad (Psalm 104:5). Since it can also be taken in excess, the Bible warns against it (Proverbs 23: 31-34): ‘In the end its bite is like a snake’s, its sting as sharp as an adder’s. Your eyes will see strange things. Distorted words will come from your heart. You will be like one sleeping in mid-ocean, like one who is asleep at the mast-head.’ (from Religious and Moral Education grades 8-10, by Paul J. Isaak, Out of Africa Publications 1997, pp.27-30)

### Purpose in Life

**Suggested learner activity [Alternative exercise]:**

1. **Option 1 The compliment Game**
   **Rules of the game**
   Write your name on a piece of paper and give it to the person behind you. She must write something good about you, and next to the comment, her name. Then that person folds the paper like a fan so that your name still appear at the top but what she has written can’t be seen and passes it back. This continues until every person has a list of compliments from the whole group. Remember – you can only write positive things!

2. **Option 2**
   **Step 1** Have you ever shared your good points with anyone? Here is your chance. In pairs, each take at least one minute to talk about all the things you like about yourself – including all the things you’re good at. If you have nothing more to say, your partner can mention things that they like about you.
   **Step 2** Now say the things you dislike about yourself for one minute. This time you may not have help from your partner. Which activity did you find more difficult? Why?
   (Rainbow Religious pg. 130)

3. (Individual activity)
   Make a list of all your strong qualities and suggest ways you could develop these into living a meaningful life.
   3. In groups design a poster portraying qualities that gives purpose to life.
   Identify a person they admire and discuss which of these qualities are true or leveled by their idol.
   Read I Sam 16:7. Discuss what leads to a purposeful life: Outward appearance or inner values.

4. Write the letters for the word “Purpose” in vertical manner as follows:

   P
   U
   R
   P
   O
   S
   E

   Next to each letter, write down word(s) that give you purpose in life.

### Topic 3: Crisis Leading to Growth

**Objective:** Understand crisis, loss, or disappointment as opportunities for growth
Use the following Ovambo saying as a discussion-starter:

| You know what happens to the mahangu millet? After it has been knocked down, stepped on, and mercilessly destroyed by cattle, it finds the strength to repair itself and grow better. It is often bigger and more vibrant than the millet that has not been threatened by any danger and cut to the ground. |

**Suggested learner activity [alternative exercise]**

**Problem Solving:** Learners as one group brainstorm the kinds of disaster that can hit a family. They then divide into groups of 4-6, select one kind of disaster, and analyse it, breaking down the problem into several sections. Teacher should suggest questions such as: Who does this problem affect most? What human resources are available to help solve the problem? How can those people be enabled and equipped? Are there any material resources that could be drawn on? Are there any sources of occasional help, as back-up? (Teacher needs to draw out from the learners ways in which the people who can help (even if they are children) can grow in knowledge and skill and rise to the challenges presented)

**Suggested learner activity [alternative exercise]**

**Agony Aunts**

Magazines for women and for teenagers often have a page for readers to write in with their problems, asking for guidance and advice. The person whose job is to reply, and select which letters to publish, (usually a whole team of people) is known as an ‘Agony Aunt’. If it is likely that learners will be familiar with the problem pages of magazines, writing and responding to letters of this type can be a useful exercise. It is a way of encouraging learners to reflect on their own and others’ worries, thoughts, feelings, needs and so on, and to reflect on the way adversity overcome, in their own past, has led to greater confidence and a feeling of strength.

**Variation:** Use telephone helpline improvisations. This will develop listening skills. (A-Z of Activities for R.E., p.9)

**Crisis leading to Growth**

**Suggested learner activity**

1. Brain storm: in groups
   Give a definition of the word crisis
   (Turning point decisive moment especially in): sickness & death, time of danger, suspense (uncertainty about some issues), loss of life friends, material things, subject choices, failure etc.
2. Identify a crisis in your life and discuss the choices that you make.
3. Discuss the consequences of that decision/choice.
4. Express through role play/picture or poem the lesson learned from crisis experiences.
5. Class divides into four groups. Each group reads one of the following Bible stories.

<table>
<thead>
<tr>
<th>David’s conflict with Saul</th>
<th>Peter’s betrayal of Jesus</th>
</tr>
</thead>
<tbody>
<tr>
<td>1Sam 19, 1Sam 24, 26</td>
<td>Matt. 26:69-75, Luke 22:54-62, Mark 14:66-72</td>
</tr>
<tr>
<td>Joseph being sold as a slave</td>
<td>Paul’s crisis on the way on Damascus</td>
</tr>
<tr>
<td>Gen 37, Gen 45</td>
<td>Acts 9, Acts 2:37-42</td>
</tr>
</tbody>
</table>
Topic 4: Financial Freedom

Objective: explore ways of responsible money management

The following extract can be used as a discussion-starter:

Jacopo had a job far away in Luderitz as a fisherman, and his wife Nangula owned a small shop which was well situated, close to the church, clinic, and school. Students were her best customers. Mee Nangula was not only hard-working, she was helpful and friendly.

But as her business grew, so did jealousy and gossip. Jacopo’s in-laws fed people with stories about Mee Nangula’s ‘wickedness’: she wouldn’t let them use the car whenever they wanted, she wouldn’t give them free goods from the store, she wouldn’t tell them how much money she had made. To her it seemed as if her husband’s relatives wanted everything free and her husband wouldn’t stand up for her. It seemed that loyalty to one’s relatives was more important than loyalty to one’s wife.

Eventually, Jacopo’s relatives accused her of witch-craft. Jacopo gave up his well-paying job in Luderitz, and told Mee Nangula that he would run the store himself, without her. Of course, to cut a long and painful story short, his own relatives bled him dry. The shop went bankrupt, and Mee Nangula tired of all the insults, demoralisation, and her husband’s complete lack of support, and she left him. She went on to do well, very well, but poor Jacopo never managed to pick up the pieces. Mee Nangula is now so successful that she owns several supermarkets. (Excerpts from The Purple Violet of Oshaantu, by Neshani Andreas, pp 133-5).

Suggested follow-up learner activity:

Learners list five people – some at least of whom are adults – whose responsible money management they admire. As homework, they ask these people the following questions on how they avoid spending more than they have got, and also ask for general comments and advice:
1. What sort of records do you keep?
2. Do you attempt to forecast what your needs will be in advance?
3. How do you respond when people ask to borrow money?

Suggested learner activity [Alternative exercise]:

Learners sit in a circle, and do a round where each one begins, “I’m proud that I earned some money this year by ...”

Financial Freedom

Read the following story

Lerato and Brain lived in a beautiful home with their two teenage children. Life was good to them in almost every way, it seemed. They had a car, many friends and often went on holidays. The children had modern clothes and cell phones. At the schools they went to everybody envy them.

One day when the children returned from school, they found a big truck in front of their home and people loading their furniture.

They found their parents inside, devastated. “What is going on? Are we moving? Why didn’t you tell us?”

The parents did not know where to start. Eventually the parents had to explain how their income did not meet their lifestyle and that they had to buy more and more things on credit.

Points for discussion.

• How did the children feel at that moment? Discuss their emotions.
• How did they feel the next day going back to school? [Role play the school scene].
• Brainstorm what is meant by the term “materialism.” Read Matt. 6:19-21 to contrast materialism.
• Compare and contrast being in debt and having financial freedom.
• Explore ways of responsible money management.

2.2.2 FREEDOM AND RESPONSIBILITY: THE CONCEPT OF FREEDOM
(SYLLABUS REFERENCE 11.2.7)

Topic 1: Freedom from’ and ‘Freedom for’

Objective: explore the concepts ‘freedom from’ and ‘freedom for’

The following story could be used as a Guided Fantasy.

Close your eyes, and just listen to the story I am going to tell you. You are walking not far from home, and your path leads along the top of a steep bank. You hear sounds of a young bird in distress – several young birds. Cautiously, holding onto anything you can find, you slither down the bank, and find that several young barn-owls seem to have tumbled out of their nest. Their eyes are open, they blink in the strong light, but they are still so young they are fluffy. The parents are nowhere to be seen. You put them inside your shirt – feel their soft fluffiness against your skin - and scramble back up the steep bank. It is already evening. You get home, gather your brothers and sisters, and start to look for worms to feed the hungry young owls. You accommodate them in a cardboard box, and insist there are no lights switched on, hurting their young eyes. After dark the family henceforth must manage with candles.

Your Dad tells you the time will soon come when you must release them into the wild. “But Dad, we aren’t being cruel to them. Why do they need to be free of us? We love them so much.” Nevertheless, he knocks up a box with wire walls and an overhanging roof, and sets it up about 20m. from the house, for the young owlets to live in. On the third day, there is a dead mouse inside the wire cage, when you go out to feed them. Who put it there? You set up a watch, and that evening, at dusk, you catch sight of a female barn-owl swooping down towards the cage with something in her claws. Again you find a dead mouse in the cage – this time it is still warm. It is devoured in seconds by the owlets, who are now getting quite adult. You realise that you must find a way of setting the owlets free, so that they can go back to the care of their natural parents, seeing they are caring for them even when they are in captivity.

Now re-run the story, but this time you one of the baby owls. How do you feel, when you are picked up and carried away? How do you feel, when your home is moved away from the house, into the deep shade of some trees? How do you feel when something silently swoops towards the cage, and stuffs a young dead mouse through the wire? How do you feel about freedom – freedom for being with your own parents, for depending on them for your food, for learning to fly?

Topic 2: Celebrating Life

Objective: explore ways of expressing joy and celebrating life

Suggested learner activity

Multi-faith approach: Learners in groups of 4-6 are each allocated one of the world religions they have studied. Together they brainstorm the various religious celebrations throughout the year, and choose one to describe (e.g for Judaism, they might pick the Passover; for Islam they might pick Id ul-Fitr, the feast that ends the fast of Ramadan; for Christianity they might
Topic 3: Speaking Out

Objective: realise the importance of speaking out for what is right

Tell as vividly as possible the story of how young Daniel dared to defy the Great King (Daniel chapter 6). Discuss with the learners the slogan, ‘Dare to be a Daniel - dare to stand alone’ Two other situations can be used as discussion starters, illustrating the importance of those who have the courage to stand out against popular opinion:

The prophet Muhammad belonged to an important tribe, the Quraysh. They charged fees to all the traders and worshippers who came to Mecca. But Muhammad was an orphan by the age of six and quite poor. He worked on the caravans. He disliked life in Mecca. There was too much fighting and greed among the tribes; women, children, and the poor were maltreated; there was too much drunkenness and gambling; people worshipped all kinds of idols. From about 610 onwards, Muhammad spent more time alone, thinking and praying on nearby Mount Hira. Then he started to get messages from God. Muhammad told his friends about the messages; he called them revelations – truths revealed to him by God…In the revelations, an angel said that Muhammad was the last of God’s prophets, and more important than any that had gone before, like Jesus. Muhammad began to preach these messages to the people. He said there is only one God (the Arabic for God is Allah); that it was evil to worship idols; that greed was wrong; that Allah would judge everyone when they died and send them to heaven or to hell; that God’s followers should obey him before all others. Islam means submission (to God’s will).

Muhammad gained many followers, especially among the poor. But Islam was not popular among the rich in Mecca. They feared losing their money, their religions, and their power. In 622 many Muslims began to move away from Mecca to settle in Medina, a nearby town. In Medina, the Muslims were welcomed. Eventually, Muhammad also left for Medina, chased by his own tribe the Quraysh. They offered a prize of 100 camels for his capture. At the dead of night, soldiers burst into the house. They were sent to arrest him as an enemy of the people and a danger to the city. But Muhammad and his friend Abu Bakr slipped away into the desert hills where they hid in a cave. (The Rise of Islam, by John Child, Heinemann 1991, pp 8-9)

William Wilberforce, Olaudah Equiano, and the abolition of the slave trade.
Slavery contributed greatly to Britain’s rise as an industrial nation. The economic advantages of the system were formidable. Slavers needed ships, crews needed provisions; traders needed goods to barter for slaves – fetters, chains, padlocks, guns, pots, kettles. Plantations needed machinery. Rum factories needed bottles. Cotton picked by slave labour in New England was manufactured in Lancashire, and sold on the colonial market, mostly Africa. Investors loaned money to slavers, banks banked their profits, insurers insured their ships and cargoes. They and wealthy merchants built mansions and country houses; so the effect of the slave trade spread across Britain.

In the eighteenth century Britain benefited from the slave trade more than any other nation; it was also the British who led the struggle to abolish the system. Christians had been complicit in the slave trade; churches had benefited from it; it was also Christians who were in the forefront of the abolition movement.
Olaudah Equiano (c.1745 – c. 1797) was a survivor of the Middle Passage, the voyage on which so many slaves died. He managed to buy and retain his freedom in spite of being
cheated many times. He made a living as a hairdresser in London, and educated himself, and became an associate of Granville Sharp. In 1789 he published his autobiography, and then sold the book throughout Britain, undertaking lecture tours and actively campaigning to abolish the slave trade.

William Wilberforce (1759-1833) was a Member of Parliament for his Native Hull. An evangelical Christian, Anglican, member of the group known as the Clapham Sect. from 1787 he pursued his God-given vocation – the abolition of the slave trade and the reform of manners. With the support of his university friend William Pitt, Wilberforce agitated against the slave trade, and took every opportunity in the House of Commons of exposing its evils. He persuaded people that they themselves were diminished if they allowed such magnitude of suffering to be inflicted on fellow human-beings. He finally saw the anti-slavery bill become law in 1807.

2.2.3 FREEDOM AND RESPONSIBILITY: RIGHTS AND RESPONSIBILITIES
(SYLLABUS REFERENCE 11.2.8)

Rights and Responsibilities [Book: RME Isaaks pp. 56, 57]

Read the story to the class

The country of Do-as-you-like
Think back to when we discussed the African concept of humanity as being based on the notion that “one exists because other exits” or “one is human because of others, with others, for others.” That emphasizes the notion that we live with other people as part of a family or a member of a church, mosque or synagogue, because we need one another. What is more, the things we say and do matter to other people. If nobody took any notice of what you were doing or saying, how would you feel?

