RELIGIOUS AND MORAL EDUCATION

GRADES 1-4

TEACHER’S GUIDE

By Robin and Penny Minney

Republic of Namibia
# Contents

Introduction vii  
How to use this Teacher’s Guide ix  

**Grade 1**  

**Theme 1 - Belonging: Self and the community**  
Unit 1.1: The ‘Me’ that God made  
Unit 1.2: My place in my family, school, village  
Unit 1.3: The birth of Moses  
Unit 1.4: The Good Shepherd  

**Theme 2 - Phases of Life: Being accepted into a community**  
Unit 2.1: Welcoming a new baby in the family  
Unit 2.2: Christian Baptism  
Unit 2.3: Responsibilities of parents and godparents  

**Theme 3 - The Sacred: Sacred places and objects**  
Unit 3.1: A special place  
Unit 3.2: Two special places, home and school  
Unit 3.3: Sacred buildings  

**Theme 4 - Festivals: Joyful celebrations**  
Unit 4.1: Christmas and celebrating a festival  
Unit 4.2: Celebrating the feast  
Unit 4.3: Advent  

**Theme 5 - Social Values: Living together**  
Unit 5.1: Introducing the theme  
Unit 5.2: The languages we share  
Unit 5.3: Giving and receiving  
Unit 5.4: Greeting people  
Unit 5.5: How we care for each other  
Unit 5.6: Social Values  
Unit 5.7: Collecting money for a good cause  

**Theme 6 - Religion and the Environment: The world around us**  
Unit 6.1: What there is around us  
Unit 6.2: The sky  
Unit 6.3: The sky is God’s creation  
Unit 6.4: Prayer  

**Theme 7 - Personal Values: Change, loss and growth**  
Unit 7.1: Being at peace with oneself  
Unit 7.2: Turning points in life  
Unit 7.3: Death and rebirth  
Unit 7.4: Coping with change  

**Theme 8 - Children’s Rights: My basic rights and responsibilities**  
Unit 8.1: The right to a name  
Unit 8.2: Family, town, nation  
Unit 8.3: The school
Grade 2

Theme 1 - Belonging: Families in harmony and in conflict
Unit 1.1: Our big family 41
Unit 1.2: Family in conflict 41
Unit 1.3: Settling the conflict 42
Unit 1.4: Naomi and her daughters-in-law’s decisions 43

Theme 2 - Phases of Life: Elders and ancestors
Unit 2.1: Grandparents and grandchildren 45
Unit 2.2: The elders of our nation 46
Unit 2.3: Asking an older person for help 46
Unit 2.4: Our ancestors 47

Theme 3 - The Sacred: Sacred time
Unit 3.1: Special times in our lives 50
Unit 3.2: Times of day and times of year 51
Unit 3.3: Sacred times 51
Unit 3.4: How we spend our time 52

Theme 4 - Festivals: Passover and Easter
Unit 4.1: Celebrating success 54
Unit 4.2: Easter 54
Unit 4.3: The Paschal moon 56
Unit 4.4: Passover 56

Theme 5 - Social Values: Forgiveness and reconciliation
Unit 5.1: The new football 59
Unit 5.2: Forgiveness and reconciliation 60
Unit 5.3: Forging each other 61
Unit 5.4: The Lord’s Prayer 62

Theme 6 - Religion and the Environment: Where our food comes from and the beauty of nature
Unit 6.1: Where our food comes from 64
Unit 6.2: From field to table 65
Unit 6.3: Observing a beautiful thing 65

Theme 7 - Personal Values: Being at peace together
Unit 7.1: Training for athletics 68
Unit 7.2: The kingdom of peace 68
Unit 7.3: Being at peace together before we pray 70

Theme 8 - Children’s Rights and Responsibilities: Rights and Responsibilities in the home and at school
Unit 8.1: How adults help children 72
Unit 8.2: How children can help adults 72
Unit 8.3: The Right to Life 73
Grade 3

Theme 1 - Belonging: The community
Unit 1.1: The first community – Adam and Eve 75
Unit 1.2: A Namibian community making and bartering iron tools 75
Unit 1.3: The community around us as a resource for help 76
Unit 1.4: ‘Living stones’ 77

Theme 2 - Phases of Life: Growing up
Unit 2.1: New responsibilities 79
Unit 2.2: The boyhood of Jesus 79
Unit 2.3: Rituals connected with growing up 81
Unit 2.4: Christian Confirmation 82
Unit 2.5: Bar Mitzvah and Bat Mitzvah 82

Theme 3 - The Sacred: Texts, music and art
Unit 3.1: Sacred texts 85
Unit 3.2: Attitudes to the sacred texts 85
Unit 3.3: Sacred music 86
Unit 3.4: Sacred art 87

Theme 4 - Festivals: African traditions and religion; Palm Sunday and Holy Week
Unit 4.1: African traditions and religion – remembering past historical events 89
Unit 4.2: Biblical events leading to Easter; Palm Sunday and Holy Week 89

Theme 5 - Social Values: Democracy
Unit 5.1: Making our own rules by majority decision 92
Unit 5.2: Decision-making in the Early Church 93
Unit 5.3: African traditional ways of resolving conflict 94
Unit 5.4: Conflict between different groups 94

Theme 6 - Religion and the Environment: Trees in religious traditions
Unit 6.1: Trees are special 97
Unit 6.2: Trees in the Bible 97
Unit 6.3: Stories from other faiths 98
Unit 6.4: Trees and prayer – practical Christian action in Southern Africa 101
Unit 6.5: Observing trees 101

Theme 7 - Personal Values: Friendship in everyday life
Unit 7.1: A traditional story 105
Unit 7.2: Stories from the New Testament 106
Unit 7.3: Good and bad friendships 107

Theme 8 - Children’s Rights and Responsibilities: The right to say No
Unit 8.1: When to say No – saying ‘No’ to strangers 109
Unit 8.2: Training in Assertiveness Part 1 110
Unit 8.3: Training in Assertiveness Part 2 111
Unit 8.4: Our responsibility to say ‘No’ to physical and psychological abuse 111
Grade 4

Theme 1 - Belonging: Leadership in different faith communities
Unit 1.1: Leadership in the church or faith community 114
Unit 1.2: National and international church leadership 115
Unit 1.3: Leadership in African traditions and religion 117
Unit 1.4: Christian religious communities 120
Unit 1.5: The Sangha, a Buddhist religious community 121

Theme 2 - Phases of Life: Traditions of marriage and what it means to be a family
Unit 2.1: African traditions of marriage and what it means to be a family 125
Unit 2.2: Civil marriage 126
Unit 2.3: New Testament teaching on marriage 126

Theme 3 - The Sacred: Symbols and rituals
Unit 3.1: Water as a meeting point with God 129
Unit 3.2: The symbolism of fire in African tradition 130
Unit 3.3: The symbolism of fire in the Bible 131
Unit 3.4: The symbolism of the cross 131

Theme 4 - Festivals: The temptations of Jesus in the desert; Lent; Ramadan
Unit 4.1: The temptations of Jesus in the desert 134
Unit 4.2: Pilate’s temptation: the voice of fear 134
Unit 4.3: Keeping Ramadan 135
Unit 4.4: Keeping Lent 137
Unit 4.5: The feast at the end of the fast 138

Theme 5 - Social Values: Defining honesty; African and Biblical traditions about dishonesty
Unit 5.1: Towards defining honesty 140
Unit 5.2: African traditions about honesty and dishonesty 140
Unit 5.3: A Bible story about dishonesty 141
Unit 5.4: A New Testament story about lying to God 141

Theme 6 - Religion and the Environment: Religious basis for protecting the environment
Unit 6.1: Christian approaches, good and not so good 144
Unit 6.2: Islamic and African traditions about the environment 145
Unit 6.3: Prayers 146
Unit 6.4: Practical action 147

Theme 7 - Personal Values: Helping others
Unit 7.1: Jesus helps people and is helped 150
Unit 7.2: Helping others, helping the land, in India 151
Unit 7.3: Prayer and action 152

Theme 8 - Children’s Rights and Responsibilities: Violence, children’s rights and responding to violence
Unit 8.1: Domestic violence 155
Unit 8.2: Responding to violence 156
Unit 8.3: Vulnerable groups 156
Unit 8.4: The rights of the child, and corresponding responsibilities 158
Illustration: Constellations 160
The Lord’s Prayer 162
Our Community Questionnaire 163
Visual Symbols 164
Worksheet: Marriage 165
Answers to More Structured Questions 167
Bibliography 173
Introduction

In 2000, the Director of the National Institute for Educational Development (NIED) and the Director of the Ecumenical Institute for Namibia (EIN) invited Dr and Mrs Minney to work on this project. The present Teacher’s Guide, however, really began in December 2001, when a group of Lower Primary (LP) teachers in Windhoek worked for six months with Dr Robin Minney and Penny Minney to produce suitable materials.

The first Religious Education Syllabus after Independence had been written by Marita Kotze and Prof. Christo Lombard between 1991 and 1996. This syllabus broke new ground. The present work has built on it by using the same theme structure and some of the material. We are grateful for the continuing help of Marita Kotze and Christo Lombard. However, the principle on which we worked was very different.

Instead of starting with a Syllabus and then writing the Guide, the group began with what takes place in the classroom and what is both practical and useful to teachers. The first drafts were circulated to LP teachers and tried out in schools. Teachers’ evaluations and answers to particular questions were then fed into the work as it progressed. The theme structure provided the outline.

Because this work started with the classroom, the Guide was written before the Syllabus, although both have been revised and tidied up several times. The Syllabus for Grades 1-4 was approved at NIED in 2002, but in 2003 some alterations were made and the name of the subject changed from Religious Education to Religious and Moral Education with a revised syllabus being approved in the same year. As a result some changes were made to the Guide, but it remains the work of the following teachers:

Hildegardt Gamxamus Khomasdal
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The Guide owes its existence to them and we are also grateful to Kleopas Nghikefelwa, who did the illustrations at the head of each theme.

Grateful thanks are due to the Church Mission Society and EIN, who supported the work financially; and to NIED, who provided office space; and Mr Tom Minney who provided a car. To print this Guide, grants were made by the following sponsors: United Society for the Propagation of the Gospel, Feed the Minds, Franciscan Aid and The Christian Education Trust. We owe our gratitude to all of them.
How to use this Teacher’s Guide

The book is structured in order of grades. Grade 1 is on pages 1 to 39, Grade 2 is on pages 40 to 73, Grade 3 is on pages 74 to 112 and Grade 4 is on pages 113 to 159. The eight themes are: Belonging, Phases of Life, The Sacred, Festivals, Social Values, Religion and the Environment, Personal Values and Children’s Rights and Responsibilities. The ninth theme allows for topics of own choice. The themes are covered as follows:

<table>
<thead>
<tr>
<th>Theme 1</th>
<th>Grade 1</th>
<th>Grade 2</th>
<th>Grade 3</th>
<th>Grade 4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Belonging</td>
<td>Self and the community</td>
<td>Families in harmony and in conflict</td>
<td>The community</td>
<td>Leadership in different faith communities</td>
</tr>
<tr>
<td>Phases of Life</td>
<td>Being accepted into a community</td>
<td>Elders and ancestors</td>
<td>Growing up</td>
<td>Traditions of marriage and what it means to be a family</td>
</tr>
<tr>
<td>The Sacred</td>
<td>Sacred places and objects</td>
<td>Sacred time</td>
<td>Texts, music and art</td>
<td>Symbols and rituals</td>
</tr>
<tr>
<td>Festivals</td>
<td>Joyful celebrations</td>
<td>Passover and Easter</td>
<td>African traditions and religion; Palm Sunday and Holy Week</td>
<td>The temptations of Jesus in the desert; Lent; Ramadan</td>
</tr>
<tr>
<td>Social Values</td>
<td>Living together</td>
<td>Forgiveness and reconciliation</td>
<td>Democracy</td>
<td>Defining honesty; African and Biblical traditions about dishonesty</td>
</tr>
<tr>
<td>Religion and the Environment</td>
<td>The world around us</td>
<td>Where our food comes from and the beauty of nature</td>
<td>Trees in religious traditions</td>
<td>Religious basis for protecting the environment</td>
</tr>
<tr>
<td>Personal Values</td>
<td>Change, loss and growth</td>
<td>Being at peace together</td>
<td>Friendship in everyday life</td>
<td>Helping others</td>
</tr>
<tr>
<td>Children’s Rights and responsibilities</td>
<td>My basic rights and responsibilities</td>
<td>Rights and responsibilities in the home and at school</td>
<td>The right to say No</td>
<td>Violence, children’s rights and responding to violence</td>
</tr>
<tr>
<td>Topics of own choice</td>
<td>As relevant for the class</td>
<td>As relevant for the class</td>
<td>As relevant for the class</td>
<td>As relevant for the class</td>
</tr>
</tbody>
</table>

At the beginning of each theme, there is a short guide giving the Lesson Objectives and Assessment Criteria. Where applicable, additional teacher’s notes have also been included.

Each theme is broken up into units, most of which can be covered in one lesson, but there are some sections that require a week or more, or can be across the curriculum. The Suggested Time offers a guide as to how long it is likely to take to cover each unit, but teachers will need to use their own discretion and estimate the time required when they plan their lessons. They will need to consider the size of their class, at which learning level the children are at the time of covering the material, and the likely length of activities given in the Lesson Suggestions. In addition, if teachers only use some of the Lesson Suggestions (or wish to add more activities), this will impact on the time required. Therefore the Suggested Time is merely a guideline.

Each unit contains useful Lesson Suggestions and teachers should feel free to adapt them as required, depending on the class situation. If teachers use activities that the learners are able to do and they allow for fun, creativity and imagination, they can certainly bring every lesson to life. The Lesson Suggestions provided are by no means exhaustive and teachers will probably have many more ideas of their own. The Lesson Suggestions provided in this Teacher’s Guide include:

- Music, songs, rhymes;
- Stories (by the teacher, the learners and in story-chain format);
- Scripture passages, stories and book excerpts and other information;
- Prayers;
- Scope for learners to use their imagination in description, discussion and depiction;
- Drama, role-play and miming;
• Arts and crafts (including drawing, painting, page decorating, combined artwork projects [e.g. collages, panoramas], models, masks, wall displays, class books, posters, etc.);
• General discussion;
• Making lists;
• Research and interviews and reporting;
• Sorting and categorising;
• Group work;
• Questions - Grades 3 and 4 (note: the More Structured Questions are suitable for written assessment);
• Sharing time – experiences, feelings, beliefs, traditions, culture, bringing special items for a special corner in the class, information obtained from home and those in the family;
• Quiet time – exploration of own inner feelings;
• Visits by outsiders to the class;
• Visits by the class to outside places;
• Season-specific tasks (e.g. Advent, Christmas, Easter);
• Environmental observations, recording and reporting and larger projects including animals and plants, for instance;
• Card-matching (pictures, words, sentences);
• Food preparation and cooking projects;
• Brainstorming sessions (note: brainstorming is a technical word used in student-centred learning. It describes a way of encouraging creative thinking and participation by every learner. Brainstorming should lead to lively discussion with as many learners as possible making a contribution. It is essential that everyone understands that all suggestions should be accepted without comment from other members of the group during the first stage. You should also not worry about spelling for this activity, because the important thing here is for learners to work together freely and with confidence. The list is refined until a ‘master list’ is accepted by everyone);
• Timetable scheduling;
• True or False questions, questionnaires, worksheets;
• Fund-raising;
• etc.

Additional texts, either inside or outside text boxes, are contained within the Lesson Suggestions and include: songs; Scripture passages; stories; prayers; newspaper or magazine articles; drama activities; information to read to or share with the class; and tables of information. In the case of additional text in text boxes, the box and text style are as follows:

- Song
- Scripture
- Story
- Prayer

The grey column alongside the units contains Notes on Preparation, New Words, Materials Needed and Questions. Notes on Preparation make for a handy reference to assist teachers with lesson preparation. New Words provide a quick reference to words which might be unfamiliar to the learners. Teachers should assess their class’s vocabulary level and add words they feel are new to learners.

Materials Needed for a given activity should be obtained before the lesson to save time and provide for more orderly work. Questions may be answered orally and will give teachers a less structured assessment opportunity. They are also useful for helping learners to think further about a given topic or activity and to stimulate group work and discussion. In Grades 3 and 4, More Structured Questions are repeated at the end of each theme and these are suitable for written assessments (the answers to these can be found at the back of the book).
Grade 1
Theme 1
Belonging: Self and the community

Teacher’s Note: Children make a new beginning when they start school in Grade 1. Some are excited and full of hope, but some are frightened and uncertain. Try to give them confidence, and plan activities that the learners will enjoy. In this way they will look forward to school each day. This is the basis of learner-centred education.