This is a story of what it would be like if no one cared – if you lived in a land where everyone could do as he/she wanted where there were no rules at all…

You went by car to the country of Do-as-you-like. Upon arrival at the border you found a broken gate but no customs officials or police. A weather-beaten notice alongside the road read: “The Republic of Do-as-you-like welcomes you to the land of freedom.”

You drove along happily, thinking: “Wow! No speed limits!” With that, you accelerated to 150km/h. “This is the life!” you shouted as the trees along side the road rushed by. Suddenly you had to brake hard, and a lorry missed you by millimeters. “You dangerous fool!” you shouted at the lorry driver, “you were on the wrong side of the road!” Then you remembered that there was no right or wrong side because this was the land of freedom.

Upon entering the town, you pulled up at a service station. The attendant said: “There is no petrol. Last night some people set fire to the place. When I called the fire brigade, they said they would come if they felt like it – but they didn’t want to work because the municipality no longer felt like paying them. You see, this is a free country and everyone can do just as he/she pleases. The whole place is a mess. No one works and the crime rate is terrible because there are no laws. That is what is known as ‘free action’.”

At the moment you heard your car start up and saw a teenage girl drive off in it. “Come back! Thief!” you shouted.

“See what I mean?” said the man from the service station. “Everyone does what pleases him or her in our country of Do-as-you-like…”
Suggested learner activity

• Write a suitable ending for this story.
• Finish the following sentence: “If I were the president of the land of Do-as-you-like, I would…”
• Discuss and formulate concepts in your group regarding the meaning of freedom as you perceive it to apply to our country. Share your ideas with the rest of the class.
• A well-known poem by John Donne begins with the line “No man is an island, entire of himself…” Discuss what you think this means.

Read the following fundamental freedoms (Article 21) taken from the booklet – *Know your Constitution!*, which was primarily written by Dianne Hubbard and staff of the Legal Assistance Centre in Windhoek.

Discuss the responsibilities that comes with each of them

**Fundamental Freedoms (Article 21)**

All people have the following rights:

• Freedom of speech and expression
  It is the right of all people to say what they like even if it is a statement that is critical of the government or an idea that is very unpopular. It includes freedom of the press, newspapers, radio and television. Freedom of speech ensures that important issues can be freely discussed and debated by all Namibians.

• Freedom of thought, conscience and belief
  This means that all people are free to think and believe whatever they wish, as long as this does not interfere with the rights of anyone else.

• Freedom to practice any religion
  The government cannot forbid any religion. All people are free to worship as they like.

• Freedom of association
  This is the freedom to join together with other people for any lawful purpose. It provides the right to form groups such as trade unions and political parties.

• The right to strike
  The government cannot make strikes a criminal offence.

• The right to move freely in Namibia
  No one can be restricted to a particular area. Everyone is free to travel to any part of Namibia.

• The right to live in any part of Namibia
  No part of Namibia can be reserved for people of a single ethnic group.

• The right to leave and return to Namibia
  All Namibia citizens have the right to get a Namibian passport and travel to other countries.

• The right to do any kind of work
  All jobs must be given to any person who has the necessary skills, regardless of race, ethnic origin or sex.

**Topic 1: Rights and Responsibilities**

**Voluntary Community Service**

**Suggested Learner Activity**

**Step 1: SEE: Seeing the problem**

a) Make a list of social problems in your community. Choose one problem about which the group feels strongly. Get all the information about it that you can. Use these questions to help you:
  When did it begin? What has been done to solve it? How many are involved? When is the problem at its worst?
b) Keep asking why this problem exists until you get to the root cause underlying the problem. Use these questions to help you:
   Does anyone benefit or gain from the present situation? How? Who is suffering in this situation? How? If this problem didn’t exist would there be other problems in its place?

**Step 2: JUDGE: Judging the causes**

a) Listen to God speaking in your heart.
b) What does God think and feel about this problem? Try to imagine what God would say to us.
c) How would your faith deal with this problem? How could you solve the problem to reflect your faith?

**Step 3: ACT: Planning your action**

Think of different types of action that your group can take. Then choose one action and plan it in detail. Who will do what, where, when and how? The plan of action should be realistic and you should be able to achieve it within a certain amount of time.

**Step 4:** Invite a social worker, councillor and pastor to the class and present the action plans to the whole group for comments.

**Step 5: Take Action** Each group should write a report on their actions and the outcomes to put in the classroom.

**Topic 2: Media and Technology**

**Advertising**

*Suggested Learner Activities*

1. Work in small groups. Choose an advertisement from a magazine or newspaper and cut it out. Discuss these questions:
   - What is the message that the advert is trying to get across?
   - How does it get this message across?
   - How does it make you feel?
   - Do you think that it is a good advert? Why or why not? Would you buy the product?
   - Does it reflect real life and real people?
   - Does it relate to community and religious values?
   - What age group does the advertisement targets?

When you have decided on answers someone from your group should report back to the class.

2. It seems that most adverts tell us how much happier or more successful we would be if we bought their products. In your experience is this true?

3. Have a class debate on whether alcohol and tobacco should be advertised?

**Music**

*Suggested Learner Activities*

Collect various types of music (or the lyrics) thereof to play in class, ex popular music, traditional music, classical music, gospel music etc.

1. Write the various types of music on separate pieces of paper. Each group draws a paper and discusses the specific type of music with regard to:
   - The message the music conveys e.g. hate, swearing etc.
   - Why do a certain group of people prefer to listen to that type of music?
   (Learners could also investigate these issues in their wider community).

2. Discuss the reason for certain artists preferring to perform only gospel music.

* In school communities where the following objectives are not relevant the teacher can leave them out or replace them with a topic of interest.
**Television (where relevant)**

*Suggested Learner Activities*

1. Make a list of all television programs learners are watching over a period of time. Determine the purpose of each program. Group these programs into the following categories: Educational, entertainment, information etc.

   In which of these categories are there age restrictions? Why?

2. Discuss the following two issues.
   - The reason why parents/guardians restrict their children to watch certain programs.
   - The reason why parents/guardians only allow children to watch a certain time per day.

---

**Internet & Digital games**

*Suggested Learner Activities*

1. Make a list of various games on television, internet, cell phones, game machines, computer software; play stations, ex-boxes etc.

2. Add word/phrase that explains the general atmosphere each of the games displays e.g. fear, gloom, happy, mystery, relaxing etc. Tick all the games with violent scenes.

3. Write an act/role play to demonstrate: how the social interacting of a person spending too much time with games/television is prohibited.
   - How negative social behaviour results from the influences of games or music.
   - Identify games that contain other hidden messages e.g. foul language, use of drugs etc.
3 LEARNING CONTENT FOR GRADE 10

3.1 BUDDHISM

3.1.1 BUDDHISM: WORSHIP AND BELIEFS (SYLLABUS REFERENCE 11.3.1)

The teaching that we call Buddhism began in India about 2500 years ago. Today there are estimated to be about 327 million Buddhists, most of whom we find in Asia in countries like Thailand and Japan, but there are about 130,000 Buddhists living in Britain and in many other countries.

Suggested Learner Activities

1. Explain the early life of Buddha
2. In groups they can identify some traits in the life of Buddha that learners would like to adopt in their own life / lives.
3. Describe how Siddhartha searched for enlightenment.

3.2 BUDDHISM: ORGANISATION (SYLLABUS REFERENCE 11.3.2)

Buddhists follow the teachings of a man called Siddhattha Gautama, the Indian prince who was to become the Buddha (not a name, but a title). The title means “someone who has gained Enlightenment” – a special understanding of the truth about the way things really are. Following the teachings of the Buddha, others can also gain Enlightenment.

Siddhattha Gautama lived in India in the sixth century before Christ. At the end of his six-year long search for the meaning of life, he came to a great tree (today called the Bodhi tree – tree of wisdom). He meditated under the tree and at last gained Enlightenment. He had found the way to be rid of ignorance and desire and how to escape the cycle of birth and death. Having achieved Enlightenment, he could have left earth, but he chose to remain and pass his wisdom on to others. He passed away at the age of 80, his body was cremated and his ashes placed in special burial mounds called stupas. The Bodhi tree in India has become a place of pilgrimage for Buddhists.

Suggested Learner Activities

1. Explain the early life of Buddha
2. In groups they can identify some traits in the life of Buddha that learners would like to adopt in their own life / lives.
3. Describe how Siddhartha searched for enlightenment.

Topic 1: Places of Worship

For Buddhists worship means meditating or reading from the holy books. They worship on their own or in groups and they do not have a specific day for worship. They regard days before new or full moon as important. Buddhists worship in shrines. They usually have a shrine at home called a Butsudan. The shrine is beautifully decorated and contains an image of the Buddha, called a Buddharupa. Before they go into the shrine-room, worshippers will remove their shoes and they sit on the floor, legs crossed or pointing to one side. There are also shrines in monasteries or temples.

Although the monks live in the monasteries, other Buddhists also go there to worship or study. Many Buddhists go to worship at important stupas (burial mounds built over places where the remains of ‘special’ Buddhists have been buried).
When they worship on their own, Buddhists meditate and repeat important parts of the holy books. Usually these are chanted - a special sort of singing using only a few notes. They often burn incense, and offer flowers and sometimes food like grains of rice to the Buddharupa. They may light candles, a symbol to show the light of Buddha’s teaching.

**Suggested Learner Activity**

- identify their own places of worship.
- name the places where Buddhist worship
- describe three places of worship e.g. shrine, stupas, monasteries

**Topic 2: Meditation**

[Books:
Discovering Religion – Buddhism; Sue Penny pp 22-23)
Religions page 226-227]

For most Buddhists, meditation is the most important part of worship. They sit on the floor with crossed legs or legs pointing to one side, not to the direction of the Buddharupa. They try to empty their mind of all thoughts and focus on things that are really important. Some describe meditation in two stages: the path of concentration (samatha) and the path of insight (vipassana). The real aim of meditation is wisdom and to achieve this, the meditator must follow the path of insight.

The path of concentration (samatha) means not to distracted. It begins by focusing on the thoughts and gazing at a single object. After a few seconds the eyes are closed, but the concentration remains focused on the *memory* of the object. Some prefer to focus on a repeated word or sequence of words. The path of concentration may lead to pleasant or frightening visions.

The path of insight (vipassana) is practising mindfulness. The meditator focuses on the body, on feelings, on the mind or on mind objects (things we are thinking about). There are several stages in this path, but the highest stage is called *nirvana*. Nirvana destroys all harmful mental states, e.g. hatred and greed. A person who reaches nirvana has from then onwards moral purity.

**3.1.2 BUDDHISM: SPECIAL OCCASIONS (SYLLABUS REFERENCE 11.3.2)**

**Topic 1: Birth**

The birth of a new baby is a time for happy celebrations. In countries like Burma and Thailand it is the custom for the oldest members of the family to prepare gifts for the baby. A cradle is made ready, with clothes for the baby in it. When the baby is placed in the cradle for the first time, the gifts are placed around it. Gifts are usually, “useful” things, e.g. if the baby as a boy, they may be tools and books. For a girl they are more likely to be needles and threads.

**The Story of the Buddha’s birth**

Once upon a time the beautiful Queen Mahamaya had a dream. She saw a white elephant with six tusks descend from the sky and enter her womb. The god told her that she was going to give birth to a son who would become a Buddha. When it was time for the baby to be born, the queen decided to travel to her parent’s house. On the way she visited a beautiful garden called Lumbini Grove. The queen started to give birth and so the Buddha was born in a beautiful, flowering garden. After the birth two streams of water appeared from the sky. One was cool and refreshing; the other was warm and perfumed. They bathed the Buddha and mother. The infant Buddha stood up soon as he was born. He said: “I am the chief in the world; I am the...
best in the world. This is my last birth; I will not be born again.” (Celebrate Buddhist Festival by c.72 Ericker, p.30.)

**Suggested Learner Activity**

In groups learners can discuss how an observant Buddhist family celebrate the birth of a new baby and compare this to how Namibians do it.

Read the story and answer questions

**Topic 2: The Head Shaving Ceremony**

When the baby is a month old, the head is shaved, because the hair is seen as a symbol of a bad karma in a previous life. Sacred threads are tied around the baby’s wrists. Monks are often invited to this ceremony and they may be asked to suggest a name for the baby. Food is always given to the monks when a baby is born.

[Book: Discovering Religion – Buddhism; Sue Penny p. 44]

**Suggested Learner Activity**

Explain how and why the head of a baby is shaved.

Describe the role of the monks at the ceremony.

**Topic 3: Pilgrimage**

Buddhists feel that it helps them to follow their religion if they visit places where the Buddha lived and taught and where parts of the Buddha’s ashes were buried. Such journeys made for reasons like these are called pilgrimages. For Buddhists the main reason for pilgrimage is to help them in their own search for Enlightenment. Famous places that are visited are:

- Lumbini (now called Nepal) where the Buddha was born
- The Bodhi Tree at Bodh Goya in India where the Buddha gained Enlightenment
- Kushinagara in northern India where the Buddha passed away
- The stupas where the ashes and other remains of the Buddha were buried
- Sri Pada, at the top of a mountain in Sri Lanka, where the Buddha visited

[Book: Discovering Religion – Buddhism; Sue Penny p. 30-31]

**Suggested Learner Activity**

In groups learners can discuss Buddhist Pilgrimages to Stupas, Sri Pada and Bodh Goya.

They can explain the aim of the Buddha Pilgrimage.

**Topic 4: The Festival of Wesak**

Wesak is the name of the festival that celebrates the three most important events in the Buddha’s life: the birth, passing away and Enlightenment of the Buddha. Buddhists believe that all of these important events in the Buddha’s life happened on the day of the full moon in the month of Wesak (May or June on our calendar). They give each other cards and presents to celebrate the festival. The temples and shrines are beautifully decorated and people make lanterns and they pour scented water over the Buddharupa. The Bodhi Tree and stupas are ringed with oil lamps.

[Books: Discovering Religion – Buddhism; Sue Penny pp 32-33)

Religions page 218]
**Topic 5: Marriage and Funerals**

In most countries where Buddhists live, parents of a young man or woman suggest a person for them to marry. When a couple has agreed to marry astrologers suggest a good date, for the wedding. A ceremony usually takes place in the bride’s home. The couple stand on platform called a purowa. The couple usually gives each other rings, and thumbs on their right hands are sometimes tied together. Children read special parts of the Buddhists scriptures. Sometimes there is a talk by a monk about Buddha’s teaching on marriage.

[Books:
Discovering Religion – Buddhism; Sue Penny p.46
Skills in Religious Studies Book 3; pp. 46-47]

According to the teaching of Buddhism, death is not to be feared. It is only a stepping stone in the journey towards Nibbana. When a lay person has tried to follow the teachings of the Buddha, accepting the Three Jewels and keeping the Five Precepts faithfully, then death brings with it the promise of a better rebirth which will bring them one step closer to Nibbana. So death is not to be feared. For those who have reached enlightenment, death is positively to be welcomed. Death will mean the end of suffering and release from the cycle of rebirth.

Buddhist ceremonies for the dead are usually not occasions of great mourning or for showing grief. When someone dies in the Buddhist community, the body is washed carefully. It is laid in a wooden coffin and adorned with flowers. The coffin is carried in a procession to the local Sangha or temple shrine. Gifts of food are taken for the monks and nuns and offerings of flowers are prepared at the shrine. The coffin is set down in a prominent position and surrounded by all the flowers and gifts brought by family and friends. The monks and nuns lead the gathering and there may be a sermon on the teaching of the Buddha on death and rebirth. Family and friends share a meal together. The body is later cremated and the ashes collected. Usually they are scattered into the water of a lake or river or into the sea.

[Books:
Discovering Religion – Buddhism; Sue Penny p.46
Skills in Religious Studies Book 3; p. 49]

**Suggested Learner Activity**

| Learner can dramatize marriage ceremonies in their own community. |
| In groups learner can explain why parents arrange Buddhist marriages. |
| Learners should discuss why death is not regarded as a sad event. |

**Resources:**

1. Celebrate – Buddhist- Festivals; by Clive and Jane Erricher.
2. Introducing Religions – Buddhism; by Sue Penny
3. Religions; by Alan Brown, John Uankin and Angela Wood
4. Buddhist Scriptures; by Amil Goove-wardene
5. Skills in Religious Studies Book 3
6. Discovering Religions – Buddhism; by Sue Penny
7. GCSE Religions Studies; by GCSE examiners to help you get the right result
8. Rainbow Religions; by Amin, Jankelson-Groll, Mndende, Omar and Sadie
3.2  HINDUISM

3.2.1  HINDUISM: WORSHIP AND BELIEFS (Syllabus reference 11.3.3)

[Books: Rainbow Religions p. 45
World Beliefs and Cultures – Hinduism; by Sue Penny; p. 4]

Hinduism is the oldest of the major religions in the world. It originated in northern India, developed gradually over a period of about 1000 years and spread all over the world. The word Hinduism came from the word Hindu used by foreigners to described people who lived across the Suidhu River in India. Hinduism accommodates many traditions and beliefs which contribute to the idea of “unity in diversity”. The ways of practice and beliefs are not “wrong or right” but differ in worship. Hinduism is a way of life, not just a religion. Hindus do not try to convert others to their religion, because they believe all religions are true and worthy of respect.

Topic 1: Places of Worship

It is part of Hindu belief that God is in everything, what a Hindu does in their life can be counted as worship. Even simple daily tasks can be part of worship as long they are done properly and with care.

Daily worship (puja)
The Hindu has a shrine or a place for prayer which would be a room or a corner of a room where they worship once a day. The place is colourful with an image or picture of one of more of the Hindu gods (murti) dressed in bright and shiny clothes. The murti represents Brahma. There would be a lamp, a water vessels and incense holder made of brass or steel. Puja is often performed by the wife or mother in the family. Part of the puja is repeating mantras – usually a verse from one of the holy books – repeated over and over again. They do not wear shoes, sit cross-legged or stand up. Sometimes they kneel and put their forehead on the ground. Small offerings of flower petals or grains of rice are offered.

Weekly services (Satsang)
Many Hindus attend a weekly service at a temple or at the home of a member. Service of worship creates an environment that promotes togetherness and a sense of belonging. A temple service gives a sense of an atmosphere of peace and calm. Women and children wear traditional clothes when they go to the temples. After reciting prayers they sing chants and doing hymns. People usually sit on the floor and have a shrine made for the occasion. The priest who leads the service will prepare the murti in a special manner and then draw away the curtains so that the people can see the murti, but also to be seen by God. After the service everybody eat food that has been blessed. Prayers and mantras begin with the sacred word Aum.

Meditation
Meditation is a way of training and controlling your mind. The aim is to concentrate on God so completely that you stop being aware of anything else, even yourself. Meditation is an important part of Hindu worship, and there are instructions in the holy books for ways in which it can be done.

Topic 2: Hindu Gods and Goddesses

[Books: Religions p. 157-160
World Beliefs and Cultures – Hinduism; by Sue Penny; p. 6-7]
There are thousands of Gods and goddesses in Hinduism. At the beginning people believed that these gods and goddesses really existed, but today most Hindus agree that the gods are not really beings. They are seen as symbols for describing Brahman, the great power, which cannot be described. Hindu worship Brahman through a god or goddess people can understand and they will find it easier to worship properly.

The three most important gods are Brahma the creator, Vishnu the preserver and Shiva the destroyer. These three gods are known as the Trimurti and they work together in a never-ending pattern. Another god is Ganesha who bears the head of an elephant – the god of wisdom and good fortune, the son of Shiva.

The Mother Goddess is Shiva’s wife. She has several names: Durga (the demon destroyer) and Kali (the one who helps overcome fears), Parvati (peace-loving) and Saraswati (music and learning) are four of them. She wears skulls around her neck and holds weapons in her six or eight hands. Another goddess is Lakshmi, Vishnu’s wife. She is the goddess of beauty and good fortune.

**Topic 3: Beliefs**

[Books: Rainbow Religions p. 49-50
World Beliefs and Cultures – Hinduism; by Sue Penny; p. 40-41]

**Ahimsa**

Ahimsa means to stand up for truth and justice and to be non-violent. Hindus believe in the oneness of creation and that all life is sacred. It means that no-one may harm any other living creature, therefore most Hindus are vegetarians.

**Atman: life, death and rebirth**

For many Hindus the Atman (the soul) is the part of a person that lives on after their body has died. The soul (Atman) cannot be seen, but moves continually through a cycle of birth, life, death and rebirth. Many Hindus believe that all beings alive today have already passed through countless lives and that they will go on to live countless more lives in the future.

**Reincarnation**

Hindus believe that when the body dies the soul moves on to another being. The soul in everything is the same, no difference between the soul in the plant or animals and a human being. The soul moves through a series of steps. It begins in plants and animals and goes to human beings. When a person dies his/her soul is re-housed in another person. This cycle of birth and death is called *samsara*. *Moksha* is a state a person can reach when it no longer has a cause for rebirth; the soul has reached perfection and joins with Brahman.

**The law of karma**

Karma means that every word, thought and action has a reaction. Good thoughts have good results which affect our lives. Evil thoughts and actions will come back to harm us.

Books: Discovering Religions Hindus pg. 77

**Suggested Learner Activity**

Learners draw a large circle and in the middle write “atman”. Around the edge at the circle write the different stages: birth, life, death and rebirth and use arrows to show how one stage goes into the next.
Topic 4: The Four Paths to Brahman

[Books: Rainbow Religions p. 49-50
World Beliefs and Cultures – Hinduism; by Sue Penny; p. 40-41]

Hindus believe that the soul is re-housed in different bodies over and over again until Moksha is achieved, and the soul can merge with Brahma. There are four paths which lead to Moksha namely the path of knowledge, the path of Meditation, the path of devotion and the path of action. There is no path which is better than the others and many Hindus follow more than one path in their lives. The important thing is to reach Brahma in the end.

a) Path of knowledge
Knowledge means spiritual knowledge. Hindus who follow this path are usually good teachers. They need to study the religion carefully and they follow a pattern for their life. This then leads to knowledge of the relationship between the soul (atman) ad the creator (Brahman).

b) Path of meditation:
For Hindus, meditation means concentrating so hard that you forget everything around you and even yourself, so that you can reach the real self which is in you. The difficulty of this path is that it cannot be followed if you are worrying about work or money or family.

c) Path of devotion
The path of devotion involves choosing a particular god or goddess, and devoting your whole life worshiping him or her. This means praying to the god or goddess, offering puja, going on pilgrimages and making sure that all the actions in your life are an offering to him or her.

d) The path of good work
Many Hindus think that the path of good work is the easier one to follow.

Suggested Learner Activity

Learners should describe the importance of the four paths to Brahman. Groups of four dramatise the role of each path.

3.2.2 HINDUISM: SPECIAL OCCASIONS (SYLLABUS REFERENCE 11.3.4)

Topic 1: Birth and Childhood

[Books: Discovering Religions – Hindus; by Sue Penny; p.42 - 43
World Beliefs and Cultures – Hinduism; by Sue Penny; p. 40-41]

Hindus’ special occasions are based on sixteen samskars (ceremonies of life). They are performed at different times during a person’s life, with the hope that these ceremonies will improve the person’s life cycle.

During pregnancy and before birth
Before a baby is born the couple prays about the child they would like to have. They pray to God to protect the mother and the baby so that the child be born healthy.

Birth (4th samskar)
When the baby has been born he/she is washed and the father places a few drops of honey and dip it in the baby’s mouth, using a gold ring. People hope that the child will grow to speak the truth which is sweet like honey.

The naming ceremony (5th samskar)
The baby’s name is carefully chosen and whispered in its ear when it is 12 days old. It might be the name of a god or a goddess. The baby’s first hair will then be cut - the family hopes that anything bad the child did in a previous life will not do any harm in this one.

**The thread ceremony (10th samskar)**

The thread ceremony is very important in a boy’s life. This is performed when a boy is between seven and twelve years old. The sacred thread is a loop of cotton which hangs over the left shoulder of the boy and touches his right hip. When a boy is given this thread he joins the religion and he is counted as a man. He can read the Holy Scriptures and carry out religious ceremonies. He wears the thread for the rest of his life, changing it at festivals.

**Topic 2: Pilgrimage**

[Books: Six Religions; p. 193-196
World Beliefs and Cultures – Hinduism; by Sue Penny; p. 26-27
Discovering Religions – Hindus; by Sue Penny; p. 20-21]

A pilgrimage is a journey which people make for religious reasons. This journey is considered as part of their religious duties. They may want to visit the place where the god they worship appeared to people or where a miracle happened. Praying at that special holy place, they believe that their prayer is more likely to be answered. To show that they know they have done things in life which are wrong and they are sorry, they give presents to the god they have come to worship.

There are 24 main temples in India, of which 4 are most important. They are at the four corners of India: Puri on the east coast, Dwarka on the west coast, Badrinath in the north and Remeshwaram on the south coast. Many Hindus save money during their lives to visit all four temples. They usually spend weeks to walk to these temples.

**Symbolism of bathing in a holy river**

Hindus believe that water is symbol of God who gives life. Bathing in a holy river is a symbol of washing the sin away. They believe that drinking even one drop of its water will get rid of all the sins they have committed in this life and in previous lives. The most famous is Varanasi on the river Ganga, where they believe the god Shiva lived.

**Topic 3: Marriage and Funerals**

[Books: Rainbow Religions p. 101, 103
World Beliefs and Cultures – Hinduism; by Sue Penny; p. 38-39
Discovering Religions – Hindus; by Sue Penny; p. 44-46]

**The Wedding**

The wedding ceremony usually lasts about an hour, but the celebrations often go on for several days. The wedding takes place either in a temple or the bride’s home. The bride wears special make-up, and a dye is used to make patterns on her hands and feet. She wears a new red and gold sari, and lots of gold jewellery. Preparing the bride for the ceremony takes several hours. Both the bride and groom wear garlands of flowers.

The first part of the wedding is when the bride’s father welcomes the bridegroom. The bridegroom sits under a special canopy, which is a decorated covering. He is given small presents which are symbols of happiness and a good life. Then the bride arrives, usually wearing a veil so her face cannot be seen. She removes this during the ceremony. The couple sit in front of a special fire. Their right hands are tied together and holy water is sprinkled on them when the bride’s father ‘gives’ her to the bridegroom. There are prayers and offerings of rice. The most
important part of the ceremony is when the bride and groom take seven steps towards the fire. At each step they stop and make promises to each other.

The Fire Ritual is normally part of the wedding ceremony, where dried herbs and incense are placed in the fire while they are chanting mantras. The smoke curls up and links this world with the next.

Hindu Funerals
Hindus believe in rebirth, so they think that the body is not needed after death. Death is seen as being a welcome release from life, so a funeral is a time for looking forward, as well as a time of sadness because the person is no longer with people who love them. India is a hot country, so it is the custom for Hindu funerals to be on the day after death, before the body decays.

When someone dies, their body is washed and wrapped in a cloth called a shroud. A garland of flowers is often placed on the body, and it is put on a special stretcher. Then it is taken to be cremated. It is placed on a special fire called a funeral pyre. If possible, the funeral pyre is built on a ghat by one of the sacred rivers. A ghat is a special platform at the bottom of steps leading to the river. If there is no running water, there is cremation ground outside every town or village.

The eldest son walks round the funeral pyre three times carrying a lighted torch, then he sets the pyre alight. Families who can afford it include blocks of sandalwood in the pyre, which burn with a sweet smell. The people say prayers, and there are readings from the Scriptures reminding the mourners that everyone who dies will be reborn. The closest male relative stays at the pyre until the fire has gone out, then he collects the ashes. All Hindus hope that they will be in Varanasi when they die, and that their ashes will be scattered on the River Ganga. They believe that this will save them many future rebirths.

In many Indian cities, and for Hindus living in the West, bodies are not burned in the open air, but are taken to a crematorium. Important customs like walking around the body with a lighted torch are carried out at the undertakers. The ashes are collected after the body has been cremated. Many Hindus living in other countries have the ashes of their relatives flown back to India so that they can be scattered on the Ganga.