Learning Objectives (as in the Syllabus):

- Learners should appreciate being cared for as the basis for becoming oneself.

Assessment Criteria:

For more structured assessment:

- Learners should be able to move parts of their bodies and co-ordinate them in time with other learners. (Psychomotor)
- They should be able to name parts of their bodies in their own languages. (Cognitive)
- Children should know the story or stories used in class. (Cognitive)
- They should be able to recite from memory, or nearly so, the readings from the Psalms they have learnt. (Cognitive)

For less structured assessment:

- Can children interact positively with other members of the class or small group by listening carefully to each other and recalling what they have heard? (Interpersonal)
- When observing the children themselves, their attitudes towards you, the lessons and to others in their small group, how confident do they seem? (Affective)
Unit 1.1: The ‘Me’ that God made

(Suggested time: spread over one week)

Lesson Suggestions

• Find activities incorporating songs and movement. You will probably know many others that can be used (especially those in local languages). Start the lesson by posing the question: “What can I do with my body?” Once the children have had the opportunity to share their ideas, let them learn to sing together and move each part of the body mentioned in the song If you’re happy and you know it … (see Song Box below).

• Give the children the opportunity to suggest songs they know.

• If you decide to focus attention on ‘hands’, ask learners to look at their own hands and at the hands of the child sitting next to them, then sing He’s got the whole world in his hands … [This song can continue but by replacing “the whole world” with the names of people or groups, e.g. He’s got Mummy and Daddy in his hands, etc.]

• If the learners go to a place of worship, ‘feet’ could be another topic.

• Try to find a good time to read some lines from one of the Psalms (see Scripture Box on page 3). Read the lines out to the class slowly and with a feeling of meditation, then encourage the learners to think deeply about the words and try to learn some of the text by heart, for instance: Your eyes saw my limbs, yet unfinished in my mother’s womb, all of them were written in your book: I will thank you because I am marvellously made: your works are wonderful and I know it well or He that planted the ear, does he not hear? He who formed the eye, does he not see?

• Ask the learners to draw an imaginary self-portrait.
Unit 1.2: My place in my family, school, village

(Suggested time: 1 lesson)

Lesson Suggestions

- Encourage the children to talk about their place in the family e.g. first-born, etc., and let them talk about their brothers, sisters, parents and others who live with them.
- Hand out plain sheets of paper and pencil or wax crayons. Ask the children to draw their own family and name the members; or to draw their own house and name the rooms and other parts of it.
- Organise the learners into pairs or groups of three and ask them to show each other their pictures, and talk about them in turn.
- Collect the pictures and display them on the wall of the classroom or let the children take their pictures home to show their families.
- Ask learners to form pairs and assign one of the following activities to each pair:
  - Find out from your partner where he or she lives, what brothers or sisters he or she has etc., then retell this to the rest of the class.

Notes on Preparation

- Familiarise yourself with all the text in this unit before the lesson.
- Read through and think about the Lesson Suggestions, selecting the most useful and adding your own ideas if you feel they complement the theme, the unit and the proposed Lesson Suggestions.

Materials needed: paper for each child and pencils or wax crayons.
o Draw your partner.
o Teach the learners suitable songs about family and about home. *This man built his house upon the rock* … is a useful song about two houses, and can be accompanied by suitable hand movements.
o Invite the children to imagine their dream house, and describe it to their classmates.

• Ask learners about their first day at school, starting with questions such as:
o Do you remember your first day at school?
o What did you think about it?
Encourage those who want to tell about their worries, fear of teachers and corporal punishment, and allow those who do not want to talk simply to listen to the others.

**Unit 1.3: The birth of Moses**

(Suggested time: 1 lesson)

**Lesson Suggestions**

• In your own words, retell the story of the birth of Moses. Emphasise that the baby’s sister who walked along the riverbank to see where the basket went was probably no older than Grade 1 learners. She really cared for her little brother.

• In discussion with learners, ask them how they would feel if they were the sister, the mother, the daughter of Pharaoh, or one of the maids of Pharaoh’s daughter.

• Organise the learners into groups of four or five, then ask them to make up a simple mime based on this story. Encourage them to bring out the feelings of the people in the story.

• Divide the class into groups of five or six and have each group make a combined picture to illustrate the story in the following way:
  1. Draw the background, river, reeds, etc.
  2. Draw the people.
  3. Make labels.
  4. Glue or pin the pictures and labels to the background.

• Ask the learners to recall the outline of the birth of Moses and how he was saved from the river. Taking turns, each learner can add a part to the story so that it is a class effort and told in the learners’ own words.

Notes on Preparation

• Familiarise yourself with all the text in this unit before the lesson.

• Read Exodus 1, then Exodus 2:1-10 in the Old Testament of the Bible.

• Read through and think about the Lesson Suggestions, selecting the most useful and adding your own ideas if you feel they complement the theme, the unit and the proposed Lesson Suggestions.
Unit 1.4: The Good Shepherd

(Suggested time: 1 lesson)

Lesson Suggestions

• Introduce the topic by asking who in the class looks after animals at home.
• Once some of the learners have spoken about their animals, talk about the Good Shepherd (John 10:11). Bring out the idea of caring for the sheep and of protecting them from danger.
• Help learners understand the idea that the sheep and shepherd are a metaphor for children in a family or village.
• Emphasise that Jesus is the Good Shepherd who looks after his sheep.
• Organise the learners into groups and ask each group to draw or paint a picture of the story together (i.e. one learner could draw a shepherd, another could draw a sheep, yet another the grass or the mountains and so on).
• You can further link the piece to the parable of the lost sheep (Luke 15:3-7 in the New Testament of the Bible).
• Ask the children to learn a few verses from Psalm 23 by heart. If the whole of Psalm 23 seems too long, arrange for small groups to learn one verse each, then these can be repeated in the right order as part of a School Assembly.
Theme 2

Phases of Life: Being accepted into a community

Learning Objectives (as in the Syllabus):
- Learners should know how different communities welcome a new baby.

Assessment Criteria:

For more structured assessment:
- Learners should know, in outline, the ceremony of Christian baptism, and the formula of words used for this ceremony. (Cognitive)
- Learners should know at least one other tradition and ritual for welcoming a new baby – as these have been talked about or described in the classroom. (Cognitive)
- Learners should be able to describe how names are chosen for babies in some families. (Cognitive and Affective)

For less structured assessment:
- Do learners value the symbolism of water and can they describe some aspects of this? (Affective)
- Do they have a positive attitude to new members joining the family, village, or class? (Affective and Interpersonal)
Unit 2.1: Welcoming a new baby in the family

(Suggested time: 1 lesson)

Lesson Suggestions

• Explain that in this unit, everyone will be talking about welcoming a new baby in the family.

• To explore the different ways in which babies are welcomed to a family in the different customs, ask who can tell their classmates about a new baby in the family, or in the family of neighbours or friends. Encourage discussion with questions such as:
  o Did the family look forward to having a baby?
  o Could the baby choose his or her family? Did the parents choose the baby?
  o Were preparations made for the new baby? If so, who did this and what did they do? If not, was there any reason for this?
  o Was the baby born at home or in hospital? If the baby was born in hospital, when did they bring the baby home and who was there to welcome the baby? Or, when could relatives and neighbours see the mother and baby for the first time?
  o Was there a party or a special ceremony to welcome the baby to his or her home and family?
  o Who chose the name or names for the new baby, and was there a ceremony for giving this name?

• Explain that some children have a ‘home’ name as well as a ‘baptism’ name, and maybe others. Say: “Let’s talk about names”, then ask learners where their names come from, i.e. how they got them. Write all the learners’ names on the chalkboard, asking which are ‘home’ names and which are ‘Christian’ names.

• Mention that different families and communities have different customs for the birth of a new member. Encourage learners to describe some of these that they have personally seen or taken part in.

• Describe some of the customs that are traditional in Namibia. For instance, among Herero people all important family events, including the naming of a child, should take place at the okuruwo, the sacred shrine where the holy fire burns. Some cultural differences should be noted, for instance, who names the child, where the name comes from, etc.

• If appropriate, you can briefly describe Jewish and Moslem customs for receiving a new baby. Christian ceremonies of welcoming and baptism should be the topic of a separate lesson.

• To complete this unit, ask learners to form pairs or groups of three and draw a picture of one of the ceremonies they have talked about. This can be either a simple illustration, or a more imaginative picture, showing the ancestor whose name has been given to the new baby, looking on from a cloud, or a tree, or somewhere at the side.

Notes on Preparation

• Familiarise yourself with all the text in this unit before the lesson.

• Read through and think about the Lesson Suggestions, selecting the most useful and adding your own ideas if you feel they complement the theme, the unit and the proposed Lesson Suggestions.

Materials needed: extra paper and pencil or wax crayons.

New words

- ceremony – a series of formal actions to mark an occasion
- baptism – dipping or pouring water to mark a beginning
- encourage – to help people to feel happy and ready to act
- imaginative – using fantasy or new thought
Lesson Suggestions

- Ask the learners for their ideas about water. Questions you might find useful include:
  - How do we use water in daily life?
  - What is water good for?
  - What do we feel about water, rivers, rain, the sea?
  - Is water sometimes dangerous? If so, when and for whom?

- Explain that some churches do not baptise babies, only adults, and this is called ‘Believers Baptism.’ Most groups, however, baptise babies and the promises are made by their parents and godparents.

- Ask learners if they know what is needed for baptism. Suggestions should include ‘water’. Explain that the water used for baptism is first blessed by the priest or pastor. This may be in a special bowl in church. Ask who knows what it is called before telling the learners that it is called a font. Mention that a river or a lake outside the church may also be used for baptism. Some churches have a special pool with steps down for adult baptism. This is called a baptistery. These are not common in Namibia.

- Explain to learners that baptism is both a ceremony for giving a new baby a name, and for receiving someone as a new member of the community into the fellowship of the Church of Christ.

- Invite a pastor to the class to tell and demonstrate how a baptism is done. Ask him or her to bring along anything special that is needed (e.g. a shell or a candle).

- Follow up a pastor’s visit (or use a book that gives details and the exact words) by asking for volunteers to do a role play of the baptism.
  - A boy and a girl can play the parents (using a doll as the baby), another child (boy or girl) can be the pastor or priest. Other children can be the godparents or grandparents. Very shy children might prefer to be the congregation of relatives, friends and neighbours
  - You will need to provide the font (bowl of water) and anything else needed. Some families have a special white christening robe for the baby, and may be willing to lend this provided it is treated carefully and given back clean.
  - Some rehearsals will be needed in order to play-perform this ceremony in class with reverence and seriousness. Those taking part in the ceremony should use the same special words as the pastor or book consulted. Tips as to terminology are provided in the grey column.

- Immediately after the role play, ask learners to say what happened. Without telling them directly, they should be able to distinguish two things:
  - The baby is given a name; and
  - The baby is accepted into the Christian Church.
Unit 2.3: Responsibilities of parents and godparents

(Suggested time: 1 lesson)

Lesson Suggestions

• Explain that most Christian churches have a ritual for baptising infants, usually after the parents have been on a short course of teaching about the meaning of baptism and about their responsibilities as Christian parents.

• Explain that some Christian communities, for instance Baptists, only allow the baptism of adults or older children. A few, like the Salvation Army, do not practise baptism at all. For these communities there is a dedication ceremony in church when the new baby is presented to God and the congregation, and some prayers are said. Ask who has taken part in one of these ceremonies, and give those learners the opportunity to tell the rest of the class about it.

• Learners may be interested to know that in some Christian communities, for instance in villages in Greece, a new baby is never referred to or called by his or her Christian name until after baptism. Instead the parents refer to their baby as ‘Monster.’ Ask learners why they think this custom arose (possible answers include: The baby cannot have a Christian name before being made a Christian. Or perhaps: A baby who has not been baptised is in danger from evil spirits, so the devil is deceived into thinking it is not a real baby by calling it Monster, and so leaves it alone. Learners may come up with other suggestions, as nobody really knows how this custom started).

• Help learners to invent a way – perhaps a rhyme or a song – to welcome a new child to their school or to their class.

• Ask learners to suggest some of the responsibilities Christian parents have with regard to their child being baptised. Write the suggestions on the chalkboard. Then, with your guidance, the class can decide together which suggestions are important and which are not, and why. They should also decide if the same suggestion has come up twice, even if worded differently.

• Once a list of these responsibilities has been decided, ask learners to say who can help the parents in these responsibilities – they will suggest relatives, godparents and others. It will be necessary to explain who godparents are and how they are chosen. As the ideas develop, it may be necessary to explain that godparents are not just there to give presents to their godchildren, but they have definite duties. What are these duties? After learners have suggested some, guide them if they did not include praying for their godchildren, and helping them in times of difficulty.


Notes on Preparation

• Familiarise yourself with all the text in this unit before the lesson.

• Read through and think about the Lesson Suggestions, selecting the most useful and adding your own ideas if you feel they complement the theme, the unit and the proposed Lesson Suggestions.

New words

responsibility – duty

dedication – offering as a gift or a promise
Theme 3

The Sacred: Sacred places and objects

Learning Objectives (as in the Syllabus):

- Learners should understand that a place, or sometimes an object, can have meaning for an individual or a group.

Assessment Criteria:

For more structured assessment:

- Learners should know certain facts about places where people pray or worship. You should determine the facts they are to learn in advance. (Cognitive)
- Learners should be able to identify and describe one such special place, a place that has special meaning either for a group of people or for an individual. (Cognitive and Affective)

For less structured assessment:

- Can learners draw special buildings or landmarks? (Motor skills)
- Have learners developed an attitude of respect for sacred places, even for those that may not have meaning for them personally? (Affective)
Unit 3.1: A special place

(Suggested time: 1 lesson)

Lesson Suggestions

• One way to start this topic is by reading a short passage about a child who has a special place to go to when he or she is sad. Read the following story piece to the class.

... A year later, I sat down under one of the big omikwiyu (wild fig) trees in Meekulu’s field, just near the homestead. My sister, brother and I used to play under that tree and it reminded me of them. I thought of the good, happy old days with them under the shade of that tree. I thought of my parents too. I felt very lonely and began to cry ...

• Explain that Ketja has lost her parents as well as her younger brother and sister, and lives with Meekulu, her grandmother. The piece in the Story Box refers to a special place.

• Ask the class if anyone has a dog or a cat at home that likes to lie in a special place, in a basket or on a ledge or under a bush, because it seems to feel safe and relaxed there. Develop this further by asking if anyone has a little brother or sister who has a favourite toy, little blanket or woolly animal which she or he likes to have in bed before going to sleep.

• Learners may be willing to talk about their own special places. Start a discussion by asking learners questions such as: “Where is your favourite place?” and “Where do you go if you are frightened or sad or just want to be alone?” (Note: such places may be very private, so you should not force any child to speak. Learners deserve respect too!)

• Being quiet and just thinking, like Ketja in the writing above (if this has been used), is close to a form of prayer. Develop the theme by introducing the idea that some people want to go to a special place to pray. Some like to pray alone, others want to pray in a group. Ask the learners if they know of any such groups or any such people.

• If desired, examples can be taken from the New Testament of the Bible, e.g. Jesus going up a mountain to pray (Matthew 14:23 and Mark 6:46) or Jesus taking his disciples to a quiet place, but after some time crowds of people come and find them there (Mark 6:31-34).

• Another special place for prayer in the Bible, both in the Old and New Testaments, is the desert. You could ask questions such as “Has any one spent time in the desert?”, “What happened?” and “What was it like?” Note: Ideally, the replies should lead to the fact that in the desert there is almost nothing to eat or drink, and no shelter, so people who go there feel that they are dependent on God and can pray to God more easily.

• Learners who attend Sunday School will know how Moses was surprised in the desert, when God spoke to him from the Burning Bush (Exodus 3:1-6). If this passage is used, ask learners to say what Moses had to do.

• You could end the lesson by setting aside a special place in the classroom for special pictures or other things (if there is room). This could be called the Special or Quiet Corner. Ask learners to bring anything they would be willing to share with the class.
Unit 3.2: Two special places, home and school

(Suggested time: 1 lesson)

Lesson Suggestions

- Explain to the learners that this lesson is about the importance of special places, in this case home and school. Home is special for each one of us, and school is special for all of us together.

- If desired, the lesson can start with a song:

  I know my Lord. This is the way.
  I know the Lord will make a way for me. (twice)
  If I live a holy life
  Shun the wrong, do the right,
  I know my Lord will make a way for me.

- Starting from what the learners know, ask a few of the children to stand up and describe where they live and how they get to school. Questions you might find useful include:
  - “Who has the longest journey?” Ask a few volunteers to say if they think they have a long journey to school, and describe it.
  - The same can be done for “Who has the shortest journey?”
  - Ask some of these learners, or better still, learners who have not spoken yet, to tell the class about some of the things they pass on their way to school, e.g. shops, trees, river, church maybe – any prominent landmarks.