The Kriya Ceremony
After the funeral, the relatives of the person who has died return home and bathe. Death is thought to make anyone who has been near the body unclean, so the relatives do not go out and meet people until all the ceremonies are over. The ceremony takes place ten or twelve days after the funeral. It is called the kriya ceremony. Rice and milk are made into offerings - rice is important food, and milk comes from the sacred cow. Once this ceremony has been held, the person’s soul is believed to have been rehoused in another body, so the family can return to normal.

Resources:
1. Hindu Scriptures; by V.P Hemat (Ranitter)
2. Discovering Religions – Hinduism; by Sue Penny
3. The story of the Hindus
4. World Beliefs and Cultures – Hinduism; by Sue Penny
5. Rainbow Religions; by Amin, Jankelson-Groll, Mnde, Omar and Sadie
3.3 MORALITY AND LAW

3.3.1 MORALITY AND LAW: MARRIAGE (SYLLABUS REFERENCE 11.3.5)

Topic 1: Marriage and Divorce

More than 85 percent of adults marry at some time in their lives. Nearly half of the couples who marry have previously lived together. The average age for women to marry is 24 and 26 for men. In our society people are allowed only one partner (monogamy). In some societies it is acceptable to have more than one partner (polygamy).

[Books:
Examining Religious – Contemporary Moral Issues by Ire Jenkins pg. 25-27
Religious by Alan Brown, John Rankin and Angela Wood pg. 122-123.]

Roman Catholic view

When Pope John Paul II made his pastoral visit to Britain in 1982, he spoke about marriage. He presented this vision of married life:
‘A man and a woman pledge themselves to one another in an unbreakable alliance of total mutual self-giving, a total union of love. Love that is not a passing emotion or temporary infatuation, but a responsible and free decision to bind oneself completely, “in good times and bad,” to one’s partner. It is the gift of oneself to the other. It is a love to be proclaimed before the eyes of the whole world’.

Some important Biblical teachings on marriage

‘In the beginning, at the creation, God made them male and female. For this reason a man shall leave his father and mother and be made one with his wife and the two shall become one flesh. It follows that they are no longer two individuals: they are one flesh. What God has joined together, man must not separate.’(Jesus, in Mark 10: 6-9)

‘The husband must give the wife what is due to her, and the wife equally must give the husband his due. The wife cannot claim her body as her own; it is her husband’s. Equally the husband cannot claim his body as his own; it is his wife’s.’ (St. Paul, in I Corinthians 7:3-4)

The humanist view of marriage

Humanists believe that marriage is a valuable institution in that it raises children and gives society stability. They believe that marriages have to be worked at and that too often newspapers, television, magazines and society in general romanticise about marriage, making it out to be the end result of a beautiful romance. It is no such thing, say humanists. It is the beginning of a relationship. Marriage partners should be tolerant, kind and respectful towards each other. They should be sympathetic to each other, listen to the other’s problems and concerns and try to take an interest in their partner. Sex is not the most important part of marriage – it is only one aspect of what should be a deep, well-developed, caring relationship.

A Catholic view of divorce

The Catholic Church teaches that a marriage between two baptised couples is a sacrament (a sacred ceremony) and cannot be dissolved. However, if the marriage involves one partner who is not baptised then the marriage can dissolved under serious circumstances (i.e. if one partner converts to Catholicism but the other ‘refuses to live peacefully with the new convert’) (Code of Canon Law). Also, a marriage between two partners who are baptised can be dissolved if there is just reason (Canon 1142), e.g. impotence or the inability to assume the obligations of marriage.
The Catholic Church also can annul a marriage. An annulment is ‘a declaration that the marriage bond did not exist’ whereas a dissolution is the breaking of a bond that did exist. A marriage can be annulled if there is:

- Lack of consent (e.g. somebody has been forced into marriage)
- A lack of judgement (e.g. if somebody marries without being fully aware of what marriage entails)
- An inability to carry out the duties of marriage (e.g. somebody might be mentally very ill)
- A lack of intention (e.g. if one of the partners intends at the time of the marriage not to have children)

**A Quaker view of divorce**

There is a diversity of views on divorce by Quakers but most would agree with the Quaker report, The Marriage Relationship, of 1949:

‘No couple, marrying with any deep conviction of permanence, would willingly give up the struggle to overcome their difficulties and seek a way of escape. But where the difficulties involved in a marriage are, of their very nature, serving to drive a couple further apart in bitterness of mind and heart, or where they reduce them to an empty and conventional semblance of living together, then there can be little reason for keeping within the bonds of legal marriage two people between whom no spiritual marriage exists. Broken marriages are always a calamity, but particularly so if there are children, since they need above all a stable home and the love and care of both parents.’

Britain has the highest divorce rate in Western Europe, though the percentage is still lower than in the United States. There are many pressures on marriage in our society.

- Finance – unemployment, inflation and the high cost of living
- Lack of communication – due to work, hobbies, children, couples do not have time to discuss things together
- Lack of companionship – your marriage partner ought to be your best friend. But sometimes money worries, work, leisure activities and time factors separate the partners from one another
- False hopes – people become disillusioned when the realities of married life do not come up to their expectations
- Human natures – everybody changes. The person you marry at 21 may be different at 30
- Children – children can make or break a marriage. Sometimes they can bring couple much closer together and sometimes they can increase tensions in a home.

**Divorce and the law**

In 1857 a man could obtain a divorce if he could prove that his wife had been unfaithful. In 1878 a women could obtain separation if the man had been cruel. By 1937 desertion and insanity were grounds for divorce as well. In 1966 a Church of England report called Putting Asunder stated that divorce should be allowed for the breakdown of a marriage, which included the idea of unreasonable behaviour. This brought about the 1969 Divorce Act. Some people felt that this Act made divorce too easy. In fact, many marriages have broken down before the 1969 Act, but they just had not been legally dissolved.

**The Bible and divorce**

‘Man must not separate … what God has joined together.’ (Jesus, in Mark 10: 9)

Moses permitted you to divorce your wives because your hearts were hard. But it was not this way from the beginning. I tell you that anyone who divorces his wife, except for marital unfaithfulness, and marries another woman, commits adultery.’ (Jesus, in Matthew 19:8-9)
Three solutions
If a couple find it impossible to live together there are three main solutions.
1. Desertion – One partner simply leaves the other to live elsewhere.
2. Judicial – The courts grant a separation, meaning the couple are not allowed in any way to interfere in each other’s lives. After five years one partner can apply for divorce without the consent of the other.
3. Divorce – The marriage is officially declared by the courts to be at an end. After two years of living apart, and if both parents are willing, they may apply for a divorce.

Learner Activities
1. Describe the meaning and societal functions of different marriage customs. In groups learners is accepted as a norm and as an acceptable value in society. In pairs, learners should decide on an order of importance for the following qualities in making a marriage successful:
   (a) Having children
   (b) Love affection
   (c) Mutual trust
   (d) Good temper
   (e) Compatibility
2. Ask two or three couples you know what they think make a successful marriage in their community.
3. Over one week of TV viewing, keep a record of the number of times (and in which programmes) divorce and unfaithfulness are portrayed. Write a letter to a magazine discussing whether television affects the level of divorce in our society.

Case study: Some problems within marriage
‘It was OK until the baby came. Now I never see her – we never go out together.’ (Paul aged 24)
‘Since John got laid off it’s been terrible. He’s home all day and has lost the will to go out at all. He’s under my feet – just moping about.’ (Erica aged 25)

‘We argue like hell, about money mainly. She spends money like water. (Lloyd aged 23)
‘I was married at nineteen. I’d never known anyone else except Richard. One day I met this lovely bloke at the keep-fit club. He’s kind, charming, gentle … everything that Richard was until we got married. I think I would like to have an affair with him.’ (Stephanie aged 22)

‘I never see Gordon. He doesn’t get home from work till eight and every weekend he leaves me and the kids and plays golf.’ (Cheryl aged 30)
Objective: explore marriage customs in different social groups and discover their functions

Suggested learner activity

Divide the class into two groups, one focussing on Muslim, the other on Christian marriage customs. Working in pairs, in each group they write down all they know about the marriage ceremony. Here are some of the points they might make:

Islam:
Parents look for a match for their child. They arrange a meeting between the boy and the girl. If the couple like each other, they can meet again. If they do not, the wedding is cancelled. The Qur’an says no one should be forced into marriage. Before the wedding, the groom gives the bride a gift of money, which remains hers even if they later divorce. It shows he can afford to keep her and their children. The marriage is not a religious ceremony. All the details of the marriage are set out in the contract, which is a legal document, once it has been duly signed. At the wedding reception, men are in one room, women in another. According to the Qur’an, a man may have up to four wives, provided he is able to treat them all exactly the same (Foundations in R.E.: Islam, by Ina Taylor, Nelson Thornes, 2001, pp.52-5).

Christianity:
The Bible says that marriage was given to human beings by God, who intended it to join a man and a woman together for life so that they could help each other. Marriages do not have to take place in a church, but many people feel that they wish to make their vows there and receive God’s blessing. In England, marriage in an Anglican church is a legal ceremony as well as a religious one, and for this reason there must be at least two other people present, as well as the couple and the minister. The couple and their witnesses must sign a register, which is a legal document. The ceremony begins with the couple saying that they do not know any reason why they may not be joined in marriage, and they promise that they will love each other and stay together until one of them dies. As a sign of these promises the groom gives the bride a ring, or they give rings to each other. The service ends with the signing of the register (Discovering religions: Christianity, by Sue Penney, Heinemann 1995, p. 46).

Each half of the class in turn reads out their findings, taking care to avoid duplicating information. The other half of the class is invited to suggest the reasons behind the customs.

Suggested learner activity [alternative exercise]

If the class contains two different tribal groupings, fairly equally balanced, then there could be the same kind of comparison made between the marriage customs of the two groups. Again, the other half of the class could be invited to suggest the reasons for these customs.

Objective: understand the importance of marriage and the responsibility of being a parent

The following passage could be used as a discussion starter. It could be read dramatically, with different learners reading the various parts. Afterwards the learners could be asked in what ways Shange is being irresponsible as a parent, and invited to explore the pitfalls when trying to suggest appropriate coping strategies for unplanned or arranged marriages like this one:

About three years ago, I sent a message to Mee Maita with the kind-hearted and highly respected Tate Mbenjameni, one of the church elders. I told him that I had a problem and I
wanted to talk to a sister, preferably Mee Maita. Like a faithful man of God, he went to see her and returned with a response…
On Saturday morning I prepared myself to go to Mee Maita. She was unusually happy to see me … I was surprised by her hospitality and the obvious efforts she had made to receive me. I realised she had also brewed some *omalovu* for me. That surprised me all the more, as we all know that preparing *omalovu* takes a long time – a day and a half.
…’You know, Mee Ali, I always tell the women at the choir and at the Wednesday evening meetings that my door is wide open for any one of them to come and discuss their problems with me, but they don’t come to me…’
‘Mee Maita,’ I interrupted her.
‘Yes, my sister,’ she said, and gave me a smile I did not trust.
‘My husband doesn’t know that I have come to see you,’ I went on with a warning smile.
‘My sister,’ she put her right hand on my shoulder while giving me her ‘sympathetic’ stare, ‘this is between you and me.’
She took my *ostitenga* and filled it again. I took a long sip before I started to talk.
Mee Maita was terribly disappointed when I informed her I had come to talk about Kauna’s marriage problems. Her face dropped. She was clearly taken aback by the turn of events and could hardly conceal her disappointment.
‘Mee Maita, I am really not happy with the way Shango treats his wife. He mistreats her time and time again. The other day he almost killed her when he beat her. The whole village knew about it.’
‘Ya,’ she said, as if she was bored.
‘I was thinking, maybe you could talk to the elders. Maybe the church could find a permanent solution to their marriage problems,’ I said, trusting that I had used the right words.
Feebly she promised to look into the matter. It was obvious she was not interested in talking about Kauna’s marriage…
Despite the fact that my visit to Mee Maita and our discussion were supposed to be ‘confidential’, the whole village heard about them. I did not think I would survive that rumour. The men hated me. They thought I was a bad influence. The women thought I was self-righteous. Shange ignored me whenever he could. My husband gave me a lecture.
‘Ali, I think this time you went too far. For you to ask the church to end Kauna and Shange’s marriage. Are you crazy? You are not God. You will not solve the problems of all the women in this village. It looks as if you want to jump in and fix everything, every time Kauna confides in you. Maybe she doesn’t even expect you to sort out her problems. Maybe she only wants you to lend her your ear? Have you ever thought of this?
‘And now the men are looking at me badly. They talk behind my back, they say I have a wife who is not disciplined…Now promise you will not interfere in the Shange’s problems again and that you will never ever try to fix them. Do you hear me?...You need to stay away from other people’s marriage problems. Do you understand?’
I was furious and embarrassed at the same time. I wanted to go and confront the old cow. I did not talk to Mee Maita for months. (from *The Purple Violet of Oshaantu*, by Neshani Andreas, pp. 5-10)

**Background information on population education for Namibia:**

**Population growth and development in Namibia**

Namibia has a small population compared to the size of the country: only 1.6 million people. This point is often brought forward when population issues are being discussed. Why is population growth in Namibia still perceived to be critical?

The size and growth of the population must be related to many factors such as the availability of water, arable land for agricultural production, and natural resources. Issues such as health
care, employment, and education must also be considered. This is the reason why it is important to consider population issues when planning for a better future. According to the National Planning Commission of Namibia, such a better future can be achieved by reducing population growth, reducing and ultimately eradicating poverty, achieving a high level of education and primary health care across the country, and by achieving a high level of public participation in developmental issues.

The population growth in Namibia in 1995 was 3.1%. This means that the population, which is now 1.6 million, will double in approximately 23 years. In 2021, the population will have reached 3.6 million. The critical issue is whether Namibia has the resources to expand its service capacity to cater for the needs of a population of 3.6 million, as regards medical and educational requirements, employment, housing, etc. In short, in order to achieve a better future there is need to address population growth and development, especially in a Religious and Moral Education class. (This passage is quoted from Religious and Moral Education Grades 8-10, by P.J. Isaak, Out of Africa, 1997, p.99)

**Topic 2: Marriage and Being a Parent**

In marriage one need to commit himself or herself to the person you love for a lifetime. To bring up children in a secure and loving home and conducive environment. One need to control and direct the sex instinct. One needs to have a strong friendship and companionship through life. One needs to give good example to those under him or her. To use an African proverb. This being in relation has been expressed as “Mothe he motho k a fathom babang. This age – old African proverb means that one is only human because of others, with others for others.

[BOOK: Religion & Society – Namibian Perspective pg. 82-86.  Examining Religious - Contemporary Moral Issues pg. 52-54]

**Methodist viewpoint**

‘Christian marriage has a twofold purpose – fellowship and parenthood. Permanence in the union is an essential condition. It both expresses and develops not only constancy in affection, but also spiritual qualities of trust, faithfulness, mutual consideration, reverence and love.’ (Methodist Conference, 1980)

**Suggested Learner Activities**

In groups of six, with each person taking a part, write a short play about the following situation: *Kevin and Michelle are not churchgoers and they are planning their wedding. They would like to have a ceremony in a register office but Michelle’s parents are keen churchgoers and would like them to marry in church. Kevin’s mother, too, wants a church wedding but this father doesn’t mind either way. Act out the discussion that might take place.*

Explain what qualities a Christian marriage should express according to Methodists. Individual learner should list the parenting skills they feel they will need when they have their own children e.g. be responsible, bring up children in secure and loving home, commitment, friendship and companionship through life, control.

**Objective:** Gain insight into the skills they will need to have once they are parents themselves

**Suggested learner activity:**

**How to be a Parent**

**Materials:** None

**Aims:** Self-disclosure, memory, self-awareness, exploring parental relationships
Procedure: as a preliminary, brainstorm what sort of problems arise for parents when bringing up children – bad dreams, making too much noise, staying out late at night, bullying or stealing within the family, being rude to parents or grandparents. List these suggestions on the board. Learners are now asked to choose either their father or their mother. ‘Sit quietly with your eyes shut and think back to the time when your mother or father was a child. How do you think their parents (i.e. your own grandparents) should bring them up to be good people? Now look around the room and pick a partner that you want to work with. Decide which one is A and which is B. A tells B about how he or she would bring up his or her parent as if he or she were their parent. B listens and then does the same. The amount of time allowed for these interchanges can be flexible – probably three to five minutes. Learners return to the circle and do a round in which people say what feelings came up for them during this exercise. Teacher should stress that the emphasis is on their feelings, not on the details of their parents’ lives.

After this, learners brainstorm what skills parents need to have.

3.3.2 MORALITY AND LAW: FREEDOM AND RESPONSIBILITY (SYLLABUS REFERENCE 11.3.6)

Topic 1: Religion and Morality

People have a deep sense of right and wrong. In the course of history, these moral senses and personal values have produced customs, rules, laws, traditions and taboos which can be observed in each society. Every person’s values and society’s morals are embedded in these systems of behaviour and conduct. Schools and universities are not the only places where we learn about these values and morals. Here are some of the values and morals which are in the syllabus of home learning, and/or religious instruction:

- Prayer
- Respect for other people
- Discipline
- Honesty

Prayer: It is worth pointing out at the beginning that prayer is a very popular activity. The essence of prayer is to talk to God about liberation and salvation. God created heaven and earth, liberates heaven and earth from chaos, injustice and wars and brings peace, justice and reconciliation. Even persons who do not call themselves religious often resort to praying when a crisis has to be faced. But, why do people pray?

One definition of prayer is to say that is a manner in which believers communicate with God. Dr Zephania Kameeta, for example, talks to God about his country, Namibia, as follows:

Our country rejoices
Because of what the Lord has done.
She is like a bride,
Does not know him yet
Dressed for her deliverance from slavery
God has clothed her
With victory and liberation
As surely as the Lord was raised
The sovereign Lord will raise his people
And all humanity will praise him.
Religious people believe strongly that God created the world and everything in it. Praying provides them with the opportunity to praise.

**Morality:** From the moment we are born we begin learning. At first we learn most things from our parents but as we grow so do our influences. These are our major influences.

**Objective:** Understand that for religious people, morality is based on their religion

**Suggested learner activity**

| Divide the class into three groups, to make a display. One group focuses on Judaism, and each member of the group copies out the Ten Commandments (Exodus 20:1-17); one group focuses on Islam, and the group members copy the Five Pillars (see Islam Teachers Guide page 5); the third group focuses on Christianity, and copies out the Beatitudes (Matthew 5:1-11) or the two main commandments (Matthew 22:34-40 or Luke 10:25-27). The group also lists some examples of applying what is taught today, e.g. Muslim zakat (giving to charity), and disputes over abortion. |

**Objective:** Recognise that most people have an inborn sense of fairness.

**Suggested learner activity:**

| Brainstorm a list of fair, then a list of unfair things. Once these two lists have been assembled, ask the class whether there are any items they think have been wrongly categorised. There will probably be very few alterations requested. Use this activity as an illustration that people seem to have an inborn sense of what is fair and unfair. |

**Suggested learner activity (alternative exercise):**

| Blindfold Obstacle  
Before the lesson, a simple obstacle course needs to be prepared. Learners are given partners at random. One of each pair must be willing to be blindfolded. It is the task of the seeing partner to lead the blindfolded one over or under each obstacle, watching carefully to prevent them coming to harm. Winner is the couple who have successfully negotiated all the obstacles. Draw out the learning: Afterwards, teacher asks what the feelings of the blindfold partner were. Were they at first apprehensive? What did it feel like, being led by someone you felt you could trust? What were the feelings of the more active partner, being given responsibility for keeping another person from accidental harm on an obstacle course? |

**Objective:** Recognise the power of social norms and conventions

**Suggested learner activity:**

| Brainstorm on the board a mixture of wrong actions, ranging from wearing brown shoes with a black suit for a formal event, to knocking down someone who is drunk and stealing his wallet. Agree on an abbreviated code for labelling each thing as either ‘Incorrect social custom’ or ‘things that are ‘immoral’. If there is an argument, use both methods of labelling, to highlight the fact that there is doubt. Then discuss with the learners how easy, or difficult, it is to distinguish between social norms or conventions, and what is morally wrong |
The way we learn about the correct way to behave in our own society, and the habits, customs, language and manners of our society is called socialization. We also slowly learn what is right and what is wrong, what is good and what is bad.

Some of the ways we begin to discover what is right and what wrong are:
- By consequence – if you do this, such and such a thing will happen
- By example – watching how others behave
- By experience – if you do something yourself you find out what happens
- By emotions – e.g. do this to please your mother
- By following rules

Morality is concerned with what is right and wrong. As human beings we are able to think about what we do and say. Because we are able to think, we are also able to decide or choose what we think is the right way and what we think is the wrong way to behave.
- A moral act – an act considered to be right
- An immoral act – an act considered to be wrong
- An amoral act – an act that shows no understanding of right or wrong
- A non-moral act – an act not concerned with right or wrong
- A non-moral judgement – a view or opinion that is nothing to do with right or wrong.

**Being objective:** It is very difficult to see things from the outside – to be objective. This is especially true of our own society and our own way of living. We forget, for instance, that we live in a capitalist world, where often the move of profit takes priority over the needs of people. We forget that over the last decade great changes have taken place in our social structures. Things that perhaps our grandparents took for granted, like the National Health Service, are undergoing great changes.

**Suggested Learner Activity**

1. In groups of four to five discuss the following

**Consequences:** We are usually able to work out the consequences of our actions. As children we often learn about consequences by quite hard experience but as we grow up we are more able to see the possible results of our actions. Let us have a look at some consequences.

**Consequences 1**
You have a Saturday morning job in a shop. A good friend asks if she can buy a magazine. As you get it for her, you notice her putting a bar of chocolate from the counter into her pocket.
- Do you tell her to put it back?
- Do you tell the owner of the shop?
Do you ignore her?
Do you tell her parents?
What are the consequences of all these?

Consequences 2
There is a film on at the pictures that you want to see with your friends. However, you know your parents do not want you to see this particular film. You also have no money.

Do you ask your mother for money?
Do you tell her what it’s for?
Do you pretend it’s for something else?
Do you tell your friends that your parents won’t let you go or tell them you have no money?
Do you try and borrow the money from a friend?
Do you try and get the money another way?
What are the consequences of all these?

2. Now report back your findings to the rest of the class.
Learner should list some basic rules taught by religion
  e.g. 1. Do not steal
  2. Do not murder
  3. Love your neighbors
  4. Do not commit adultery
  5. Honor your parents

3. In pair learner should distinguish correct social customs from morality.

Key words
Ethics: Ethics are concerned with rules of conduct, with the difference between right and wrong, good and bad. Morality has the same meaning and the two words are more or less interchangeable. Ethics and morals, however, are not concerned merely with what people do, but with what is generally accepted they should, must, ought to do, regardless of whether or not they do it.’

Social Ethics – ‘The ethics of society itself, which are concerned mainly with the conduct of groups of people, of society as a whole, of nations and the world community; with how they behave to other groups, other societies and nations, to animals and the natural world, and, of course, to the individual man, woman or child.’

Topic 2: Law

Education for – Human Rights & Democracy in Namibia pg. 10-11]
In the past, government laws and policies promoted and reinforced discrimination against woman an in various ways. Migrant labour system forced man to live alone in hostels without their wives. Work on the mines was for men only and women were deprived of job opportunities in education or no chance to advance as leaders participating in decision making processes. Some laws did not allow women to enter into any contract, such as a hire purchase, without the permission of the husband.

Laws are rules made by an authority to regulate the conduct of the people. Laws are made by a selected group in authority, e.g. members of parliament. Even though laws are made without necessarily consulting the people, law makers are nevertheless still accountable to the people for the laws they make. Laws are usually not enforced by community members, but by law enforcement agents, e.g. the police or the legal system (courts). Law enforcement agents are
appointed to enforce the laws. The rules of society as a whole are more formalized. Some of these rules are in fact laws, and disobeying these laws carries penalties.

<table>
<thead>
<tr>
<th>Activity 1</th>
<th>Implementation of Rules</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Objective</strong></td>
<td>To teach learners the importance of rules, and how to implement rules</td>
</tr>
<tr>
<td><strong>Level</strong></td>
<td>Upper Primary (Grades 5 to 7)</td>
</tr>
<tr>
<td><strong>Subjects</strong></td>
<td>Social Studies, Languages, Religious and Moral Education</td>
</tr>
<tr>
<td><strong>Time</strong></td>
<td>30 to 40 minutes</td>
</tr>
<tr>
<td><strong>Method</strong></td>
<td>Discussion</td>
</tr>
</tbody>
</table>

Give the learners the following task:
Observe and study your school/hostel community very closely. Then answer and discuss the following questions:

1. What are the rules in your school/hostel?
2. How do the learners react to these rules?
3. How does the person in authority react when rules are disobeyed?
4. What suggestions do you have to improve the situation in the school/hostel community?

Draw up a list of recommendations for improvements on the boards.

**ACTIVITY 2** The Necessity of Rules

| **Objective** | To teach learners to appreciate the necessity of rules, and to understand the consequences if there are no rules |
| **Level** | Upper Primary (Grades 5 to 7) and above |
| **Subjects** | Social Studies, Languages, Religious and Moral Education |
| **Time** | 40 minutes |
| **Method** | Group work, discussion |

Learners are divided into groups of 4 to 6 learners.
Instruct the groups to imagine they are playing a soccer game where there are no rules. They must identify the problems that will arise when playing a game without rules.
Each group must appoint a recorder, who writes down the main points, and a reporter, who will give an oral report on the findings of his/her group to the rest of the class.
During the report-back session, the teacher records the response on the chalkboard.
End the discussion by asking the learners to identify current (contemporary) problems originating from an absence of rules.
(Learners might suggest problems such as rape, vandalism, violence).

**More suggested activities**

- Learners should name some laws in Namibia and identify their origins.
  - e.g. some inherited, some made by parliament.
  - e.g. customary or traditional law, polygamy, Monogamy
- Learners should discover where one can find the laws of Namibia.
  - e.g. safety and security, education, justice.
- Learners in groups can explain why laws must be written up.
Topic 3: Justice

The Administration of Justice [Books: The Constitution of Namibia Pg. 49-54
Religion and Society – A Namibian Perspective Pg.24-27]

Article 78  The Judiciary

(1) The judicial power shall be vested in the Courts of Namibia, which shall consist of:
   (a) a Supreme Court of Namibia
   (b) a High Court of Namibia
   (c) Lower Courts of Namibia

(2) The Courts shall be independent and subject only to this Constitution and the law.

(3) No member of the Cabinet or the Legislature or any other person shall interfere with Judges
    or judicial officers in the exercise of their judicial functions, and all organs of the State shall
    accord such assistance as the Courts may require protecting their independence, dignity and
    effectiveness, subject to the terms of this Constitution or any other law.

(4) The Supreme Court and the High Court shall have the inherent jurisdiction which vested in
    the Supreme Court of South West Africa immediately prior to the date of Independence,
    including the power to regulate their own procedures and to make court rules for that
    purpose.

Article 79  The Supreme Court

(1) The Supreme Court shall consist of a Chief Justice and such additional Judges as the
    President, acting on the recommendation of the Judicial Service Commission, may
determine.

(2) The Supreme Court shall be presided over by the Chief Justice and shall hear and adjudicate
    upon appeals emanating from the High Court, including appeals which involve the
    interpretation, implementation and upholding of this Constitution and the fundamental
    rights and freedoms guaranteed there under. The Supreme Court shall also deal with matters
    referred to it for decision by the Attorney-General under this Constitution, and with such
    other matters as may be authorized by Act of Parliament.

(3) Three (3) Judges shall constitute a quorum of the Supreme Court when it hears appeals or
    deals with matters referred to it by the Attorney-General under this Constitution: provided
    that provision may be made by Act of Parliament for a lesser quorum in circumstances in
    which a Judge seized of an appeal dies or becomes unable to act at any time prior to
    judgment.