- Ask the learners to think about their journey to school while you hand out a sheet of plain paper and pencil or wax crayons to each learner. Ask the learners to draw the places, trees or buildings they pass on their way. Stress the importance of family and neighbourhood, including any special places, e.g. a big tree where it is nice to sit in the shade, or a river where it is fun to swim. In this way learners get to know more about their environment (village or town and district) and start developing the ability to show how to travel from one part to another, e.g. from home to school and back again.

- When done, collect the drawings to have a look at what each child has drawn. The next day either put them up on the wall of the classroom or give them back to the children to take home and show to their families.
Unit 3.3: Sacred buildings

(Suggested time: 1 lesson or 2 if there is a visit and follow-up lesson)

Lesson Suggestions

• Explain to the learners that the church, temple, mosque or synagogue (as appropriate) is a special place. Provided there is a church nearby and some of the learners’ families attend services there, ask the learners what happens in church. Let them answer freely. Note: Instead of saying “The church is God’s house”, which gives the impression that God lives there, rather use discussion, questions and answers to work towards the message of “A church is where God’s people meet to pray and to praise Him, and to share God with each other.” Learners who do not go to church can learn from those who do. As far as possible, allow learners to tell each other, and only intervene if there are serious errors, because what the children say about church reflects the way they experience it in their own lives.

• If you have arranged a visit to a sacred building (see Notes on Preparation), tell the learners the day before the visit where they are going, and say some words about how they should behave there, e.g. boys take off caps (except for a Jewish place of worship where boys need to wear caps), no running or shouting, keeping together in their groups, etc.

• Before leaving on the trip, organise the class into three groups and give each group a particular task e.g.:
  o Group 1: Find out the name of the focal point (altar, mihrab, prayer stand, etc.)
  o Group 2: Ask what the pastor (or other officiant) does during the services; and
  o Group 3: Find out what books or songs are used.
(If you know this special place, you will probably be able to suggest other things for the children to find out.)

• When the learners return to the class, ask each group to report on what they have found out. By working together in a team, the learners themselves build up their knowledge about this special place.

• If there is time, ask the learners to draw the place they visited. Learners who can write may label special things they saw there. These pictures could then be given to the pastor or other minister as a thank you from the class.

• Close off this lesson by explaining about how people behave in a sacred or special place. Below are some examples which you might like to use:
  o Christian boys and men take their hats off as they go into a church. Some Christian women, on the other hand, want to cover their heads. In Russia, Orthodox Christians make the sign of the cross before entering a church, and some of them cross themselves three times and also touch the floor of the church as they go in.
  o Many Jewish houses have a little niche or hole high up in the wall just outside the main door. There is a small container here with a little piece of a scroll on which are written some words of sacred scripture in Hebrew. This is called a mezuzah. Believing Jews touch this mezuzah with their fingers as they go into the special place, their own home. (Some homes have a mezuzah at every door.)
  o Muslims wash their hands and feet and parts of the face carefully before they go to pray. They do this before prayers at home, or when travelling, or at the mosque. If there is no water, they can perform this little ritual with clean sand.
  o Many Hindu homes have a special worship table, called the puja table, in one of the rooms on which there are pictures or little statues of their favourite gods, flowers and burning incense. The family prays here either together or one by one. If the home is very small, the puja table may be just a shelf on the wall.

Notes on Preparation

• Familiarise yourself with all the text in this unit before the lesson.

• If a visit to a church or other religious shrine is appealing, speak to your principal to gain approval (parental permission might also be needed) and contact the pastor or the person in charge to arrange the trip. It will be a great help if he or she can be present to meet the children and show them around.

• Read through and think about the Lesson Suggestions, selecting the most useful and adding your own ideas if you feel they complement the theme, the unit and the proposed Lesson Suggestions.

Materials needed: extra paper and pencil or wax crayons.
Many Russian Christians have a special corner in one room with a shelf for icons, and these are pictures of holy people (saints) or scenes from the life of Jesus Christ. This is called “The Beautiful Corner.” Usually Russians say their prayers standing in front of the icons, and they may also put a little light on or in front of the shelf.
Theme 4

Festivals: Joyful celebrations

Teacher’s Note: You might like to reserve this theme until near the end of the year, just before the Christmas season. It is also important to be aware of the needs of non-Christian learners and encourage them to talk about one of their festivals, as well as learning about Christmas.

Learning Objectives (as in the Syllabus):
- Learners should understand why Christmas and other religious festivals have a special meaning.

Assessment Criteria:

For more structured assessment:
- Learners should be able to talk about a festival in their own life and experience.
- They should be able to sing an appropriate carol or song.
- They should know the outline of the Christian nativity story.

For less structured assessment:
- Can learners share ideas and work together in groups on a project linked to a festive occasion? This may be a drama or a painting or the construction of a Christmas crib, or an Advent calendar, greeting cards or invitations.
- Do they enjoy and appreciate working on this project?
Unit 4.1: Christmas and celebrating a festival

(Suggested time: 1 or 2 lessons)

Lesson Suggestions

• Introduce the theme by talking about a festival which will be familiar to the learners, e.g. a birthday or a celebration at school.

• Ask the class to form groups of between four and six learners and ask them to tell each other about celebrations in their own lives. These could be birthdays, the homecoming of a parent who works far from home, the birth of a little brother or sister, a wedding or any family gathering. It would be good if you could go to each group and encourage the learners to tell each other about some of the things that happened, and especially whether there was any special food to mark the occasion.

• Call the class together and select learners to tell the whole class about a celebration or festive occasion. At this point, tell the learners that the word ‘festival’ is linked to ‘feast’, so a special meal is often part of the celebration. Another point to be drawn out is the giving of presents for a wedding or birthday, or something brought to the family by a father or other relative who has come back from working far away.

• Ask the children to get ready to listen to a story. The first point of reference with which the children will identify is the fact that Christmas tells of the birth of a very special baby. Ask learners what any of them can tell about their own birth. The learners could bring photographs of themselves as tiny infants. There will be some fun as learners try to guess who is who. If they cannot bring photographs, they could draw a picture of themselves as babies (the guessing game would then, naturally, be impractical).

• Ask the learners to find out from their parents any little incidents about themselves as babies which they can retell in school. Others may tell something about the birth and infancy of a little brother or sister.

• In your own words, tell the story of Christmas as detailed in the scriptures. Use simple and familiar words so they may start to understand the main messages of Christmas. Avoid telling everything at once. Emphasise dramatic moments and interchange emotions in your tone of voice. If you are a gifted storyteller, the learners will remain fascinated and will, in all likelihood, hang on your every word.

o The story can start with Gabriel’s message to Mary in Nazareth. If this is told, include the fact that a relative of hers is also expecting a baby, who is to be born a few months earlier.

o If the story starts with the journey to Bethlehem, bring out the reason for their having to go against their will. You can decide whether to mention the situation in Namibia before independence, when a military power ordered sections of the population around. The census for which Joseph had to go to Bethlehem, the home “village” of his ancestors, was to register men for tax and probably also (as in other colonial situations) for military service or other forms of labour. In itself a census is for counting the population and is harmless, and comparison can be made with Namibia’s census conducted in the year 2001. Children can ask their parents about this. Add that Bethlehem is a rather special place, because it was the home village of King David, and Joseph was also descended from him. Grade 1 learners may not be familiar with maps, but you could explain that, in those days, everyone went on foot or on a donkey at walking pace, so what seems like a short journey in a car would have taken several days for Mary and Joseph.

Notes on Preparation

• Familiarise yourself with all the text in this unit before the lesson.

• Read Luke 1:26-33 and 2:1-20 and Matthew 1:18-2:23 in the New Testament of the Bible. It would be good if you could select certain short incidents that will provide plenty of opportunity for the learners to ask questions or make comparisons. Make a list of the things to be included and the points to be made.

• When planning for Christmas it is useful to make a web diagram of all aspects, e.g.:

  o Compare today’s big family celebrations with the fact that Mary and Joseph had to travel alone to a distant town:

  o Consider the journey, on foot or by donkey, especially since Mary was expecting a baby:

  o Compare how today we are able to find room for friends and relatives, and how different it was for Mary and Joseph – there was no room and their baby had to be born in a place where the animals were kept.

• Other aspects refer to the preparations, for example:

  o Gabriel’s message to Mary in Nazareth nine months before the birth, and at the time of the birth;

  o the angel calling shepherds;
Festivals: Joyful celebrations

• Ask the learners if they know anything about Bethlehem today – it is often in the news. If there is trouble in and around Bethlehem today, this matches the troubles the baby Jesus was to meet when he grew up, and his death through crucifixion.

• Mention that they asked for a room at the inn – in fact this was probably a farm with a spare room or two where they took in guests. This is a scene for drama. Mary and Joseph were turned away, but given shelter in a place where animals were usually kept. Here the baby Jesus was born.

• Music and singing is ideal for this unit. The children should learn and sing together some Christmas songs, e.g. Away in a manger, A long time ago in Bethlehem, and Go, tell it on the mountain.

• The story goes on to the angel calling shepherds who were on the hills at night. Tell the learners that shepherds were among the poorest and least educated people at the time, but many were dedicated workers.

• The wise men (traditionally three, but the gospel does not give any number) were among the most educated people of the time, and rich enough to travel a long way, led by the star. They also brought expensive gifts (give more detail on the gifts and what they symbolise, if you feel it would be useful).

• The talk with Herod, and what he did after they failed to come back to him, is also an important part of the story. The point here is that learners should begin to understand that people have good and bad motives for their actions, and that these motives can show, quite apart from any warning by an angel. Many young children are quite capable of understanding this, once they have begun to think about it.

• If available, Händel’s Messiah can be played from a tape (the chorus, Glory to God).

• Ask the children to form groups and discuss why Herod felt jealous, and why the wise men became suspicious of Herod’s motives in asking for information.

• Then the sudden flight (on foot again, not in an aeroplane!) to Egypt is very important. Jesus Christ came to Africa, as an exile and refugee. Ask learners if they know what this means, as there are still many refugees in Africa. A small project can be done on some of them, if time permits.

• A final point to be drawn out is the name of Jesus. Ask learners why names are important and for whom they are important. Jesus (the Hebrew form is Joshua) means Saviour and is the same name as the great leader who brought the Hebrews into the promised land after the death of Moses.

Note: Some work on naming will be found in the material for Theme 2: Phases of Life, and further ideas may be taken from there.
Unit 4.2: Celebrating the feast

(Suggested time: 1 or more lessons, according to the activities chosen)

Lesson Suggestions

• Invite the learners to talk about Christmas or any other favourite festival at home where there is a party, and the preparations for the party. Scope should be given for listing special kinds of food, getting best clothes, buying or making presents and wrapping them. Decorating the room (or other place) is important too. Ask: “Is there a tree? If so, what is it like? Is it a living tree in the village or town that has a lot of leaves at this time of year? If so, what is it called?”

• Note that in some villages or towns a special tree grows and, at Christmas, people cut branches and bring them to church. Encourage learners to talk about this.

• Mention that many people attend a church service. It is very special, and even more so if the service is held at midnight.

• Divide the class into four groups and assign a task to each group, e.g.:
  o Group 1: Make festive decorations (e.g. paper chains etc.) to decorate the classroom;
  o Group 2: Make lists of special kinds of food;
  o Group 3: Find out recipes for the special foods and perhaps help make some of these foods under supervision;
  o Group 4: Make Christmas cards for their families.

(If time is sufficient – possibly use a separate lesson – you could rotate the groups so that each group gets to do each activity.)

Unit 4.3: Advent

(Suggested time: 1 or more lessons, according to the activities chosen)

Note: the Advent season consists of the four Sundays before Christmas. It is a time of preparation. In a class where the learners already know quite a lot about Christmas, you may decide to start this theme with Advent. Because Advent is a time of preparing and looking forward to Christmas, the learners could be busy with some of the activities given in the Lesson Suggestions.

Lesson Suggestions

• Make an Advent wreath:
  o Form the wreath from leafy twigs on a frame (wood or wire) and make four places for the candles to stand.
  o Lay the wreath flat on a table. At the first Sunday in Advent, or the Monday after, place a candle in the first holder and light it for a few minutes while the learners gather round and listen to a Bible reading.
  o For the second week, add a second candle to the holder next to the first and light both candles, while the children sing a Christmas carol.
  o For the third week, add a third candle to the holder next to the second and light all three candles, while the children pray.
  o In the fourth week, add a fourth candle and light all four candles, while the children listen to another Bible reading.

Notes on Preparation

• Familiarise yourself with all the text in this unit before the lesson.
• Read through and think about the Lesson Suggestions, selecting the most useful and adding your own ideas if you feel they complement the theme, the unit and the proposed Lesson Suggestions.

New words
advent – coming or arrival
wreath – a ring made of flowers or leaves
• Young children usually enjoy an Advent calendar and can work together with you to make one for the class. This requires two large sheets of card, two sides of a cardboard box or two sheets of thick paper of the same size.
  o Use one sheet for the backing. On the other sheet, cut out doors for the children to open, one by one, to reveal a picture behind.
  o Let the learners colour the sheet in bright colours (ensure that there is enough for the whole class to work on and that everyone is involved).
  o Paste the cover sheet with the doors onto the backing. Ensure that the doors numbered for opening at the rate of one each day, are in the right order – in fact the order does not really matter, but the learners will like to know how it should be and will look forward to each day. The number of doors strictly depends on the number of days in the Advent season, with bigger doors and pictures for the four Sundays. But the class may decide not to have doors for Saturdays and Sundays when they are not in school. In any case, the doors should be numbered on the outside, either in sequence or with the dates when they should be opened. Tell the learners that no peeking ahead is allowed!

Note: The Advent Calendar can be made more simply and quickly if you make the backing and doors beforehand, then the learners only need to make the pictures and glue them in and number the doors. If desired, the pictures can be drawn or printed in advance and learners then only have to colour them. What should the learners draw and colour? A great variety of subjects can be chosen: the last one is usually the scene of the birth of Christ. Other pictures can include anything to do with the Christmas season, including candles, presents, cakes and puddings, as well as angels, a cock crowing, which was an early Christian sign for the need to wake up, a fish or bread or bottle of wine (as used in church).

• Learners can work together to make a Christmas crib scene to put on a display table. This may be quite a lengthy project, but different groups can work at the same time on different characters to be combined to make the finished crib.

• A nativity play: Drama is difficult at Grade 1 level and will need several rehearsals. It might help if you involve the parents to help the children learn their parts (which may have been suggested by learners) and, where possible, help with making costumes and making (or temporarily donating) props. Let the learners make invitations to give to their family members so they may come and see the play.

• Invitations: Let the learners make invitations to give to their family members so that they may visit the school at a special time to see the work they have done.

• Classroom decorations: Group the children and have them make decorations to put up in the classroom.

• Festival food: Learners can make some food, at its simplest fruit salad, or other dishes, if there is scope in school.

Note: any or all of these activities can include breaks for singing some of the special Christmas carols or songs.

As far as possible, when any activity is finished, display the learners’ work and give the class time to look quietly at everything they have achieved.

Materials needed (depending on the activity chosen): wire or wood, candles, card/cardboard/thick paper and ordinary A4 paper. Plenty of pencil or wax crayons, scissors, glue, food preparation supplies and equipment and a collection of Christmas carols.
Theme 5

Social Values: Living together

Learning Objectives (as in the Syllabus):
- Learners should appreciate that positive values and actions bind us together.

Assessment Criteria:

For more structured assessment:
- Learners should be able to give a simple greeting in three languages.
- They should be able to talk about the proper way to receive a gift.
- They should be able to relate the story of either how the angel Gabriel greeted Mary; or how the angel Jivreel spoke to Muhammad; or how Abraham received the three strangers.

For less structured assessment:
- Can learners share ideas on the different languages they use at home?
- Can they distinguish the different ways they relate to their parents, teachers, brothers and sisters, and other children at school?
- Can they discuss, with feeling, how they can look after certain animals, and how some animals can help people?
- Are they able to recognise and use suitable phrases which show social values?
**Unit 5.1: Introducing the theme**

*(SUGGESTED TIME: ½ A LESSON OR MORE)*

Note: Introduction of this theme is mainly discussion, questions and answers, led by the teacher. There are some links with Theme 7, Unit 7.3.

**Lesson Suggestions**

- Invite learners to compare the birth of a human baby with that of an insect or frog.
- Make a contrast with the hatching of young birds, e.g. chickens, how the mother should sit on the eggs, how she begins to look after the little ones once they hatch, how she feeds them, and gradually teaches them a few things. Some learners will be able to describe these things from their own experience – encourage them to share what they know with the class.
- Stress that insects and frogs are hatched without either of the parents being present, and the young ones grow up by themselves. Ask if the human baby could look after him- or herself from birth (like the spider or the tadpole), and how much he or she depends on the mother and other people around. This introduction should bring learners to see that human society is essential to being a human being.