(4) The jurisdiction of the Supreme Court with regard to appeals shall be determined by Act of
    Parliament.

Article 80  The High Court

(1) The High Court shall consist of a Judge-President and such additional Judges as the
    President, acting on the recommendation of the Judicial Service Commission, may
determine.

(2) The High Court shall have original jurisdiction to hear and adjudicate upon all civil disputes
    and criminal prosecutions, including cases which involve the interpretation, implementation
    and upholding of this Constitution and the fundamental rights and freedoms guaranteed
    there under. The High Court shall also have jurisdiction to hear and adjudicate upon appeals
    from Lower Courts.

(3) The jurisdiction of the High Court with regard to appeals shall be determined by Act of
    Parliament.
Article 81  Binding Nature of Decisions of the Supreme Court
A decision of the Supreme Court shall be binding on all other Courts of Namibia and all person in Namibia unless it is reversed by the Supreme Court itself, or is contradicted by an Act of Parliament lawfully enacted.

Article 82  Appointment of Judges
(1) All appointments of Judges to the Supreme Court and the High Court shall be made by the President on the recommendation of the Judicial Service Commission and upon appointment Judges shall make an oath or affirmation of office in the terms set out in Schedule 1 hereof.
(2) At the request of the Chief Justice the President may appoint Acting Judges of the Supreme Court to fill casual vacancies in the Court from time to time, or as ad hoc appointments to sit in cases involving constitutional issues or the guarantee of fundamental rights and freedoms, if in the opinion of the Chief Justice it is desirable that such persons should be appointed to hear such cases by reason of their special knowledge of or expertise in such matters.
(3) At the request of the Judge-President, the President may appoint Acting Judges of the High Court from time to time to fill casual vacancies in the Court, or to enable the Court to deal expeditiously with its work.
(4) All Judges, except Acting Judges, appointed under this Constitution shall hold office until the age of sixty-five (65) but the President shall be entitled to extend the retiring age of any Judge to seventy (70). It shall also be possible by Act of Parliament to make provision for retirement at ages higher than those specified in this Article.

Article 83  Lower Courts
(1) Lower Courts shall be established by Act of Parliament and shall have the jurisdiction and adopt the procedures prescribed by such Act and regulations made there under.
(2) Lower Courts shall be presided over by Magistrate or other judicial officers appointed in accordance with procedures prescribed by Act of Parliament.

Article 84  Removal of Judges from Office
(1) A Judge may be removed from office before the expiry of his or her tenure only by the President acting on the recommendation of the Judicial Service Commission.
(2) Judges may only be removed from office on the ground of mental incapacity or for gross misconduct, and in accordance with the provisions of Sub-Article (3) hereof.
(3) The Judicial Service Commission shall investigate whether or not a Judge should be removed from office on such grounds, and if it decides that the Judge should be removed, it shall inform the President of its recommendation.
(4) If the deliberations of the Judicial Service Commission pursuant to this Article involve the conduct of a member of the Judicial Service Commission, such Judge shall not participate in the deliberations and the President shall appoint another Judge to fill such vacancy.
(5) While investigations are being carried out into the necessity of the removal of a Judge in terms of this Article, the President may, on the recommendation of the Judicial Service Commission and, pending the outcome of such investigations and recommendation, suspend the Judge from office.

Article 85  The Judicial Service Commission
(1) There shall be a Judicial Service Commission consisting of the Chief Justice, a Judge appointed by the President, the Attorney-General and two members of the legal profession nominated in accordance with the provisions of an Act of Parliament by the professional organization or organizations representing the interests of the legal profession in Namibia.
(2) The Judicial Service Commission shall perform such functions as are prescribed for it by this Constitution or any other law.
The Judicial Service Commission shall be entitled to make such rules and regulations for
the purpose of regulating its procedures and functions as are not inconsistent with this
Constitution or any other law.
Any casual vacancy in the Judicial Service Commission may be filled by the Chief Justice
or in his or her absence by the Judge appointed by the President.

Article 86   The Attorney-General
There shall be an Attorney-General appointed by the President in accordance with the provisions
of Article 32 (3)(1)(cc) hereof.

Article 87   Powers and Functions of the Attorney-General
The powers and functions of the Attorney-General shall be:
(a) to exercise the final responsibility for the office of the Prosecutor General;
(b) to be the principal legal adviser to the President and Government;
(c) to take all action necessary for the protection and upholding of the Constitution;
to perform all such functions and duties as may be assigned to the Attorney-General by Act of
Parliament.

Article 88   The Prosecutor-General
(1) There shall be a Prosecutor-General appointed by the President on the recommendation of
the Judicial Service Commission. No person shall be eligible for appointment as Prosecutor-
General unless such person:
(a) possesses legal qualifications that would entitle him or her to practice in all the Courts of
Namibia
(b) is by virtue of his or her experience, conscientiousness and integrity a fit and proper person to
be entrusted with the responsibilities of the office of Prosecutor-General
(2) The powers and functions of the Prosecutor-General shall be:
(a) to prosecute, subject to the provisions of this Constitution, in the name of the Republic of
Namibia in criminal proceedings;
(b) to prosecute and defend appeals in criminal proceedings in the High Court and the Supreme
Court;
(c) to perform all functions relating to the exercise of such powers;
(d) to delegate to other officials, subject to his or her control and direction, authority to conduct
criminal proceedings in any Court;
(e) to perform all such other functions as may be assigned to him or her in terms of any other
law.

Suggested Learner Activities
Learners in groups of two debate about different ways in which correctional services may deal
with offenders and their likely results.
Discuss situations where it seems right to disobey the law.
Learners give an outline of the legal systems in Namibia.

3.3.3 MORALITY AND LAW: THE WIDER COMMUNITY (SYLLABUS
REFERENCE 11.3.7)

Topic 1: International Support Organisations

Examining Religious – Contemporary Moral Issues pg. 130-161.]
The name ‘United Nations’ was devised by President Franklin D Roosevelt of the United States and was first used in 1942. The UN charter was drawn up by representatives of 51 countries in 1945, on 24 October. That date is now celebrated all over the world and is called United Nations Day.

**Some other UN organisations**
- **UNCTAD** – United Nations Conference on Trade and Development
- **UNDP** – United Nations Development Programme
  This deals with the economic and social problems of low-income countries.
- **UNICEF** – United Nations Children’s Fund
  The Fund’s purpose is to help developing countries improve the condition of their children and youth.
- **FAO** – UN Food and Agriculture Organization
- **UNESCO** – United Nations Educational, Scientific and Cultural Organization
- **WHO** – World Health Organization
  This works to promote the highest possible level of health throughout the world.

**Achievements**
The UN’s achievements since 1945 include:
1. helping 1 billion people gain national independence,
2. helping poorer countries,
3. providing a meeting ground and a talking place during the worst periods of the ‘cold war’,
4. providing a code of international morality,
5. containing would-be conflicts,
6. producing more understanding around the world, proving that talking and listening are the beginning of wisdom and peace in human relations,
7. providing a platform for the hopes of humanity including liberty, equality and fraternity (brotherhood),
8. helping racial equality throughout the world,
9. warning people that they are capable of destroying the world if they are not careful,
10. generally helping the world to be a more ordered and safe place.

**Organizations that work for peace**
Read these two quotations carefully. Do you agree with the speakers?

‘Peace is not merely the absence of war. Its content is positive the need for justice in relations between societies, and the acknowledgement that all peoples are of equal worth.’

‘World peace which does not eliminate people’s hunger and ensure the most essential of human rights – the right to food will not be real and lasting peace.’

(Raul Alfonsin, President of the Argentine Republic, Address to IFAD, Paris, October 1984)

These quotations illustrate some of the understandings that world organizations have with regard to peace. They also illustrate the obstacles which stand in the way of world peace.

- Find out how much learners know about international organizations (UN, UNICEF, and UNESCO), regional organizations (OAU) and sub-regional organizations (SADC).
- Do they know what role these organizations play in peace-making, peace-keeping and the development of member countries?
- Let the learners investigate how these agencies contribute to peace. Display all the information that learners gather in the classroom or produce a school newsletter to share the information.

**Rules that help to keep peace**
Most learners will be familiar with rules because most schools operate with a set of school rules. In many cases these rules are written and decided upon by the principal and/or the staff. In certain cases, parents and student leaders may have some say in the school rules.
**Suggested learner activities**

Familiarize yourself with your school’s rules. If you do not know, find out how they were developed and by rules – are they given a copy? Are they on display at school? Are they told verbally each year?

**Have a class discussion about rules in general. Ask the learners questions like:**
- Why do we need school rules?
- How do you feel about your school’s rules?
- How could learners be involved in making school rules?
- Would it make a difference to your feelings if you had been (or had not been) involved in the process of deciding on the school rules?
- Think of some examples where young people are involved in making rules for themselves.
- As a class, discuss the advantages and disadvantages of involving or not involving in making rules that they are expected to obey. Keep a record of learner responses and opinions to use later.

**Friendship can make peace**

When you understand other people it is easier to get along with them. Think about your own friends and how well you get along with them. Explain to learners that they can make a difference in their school by getting to know other learners. Advise the learners to get together with a person that they do not know well. Get them to spend one break time together getting to know more about each other. Ask the learners to report back telling how they felt and whether they think that friendship can lead to peace.

Remember that in ethnic conflicts such as the one in Rwanda or former Yugoslavia neighbors turned on each other and people who knew each other well found themselves at war because of a political dispensation that decided that one group was better than another. There are terrible stories of people being chased out of their homes and killed by people they knew well and loved dearly. If these groups had lived peacefully, none of this would have happened.

**Suggested learner activities**

Give any example of international peace keeping. Learner should list various ways in which international donor agencies support countries affected by disaster. Learners should identify a refugee camp in Namibia that is run by aid agencies. In groups learners should outline the functions of the UN or the AU or SADC.

**Objective: find out how an international organisation can offer help and support and can help to prevent war**

**Suggested learner activity**

The following passage could be used as a discussion starter. It describes a confused incident at the end of Meekulu’s Children, when UN trucks appear and intervene in what was potentially very dangerous situation. The children who have recently returned from exile, Estela and Kamati, and two others, immediately recognise the white truck and run to it for help, but Katja is as frightened of the UN soldiers as of the occupying forces. Read the passage aloud, and get the learners to work out what is happening, by prompting them with questions. Before reading the passage you need to set the scene.

Katja’s brother and sister have returned from exile, but it has taken them a long time to trace their family. They learn that Meekulu, the grandmother who has brought up the orphan Katja, was badly burnt when occupying soldiers torched her hut. They go together to the hospital, but Meekulu dies, and the newly reunited family of her grandchildren resolve to carry her body back to the village for burial. On the journey, carrying her body on a rough stretcher, they are stopped by soldiers in a casspir truck, and the situation becomes very ugly.
As a group of omakakunya surrounded us, we saw a white casspir coming along the road. I had seen this kind of white casspir passing me on the road to Ondangwa the other day, but I did not know who it belonged to. The omakaunya saw the vehicle too and I saw some of them walking to their casspirs and heard one of them say, 

_‘You are lucky! We will come back when these foreigners go!’_

They quickly ran away, climbed into their huge vehicles, and drove off before the occupants of the white one alighted.

The four children ran to the white vehicle leaving me by the side of Meekulu’s corpse. 

_‘Help! Help! They chorused. And as they ran I heard myself calling to them, 
_‘Come back! You will be killed! Come back!’_

I started to run behind them in order to prevent them from going to the white casspir. I saw danger in those vehicles and I could not let my people fall into the hands of killers, not after we had just survived the brutality of those who had just disappeared. (Meekulu’s Children, by Kaleni Hiyalwa, New Namibia Books, 2000, pp.117-8)

Now discuss with the learners in what other ways the UN may intervene, and international donor agencies support countries affected by disasters, using the Asian tsunami as a vivid example. Discuss also the problem that when there is civil war in a country, international forces do not have right of intervention – the majority of conflicts in Africa have been Civil War, rather than inter-country conflict.

Background Information

The United Nations is an international organisation whose stated aims are to facilitate co-operation in international law, international security, economic development, social progress and human rights issues. It was founded in 1945 at the signing of the United Nations Charter by 53 countries, replacing the League of Nations, founded in 1919. The UN was founded after the end of World War II by the victorious Allied Powers in the hope that it would act to intervene in conflict between nations, and thereby avoid war. The organisation’s structure still reflects in some ways the circumstances of its founding. The five permanent members of the UN Security Council, each of which has veto power on any UN resolution, are the main victors of World War II or their successor states: People’s Republic of China (replacing Republic of China), France, Russia (which replaced the Soviet Union), the United Kingdom, and the United States.

As of 2006, there are 192 United Nations member states, encompassing almost every recognised independent state. From its headquarters in New York City the UN and its specialised agencies decide on substantive and administrative issues in regular meetings held throughout the year. The organisation is divided into administrative bodies, including the General Assembly, Security Council, Economic and Social Council, Secretariat, Trusteeship Council, and the International Court of Justice. Additional bodies deal with the governance of all other UN System agencies, such as the World Health Organisation (WHO) and United Nations Children’s Fund (UNICEF). The UN’s most visible public figure is the Secretary-General. The current Secretary-General is Ban Ki-Moon of South Korea, who assumed the post on 1st January 2007.

History: The UN was founded as a successor to the League of Nations, which was widely considered to have been ineffective in its role as a governing body, in that it had been unable to prevent World War II. Some argue that the UN’s major advantage over the League of Nations is its ability to maintain and deploy its member nations’ armed forces as peacekeepers. Others see such “peace-keeping” as a euphemism for war and domination of weak and poor countries by the wealthy and powerful nations of the world. (Wikipedia)

Objective: Discover links between easy communication and globalisation
Suggested learner activity

In order to compare communications between continents 100 years ago and today, discuss how the results of the first Football World Cup, (Italy 1934) could have been communicated round the globe.

Objective: Learn about the work of UN, AU, SADC

Background information:

The African Union (AU) is an organisation consisting of 53 African states. Established in 2001, the AU was a successor to the amalgamated African Economic Community (AEC) and the Organisation of African Unity (OAU). Eventually the AU aims to have a single currency and a single integrated defence force, as well as other institutions of state, including a cabinet for the AU Head of State. The purpose of the Union is to help secure Africa’s democracy, human rights, and a sustainable economy, especially by bringing an end to intra-African conflict and creating an effective common market.

History of the African Union: The foundations of the AU originated in the Union of African States, an early confederation that was established by Kwame Nkrumah in the 1960s, as well as subsequent attempts to unite Africa, including the Organisation of African Unity (OAU) which was established in 1963 and the African Economic Community in 1981. Critics argued that the AU did little to protect the rights and liberties of African citizens from their own political leaders, often dubbing it “the Dictators’ Club”

The idea of creating the AU was revived in the mid 1990s as a result of the efforts of the African Unification Front. The heads of state and government of the OAU issued the Sirte Declaration on September 9th 1999, calling for the establishment of an African Union. The declaration was followed by summits at Lome in 2000, when the Constitutive Act of the African Union was adopted, and at Lusaka in 2001, when the plan for the implementation of the African Union was adopted.

The African Union was launched in Durban on July 9th 2002 by its first President, South African Thabo Mbeki, at the first session of the Assembly. The second session of the Assembly was in Maputo in 2003, and the third session in Addis Ababa on July 6th 2004.

Its Constitutive Act declares that it shall “invite and encourage the full participation of the African Diaspora as an important part of our Continent, in the building of the African Union.” (Wikipedia)

South African Development Community (SADC) has been in existence since 1980, when it was formed as a loose alliance of nine majority-rulled states in Southern Africa, known as the Southern African Development Coordination Conference (SADCC), with the main aim of co-ordinating development projects in order to lessen economic dependence on the then apartheid South Africa.

SADCC was formed in Lusaka on April 1st 1980, following the adoption of the Lusaka Declaration.

The transformation of the organisation from a Co-ordinating Conference into a Development Community took place on August 17th 1992 in Windhoek, when the Declaration and Treaty was signed at the Summit Meeting of Heads of State and Government thereby giving the organisation a legal character.
The member states are Angola, Botswana, the Democratic Republic of Congo, Lesotho, Madagascar, Malawi, Mauritius, Mozambique, Namibia, South Africa, Swaziland, United Republic of Tanzania, Zambia and Zimbabwe. SADC headquarters are in Gabarone, Botswana.

**Suggested learner activity**

Teacher should bring newspaper cuttings about some instance of inter-state or internal conflict on the African continent. Ask for volunteers who would like to bring the issue before the Security Council at the UN. They can do it as a member state, or as SADC or the AU. The rest of the class are then divided into groups which represent the five permanent members of the Security Council, China, France, Russia, UK, and US. These groups prepare what their reaction will be to the request. Afterwards, draw out the learning by asking the volunteers what their feelings were if they met with opposition or apathy among the permanent members of the Security Council.

**Topic 2: World Trade**

The world spends more on arms than it spends on anything else. In a world of poverty where one billion people can barely survive, the arms trade (the buying and selling of weapons) is an issue that we need to address. In the 1980s alone $8,000 billion were spent on arms – which could have provided all the people in the world with an income for three years. In 1991 there was the Gulf War. The cost of mounting ‘Operation Desert Shield’ – not including devastation caused by the Gulf War itself – was $53 billion. This is almost as the total annual foreign assistance that Third World countries get.

**World Priorities**

Six times as much public money in the world goes for research on weapons as for research on health protection. The Third World spends 66% more on the military than on education. There is one soldier per 240 people in the Third World, one doctor per 1950. Yet the chance of dying from social neglect, malnutrition and preventable disease is 33 times greater than dying from war.

**Big Spenders**

Since the end of the Cold War the big spenders are cutting defence budgets but they still spend a lot. Both the USA and what was the USSR are still spending over 30% more than they did in 1980.

**The Arms**

Among the countries which export the most arms are the USA, France and Britain. The countries which buy the most arms are India, Iraq, Japan and Saudi Arabia. Developing countries buy over half of the world’s arms. Saddam Hussein, before the Gulf War, was supplied arms by the USA, USSR, Britain, France and China.

**Real Costs**

If directed, the money consumed by the military could eliminate Third World poverty. For instance a Tornado bomber costs $40 million. The price of five of these could feed 20 million Africans for one month. One Patriot missile costs $1 million… the price of 23 of these could keep two million Mozambicans in seeds, clothes, pots and storage facilities for one year. A B52 bomber uses 3,600 gallons of fuel per hour of flight.
Big Deals
The people who sell arms want to see a world where war is commonplace. War or threat of war means money for them. Since the Gulf War the USA is negotiating sending $20 million of military equipment to Saudi Arabia, Britain is negotiating with five Middle East states for orders worth $2.5 billion.

Changing Trends
The arms industry is scaling down in many parts of the world but gearing up in others. In 1990 there was a reduction in nuclear forces for the first time ever. Fewer nuclear tests were conducted than in the past 30 years. However, more than 20 countries in the world can make or acquire biological and chemical weapons seen in the Third World as the ‘poor man’s atom bomb.’ Experts predict a chemical arms race. India’s defence spending has recently gone up to $450 million in one year.

A Christian and Humanist view
Like many people, Humanists feel that the arms trade is one of the major evils of our time. Many Christians and Humanists are involved in some of the campaigning organizations which work to try and make the world a safer and fairer place (for names and addresses see pg. 190). The fact is that only a tiny minority of people owns the means of production within the arms industry and these are the people who make enormous profits through the suffering of others.

It was explained in the section on war that at the beginning of the century whereas nine out of ten victims of war were soldiers, in the 1990s nine out of ten victims are civilians, usually women, children and the elderly.

Resources
Natural resources are materials from nature that we use. There are two types of natural resources i.e. renewable and non-renewable resources.
Renewable resources are those which grow again or replace themselves quickly. Air, soil, water, plants and animals are renewable resources.
Non-renewable resources are those that exist in fixed amount on earth. They were formed over million of years and cannot be renewed in our lifetimes once they have been used. Examples of non-renewable resources are: minerals, gas and oil.

Suggested learner activities
- Try to work out why so many Third World countries feel the need to buy arms. Who buys the arms for them? Why are they often used against their own people? How does poverty link in with arms purchasing? Look at the above diagram to help you.
- Write an article of about 200 words on the arms trade today.
- Try to find some biblical quotes that are relevant to the arms trade. List them.
- Write a letter to someone in a position of power about the arms trade. (You can use some of the statistics quoted in this section).
Ask the learners to look closely around their homes and the local neighbourhood.
- How many natural resources can they identify?
- Make a list of these resources and what they are used for.

Objective: explore how natural resources and products are shared in Africa

Suggested Learner activity
Teacher should write for information from SADC, if no relevant information is available from colleagues who teach the social sciences. Using the information, learners attach pictures of natural resources and products to a large map of Africa.
Objective: explore just and unjust prices for raw materials

Background Information:

The Problem: Allowing market forces free rein often means that producers in countries like Africa and India are underpaid for their natural resources by the rich manufacturing nations. Or a country like the USA may subsidise for example its cotton-farmers, so that they can put their cotton on the market at a price no other country can compete with. The manifest injustices of the Free Market have led to the growth of the Fair Trade movement. Below are two of the leading organisations. They can be contacted through their websites for more detailed information, newsletters and magazines. The magazine New Internationalist is also a source of information on World Trade.

The International Fair Trade Association (IFAT) exists to improve the livelihoods and wellbeing of disadvantaged producers by linking and promoting Fair Trade organisations, and speaking out for greater justice in world trade. One of its resources is a catalogue of Fair Trade catalogues, so that fairly traded raw materials can be easily sourced. It works closely with Shared Interest, which provides financial services on fair terms to enable producer groups to pay for labour, materials, and equipment, until these costs can be recovered from consumers. It also makes links with other organisations active in sustainable development and trade.

The Fair Trade Foundation (FTF) Fair Trade is an alternative approach to conventional international trade. It is a trading partnership which aims at sustainable development for excluded and disadvantaged producers. In recent years, Fair Trade organisations around the world have agreed international standards for Fair Trade for certain major commodities such as coffee, tea, cocoa and bananas, all of which are produced in Africa. The Fair Trade Foundation (FTO) administers a fair-trade mark. Unfortunately, the conditions that must be met, and the forms that must be filled in by the producer are often too hard for a peasant producer to achieve, and so business may by-pass him as it did before the Fair Trade Movement began.

Suggested Learner Activity

Simulation Game: The learners should role-play a board meeting at the office of the Fair Trade company Peopletree, which markets clothes. Below is their Fair Trade policy:

- To pay producers fair prices
- To promote traditional skills
- To support appropriate technology
- To promote rural development
- To make advance payments if needed
- To operate with transparency

In the summer of 2004 Bangladesh was hit by terrible floods, which seriously affected their producer groups. Learners, in the role of board members, should discuss whether or not Peopletree should switch suppliers

What actually happened: Instead of switching suppliers like many conventional fashion companies would have done, Peopletree supplied food, blankets, and medical relief, and waited a month for the flood-water to recede, and a further month for the handlooms to dry out, so that production could start again. The knock-on effect was enormous – many of their spring/summer 2005 products were seriously delayed. But if Peopletree had switched suppliers, a community already badly affected by the flooding would have lost their livelihoods. Instead, Peopletree remained committed to them, and their products eventually reached the customers.
4 ASSESSMENT

Assessment in this phase is conducted only through informal continuous assessment over a period of time and is done during normal classroom activities. In other words, no end-of-term tests or examinations are to be written for Religious and Moral Education. The assessment is related to how well each learner achieves within the Basic Competencies of the syllabus and to Life Skills Competencies (Investigating, Interpreting, Applying knowledge and skills, Communicating, Valuing and Participating).

Purpose of Assessment
In a learner-centred education setting, assessing the progress and achievements of each learner continuously is an integral part of the teaching and learning process. It has a three-way purpose:

1) Information to the Learner
   The information gathered about the learners' progress and achievements should be used to give feedback to the learners about their strong and weak points, where they are doing well, and why, and where they need to try more, how, and why.

2) Information to the Parents
   The parents should be informed about the progress of their child (through the termly school report) and be encouraged to reward achievements.

3) Evaluating the Teaching/learning Process
   Information from informal continuous assessment is to be used by the teacher to know where it is necessary to adapt methods and materials to the needs of each individual learner. At the end of each main theme of the syllabus, and at the end of each term, the teacher together with the learners should evaluate the process in terms of tasks completed, participation, what the learners have learnt, and what can be done to continually improve the working atmosphere and achievements of the class.

Purposeful assessment is thus formative because the observations made and information collected are used both to guide the learner and to help shape and direct the teaching-learning process. Assessment has a formative role for learners if and when:
- it is used to motivate them to extend their knowledge and skills, establish sound values, and to promote healthy habits of study
- assessment tasks help learners to solve problems intelligently by using what they have learned
- the teacher uses the information to improve teaching methods and learning materials

Continuous Assessment
All assessment in Religious and Moral Education will be done through Continuous assessment during normal classroom activities. It should be planned and programmed at the beginning of the year, should be kept as simple as possible and should not take up too much teaching time. Marks given for class activities, assignments or other tasks on completion of a topic can be recorded for continuous assessment.

Methods of Assessment
To a large extent, assessment can be done in an informal way through structured observation of each learner's progress in learning and practice situations while they are investigating things, interpreting phenomena and data, applying knowledge, communicating, making value judgements, and in their participation in general. Through this, the teacher will be able to assess how well each learner masters the Basic Competencies described in the Religious and Moral Education syllabus, and from this gain a picture of the all-round progress of the learner.
Recording Grades

When letter grades are awarded, it is essential that they reflect the learner's actual level of achievement in relation to the Basic Competencies and not to other learners. Criterion referencing and rubrics should be used to assess learning as understanding. Competencies and assessment should be linked by using criterion referencing for informal tasks and grades be recorded on the general cumulative record sheet (Annex 1). The learner’s level of achievement in relation to the Basic Competencies should be shown in letter grades A – E, A being the highest and E the lowest grade.

<table>
<thead>
<tr>
<th>GRADERS</th>
<th>GRADE DESCRIPTIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>Achieved Basic Competencies exceptionally well. Learner is outstanding in all areas of competency</td>
</tr>
<tr>
<td>B</td>
<td>Achieved Basic Competencies well Learner is highly proficient in most of the areas of competency, e.g. showing quicker mastery of some competencies, or being able to apply competencies to unknown situations or contexts, or showing new insight</td>
</tr>
<tr>
<td>C</td>
<td>Achieved Basic Competencies well Learner has mastered the competencies in known situations and contexts</td>
</tr>
<tr>
<td>D</td>
<td>Achieved Basic Competencies satisfactorily</td>
</tr>
<tr>
<td>E</td>
<td>Achieved a sufficient number of Basic Competencies to exceed the minimum competency level</td>
</tr>
<tr>
<td>F</td>
<td>Achieved the minimum number of Basic Competencies to be considered competent</td>
</tr>
<tr>
<td>G</td>
<td>Did not achieve the minimum level of competence</td>
</tr>
</tbody>
</table>

Preferably, not more than two assessments should be done per learner per term. At the beginning of each year/term, the teacher should identify the Themes/Topics in the Religious and Moral Education syllabus to be assessed through any of the informal methods mentioned in the table below. The grades obtained by learners through continuous assessment must be systematically recorded throughout the term, and used to inform the learner and parents on progress and achievements. The following tasks can be considered for teaching and learning and some of these could be considered for assessment tasks:

<table>
<thead>
<tr>
<th>Group Tasks</th>
<th>Creative Performance Tasks (individually or in groups)</th>
<th>Written Tasks/Assignments</th>
</tr>
</thead>
<tbody>
<tr>
<td>displays (collect pictures and/or information)</td>
<td>dramatise</td>
<td>worksheets</td>
</tr>
<tr>
<td>design a poster</td>
<td>role-play</td>
<td>draw a map/table</td>
</tr>
<tr>
<td>do research on a topic</td>
<td>mime</td>
<td>creative writing</td>
</tr>
<tr>
<td>case study</td>
<td>movement/dance</td>
<td>project work</td>
</tr>
<tr>
<td>project work</td>
<td>make a model</td>
<td></td>
</tr>
<tr>
<td></td>
<td>picture making</td>
<td></td>
</tr>
<tr>
<td>Grade for year</td>
<td>Total Term 1 Average</td>
<td>Grade for term</td>
</tr>
<tr>
<td>----------------</td>
<td>----------------------</td>
<td>----------------</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Theme No.</th>
<th>Year:</th>
<th>Topic No.</th>
<th>Grade for term</th>
<th>Total Term 1 Average</th>
<th>Grade for term</th>
<th>Topic No.</th>
<th>Total Term 2 Average</th>
<th>Grade for term</th>
<th>Topic No.</th>
<th>Total Term 3 Average</th>
<th>Grade for term</th>
<th>Topic No.</th>
<th>Total Terms 1-3 Average</th>
<th>Grade for term</th>
<th>Topic No.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Date completed

# Name

Name

Year:

_Year:

Religious and Moral Education Grade:

Annex 1: Continuous Assessment Grid
ANNOT 2: RELAXATION AND STILLING EXERCISES

Introduction
‘Beyond Everyday Life’ is the title chosen for RME in Grade 5. It is concerned to develop a sense that there is something more to life than the obvious and superficial, something to wonder at, something to respond to, something even more real than oneself. In some ways these stilling and relaxation exercises have links with the Physical Education curriculum, but they also have links with Music and Movement, Art, Design, and Drama.