**Unit 5.2: The languages we share**

*(SUGGESTED TIME: 1 LESSON OR LESS)*

Note: The main activities in this lesson are discussion and making lists.

**Lesson Suggestions**

- Explain to the children that a family or household is a little society and has its own values. Ask: “How do we communicate with each other at home?” If the learners need help, you could suggest one or more of the following: touching, smiling, hand and arm movements, and talking. Ask: “How many languages can you speak?” Ask the learners to greet each other in different languages, first in their own home language and then in any other language of Namibia. You can note on the chalkboard how many learners can greet someone in three languages or four or more. Let them learn from each other greetings in languages they did not know before.
- If the learners come from different language groups, ask them to say what language they speak at home. If all the learners have the same language at home, ask them how their home language is different from the language of radio and television.
- Divide the learners into groups of five or six. Now ask the learners to list some of the basic social values in their experience. If they can write, paper can be given out for a list to be made by each group. Alternatively, you could list the learners’ suggestions on the chalkboard. The list should begin with the things that hold the family group together – relatives they have in common, shared language, shared habits, shared jokes, shared stories, etc. Other suggestions may come forward. Once the list is complete, explain that these are their basic family values and, therefore, also social values. Learners might need considerable help from you for this task.
- Shared stories are often traditional stories and stories about the past. You may decide to develop this idea if such stories are forthcoming from learners in the class.
- Some of the stories may be linked with special pieces of land. Allow time for discussion. On the chalkboard, make a list of the fundamental social (family) values:

**Notes on Preparation**

- Familiarise yourself with all the text in this unit before the lesson.
- Read through and think about the Lesson Suggestions, selecting the most useful and adding your own ideas if you feel they complement the theme, the unit and the proposed Lesson Suggestions.

**Materials needed:** a spider’s cocoon in a jar to see young spiders emerging or frogspawn to see tadpoles hatch (alternatively, pictures can be used).

**New words**

- communicate – get or keep in touch
- tradition – a custom or ritual passed down from one generation to another
e.g. relationships, language, traditions, land (or other possessions), and perhaps others, as suggested by the learners.

- Develop this language theme further by asking questions such as the ones set out below:
  - How do children speak to their parents? Do they use different forms of speech when talking to other children, or to toys or animals?
  - How do children talk to their teachers or other respected elders?
  - How do people talk on the radio or on television?

### Unit 5.3: Giving and receiving

(Suggested time: ½ a lesson)

**Lesson Suggestions**

- Ask the learners if they have ever given a gift to someone else. How did that person react? Have they ever received a present? What is the proper way to respond to this? It is important for all to know that different families and different societies have different ways of giving and receiving, and different ideas about the right way to respond. If learners come up with different ideas, list them on the board.
- Explain that, in some societies, young children are taught that if anyone gives them a present, they should do two things: (1) receive the present with both hands, and (2) share whatever it is with others. When you give a present to someone else, some societies expect a boy or a man to bow, and a girl or a woman to curtsey, when they have handed over the gift.
- Ask the learners how gifts are given and received in their families. It is important to stress that different families have different ways and that these are ‘social values’.
- Mention that not all families bring their children up to say “thank you”, but this is now becoming more important and children should learn this.
- Read the following story to the class:

#### A STORY FROM RUSSIA

Uncle brought presents for two children, who were brother and sister.

“Oh thank you, Uncle,” said the girl.

“It’s nothing,” said Uncle with a smile.

Silence, then the girl turned to her little brother, “Aren’t you going to say thank you to Uncle?”

“No,” the boy replied. “Uncle said it was nothing!”

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Notes on Preparation

- Familiarise yourself with all the text in this unit before the lesson.
- Read through and think about the Lesson Suggestions, selecting the most useful and adding your own ideas if you feel they complement the theme, the unit and the proposed Lesson Suggestions.

New words

**bow** (sounds like ‘wow’) – to bend forward or lower the head as a mark of respect

**curtsey** – a girl or lady shows respect by bending her knees quickly
Unit 5.4: Greeting people

(Suggested time: 1 Lesson)

Lesson Suggestions

• Start the lesson with a discussion on how we greet people. Ask learners about greeting different types of people. Try to draw every learner into the discussion. The following questions might be useful:
  o How do you greet your parents when you get home from school?
  o How do you greet your friends when you meet?
  o How do you greet older relatives?
  o How do you greet the school Principal? What about a policeman?
  o How do we greet people we do not know?

• Explain that in religious traditions greetings can be very important. Retell your selected story in suitable words and pose the corresponding questions to the learners.
  o Option 1: The Christian story of the angel Gabriel visiting Mary (Luke 1:26-33). The story begins with the angel Gabriel coming to Mary in the little town of Nazareth. Questions:
    § How does the angel greet Mary?
    § Is this the usual way people greet each other?
    § How does Mary react?
    Note: The Christian Church remembers this greeting at the festival called Annunciation (announcement) on 25 March.
  o Option 2: The Moslem story of the angel Jivreel visiting Muhammad (Qu’ran in Sura 96, verses 1-6, or see Scripture Box below). It is up to you as to how far this story is to be taken, for instance whether Muhammad could read or not, how he learnt the suras and remembered them so they could be written down later, etc. The story begins with the angel Jivreel coming to Muhammad while he is praying on a mountain and telling him to read or recite certain words. Questions:
    § What kind of greeting did the angel give to Muhammad?
    § How did he react?
    § What did he feel?

In the name of Allah, the Compassionate, the Merciful,
Recite! In the name of your Lord who created,
Created man from a clot of blood.

Recite! And your Lord is the most Bounteous,
Who taught with the pen,
Taught man what he did not know. (Qu’ran in Sura 96, verses 1-6)

  o Option 3: The Bible story of the three strangers who visited Abraham and Sarah (Genesis 18:1-16). Abraham and his wife Sarah had three unexpected visitors who brought them a message. Questions:
    § What did the strangers say in greeting (at the beginning of the meeting)?
    § How did Abraham and Sarah react?
    § What did they do?
    § When and how did Abraham know they were angels and not ordinary people?

Notes on Preparation

• Familiarise yourself with all the text in this unit before the lesson.
• Select and read one of the three story options as indicated in the Lesson Suggestions.
• Read through and think about the Lesson Suggestions, selecting the most useful and adding your own ideas if you feel they complement the theme, the unit and the proposed Lesson Suggestions.

New words
recite – say aloud, usually from memory
Unit 5.5: How we care for each other

(Suggested time: 1 lesson)

Lesson Suggestions

• Find out about the animals learners have at home. Below are some questions you could ask:
  o Who has animals at home?
  o What kind of animals are they? (e.g. pets such as cats, dogs or a bird, or farm animals such as chickens, goats, cattle, etc.)
  o Who looks after them?
  o If adults or older brothers and sisters look after the animals, can you describe what they do?
  o Which learners have a special responsibility for feeding animals? Encourage them to talk about what this responsibility entails (e.g. feeding them, grooming them and perhaps looking after them in other ways).
  o Further questions you could ask include:
    § How do you look after your animals?
    § How often do you do this (e.g. once a day, once a week, etc.)?
    § At what times do you do this? Do the animals expect to be fed at certain times?
    § Is there a timetable or routine for caring for them?

• Ask the children to give the names of home and farm animals, and what their young are called – e.g. a baby goat is called a kid, a baby cat a kitten and so on. Make a list on the chalkboard.

• Ask the children to do the same as above with wild animals (this might be a bit advanced for some learners at this level, but you might like to broaden their knowledge by giving them the answers in any event).

• Children can recite or sing, Mary had a little lamb, Hare, why is your tail so short?, Old Macdonald had a farm or other songs.

• Divide the class into three groups. Using the animal cards you prepared before the lesson, assign activities as follows:
  o Group 1: Match the young to the grown animals;
  o Group 2: Make the sounds each kind of animal makes; and
  o Group 3: Think about and then imitate the typical movement, style of walking, feeding, etc., for each animal.

Classmates will enjoy watching and guessing which animal is being represented.

• Share some or, if time permits, all of the following facts, then choose one on which to base a class project about the topic of caring and, in this case, how animals help people in special circumstances:
  o In the town a pet dog can be trained to go to the shop and bring a newspaper back to his master.
  o Some dogs can be specially trained to lead blind people, stop at traffic lights, make sure they cross the road safely and so on. These are called Guide Dogs for the Blind, and their training is long and expensive.
  o Geese make a noise when strangers come. There is a story of how the ancient city of Rome was saved because the geese made a loud noise one night and warned the Romans that their enemies were coming.
  o Frogs once saved a man in Zimbabwe. He was walking alone through the wild bush, and as he came to a stream he noticed that the frogs became silent as he

Notes on Preparation

• Familiarise yourself with all the text in this unit before the lesson.

• Prepare separate cards with the names of animals, and on another card, the names of their young. Include pictures if possible (either draw them or use magazine/newspaper cutouts).

• Read through and think about the Lesson Suggestions, selecting the most useful and adding your own ideas if you feel they complement the theme, the unit and the proposed Lesson Suggestions.
stepped through the water. When he had passed, he heard them croaking again. But after a minute or two the frogs went silent again, so the man knew at once that he was being followed! He quickly climbed a tree, just before a big lion came nearer. The lion looked at the man and then sat under the tree waiting for him to come down. Can learners guess how this story ends?

- There are many stories of children who are ill, wanting to get well because of their favourite dog or cat. It can be said that their pet gave them hope.

**Unit 5.6: Social values**

(Suggested time: ½ a lesson)

Note: The examples in the last part of Unit 5.5 refer to caring for others, both animals and people, and are therefore social values.

Lesson Suggestions
- On the chalkboard, write out the list of social values you compiled before the lesson. Read them to the class, pausing to give learners time to assimilate each social value.
- Divide the learners into groups and ask them to discuss the social values and identify the good and bad social values. They should give reasons for saying so.
- In the same groups, have learners think about the values of noticing others, respecting, working together, caring, greetings, thanking, valuing other people’s company, their jokes, their skills, their music and so on – the list is endless.

**Unit 5.7: Collecting money for a good cause**

(Suggested time: ½ a lesson)

Note: In some schools there is a time when money is collected for some kind of Benevolent Fund to help children with cancer, or for the blind, or some other cause. If this happens in your school, children who are asked to give some money need to know what it is for and exactly how their money is going to be spent. This is very important. Therefore a class project on the good cause or charity for which money is being collected could be undertaken. You may have additional ideas, but below is one you might find useful.

Lesson Suggestion
- There can be a link with Maths here. If money is collected in school, learners can add up the total collected in their class, and the total of all the classes in the school. Then they should also be shown how the Charity Fund will use their money. This is usually represented in the form of a diagram, showing how each N$100 is spent: so much for equipment, so much for living costs, so much for transport, for administration and so on. This information is usually in the form of a pie chart or bar chart, and it is useful for Grade 1 learners to see these and understand what they mean.
Teacher’s Note: This theme is based on what learners can see and understand of the world around them, and therefore they will be required to go to an open space and observe their environment both by day and by night.

Learning Objectives (as in the Syllabus):
- Learners should appreciate the natural and the man-made world.
- Learners should appreciate that shared beliefs bind people together.

Assessment Criteria:

For more structured assessment:
- learners should be able to describe the main landmarks around them.
- they should be able to identify one or two constellations of stars.
- they should be able to participate in making a panorama of the world they can see around them.

For less structured assessment:
- can learners work together on a panorama for display?
- do they feel and appreciate the vastness of the sky?
Unit 6.1: What there is around us

(Suggested time: 1 or 2 lessons)

Lesson Suggestions

- Ask the learners to look round the classroom and out the windows and briefly describe what they can see.
- Explain that the class will be going to an open space near the school:
  - Before they go out, divide the children into eight groups, and give one learner in each group paper and a pencil to make notes for the group (either in writing or by making rough sketches of the things they see).
  - Take the class to the open space you have chosen. The learners should all look carefully in one direction, before turning around very slowly and describing what they see, until all of them have gone round in a complete circle. It is likely that at least one learner has noted the main landmarks and some smaller ones, clearly enough for all to hear. If there is a building close by with a high wall, this is also part of the world around us. Ask the learners whether they noticed or saw this.
  - Now ask each of the eight groups to face in a different direction. Ask all the learners to look carefully to observe the world in front of them, and get them to tell the one with the paper and pencil what to write or draw. It is important that each group knows clearly in which direction they should be looking.

Important note: Grade 1 learners do not see things in the same way as adults, and, apart from less developed motor skills, their sketches may not look much like the things they represent. You need to accept this fact and rely on your own judgement.

- When the learners return to the classroom, ask each group to prepare outline drawings of the things, trees, hills, buildings, etc., that those in the group have seen.
- Explain to the class that the word “panorama” means ‘a view of everything’ and usually denotes a very wide view. In this case it will be a view that covers a complete circle (360°).
- Now the learners, first in their groups, then later all together, construct a panorama of what can be seen from the place where they looked all round.
  - This can be made into a very long picture, in sections as necessary, and displayed on the classroom walls so that each section faces in the same direction as the landmarks depicted. This will make a fine display if visitors come to the classroom.
  - If desired, you could make labels for some of the landmarks and have the learners place the names on or above the panorama displayed. This will be necessary if the drawings do not really look like the objects seen!
  - Ask learners from which direction the sun rises in the morning. Mark ‘East’ on the panorama. Ask them in which place the sun sets in the evening. Mark ‘West’ on the panorama.
- Divide the learners into smaller groups and ask them to list the landmarks in three categories:
  - Natural objects, such as hills, trees;
  - Things that are natural but have been modified, helped or changed by people, such as gardens, trees or fields specially planted and looked after; and
  - Man-made things, such as buildings, roads, radio masts, etc.

(If the second category seems too difficult, it can either be left out, or different groups can be put together to decide into which category to put things they are not quite sure about.)
Unit 6.2: The sky

(Suggested time: 1 lesson per project)

Note: There are two projects to do with the sky, one by day and the other by night. Only the daytime one can be done while learners are at school. Suggestions are made further on for a way to approach observing the sky at night.

Lesson Suggestions

• The exercise of observing the sky by day is one in feelings and emotions, and it is the reaction of the learners which is particularly important. Feelings of awe, the greatness of the sky, fear and wonder can be religious emotions. To observe the sky by day, learners need to go outside.

  o Select a day when there is some sun and some clouds. Organise the learners into groups of two or three and take them outside. Each group will need either a mirror or a large bowl of water. Alternatively, a natural source of water such as a stream or pool can be used. By looking down at the water, they should be able to see a reflection of the blue sky and some of the clouds. Learners should be told never to look directly at the sun because this can damage their eyes!

  o Ask the learners to imagine that the blue sky is a great ocean of water, and the clouds are islands, some of them floating islands.

  o While they are looking at the sky’s reflection, ask them to imagine that they are falling into space. Let them hold onto each other if they want to. Ask them how deep it is? Where does it lead to? Is there any end to the depth?

  o After some time, say one or two minutes, in silence, ask learners to say what they feel about the experience of gazing into the depths. Answers may include fear, strangeness, feeling how little they are and how big the sky is, and similar emotions. Encourage learners to say what they feel.

  o Once they have returned to the classroom, ask the learners to choose a colour to express their feelings, and then use that colour to draw what they feel.

  o If a tape recorder is available, you may like to play The heavens are telling the greatness of God from Haydn’s famous oratorio Creation. Instead, the learners may want to sing a song they know about the world, such as He’s got the whole world in His hands. Alternatively, this music may be used as part of Unit 6.3.

• Observing the sky by night (note: this can be a good project because most children have seen the sky at night away from bright street lights and are excited to find out that the stars make up shapes that have traditional names). Since this project cannot be done during the school day, you need to make special arrangements. Divide the class into groups of between three and six learners who live near each other. Ask a responsible adult – possibly a relative of one of the learners in the group – to help by taking the group out at night.

  o Give each group a copy of the the main constellations visible at night (at the specific time of year) and in which direction they are likely to be seen (see the example on page 160).

  o The adults who have agreed to assist should take the learners out on a clear night so that they can see the sky and the stars easily.

  o Each group, with the help of the designated adult, tries to find the stars which make up one or more of the constellations.

• When the learners return to school the next day:

  o Ask each group that has done this observation project to draw the constellation or constellations they have seen. They will probably need your help. This can be done with a sheet of dark blue paper on which the learners stick gold or silver stars in the right shape. Alternatively, they can simply draw the stars and glue...
them on. Learners should then give the constellations their names. They can display their work on a classroom wall.

- Help keen learners to identify the major planets and explain why these are not stars.
- As an additional project for the sky at night, learners could find out more about the moon. You can suggest this project for those learners who have a parent or other relative willing to help them with it. Learners who take on this project will need to observe the moon for some minutes every few nights over the space of a month or more. They will need to take notes and draw the shape of the moon at intervals of, say, three to four days. These drawings can be redone in school to make an attractive and informative display of the phases of the moon. It should include the question: “How many days are there between one full moon and the next?”

Unit 6.3: The sky is God’s creation

(Suggested time: ½ a lesson)

Lesson Suggestions

- Ask the learners to sit quietly and then remind them of the work they have done on the world around them, by day and by night.
- Read out the selected passage (see Scripture Box below) slowly and with feeling.
- Divide the class into groups of three learners, then distribute the texts you prepared before the lesson. Hand out pencil or wax crayons, if available, and ask the learners to draw freely and colour in the margins around the text, while thinking about the things they did and felt in the previous exercise.
- Either display these decorated texts in the classroom or let the learners take them home to show their parents.

Notes on Preparation

- Familiarise yourself with all the text before the lesson.
- Read Psalm 19:1-4 and Job 9:8-10 in the New Testament of the Bible and select one or part of one for use in the class.
- Write out the text contained in the scripture box and make sufficient photocopies for distribution to groups of learners during the lesson. It is important that the paper or card has wide margins so that there is space for them to make a border around the text.
- Read through and think about the Lesson Suggestions, selecting the most useful and adding your own ideas if you

The heavens are telling the glory of God, and the sky shows His handiwork.
One day tells its tale to another, and one night gives knowledge to another.
Although they have no words or language, and their voices are not heard,
Their sound has gone out to all lands, and their message to the ends of the world.

(Psalm 19:1-4)

God alone stretched out the heavens
and trampled on the dragon of the sea.
He made the Bear and Orion,
the Pleiades and the chambers of the south.
He does great things we cannot understand,
and marvellous things without number.

(Job 9:8-10)

Note: The Bear and the North Pole Star are not visible from Namibia.
Unit 6.4: Prayer

(Suggested time: 10 or 15 minutes at the end of another lesson)

Lesson Suggestions

• Remind the learners of work done in Unit 6.2.
• Ask the learners to look at the illustrated texts (Unit 6.3) and remind them of the project they did on the sky in Unit 6.2. Ask them to concentrate on picturing or trying to place their family, friends or other people in the care of God, the Creator of all. This can be done in silence or you could play soft music.
• Then, with heads bowed and eyes either open or closed (whatever is the usual way for prayer at School Assembly), learners can, in their imagination, try to place their family or other special people in God’s care in the context of God’s greatness in creation.
• If they would like to, learners could also pray aloud.

Notes on Preparation

• Familiarise yourself with all the text before the lesson.
• Read through and think about the Lesson Suggestions, selecting the most useful and adding your own ideas if you feel they complement the theme, the unit and the proposed Lesson Suggestions.

Materials needed: soft music, if available.
Theme 7

Personal Values: Change, loss and growth

Learning Objectives (as in the Syllabus):
- Learners should begin to value inner peace.
- Learners should appreciate that life is a process of change.

Assessment Criteria:

For more structured assessment:
- Learners should know, in outline, the story of changes in someone’s life, for example, the young man Gotama who became the Buddha.
- They should know, in outline, the life cycle of a plant or an insect.

For less structured assessment:
- Can learners draw the stages of growth in a plant seed or insect?
- Do they understand the feelings associated with loss and change?
- Are they able to discuss death and mourning?
Unit 7.1: Being at peace with oneself

(Suggested time: 1 lesson)

Note: This is an exercise to give the learners a feeling of depth and harmony in the soul. If music is available, the teacher could play a tape of very peaceful music before and during this activity. If it is not possible to play music, ask the children to softly hum something they all know while they do the tasks. The idea is based on drawings and etchings made by prehistoric Bushmen in southern Africa.

Lesson Suggestions

- Ask each learner to draw a circle or, if preferred, the figure 8 on its side (‘lazy eight’), using either an instrument or freehand, in their workbooks. It is important that they use only one colour at this stage as the emphasis is on shape.
- Let the learners look at their circles, then ask: “Where does it begin and where does it end?” Explain that the circle is a symbol of eternity because it has no beginning and no end.
- To develop this idea further, learners will need to draw a second circle – leaving enough space for additions. Once they have drawn the second circle, let them add something to it, e.g. by drawing an ‘S’ shape inside the circle or lines running outwards like rays of the sun. You might need to help learners to do this. It is important that they use only one colour, because the exercise is about shape and symbol.

Unit 7.2: Turning points in life

(Suggested time: 1 or 2 lessons)

Note: In many cases children do not know whether or not anyone chose to make changes. From the child’s point of view, they just happened. You will need to help learners understand that some things, like moving house, are the result of decision (not necessarily the decision of those who have to move), while other things, like loss and death, are not deliberately chosen. Use the examples the learners themselves bring forward. Choice and non-choice can be an important distinction for the moral development of young learners and they need help to understand these concepts.

Lesson Suggestions

- Ask the learners about any big changes in their lives, for instance their starting school or moving to a new house. You will need to be prepared for some changes that are sad, such as loss of a parent or other relative, and others that are happy, such as the birth of a new baby, or getting a puppy or kitten.
- Ask the learners how these changes came about. Ask: “Did someone decide them, or did they just happen?”
- Develop the discussion to help learners differentiate between changes that people chose and those that ‘just happened’.

Notes on Preparation

- Familiarise yourself with all the text before the lesson.
- Read through and think about the Lesson Suggestions, selecting the most useful and adding your own ideas if you feel they complement the theme, the unit and the proposed Lesson Suggestions.

New word

Eternity – existence for ever and ever, outside time

Materials needed: paper and a coloured pencil for each learner.

New words

Luxurious – very comfortable or rich
This is the story of Siddhartha Gotama (also spelt Gautama), the young prince of Northern India who later became the Buddha. He lived about 2 500 years ago. His father was a wealthy prince who wanted his son to grow up without any cares. He therefore tried to shelter his son, always surrounding him with plenty and pleasures, and forbidding anyone to tell the young prince anything about poverty, suffering or death, because these are signs of change that can spoil one’s happiness.

The young prince married and a little son was born to the happy couple. But one day the young prince went out of the palace into the streets of the town, streets that had not been cleared of the sad sights his father did not want him ever to see. So it happened that on this one outing he saw four things.

First he saw a very old man standing beside the road, wrinkled and grey, his teeth missing, his back bent, and leaning on a stick, and Gotama had to ask his servant what this might mean. Next he saw a poor person begging for food. Third, a little later, he saw a dead man being carried to his funeral pyre [explain that in India the dead bodies are carried to a big pile of wood and burned to ashes: a ‘pyre’ is the name for this pile of wood for burning the dead]. With the dead man there were relatives and friends weeping with grief at their loss of a relative they loved.

Before he got home to his luxurious palace, he saw a Hindu holy man sitting cross-legged in prayer and meditation. This was the fourth thing Gotama saw that day. The Hindu holy man was thin from lack of food, and the servant had to explain that the holy man ate almost nothing from his own choice in order to discipline his appetites and his body. But the man was content because he had given up worries and cares about material things, food, pleasures and such things which only interfered with his holy prayer and meditation.

Gotama returned home puzzled and worried, but said nothing to his father about what he had seen - three signs of change and sorrow, and a man who had given up the enjoyment of pleasures, all on one day! Gotama thought a lot about the holy man because his way of life also showed that pleasures were not the only things to make life good.

[This is a good place to pause in the story. Reinforce the main points of the story either by question and answer with the class or, if necessary, by repeating parts of it to ensure that all the learners have understood the story.]

• Organise the learners into groups of four to work on pictures of the story they have heard. Give them paper and pencil or wax crayons, if available, and ask them to draw one of the four ‘signs of change’ that Gotama saw. This will show that they have understood the story.
Once the learners have completed their pictures and talked about them, ask them to think of the next step, i.e. what do they think Gotama would do after he had seen these four worrying sights?

List the suggestions on the chalkboard, then discuss the suggestions made by the learners to see if they can agree.

Complete the story as in the Story Box below:

Gotama decided to go and find the Hindu holy man. So he got up one night, and whispered goodbye to his wife and child while they were sleeping, and went out of the city into the forest – that is the wild uninhabited country round about, beyond the land that people cultivated for growing food.

Gotama eventually became a holy man himself, but of a different kind, and his followers are called Buddhists, the disciples of the Buddha, the enlightened one.

[Note: The development and importance of the Buddhist religion will be studied later, in the Upper Primary phase.]

Unit 7.3: Death and rebirth

(Suggested time: 1 lesson, but the seeds or the caterpillar are observed for some weeks)

Option 1: A plant seed that dies and bears fruit

Lesson Suggestions

Discuss the project with the learners.

Let them gather round while you explain the procedures, making sure that you involve the learners at the various intervals and let them talk about the process.

- **Step 1:** Fill the jar with water (not quite to the top).
- **Step 2:** Attach the seed to the absorbent paper with the pin.
- **Step 3:** Place the absorbent paper in it with the seed just above the water level, so the seed can get water through the paper even as the water level starts to drop.
- **Step 4:** Once the seed has split, learners can see the root making its way downwards, and the shoot going up.
- **Step 5:** If you can find a suitable place, the little plant can be transferred to it and kept watered until the full plant grows, and provides seeds for the whole process to begin again.

This project offers scope for focused observation and for the learners to draw the stages of growth.

Organise learners into small groups and ask them to draw the different plant stages at intervals of a few days. At a later stage these drawings can be copied and separated for groups to arrange them in the right sequence.

Read the text in the Scripture Box on page 35 to the class, then ask learners to comment on the words and say what it means for them.
Option 2: A caterpillar becomes a butterfly

At certain times of the year, children find caterpillars. Some of these are harmless; others can hurt people who touch them. This project shows how the caterpillar goes into a cocoon, and is eventually reborn or hatched as a beautiful butterfly or moth.

Lesson Suggestions

- Discuss the project with the learners.
- Place one or two caterpillars in the jar, feed them the kind of fresh leaves they like and close the jar with a lid in which holes have been made.
- Let learners look every day to see that they are still alive, until they form cocoons around themselves. Then they must be left until the cocoon opens and gradually a little insect comes out. It slowly shakes out its wings and can be seen to be a butterfly or moth.
- Learners who see these changes can draw them, and there is also scope for imaginative drawing of butterflies in various colours. These can be displayed in the classroom.
- Divide the learners into small groups and ask them to describe what has happened. Once a group has decided what to say, let them tell the rest of the class. The caterpillar seemed to die, to go into a place of burial, then come out as a new kind of creature. Ask the learners whether the caterpillar decided on this change, or whether it just happened.
- If there is time after this, they can compare the life cycle of a plant with the life cycle of a butterfly, and both with the life cycle of humanity. Ask learners to say how they are different.
- This offers a lot of scope for drawing and arranging pictures in sequence – tasks that can be divided between groups of learners.
- If you feel the time is right, you may want to read the same biblical text as suggested for the first project (see John 12:24) – see Scripture Box at the top of this page.

Unit 7.4: Coping with change

(Suggested time: ½ a lesson or more, depending on how the topic develops)

Note: This unit covers loss and coping with change, especially the death of a relative, friend or neighbour. The work done on plants or insects relates to this. This unit should only be done once you know the learners well, and they all know and trust each other. Good ideas can be gained from a course on bereavement counselling.

Lesson Suggestions

- Remind the class of each of the topics they have covered, beginning with the circles.
- When someone passes away, those who are left have strong feelings and emotions. You will probably know whether anyone in the class has lost a relative or friend, and will need to decide carefully about how to discuss this topic. You will need to

Notes on Preparation

- Familiarise yourself with all the text in this unit before the lesson.
- Read through and think about the Lesson Suggestions, selecting the most useful and adding your own ideas if you feel they complement the theme, the unit and the proposed Lesson Suggestions.
help learners see that the death of a person is very different from the death of a plant seed, or a caterpillar going into a cocoon. Or is it? Ask learners about this, and encourage them to express freely what they think.

- Mention that when someone is near death, or has very recently passed away, it is helpful to ask how he or she has helped us in our lives. Often relatives feel sad that they did not do more for that person, and feelings of guilt are mixed with sadness at their loss.

- Two ancient proverbs apply: “Do not speak ill of anyone who has passed away” and “About the dead, speak only kind words”. Talk about the positive aspects of the people the learners have lost. Discuss their strengths, the ways in which they helped others, their faith in God, and the good things that will be remembered about them.

- Develop this topic into a discussion about ways of helping and comforting people who are mourning the loss of a relative, neighbour or friend. Write the suggestions on the chalkboard.

- Some words of Job from the Bible may be used, if you feel it is appropriate:

  
  For there is hope for a tree, if it is cut down, that it will sprout again, and that its shoots will not cease. Though it grows old in the earth, and its stump dies in the ground, yet at the scent of water it will bud and put out branches like a young plant. But mortals die, and are laid low; humans expire, and where are they? As waters fail from a lake, and a river wastes away and dries up, so mortals lie down and do not rise again. (Job 14.7-12)

- Some of the elements (e.g. a tree, the earth, water, a lake, a river) can stimulate artwork, either for individuals or groups.

- Christians teach that believers pass from this life to another kind of life with Jesus Christ. Some religions teach that the person survives after death, but in another form. Far Eastern religions also teach that after dying, the soul is reborn in another body or form. Discuss some of these beliefs and ask learners to give examples. Guide them if they struggle with this.
Theme 8

Children’s Rights: My basic rights and responsibilities

Learning Objectives (as in the Syllabus):
- Learners should understand basic children’s rights.

Assessment Criteria:

For more structured assessment:
- Learners should be able to repeat, from memory, their own names, address and telephone number.

For less structured assessment:
- Are learners always willing to respond? (responsibility is a form of response)
- Can they take part in listing birthdays and celebrating those of other people?
- Do they take pride in their school and their nation?
Mr and Mrs Katunga had four children. Vimbai was the eldest, then there was Susan, followed by Kuda, and the youngest was Tariro.

One day the four children were playing outside. Suddenly Vimbai said, “I am the most important of us all, because I am the oldest. I think Mummy loves me best.”

Tariro immediately shouted, “She loves me best because I am the youngest!” The other two children were quiet. They were not the oldest or the youngest. Were they not also important? Did Mother not love them too? Kuda, the third child, began to cry softly, but Susan just continued to keep quiet.

The other two, Vimbai and Tariro, were still shouting at each other when Mrs Kalunga came out of the house. She had heard the noise and wanted to see what it was all about. Now she saw Kuda crying softly.

“What’s the matter?” she asked. Susan who had kept quiet all the time, now told her mother what it was all about. Mrs Kalunga was very sorry when she saw how upset all the children were. She sat down and called all four children to her.

“What’s the matter?” she asked. Susan who had kept quiet all the time, now told her mother what it was all about. Mrs Kalunga was very sorry when she saw how upset all the children were. She sat down and called all four children to her.

“Listen,” she said, “every one of you is very special to me. There is only one child who was born first and that is Vimbai. So there is also only one child who was born second and that is Susan. In this each of you has his or her own place in our family. Father and I love each of you in a very special way. There is only one Kuda in our family, only one Susan, only one Vimbai and only one Tariro. No-one is more important than the other. You are each one very special to me. Now, let’s all go and have tea.”

Soon Kuda’s tears were forgotten and Vimbai and Tariro had stopped shouting. They all played happily together till their father came home from work. Then they all ran to greet him, knowing that he also loved each one in a very special way.
Children’s Rights: My basic rights and responsibilities

- You, or one of the children, could write a letter on the board (or hold up a letter-card) e.g. ‘J’. Ask that the children whose name starts with that letter stand up, e.g. John, Jabulani, Jane, etc. Write (or hold up) another letter, and repeat the exercise, until everyone has had a chance to stand up.

- Make a year calendar and write the names of the children whose birthdays are in each month against the days of their birthdays. When there is a birthday, let all the children make a circle round the one whose birthday it is and sing a happy song, like Happy Birthday to You.

- Let learners memorise and say the prayer below:

  Thank you, God, that you love each of us in a very special way. Thank you that you love me. Amen.

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**Unit 8.2: Family, town, nation**

(SUGGESTED TIME: 1 LESSON)

Lesson Suggestions

- Ask the learners to find out their address and telephone number (if any) and see that they are able to repeat it from memory. As a learning exercise, let learners work in pairs and each tell the other his or her name and address, then the partner should repeat correctly what the other has said.

- Show the national flag and sing the national anthem. Give plenty of opportunity to rehearse. In follow-up, test whether they recognise the national flag and national anthem by mixing them with those of other countries and seeing if the children can select the Namibian ones.

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**Unit 8.3: The school**

(SUGGESTED TIME: 1 LESSON)

Lesson Suggestions

- Ask the learners to describe the layout of the school buildings. They should also be able to direct a visitor to the Principal’s office.

- For further development, talk about children who are kept out of school and so are deprived of the right to education. Ask learners to think of reasons why this might come about. Some children may suggest that having to work may be one of these reasons. Emphasise that rights do not come automatically!

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**Notes on Preparation**

- Familiarise yourself with all the text in this unit before the lesson.
  Note: work on the family can use some of the activities from Theme 1. All learners should know their family name or surname.

- Read through and think about the Lesson Suggestions, selecting the most useful and adding your own ideas if you feel they complement the theme, the unit and the proposed Lesson Suggestions.

**Materials needed:** the Namibian flag or a picture of it, a copy of the Namibian National Anthem and flags and anthems of other countries.

**Notes on Preparation**

- Familiarise yourself with all the text in this unit before the lesson.
  Note: any topic connected with the school can be drawn out to stress the child’s right to education. You will find ideas for activities under Theme 1.
Grade 2

Theme 1

Belonging: Families in harmony and in conflict

Learning Objectives (as in the Syllabus):
- Learners should appreciate the interdependence of family members.

Assessment Criteria:

For more structured assessment:
- Learners should know and understand the conflict in the story or stories used in the class. (Cognitive)
- They should be able to express the feelings and motives of family members who help each other. (Cognitive and Affective)

For less structured assessment:
- Can learners interact positively with other members of the class or a small group by working creatively together on a common task? (Interpersonal)
- Can they see both sides of a conflict situation, and begin to take steps to resolve it? (Affective and Interpersonal)
- Can they recognise older members of the family or community who might be called upon to help when there is a conflict, e.g. a teacher, pastor or grandparent? (Affective and Interpersonal)
**Unit 1.1: Our big family**

*(SUGGESTED TIME: ½ A LESSON)*

**Lesson Suggestions**

- Read the following extract from *The Price of Freedom* to the class:

> At the age of five, I was sent to live with my uncle, my mother’s elder brother who had just got married and still lived at my maternal grandfather’s homestead. Giving away one’s children to members of the extended family is a living tradition within the Ovambo culture in Namibia ... It is common practice that a newly married couple are lent a child with whom they can start their new life until they have children of their own. That was how I was given to my mother’s newly wedded brother to live with him and his new wife at Grandfather’s homestead. Grandfather had a very big family ... Although my grandfather had all these children and grandchildren, he knew each one of us by either our footsteps or our voices. I cannot remember how many of us there were at Grandfather’s homestead. There were many sons, daughters, daughters-in-law and grandchildren.

- In this story, a child relates to brothers, sisters and the wider family. Ask the learners to write or tell something about the various things members of the family do, e.g. cooking, looking after the garden or cattle, and where father or uncles work, and what they do.

**Unit 1.2: Family in conflict**

*(SUGGESTED TIME: 1 LESSON)*

**Lesson Suggestions**

- Either tell a traditional story of conflict or retell, in suitable words, the story of Joseph and his brothers, pausing at key points to draw reactions from the learners.
  - The story starts with Joseph as his father’s favourite, what he does, how his brothers feel, and what they do to him. It is important to bring out the element of conflict.
  
  Note: The end of the story about the reconciliation of Joseph with his brothers and reunion with his father in Egypt is covered in Unit 1.3

- Divide the learners into four groups. Separate the sentence cards and the picture cards you prepared in advance, and mix each group of cards.
  - Group 1: Arrange the sentence cards in the correct sequence;
  - Group 2: Do the same with the picture cards;
  - Group 3: Draw or paint a scene or object from the story told. For instance, Joseph’s coat will give a lot of room for imagination and artistic expression; and
  - Group 4: Decide what they would have done if they had been the characters in the story and share their decisions with the class.
• Additional material, if required: retell, in suitable words, the story of Jacob and Esau (refer to the Book of Genesis in the Old Testament of the Bible and read Chapters 27-28 and 32-33), again, pausing at key points to draw reactions from the learners.
  o Jacob and Esau are sons of Isaac. With his mother’s help Jacob deceives his father to get the blessing of the first-born. Later on, Jacob, still a bit scared at meeting his brother, is the child of promise who should carry out God’s will for the people who are his wider family.
• By question and answer, draw out the feelings and reactions of all the characters in the abovementioned stories, not in a moral sense, but in such a way as to stimulate understanding for both sides of the problem. At all stages, learning is reinforced by question and answer. You could pose closed, factual questions about the story to test knowledge and understanding as well as more open questions in which learners are asked to express an opinion. Encourage learners to ask their own questions, even if some of these are quite unexpected. Learners can sometimes show the depth of their understanding in surprising ways!

Unit 1.3: Settling the conflict

(Suggested time: 1 or 2 lessons – perhaps suitable for presenting at School Assembly)

Lesson Suggestions
• Unit 1.3 develops from the story told and was discussed in Unit 1.2. The end of the story can be told here. You may need to remind learners of what happened, before asking them to identify the turning points in the story. Develop this by discussion, question and answer. Below are some questions to assist:
  o Who was really to blame?
  o Was any one person to blame?
  o Why did the brothers forgive each other?
  o What made it possible to settle the conflict?
• Help the learners prepare a short drama to present at School Assembly.
• If available, play tapes of the musical Joseph and his Technicolor Dream Coat. Children can also learn to sing some of the songs.
• If desired, you can lead a discussion on who might be the favourite in a family, or in a class, what this might mean and what can be done about it. Note: This might not be suitable for all schools.
Unit 1.4: Naomi and her daughters-in-law’s decisions

(Suggested time: 1 lesson)

Lesson Suggestions

• Retell the story about Ruth and Naomi, in suitable words, to the class.

• Discuss the story and encourage the learners to think about the reasons each person had for his or her decisions and actions. Explain that some reasons really start as feelings, but you would like the learners to try to put them into words.

• Questions to ask may include:
  o Why did Elimelech leave Bethlehem and go to the land of Moab?
  o What happened to Elimelech and his two sons?
  o Who was left?
  o When and why did Naomi decide to go back home to Bethlehem?
  o Explore and describe the different feelings of Naomi, Orpah and Ruth.
(The story has a happy ending when Boaz appears, but there is not likely to be time for this!)

Notes on Preparation

• Familiarise yourself with all the text in this unit before the lesson.

• Read Chapter 1 of Ruth in the Old Testament of the Bible (after Judges and before Samuel).

• Read through and think about the Lesson Suggestions, selecting the most useful and adding your own ideas if you feel they complement the theme, the unit and the proposed Lesson Suggestions.
Theme 2

Phases of Life: Elders and ancestors

Learning Objectives (as in the Syllabus):

- Learners should understand how older people and younger people can help each other.

Assessment Criteria:

For more structured assessment:

- Learners should have found out more about important events in the past and about the heroes of the nation. \( \text{(Cognitive)} \)
- They should have learnt about different ways of honouring ancestors. \( \text{(Cognitive)} \)

For less structured assessment:

- Do learners now better value their grandparents and older relatives and understand how they can help each other? \( \text{(Cognitive and Affective)} \)
- Can they see how an older person can help in a difficult situation? \( \text{(Interpersonal)} \)
- Have they appreciated a story written by a Namibian writer? \( \text{(Affective)} \)
**Unit 2.1: Grandparents and grandchildren**

(Suggested time: 1 lesson)

**Lesson Suggestions**

- To encourage learners to talk about their grandparents and other older relatives, read the following extract from Meekulu’s Children to the class:

> “Meekulu,” I called.
> “Eeeh?” she replied.
> “We have formed a singing group and we are going to sing next Sunday in church,” I told her.
> “That is a good idea, child. I will listen to you then,” Meekulu said.

She was elated to hear that her grandchild was taking a lead in one of the important activities of the church. She smiled generously. Her smile revealed her mystic beauty. For the first time since the death of my parents, I saw the beauty that illuminated her face and began to notice the charm that was hidden in the tiny gap between her middle top teeth.

Meekulu had a beautiful mixture of black and grey hair. Her hair strands stood out thick and maintained a healthy full body. I would ask Meekulu how come I had coarse and short hair, as if I was not of her blood. She would tell me that the texture of my hair was from my father’s lineage.

- Explain that Ketja has lost both her parents and now lives with her grandmother, Meekulu. They look after each other.
- Ask the class: “Can anyone suggest how Ketja helps her grandmother and what Meekulu does every day for her granddaughter?” and “Why does Ketja think her grandmother is beautiful? Which words in the story tell us this?” Answers may include things like; the child collects wood and fetches water every morning, and grandmother does the cooking and teaches her granddaughter about cooking, new kinds of food and ways to cook it. Many other ideas should come forward. For instance, Ketja goes to school, and has many things to tell Meekulu when she comes home.
- Develop the lesson into group work about planting and other tasks. Mention that at some times of the year there is special work to be done. In the village, there will be land to cultivate. In a city or town, some houses have a garden where something can be grown (e.g. tomatoes), or perhaps in the school yard.
  - Ask learners to talk about what kinds of work need to be done. When some fruitful ideas have come forward, the class can work in groups, as follows:
    § **Group 1:** Talk about what work should be done before the rain, and what work once the rain has started? Work out in what order the various tasks could be done;
    § **Group 2:** Mime a work activity that older people do;
    § **Group 3:** Draw or paint a village scene, not forgetting the girl and her grandmother, and maybe some neighbours; and
    § **Group 4:** Make up (or try to recall) a song or a poem about digging, plant-hoeing and harvesting.
  - Towards the end of the lesson, have the different groups show or talk about their work to the whole class, so everyone can enjoy the efforts of all.

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**Notes on Preparation**

- Familiarise yourself with all the text in this unit before the lesson.
- Read the extract from Meekulu’s Children by Kaleni Hiyalwa (New Namibia Books 2000, p. 34).
- Read through and think about the Lesson Suggestions, selecting the most useful and adding your own ideas if you feel they complement the theme, the unit and the proposed Lesson Suggestions.

**New words**

- **elated** – pleased and excited
- **fruitful** – helpful, useful, productive
Unit 2.2: The elders of our nation

(Suggested time: 1 lesson)

Note: To introduce this unit, you could ask, “Whose picture is on our Namibian banknotes?”. You could then show the class a Namibian bank note and ask: “Have you seen this? Who is it? Why is his portrait on the money we use? What did he do?” There is no need to go through the whole story of Kaptein Hendrik Witbooi, but any learner who knows should be allowed to tell the rest of the class some of the story. The emphasis here is on a respected elder. NB: You are responsible for dealing with conflicting views on historical events and people.

Lesson Suggestions

• Ask: “How do we know about the people who lived before we were born, our grandparents and their parents?” Suggestions could include history books, newspapers, museums and even street names can give clues about the history of a place. However, the answer to be developed is based on the stories that the old people tell. Guide the children to this answer if they miss it.

• Ask learners to collect stories from their grandparents or older relatives or neighbours about things that happened to them when they were little. Let them relate these stories in school. Some of the stories can form the basis for class work.

• If there is an older person who has been part of some very interesting or unusual event, you could invite them to come to school and talk to the class, and then some project work can be developed from this visit. After the visit, one or more of the learners should write a letter of thanks to the visitor, and another learner could draw a picture or write a poem to be sent with the letter.

• As an alternative to inviting an older person to come to the school, which might cause language difficulties if not all the learners understand the elder’s mother-tongue, the class (or a selected group of learners) could visit an old people’s home. This has the advantage that groups of learners can go to an old person who speaks their language, but the visit will need careful planning and the School Principal’s approval. NB: This can link with Basic Information Science.

Unit 2.3: Asking an older person for help

(Suggested time: 1 lesson)

Lesson Suggestions

• Read the following story:

A ROUGH GAME
Some children are playing a noisy football game. During the game the ball, or a stone, breaks the window of the house next door - or spoils something in the garden. The neighbour is very angry and complains, and this makes the parents angry too. The children do not know what to do.
• Ask the learners questions such as:
  o Is there anyone who can help them?
  o Perhaps a favourite uncle or aunt or grandparent could help them?
  o What could this person do for them?
• Allow the learners some time to think about this. Possible answers may include the offer to talk to the parents, or with the neighbours, and advice to the children, telling them to go and apologise and if they can, offer to pay for the damage by saving their own money or doing some work to earn a little money. Guide the children if they seem unsure of what to answer.
• Your aim in telling this story is to bring out the idea that older relatives can help with advice from their own experience, and can also act as intermediaries (i.e. considering both sides in a dispute and trying to get each side to see the other side’s difficulties and point of view). Try to bring out the fact that grandparents are particularly good at this, because they already have a relationship with the children’s parents (their own children) and at the same time can understand how accidents like the one described can happen.
• Sum up by saying that two things happen:
  o First the children go to the grandparent (or other older person) to ask for advice and help, and of course they apologise etc. if they can.
  o Second, the children are grateful for this help and should say thank you to their grandparents. If the advice is good, and the problem is solved, everyone will be grateful too.
• Ask learners to relate any similar incident in their own experience, even if a satisfactory ending was not found. It may be better to do this in groups of five or six rather than the whole class together.
• If the discussion has gone well, divide the class into three groups.
  o **Group 1:** Ask the learners to invent a short dialogue to say what each person said at each stage in the story, and to whom. This could be spoken or written. Collect dialogues and read them aloud;
  o **Group 2:** Ask the learners to act out the story in dramatic form; and
  o **Group 3:** Ask the learners to draw pictures of the people in the story. Help them write out what they say in single sentences on cards. Separate the cards and ask the learners to match words spoken with the person who speaks them.

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**Unit 2.4: Our ancestors**

*(SUGGESTED TIME: 1 LESSON)*

Note: This lesson is mostly discussion, to which learners contribute from their own varied experiences. If some do not want to talk about private family things, be supportive and allow them to be silent. The questions provided should open up useful and interesting discussions which will involve traditional African customs, as well as Christian attitudes to ancestors (and those of other religions if they are represented in the class).

**Lesson Suggestions**

• To introduce the topic, you could explain that we value and cherish our grandparents and other older relatives, and if they do not live nearby, we like to go and visit them, or enjoy it when they come to see us. We are worried and sad if they become ill, and the whole family will get together and mourn when they die.
If suitable, it might be possible to describe a family funeral.

To bring in the concept of ‘ancestors’, ask questions such as:

- Who has great-grandparents (these are the parents of their grandparents) still living?
- Whose great-grandparents have passed away i.e. are no longer living?
- How do we think of our older relatives after they have passed on?
- Do we remember them?
- Are we still able to turn to them for help in any way?
- What do we call these old and honoured fathers and mothers, some of them fathers and mothers of our grandparents and those who lived before them?
- Can any learners share special memories with the class?

Ask the learners about the parents of great-grandparents, and what they know about them. Learners will be encouraged to tell about old family photographs, maybe at home or in the home of their grandmothers. There may be other treasures that belonged to some of the ancestors – a book, especially a Bible, a weapon (bow, gun, hunting knife), some article of clothing, perhaps a ring or other jewellery. Encourage learners to speak to their grandmothers (or those of friends and neighbours if theirs is no longer living). Grandmothers are likely to remember some of the things their parents used to say, perhaps a proverb or other piece of advice, a recipe which is still useful and so on. Have the learners report their findings when they return to class.

Ask whether there is a grave somewhere which members of the family, the descendants of this ancestor, can visit? Is there a special day or special occasion when they might make a visit? What do they do? Put fresh flowers on the grave? Say a prayer? Sing something?

Find out whether any of the learners has a name from a grandparent or other ancestor. Ask them to say whose name he or she has, and if he or she knows from which ancestor it comes.

Ask: “Can anyone tell us what their family does to call on an ancestor for help?”

Encourage learners to ask about their ancestors, and if possible, to bring something that belonged to an ancestor. Ensure that the class takes great care of it and that it is returned to the family.

Explain that some Christian communities like to give their babies the name of a holy person or saint, then they can celebrate with the child the special day or ‘name day’ of that saint. Many saints may have the same name, and in the Eastern Church, for instance, parents who name their son Thomas, should say which of the various Saint Thomases their son is to be named after. The boy can then celebrate his ‘name day’ as well as, or instead of, his birthday. Some Christians believe that faithful people who have died have simply passed into another life, and can still be asked for their prayers, advice and help, just as was the case when they were alive and nearby.

If there has been a discussion of the way some traditional groups in Africa honour their ancestors, ask the learners if they think this is the same as or different from Christians.

If there are differences, ask the learners to say in what ways. Some learners may be able to tell a lot about the way their own family think of the ancestors and whether they believe that the ancestors who have passed on are still interested in the welfare of their children, their descendants. If there is enough information, this could be developed into a class project.

You might want to develop this theme by including traditional ways in which ancestors are remembered, and their influence on their living descendants, which could lead to research and discussion.

Materials needed: paper and pencil or wax crayons.
Theme 3

The Sacred: Sacred time

Learning Objectives (as in the Syllabus):

- Learners should understand that sacred time has religious meaning.

Assessment Criteria:

For more structured assessment:

- Learners should be able to sing or recite a song (hymn) or a prayer for morning or evening, or for a particular season, e.g. harvest, Easter, or Christmas. (Cognitive)
- They should be able to discuss specifically religious ways of marking time by prayer, song, celebration, etc.
- They should know a gospel story or a parable they learnt in class, and be able to relate it or illustrate it pictorially. (Cognitive and Motor Skills)

For less structured assessment:

- Do learners understand the difference between ordinary time, the flow of days and weeks, and special occasions that mark the passage of time? (Cognitive)
- Do they have some understanding of sacred time and of explicitly religious ways of marking time by prayer, song, celebration etc.? Can they distinguish good and bad ways to spend time? Note: You need to accept that many ways in which children and adults spend time are neutral, that is neither good nor bad. (Affective and Cognitive)
Unit 3.1: Special times in our lives

(Suggested time: 1 lesson)

Lesson Suggestions

• Ask learners to suggest special times in their lives. Suggestions may include: time to get up in the morning, when father comes home, birthdays, etc.
• Spend some time asking learners how they feel (excitement, worry, hope, looking forward to a party, etc.)
• Ask: How does a child feel when everyone has forgotten his or her birthday?

• Start a brainstorming session, using the following technique:
  o Note: Brainstorming is a technical word used in student-centred learning. It describes a way of encouraging creative thinking and participation by every learner. Brainstorming should lead to lively discussion with learners suggesting things and thinking how they feel. It is essential that everyone understands that all suggestions should be accepted without comment from other members of the group during the first stage. You should also not worry about spelling for this activity, because the important thing here is for learners to work together freely and with confidence. The list is refined until a ‘master list’ is accepted by everyone.
  o Write on the chalkboard: SPECIAL DAYS.
  o Divide the class into groups and give each group one sheet of paper.
  o Ask each group of learners to make a list of special days. In each group, one member writes down all suggestions and contributions from any member of the group.
  o After some minutes, when you feel that most learners have contributed enough, ask the groups to stop brainstorming and to look carefully at what has been written down.
  o Now give each group either three sheets of paper (or a second sheet divided into three columns). Ask the learners to write out the suggestions from the first sheet, separating them into three categories:
    § Personal days.
    § Days which are important for the family (or for the school).
    § Days which are important for the whole community (or nation).
  o At this stage the group may agree to cross out duplicate suggestions on the first sheet, and can also add new suggestions as they work on the three lists.
  o Now take any one of the three lists and discuss how we may prepare for this special time. It is important to bring out the emotions we feel, e.g. looking forward, hope, and how we enjoy (or do not enjoy) the special time.
  o A further development of this activity is to decide together – either in the groups or the whole class together – which special days are of religious significance and relate to a faith practised locally, e.g. Christianity, African traditional religion or any other which is known in the district. These times can then be called ‘sacred’.
  o Carefully write a list of special days, with dates, and display on the wall. Invite the learners to illustrate the margins of the list.
Unit 3.2: Times of day and times of year

(Suggested time: 1 lesson)

Lesson Suggestions

• Ask learners how we regulate times of day and times of year (all suggestions are acceptable). Lead the learners gradually to think about the sun and moon and the seasons of the year. The skilful teacher will get children to mention sunrise and sunset which regulate day and night, winter, summer, rainy seasons and so on. You may want to write all suggestions on the chalkboard.

• Times of day, prayer and song: Many religious people, Christians, Muslims and others, have special prayers for when they get up in the morning and when the day ends in the evening. Suggestions for songs: New every morning is the love our wakening and uprising prove, and Morning has broken. For evening, Now the day is over could be used.

• Times of year and New Year: Develop the theme by sharing the concept of New Year in various contexts (school year, calendar year etc.) and the idea of making a fresh start. Some people make ‘New Year’s resolutions’, but may have difficulty in keeping them. Linked to this topic are the events people make to God and try to keep, for instance times of prayer, fasting, giving of time and money to help members of the family or people in need. Ask the learners about the resolutions they have made, or might make (for instance for the new year which starts with their birthday). This exercise could be either oral or take the form of a written exercise.

• Special times and ordinary times: Point out that the flow of time, ‘ordinary time,’ is measured by events in ‘special time.’ As examples, people talk about things that were done ‘before Easter’ and ‘after Easter,’ or ‘when I was in Grade One’ which means before the New Year when I moved up to Grade Two. Teachers may know that the Greek language, which is the language in which the New Testament was originally written, has two words for time: khronos means ordinary time, the course of time, and kairos means a special time or an opportunity for something special. So this idea is quite an important one in religion, as well as in human experience.

• For a short exercise, ask learners to list words for time as either ordinary time or special time: day, year, Christmas, my birthday, month, (and other similar).

Unit 3.3: Sacred times

(Suggested time: ½ a lesson)

Lesson Suggestions

• Explain that sacred times are religious festivals, or times for prayer, or religious services.

• Ask the learners: What is done to tell people that there will soon be prayers, or that a religious service is going to begin? Learners answer this in any way they can. Answers might include church bells, the call at the mosque by the muezzin who climbs up a tower called a minaret to call the faithful to prayer (using special words and chant), and ringing a gong in a Japanese temple. Other things may be suggested, for instance where there are no bells, drums may be used to summon people, or pieces of wood may be hit with a wooden hammer.

Notes on Preparation

- Familiarise yourself with all the text in this unit before the lesson.
- Consult a hymn book or talk to a local pastor to source some well-known hymns for morning and evening.
- Read through and think about the Lesson Suggestions, selecting the most useful and adding your own ideas if you feel they complement the theme, the unit and the proposed Lesson Suggestions.

New words

regulate – measure and control
resolution – a firm decision
• Ask the learners to consider what individuals do when they prepare to worship. Many Christians make the sign of the cross when preparing themselves to pray. Many Russian Christians make the sign of the cross three times and then touch the floor as they go into church. Some learners may know about the Muslim washing rules before prayer (i.e. washing hands, feet, and parts of the face). A mosque has a fountain in the courtyard specially for this purpose. Other things that may be mentioned include the following: Lutheran churches in Germany often ring the bell when the Lord’s Prayer is being said, and many Catholic churches ring bells at the time of consecration of the elements for holy communion. In some countries the bell is rung in a special way for funerals. In a Hindu temple, worshippers clap their hands loudly as they go in. Find out if there are other customs which perhaps belong to African traditional religion that are practised locally and share the information with the learners.

Unit 3.4: How we spend our time

(SUGGESTED TIME: 1 LESSON)

Lesson Suggestions

• In your own words, retell the story of how the two sisters, Mary and Martha, wanted to spend their time when Jesus came to their house. Although the gospel seems to suggest that Mary’s way was in some way ‘better’ than Martha’s, this is by no means obvious, and a good discussion with the class could lead to some work on different ways of spending time, both by religious believers and other people. Ask the learners to respond by saying how each of the sisters wanted to spend her time. The learners’ replies can be very revealing when it comes to making an assessment of their progress in understanding, so you may want to make notes during the discussion.

• If possible, and if you feel it is appropriate, invite a pastor (or other religious figure) to tell the learners how he or she spends the time, and invite questions and comments from the class.

• The end of time: Christians, Muslims and Jews expect the Last Judgement at the end of the world. This is a difficult but important topic and will need careful research and preparation by teachers. There are other parables about the return of Christ on the last day. The Last Judgement has often been a subject for sermons in churches, synagogues and mosques, and in the European Middle Ages this was often the subject of large wall paintings in churches. Ask: “Why was a big picture of the Last Judgement painted inside the church?”

• Divide the class into groups and assign tasks such as:
  o List the good things that people ought to be doing, as in the parable, and try to think of some others to add to the list.
  o List the bad things.
  o Make a picture or a collage of the Last Judgement.

Notes on Preparation

• Familiarise yourself with all the text before the lesson.
• Read the parable of the Sheep and Goats at the Last Judgement in Matthew 25:31-45 in the New Testament of the Bible. It might be useful to do additional research for this piece.
• Read through and think about the Lesson Suggestions, selecting the most useful and adding your own ideas if you feel they complement the theme, the unit and the proposed Lesson Suggestions.

Materials needed: bits of coloured paper or fabric and glue for a collage.
Theme 4

Festivals: Passover and Easter

Teacher’s Note: Easter represents the victory of good over evil, sin and death, and we can see something of this victory in our own little successes in our lives. Easter celebrates new life and the saving of humanity from sin and death for Christians. It draws some of its meaning from the Jewish Passover, which in turn depends on the Exodus, when the children of Israel were brought out from slavery in Egypt.

Similarities are found in many religions:
- Christian - liberation from sin and death;
- Jewish - freedom from slavery and captivity;
- Buddhist - freedom from human desires;
- Hindu - freedom from the cycle of rebirth;
- Muslim - the believer who is saved at the Last Judgement.

Learning Objectives (as in the Syllabus):
- Learners should understand the Easter message of sacrifice for others leading to triumph or the overcoming of obstacles.
- They should understand the Judeo-Christianity.

Assessment Criteria:

For more structured assessment:
- Learners should know the outline of the events in the life of Jesus leading up to the resurrection and some of the events that followed. (Cognitive)
- They should know some Easter customs from two or three different Christian communities, or parts of the world. (Cognitive)
For less structured assessment:

• Can learners act out a drama based on the Easter story, or construct together an Easter garden? (Affective, Motor Skills and Interpersonal)
• Can they describe any kind of celebration that is important to a special group of people, and say why it is meaningful? (Affective)
• Can they distinguish between good and bad ways to celebrate? (Affective)

Unit 4.1: Celebrating success
(Suggested time: 1 lesson)

Lesson Suggestions

• Show the class a champagne bottle, or a medal or other sports trophy, and ask learners what this suggests. While learners will probably need your help, they will eventually link the sports trophy to a win at sports, either in athletics, or a football match, and the champagne to a wedding. If there has been a recent election (local or national) the winning party will also have celebrated.
• Ask the learners to suggest occasions for a celebration. While you should accept all the ideas the learners bring forward, it is important to place less emphasis on birthdays, and so on, which occur regularly, and more emphasis on celebrating something that happens only once in a while. Write the learners’ suggestions on the chalkboard.
• Ask learners to say, in each case, who will celebrate, and how they will celebrate.
• While it is preferable that learners themselves make suggestions, if they are slow to come up with ideas, you might find it useful to give an example (e.g. the football club, or maybe the whole town, will celebrate their team winning the cup; two families, their neighbours and friends will celebrate a wedding).
• Next, discuss how they celebrate. This will need a separate column on the board. Let the learners draw on their own experience and say what they have seen and heard. Young children notice a lot of things when adults think they do not, and can be surprisingly intelligent and sensible in their responses. Don’t be too critical of ‘bad’ ideas (e.g. drinking too much alcohol). The aim is to open up a discussion on good and bad ways to celebrate.
• To complete this work, give the groups paper and pencil or wax crayons and ask them to draw pictures of people celebrating in a good way (that is, in a way that is socially approved), or in a bad way. This should produce some amusing results which the whole class can enjoy.

Unit 4.2: Easter
(Suggested time: 1 or more lessons depending on the class projects chosen)

Lesson Suggestions

• Ask learners what they know about Easter. Answers may vary greatly, but they should all be accepted. Once an atmosphere of healthy discussion has been set up, even children as young as those in Grade 2 are well able to correct each other, without you having to say that something someone said is wrong. Answers will vary from holiday or long week-end to chocolate eggs and other things to eat, and
Festivals: Passover and Easter

some will know something of the Easter story and perhaps part of an Easter hymn. Give learners freedom to exchange information with each other.

- Ensure that all learners know the basic outline story of the arrest and crucifixion of Jesus Christ, and his resurrection from the grave on Sunday, the first Easter morning. Some of the learners should be able to contribute parts of the story and groups can be asked to arrange these parts of the story in the right sequence. You may need to supply some information if learners leave out anything important. Note: The topics of Lent, Palm Sunday, Holy Week and Good Friday are studied later on in Grades 3 and 4.

- There are many Easter hymns and other songs, and children can learn and sing some of these. Once they have learnt a song, encourage them to sing it quietly while working on one of the projects outlined further on.

- Painting eggs is popular especially in Eastern Europe. If hen’s eggs are used they should first be hard-boiled, and children should be told to eat them at home during the Easter season, as they will not keep for ever. Wooden eggs are better and can be kept. A woodcarver or wood turner can make wooden eggs and these should be quite cheap if machine-made. Clay eggs can be made. For painting, encourage learners to make the best designs and patterns they can. Any paint can be used. There are also traditional ways of colouring hen’s eggs, including boiling the eggs wrapped in certain plant leaves, onion skins or beetroot to form patterns (grandmothers may know about this).

- An Easter Garden is fun to make but may take several days.
  o Find space – either in the classroom or in the schoolyard (if the garden will be safe there).
  o Divide the learners into groups to work on the following tasks:
    § Collect stones and small rocks, and arrange them in a heap to allow a cave in the middle. This represents the empty tomb of Jesus. They should also put a round stone alongside to represent the rock that was rolled away on the first Easter morning.
    § Make three crosses out of sticks tied with grass or string, one larger than the other two. Ask three learners to place the crosses on the top of all the stones, and a little to the side. This represents the crucifixion of Friday.
    § If small flowering plants are available, place them between the stones.
    § Have each learner write his or her name on a small label, glue it to a toothpick or small, thin twig and stake their ‘namestick’ in the garden.

- Dramatic scenes can be prepared and acted out by groups of learners. Typical Easter ideas for drama include:
  o Mary Magdalene at the tomb, meeting Jesus and not knowing him (John 20:1 and 11-18);
  o Peter and John run to the tomb (John 20:1-10);
  o Two disciples going to Emmaus (Luke 24:13-35); and
  o Thomas (John 20:24-29).

- Bake Easter cakes or cook other festival foods. You will need cooking facilities at the school. Alternatively, volunteers can prepare them at home with the help of older family members and bring the cakes or other foods to school to share with the whole class. You could obtain the recipes from a book or by asking some of the parents.

- Video cassettes of the Passion Play or other suitable videos or sound tapes with Easter music, may be available (try Döbra). Look and listen carefully and make selections before using them.

- Read through and think about the Lesson Suggestions, selecting the most useful and adding your own ideas if you feel they complement the theme, the unit and the proposed Lesson Suggestions. Note: You will need to estimate the time each activity is likely to require as some will take longer than others. It is important that the end result/product of all projects be shared with the whole class.

Depending on the activities chosen, materials needed:

**Songs:**
- assortment of Easter hymns and other songs.

**Painting Eggs:**
- hard-boiled, wooden or clay eggs; paints, plant leaves, onion skin or beetroot.

**Easter Garden:**
- stones and rocks, round stones/larger pebbles; three small wooden crosses (or sticks and twine to make them); small flowering plants.

**Dramatic Scenes:**
- cloth and props.

**Easter cakes and other foods:**
- ingredients, cooking facilities.

**Video cassettes.**
Unit 4.3: The paschal (pronounced ‘paskhal’) moon

(Suggested time: ½ a lesson)

Lesson Suggestions

• Explain that the festivals of Easter and Passover are linked to the full moon. Four phases are acknowledged:
  o First New Moon: The moon appears as a very thin curve, hardly visible at all;
  o Half moon: The second phase, approximately a week later;
  o Full moon: The moon appears as a round disc; and
  o The last phase/quarter: Again a curve. Then the new moon comes again.
• Ask learners to look at the night sky at intervals over one month, and back in the
class, report on the phases of the moon.
• Ask learners to draw these four phases, to display around the classroom.

Unit 4.4: Passover

(Suggested time: 1 or 2 lessons if both projects are done)

Lesson Suggestions

• The Exodus: The story of the Exodus from Egypt is essential in order to understand
what Passover is about. Note: The ancestors of the Jews are called Hebrews or
sometimes Israelites at this time. The name ‘Jew’ came much later. In Bible times,
till the Temple was destroyed (AD 70) the feast of Passover was celebrated in the Temple at Jerusalem and everyone was expected
to go there. Thus it was called a ‘pilgrim feast’. After the Temple was destroyed
and the Jewish people were forbidden to live in Jerusalem, Passover became a
festival celebrated at home, as it is today.
  o You will probably find it better to retell the story than to read it out from the Bible
text. Remember to give dramatic pauses, and time for comments or questions.
The Passover has a long history. Although the whole story will not be taught to
Grade 2 learners, you still need to prepare thoroughly. Learners hear about Moses
and Pharaoh, and the dividing of the waters for the Israelites to go through, and
the drowning of the army of the Egyptians. If the Ten Plagues are to be included,
they come before the crossing of the Red Sea, and this part of the story gives the
origin of the term ‘passover.’
  o After they have heard the story, organise learners into groups to paint pictures or
make three-dimensional models, if the material is available.
  o Display all the pictures and models made by the various groups so the learners
can all see each other’s work.
• The Passover festival: Jewish families today celebrate the Passover at home with
a special ceremonial meal which is called the seder. The word seder means ‘order,’
that is the order of events at the Passover meal.
• Arrange a small project by dividing learners into groups and asking them to draw or
paint a picture of a Jewish family sitting round their table. The following points
should be noted and included in the picture:
Festivals: Passover and Easter

- The family includes grandparents and the wider family.
- The men and boys should all wear caps or hats.
- The table is laid with a white cloth, wine glasses and candles, and some other special things. The main ones are:
  - A bone (not always lamb) to represent the lamb sacrificed at Passover;
  - Greens in salt water, to represent their tears during their hard forced work for the Egyptians;
  - A special kind of sauce in a bowl to represent the mortar of cement they had to use in building for the Egyptians;
  - A big cup of wine (this is usually a cup on a stem, like a wine glass) to show that they are celebrating; and
  - Some thin, wafer-like pieces of biscuit or bread, made without yeast (yeast is also called leaven), because on the night when they left Egypt there was no time to make bread, which has to rise with the yeast, so they made unleavened bread (which is quicker). One can buy this in shops: it is called Matzah or Matzoth.

Important note: This last item is important because the festival is also called The Feast of Unleavened Bread – but it is difficult to draw!

- The youngest child should be drawn standing up to ask the four questions, each of which begins with the words, “Why is this night different from other nights ...?”
  In answer to each question, the father, or the grandfather, retells the story in stages.
- There is a story in the Mishnah that when the Israelites had passed through the Red Sea, and the Egyptians were drowned, all the angels of God shouted for joy. But God was angry with them and said that they should not rejoice if any of God’s creatures suffers (the Egyptians too are creatures made by God).

New words

- plague – a serious disease
- Exodus – going out

Materials needed:

- several paints, clay/salt dough and other useful and decorative items that can be found for making models.
Theme 5

Social Values: Forgiveness and reconciliation

Learning Objectives (as in the Syllabus):

- Learners should appreciate the importance of forgiveness and reconciliation.

Assessment Criteria:

For more structured assessment:

- Learners should be able to retell the parable of either the Prodigal Son or the Two Debtors.
- They should be able to give examples of tolerant and intolerant behaviour.

For less structured assessment:

- Can learners share ideas on borrowing and lending?
- Are they able to respect the social values of other people?
- Can they illustrate the margins of the written Lord’s Prayer?
Unit 5.1: The new football

(Suggested time: 1 lesson)

Lesson Suggestions

- Ask the learners to sit quietly, then read the story in the box to the class.

A boy was given a new football. He took it to school to play with his friends during the breaks. They found a space and began to play with the new ball.

But soon a much bigger boy came and took the ball from them. He did not want to play with them but just wanted to show them how well he could kick. He gave a terrific kick and the ball went right out of the school playground, away from the school altogether. When they went out to look for it, the ball was lost. No one could find it.

The little boy who had brought his new ball was very sad. His friends were angry and tried to get the big boy who had taken it to buy another. But he refused.

[Stop at this point]

- Ask the learners to think about this situation. Ask them what the children in the story should or could do. Write the learners’ suggestions on the chalkboard.

- Continue the story.

One of the boys decided that they should buy a ball to give to the one whose new football had been lost. He told them his idea. The big boy refused to pay, but the class said that they would each give a little money to buy a new ball. They agreed, because they were all upset at the way the big boy had lost the football.

Enough money was collected and they bought a new ball to give to the boy.

[Stop at this point]

- Ask the learners to think about this situation. Ask them what the children in the story should or could do. Write the learners’ suggestions on the chalkboard.

- Continue the story.

One of the boys decided that they should buy a ball to give to the one whose new football had been lost. He told them his idea. The big boy refused to pay, but the class said that they would each give a little money to buy a new ball. They agreed, because they were all upset at the way the big boy had lost the football.

Enough money was collected and they bought a new ball to give to the boy.

- At the end of the story, ask the learners about what happened, and what different people were feeling. You could pose questions such as:
  - How did the younger boy feel when his classmates had bought him a new football?
  - How would the big boy feel when he heard what had been done?
  - What could the other children do to change the big boy’s attitude?

Note: It is important to explore the boys’ feelings. Learners should be able to understand both sides of the story. Notice that no teacher was involved in the original story.

- Talk with the learners about what the people in the story were thinking. They may come up with suggestions straight away, or they may need to think about it. Suggestions should include the feelings probably felt by the big boy, such as shame, aggression, don’t care, self-defence, as well as the values of sharing and cooperation among the others, and the feeling of being thankful. These are all social values. Ask for ideas on how these feelings might be expressed.

- Ask the learners to suggest the social values that came out in this story, then ask them to say how these social values might be expressed by the children in the story.

Notes on Preparation

- Familiarise yourself with all the text before the lesson.
- Read through and think about the Lesson Suggestions, selecting the most useful and adding your own ideas if you feel they complement the theme, the unit and the proposed Lesson Suggestions.

New word
reconciliation – making peace between people so that each understands why the other was upset
Lesson Suggestions

- Ask the learners if any of them has had a row with a parent, and how in the end this was settled (be prepared for the possibility that a row has not in fact been settled to date). How it was settled is important, because people living in the same household should be able to get along together. This involves understanding each other, and each other’s point of view, give and take, often also forgiveness and agreeing to accept each other.

- Start a discussion on troubles in the family.

- Ask the learners to sit quietly to listen to a story. Retell the story of the Prodigal Son in language suitable for Grade 2 learners, only as far as verse 24. This story is one of the parables of Jesus from the gospel. Ask the learners to look out for things in the story that seem to be very extreme or even exaggerated. Jesus liked to tell stories that had very strong reactions and examples of extreme behaviour: this was to make people think. A parable is not meant to be true to normal life. Still, this story is a good example of how parables are to be understood in the gospels.

  - Part One, the father and his younger son (Luke 15:11-24): The following points can be noted as the story unfolds:
    - No actual farmer would have cash to the value of half his property to give to his son just like that. So this is the first example of an extremely generous father. This should be emphasised, and not whether it is true to life or not.
    - The young man goes far away, where his family can get no news of him. When he becomes hungry, he has to feed a rich man’s pigs. Notice that pigs were unclean animals for the Jews, so working with pigs would be the lowest kind of work imaginable and would be very shameful.
    - The father sees his son coming from far away. This is also an important point, because no ordinary father would be gazing out of an upstairs window day after day. He would be too busy.
    - Again, the father runs to meet his son: no wealthy businessman ever runs anywhere, so this is another surprise in the story!
    - We may wonder if the young man in his sorry state would even be recognisable, and the ring and the best clothes and the big party also are an exaggeration to make us take the story seriously.

  - Divide the learners into three groups (a suitable size for a group is probably 6-9 learners, and so it may be good if two groups working in parallel, but not together, do each of the suggested activities):
    - Group 1: Decide together which are the most important steps in the story and then draw a series of pictures to illustrate them.
    - Group 2: Discuss the feelings of the main characters, father and son, by considering these questions:
      - Why did the father forgive his son who had behaved so badly?
      - How did the young man feel when he decided to go home?
      - How did he feel when his father was so loving and kind to him? (Some of the emotions and feelings from the story of the football may come in here)
    - Group 3: Think up a similar story taken from the modern world and the kind of society the learners live in.
When the groups have finished, they should share their work with their classmates.

Part Two, the father and his older son (Luke 15:25-32). Finish telling the parable. The learners should now discuss the following questions:

§ Why did the older brother react the way he did?

§ Would you have felt the same?

§ Was he justified in refusing to go to welcome his brother?

§ Why did the father come out to him?

§ What would you have said and done now, if you were (a) the father, (b) the younger brother, (c) the older brother?

§ Who is right? Can we talk of the ‘rights’ of the older brother? Has he any responsibilities? If so, what are they?

§ Can learners think of words to describe the attitude of the older brother?

§ Can anyone think of different circumstances which could produce the same reactions in each of the brothers?

§ Is jealousy a habit?

• Let learners, either singly or in pairs, draw a picture of one of the three characters in the parable, wearing a long coat or cloak. Choose a colour for this cloak which they think will represent or express his feelings. If there is time, learners could draw all three, the father and the two sons, but let them draw just one of them first, using the colour to show the feelings, in a semi-abstract way.

• Separate and mix up the sentence and picture cards you prepared before the lesson. Ask learners to put them in the right order.

• Some learners can invent a modern story to represent the feelings of the two brothers towards each other.

• There is plenty of scope for art work and drama.

• Ask: “Can anyone suggest a ‘happy ending’ for this story, or is it better to leave it as it is, to think about?”

Unit 5.3: Forgiving each other

(Suggested time: 1 lesson)

Lesson Suggestions

• When people go together to worship, either in a church or mosque or synagogue, or at a traditional shrine (holy place or ancestral grave), they should be at peace with each other. All religions urge the faithful to be reconciled, that is, in peace and harmony with each other, before they come together to worship God. When learners understand this, ask them for examples of how people who were annoyed with each other managed to make peace. Let them give examples that they know about. There may not be many of these, but they are likely to be very interesting.

• Quote the lines in Matthew 5:23-24.

• Ask learners who go to a Christian church or Sunday School to tell the others some of the prayers that emphasise forgiving each other that they have learnt at church. To illustrate this principle, retell the parable of the Two Debtors, also called the parable of the Unmerciful Servant (Matthew 18:23-35). Remember to use simple, straightforward words so the learners will understand. (Notice that the story is

Notes on Preparation

• Familiarise yourself with all the text before the lesson.


• Read through and think about the Lesson Suggestions, selecting the most useful and adding your own ideas if you feel they complement the theme, the unit and the proposed Lesson Suggestions.
meant to make the hearers think, and therefore includes remarkable exaggerations. There is no one ‘moral’ to be drawn, no questions of ‘true’ or ‘untrue’; these are parables told to produce an effect in the hearers.) As the story is told, help the learners to see that ‘ten thousand talents’ is an enormous sum, much more than a worker in any job could earn in a lifetime! This should be a clue that the parable is not really about money. Help them to feel the relief of the servant who is forgiven this debt. The second servant owes ‘a hundred pence’. This is a very small amount which anyone could earn in a short time. Ask the learners: If the parable is not really about money, what is it about? Why is it important for us today?

- Mention that no modern employer could possibly treat the people who work for him as the king treated the unforgiving servant, and tell the learners that this is another clue that the parable is not about employers, their employees or money.
- Although this is a much shorter parable than the one in the previous section, many of the same activities can be done by groups or by individuals, and an attractive wall display can be put up in the classroom. This theme should include a discussion of rights, responsibilities, and situations when it is more important to consider the community members we live with. All the stories used suggest that social values are not the same as rights.

Unit 5.4: The Lord’s Prayer

(Suggested time: 1 lesson)

Lesson Suggestions

- Read Luke 11:1-4 to the class. Learners should understand the following points about the passage in the gospel:
  - Jesus is praying;
  - The disciples ask him to teach them how to pray: and
  - When one is praying, others also want to pray.
- Hand out copies of the Lord’s Prayer. Read it out to the class while they follow the text on their copies, then ask the learners to draw suitable pictures or designs in the margins round the prayer.
- Organise the learners into groups of four or five and ask them to choose together a word or phrase and either draw or make a drama to illustrate it.
- You could perhaps discuss why different groups chose different phrases or sections.
- Looking back over all the work covered in Units 5.1, 5.2 and 5.3, help the learners consider the section on Forgiveness in the Lord’s Prayer (see the Prayer on page 162).
- Ask the learners:
  - How should you pray for forgiveness?
  - Are there conditions implied in this prayer?

Notes on Preparation

- Familiarise yourself with all the text before the lesson.
- Write out the Lord’s Prayer on a large sheet of paper, leaving wide margins round the sides of it or photocopy from page 162. Ensure you have sufficient copies for all learners. (Note: It is better to use the shorter prayer from St. Luke than the longer one in St. Matthew’s gospel for this lesson.)
- Read through and think about the Lesson Suggestions, selecting the most useful and adding your own ideas if you feel they complement the theme, the unit and the proposed Lesson Suggestions.

Materials needed: sufficient copies of the Lord’s Prayer written or typed on a large sheet of paper (with wide margins round the sides)
Theme 6

Religion and the Environment: Where our food comes from and the beauty of nature

Learning Objectives (as in the Syllabus):

- Learners should understand human dependence on the environment.
- They should experience that nature is also to be appreciated.

Assessment Criteria (loosely related to the Basic Competencies):

For more structured assessment:

- Learners should know three types of food, and where they come from.
- They should be able to say how these are produced and prepared for eating.
- They should know a prayer to say at meal time.

For less structured assessment:

- Can they express feelings in relation to a small object in front of them?
Unit 6.1: Where our food comes from

(Suggested time: 1 lesson)

Lesson Suggestions

- Ask the learners what they like to eat. Then ask them what their main type of food is at home. This may or may not be the same as what they like eating best. Draw out the differences between what different learners like, if this seems a good idea.
- Start a brainstorming session, using the technique described in the section entitled How to Use this Teacher’s Guide (page ix).
  - Write on the chalkboard: FOODS THAT GROW OR CAN BE FOUND IN NAMIBIA.
  - Divide the class into groups of between four and six learners and give each group one sheet of paper. Ask them to draw a line down the middle to divide the page into two columns.
  - Ask each group of learners to make a list of vegetable foods (from plants) in one column, and foods from animals in the other column. Borderline cases (e.g. honey) will require discussion. The groups themselves will need to decide in which list to put such examples. Go round the groups to see that they all understand what to do. Remind the class that learners from different backgrounds may have different names for the same type of food. List these names and encourage the children to learn what their food is called by other people.
  - After some minutes, when the ideas seemed to have stopped and you feel that most learners have contributed enough, ask the groups to stop brainstorming and to look carefully at what has been written down.
  - Ask them to correct mistakes, and say if anything has come up twice (including those items with different names).
  - At this stage the groups may agree to cross out duplicate suggestions and add new suggestions.
  - Collect the lists from all the groups and make one master list on the chalkboard.
  - Ask the learners to copy the final list into their workbooks and decorate the margins.
- Draw an outline map of Namibia on the chalkboard, or if available, distribute outline maps to each group of learners. Help learners to mark on the map where some of the types of food discussed above are produced.
- In an area where most food is bought from shops, learners can be asked to collect labels and empty packets to bring to school, and a project can be organised round the various countries of the world these products come from. If desired, a further study can be made on how these products are brought from their country of origin.
- To close the lesson, you might like to say a prayer to thank God for good food; then let learners join in with their own favourite foods.
Unit 6.2: From field to table

(Suggested time: 1 lesson)

Lesson Suggestions

• Ask the learners to talk about how we get our food. What is the first step? Let the learners contribute their ideas with practical examples. Suggestions should include picking fruit, harvesting corn and other foods, slaughtering goats or chickens, hunting and so on.

• The next step is the preparation of the food for the table. Some schools may have facilities for cooking, and it may be possible for a mother to cook some simple dish at the school, while children watch and help as required. Boys should also take part in this.

• Ask learners to bring recipes from home, or invite a mother or grandmother of one of the learners to tell the class how she prepares certain types of food.

• A class project may be undertaken, showing how one kind of food is produced from the field to the table. For instance, mahangu is made from millet which should be picked, stripped, then pounded (stamped) with pestle and mortar, and then cooked into porridge. Another example is bread made from corn which should first be grown, then harvested and the corn threshed, and the grain ground to flour in a mill. Then the preparation of the bread from flour, yeast and water (or milk) should be described as well as how it is shaped into buns (bread rolls) or loaves, and cooked in a bread oven. This will be quite a long project and will provide plenty of scope for writing and artwork. Some of the work can be done in the learners’ homes, with the cooperation of their families.

• In addition, or as an alternative, another topic that can be covered concerns herbs and other plants used for health and curing illnesses. There is plenty of local knowledge and mothers and grandmothers, or herbal specialists may be invited to the school to explain, and if possible, to demonstrate.

• To finish this topic of food from field to table, ask learners if they have prayers at table before or after eating a family meal. Collect examples of such prayers, also called ‘graces’, and contribute some, if necessary. Learners should describe in writing or draw what they learn. Help the learners if they are unsure of what to say as ‘grace’. Learners can, individually, or in groups, write out one of these ‘table graces’ and illustrate it in the margins with pencil or wax crayons.

Unit 6.3: Observing a beautiful thing

(Suggested time: 1 lesson)

Lesson Suggestions

EITHER

• Exercise 1
  o Ensure that