The need to create a suitable atmosphere in the classroom
The room needs to be in a reasonably quiet area, though some noises, e.g. builders at work outside, can be dealt with by focussing on them rather than trying to ignore them. It should be understood that no-one is forced to participate, but if a person changes his or her mind half-way through the exercise, it is all right to join in part of the way through. To achieve this, the person must be allowed to withdraw to the book-corner or similar, but an empty chair should be left near the others, in case he or she later decides to participate.

It is important that the atmosphere is such that everyone respects the learning experiences shared. The teacher’s role is vital here – explain to the learners the importance of sitting in a way that will help them to be both alert and relaxed; make sure that your voice is calm and unhurried, and not loud; provide plenty of pauses allowing the learners to use their imaginations in an individual way; and make time afterwards for sharing their experiences and their creative responses. Do not be in a hurry. Do not expect too much of the learners. Daily practice of only two minutes at a time will be necessary for the first two weeks or so, before you can build up to having a space of total silence, or a lengthy visualisation.

Relaxation and Stilling Exercises
“Turn your chair so that it is facing towards me, and sit so that you are not touching anyone else. Sit right against the back of the chair. Now raise your shoulders and drop them a couple of times, to help them relax. Your hands should be loosely on your knees, or in a cupped position, as you would hold them for receiving a gift. Make sure that both feet are flat on the floor. Now feel the pressure of the weight of your feet on the ground.

(1) “Breathe in gently, to the count of four, . . and out again, 1- 2 - 3 – 4, letting your eyelids close. . (pause) . . Listen to the almost imperceptible sound of your breathing. Notice what happens to your body as you breathe in, how your rib-cage lifts and then falls. . (pause) . . Then imagine your breath as it leaves your lungs is like smoke, and watch it as it curls around the room after leaving your nostrils. Imagine it as snaking right round the room, right up to the ceiling. . (pause) . . If your thoughts wander off somewhere, gently bring them back and start again…”

(2) “Sit well back in your chair, alert and relaxed, and let your eyes close. . (pause) . . Now try and think how many different noises you can detect in and around the room, noticing which are loud, which are very quiet, which are near, which are far away. . (pause) . . Now listen to any sounds within yourself . .

(3) “Think about your senses – your nose, what can you smell at this moment?
– your eyes, what do you see, with your eyes closed as they are?
- your sense of touch, without moving, what do your hands feel? What do you feel with your feet? Your back?
- and now your ears, what can they hear outside in the open air? What can they hear in this room? And what can they hear inside your body?
[be sure to leave pauses between each question]

Ending the exercise

The teacher pauses, leaving a short period of complete silence, maybe one or two minutes – and this can become longer once the learners have become experienced. Then gently brings them back to the classroom.

“Now you are going to return. . (pause) . . Feel the hardness of the ground under your feet… the seat of your chair… open your eyes, raise your shoulders again and drop them … and have a good stretch.”
ANNEX 3: WARM-UP GAMES

Opening Rounds
Aim: Breaking the ice
Procedure: Do a round of ‘The best thing that happened to me this week..’ ‘If I were an animal I’d be a………… because………..’ ‘I’d like to write a book about …’ ‘If I had last week to live over again what I would change is ….‘

Fingertips
Aim: warm-up, fun, relaxation, trust-building
Procedure: Group-members stand in a circle at arm’s length from each other with their eyes closed. They raise their arms and touch fingertips. The teacher says, ‘Be aware of the touch of your fingertips. Follow any movement that comes up in you – don’t lead, just follow.’ The teacher lets the group move where the impulse takes it, until he/she chooses to end it with the instruction ‘Freeze! Open your eyes.’

Bumpety Bump Bump
Aim: Ice-breaking, fun, concentration, learning names, mixing
Procedure: The group forms a circle with one person in the centre. The people who form the circle must find out the names of the people on their left and right. The person in the centre points at someone and says either ‘Left bumpety bump bump’ or ‘Right bumpety bump bump.’ The person pointed at must respond with the first name of the person on his or her right or left, according to the instruction given. If he/she doesn’t say the name before the person in the middle has said the final ‘bump’, he or she is in the middle. The game should be played fast.
Variation: Instead of first names, use capital cities, colours, etc.

Autobiographies
Aim: Warm-up, getting to know people, self-disclosure, fun, memory
Procedure: Get a partner, preferably one you don’t know. Decide which one of you is A and which is B. A has 3 minutes to tell B about his/her life, starting as far back as possible and continuing in chronological order. B just listens. At the end of three minutes they change round and B talks. At the end of the second three minutes the leader tells them to change partners and decide which is A and B. A carries on from where he/she left off without filling in the missing information, and takes three minutes as before. Then it is his new partner’s turn. When repeating the process a third time, the teacher instructs them to talk about the future instead.

Categories
Aim: Ice-breaker, fun, release of tension, identification, values clarification, self-awareness
Procedure: All sit in a circle. The teacher calls out the names of groups of people, e.g. dog-lovers, spectacle wearers, members of sports teams, etc. The people who belong to such groups get up and go into the middle, and when another category is called, people either stay where they are and others join them, or sit down if they do not belong to that newly called group. This can be continued at a fast pace to get people moving.
Variation: Leadership can change to anyone calling out the categories.

Octopus
Materials: Two boundary markers
Aim: fun, physical activity
**Procedure:** Mark two boundary lines. Players are safe behind these. One person stands in the centre and shouts ‘Go!’ The object is to cross to the other line without being caught. The ‘octopus’ in the centre has a ball which he or she throws to catch people. If you are touched you must stand completely still immediately and become part of the octopus. You are allowed to use your arms as tentacles to catch people as they run past. Everyone who is touched must stand completely still immediately and become a tentacle.

The game continues until all the players have been turned into tentacles by being touched or hit by the ball. The last person to be caught starts off the next game as Octopus, by shouting ‘Go!’ and throwing the ball. *(Gamesters Handbook 2, by Donna Brandes, Hutchinson, 1984, pp 99-105, 113)*
ANNEX 4: EXAMPLES OF VISUALISATION EXERCISES

Some learners, especially those in urban areas, may find it difficult to use their imaginations at first. It may help to get them to imagine an empty television screen, and then imagine watching on it all that will pass before their inner eye.

Introductory Exercises
Begin by getting the learners to sit in an alert, relaxed position, either with their eyes closed, or looking down, so that they do not look at anyone else. See suggestions at the start of the relaxation and stilling exercises)

(1) The Young Dog

Read this text aloud very slowly, allowing plenty of time for each new idea
‘Imagine you are at home, and hear a scratching at the door, and gentle whining. You open the door, and see a small friendly puppy, perhaps one that belongs to a friend of yours. It is looking up at you and wagging its tail. What colour is it? Do its ears hang down, or are they always sharp and pointed? You open the door and go out to it barefoot, and it starts to play with your toes. You pat and stroke it – Is its hair long and silky, or short and bristly? Is its nose cold? You find a stick to throw for it – where do you throw it? Does it know what to do? Now imagine someone comes along who it knows well – Who is it? Imagine watching the dog as it leaves – What is its mood as it leaves you? ‘
‘And now feel again the hardness of the chair you are sitting on… ‘ (etc. as for Stilling Exercises)

(2) View from the Window

Read this text aloud very slowly, allowing plenty of time for each new idea
‘Imagine you are standing looking out of the window of your home at night. There is no moon, and you have to rely on the light of the stars. What can you hear as you stand there? You lean out, to see if there is enough light for you to be able to see the ground outside the house. You peer into the darkness, to see if you can make out moving shapes in amongst the bushes – a bird? A scavenging rat? Then you notice a light above the trees, and realise that the moon will soon rise. You watch as the moon slowly, very slowly, rises above the horizon. How full is it? Is it a windy night, with clouds blowing across it, or is it clear? You watch the moon as she slowly, very slowly, begins to climb up into the sky. As it rises it divides all you can see outside the window into pools of light and pools of darkness, where shadows are cast. ‘
‘And now feel again the hardness of the chair you are sitting on… ‘(etc. as in Stilling Exercises)

(3) The Lizard on the wall

Read this text aloud very slowly, allowing plenty of time for each new idea
‘Imagine you are lying in your bed at home. A lizard begins to creep up the wall. Is it small, or quite big? How does it hold its tail? Another creature creeps across the wall towards it. Is it a chameleon? If so, is it already hard to see against the colour of the wall, or is it slowly changing colour as it travels across? Or is it a spider? Now imagine that winged insects fly in through the window, settle near the lizard, seem to say something to the lizard, then fly out again – What insects are they, and what are they saying? What is going on with the spider?’
‘And now feel again the hardness of the chair you are sitting on… ‘(etc. as in Stilling Exercises)

**A Longer Exercise: the Leaf**

(This exercise will be used in Grade 7 RME, Life and Death)

(This exercise is based on the same outline as the creative visualisation in Mary Stone’s *Don’t just do something: sit there*, RME Press 1995, pages 18-20, but has been adapted to the Namibian climate)

‘Here I have something small to give to each of you, something from a tree. What I want you to think about is that this little part of the tree is different from all others that are like it. It is totally unique.’

Now you show the learners a small leaf. Then go round the class handing one small leaf to each person.

‘I want you to look at your leaf carefully. Smell it – has it its own smell? Feel it as it lies in the palm of your hand. Feel its weight, first in one hand, then in the other. Study what it looks like. What colours has it? How old do you think it is? Look at the veins it has, and the shape of the edge of it. Imprint it on your mind so you could draw it from memory. If it was put on a table with everybody else’s leaf, could you pick out your own? Good.

‘Now, I want you to put it down, to check that you are sitting in a relaxed alert position, and to close your eyes gently. Concentrate on your breathing, and be still.

‘Now imagine that you yourself are that leaf. You are high on the branch of a tree, refreshed by the early morning dew, surrounded by hundreds of other leaves, whispering in the light wind that comes with the dawn. What does it feel like to be that special leaf – that mix of colours, that pattern of veins, those jagged edges?

Later the day gets hot and heavy, and the sky clouds over. And then it rains! Imagine what it is like, with the refreshing rain coming down onto you. It is months and months since you felt rain on you. But then comes the wind, trying to tear you from the tree, however tightly you cling on...

‘Now turn your mind back, to the time when it was the dry season, and you were curled up into a tight bud, waiting for the first signs of growth, for the days to get a bit cooler, for the sun to be less scorching at midday. Feel the light rain falling on your covering. Feel the rain drops as they get heavier, and smell scent coming up from the wet earth. Now you feel the life-force brought to you from deep in the ground through the twig you grow on. Very slowly your leaves begin to stretch themselves a bit, to shift a bit, and to open to the sunlight and the wind, and begin to grow. The sun shines on you each day, and you grow and stretch, your pale green becomes a darker colour, you are no longer so fragile that the least wind can tear you against other twigs, like waves tearing a swimmer against the rocks. You are fully grown, and all through these months you enjoy your position, high on a lofty tree. What can you see, as you look about you? What creatures come to find shelter under your shade from swooping hawks? What children do their sums in the dust under your shade, each with their own working area? Or what children have made you their special shelter from the sun, and come and meet and play in your shade, whenever they are not in school, or working in the field?

‘But now the dry season is coming, and you feel a difference. The sap no longer rises to your twig, and when the wind blows you have no strength left in you to resist it. You begin to hear the rattle of
dried leaves being blown about on the ground below. And then a fierce gust of wind tugs at you and
suddenly you too are floating free. The wind lifts you. The wind carries you high above the trees,
dancing, swooping. What can you see, from so high? And now you start to come down, circling till
you land and settle to rest. Often the wind comes back and disturbs you, moves you on, but you
want to rest, just to be quiet with the other fallen leaves. It’s very peaceful, lying here. What will
happen to you now? Will the wind come and stir and disturb you? Will a mouse or a beetle find you
and use you to make a warm bed so that it can hibernate? Or do you lie in the cool shade, gradually
becoming dark leaf mould, for nourishing the famished soil, so that new leaves may grow, when the
days begin to be warmer?

‘Now we are going to leave our life as a leaf, and come back slowly to the classroom again. Listen
again to the sound of your own breathing…’ (etc. as in Stilling Exercises)

**Suggested Follow-up:** As a class, list as many words as possible that describe what it felt like to be
that leaf at each of the different stages of its existence. These ‘feeling’ words can then be used to
write a poem about your life as a leaf, from bud to budburst, to maturity, to withering. Others could
draw one or other of the stages. Ideally the work should be spread over at least two lessons, so that
it can be done to the best of their ability, and the results suitably displayed.

Many other similar exercises can be found or invented by the teacher for different occasions.
ANNEX 5: REFERENCE LIST

The following publications were consulted during syllabus development:


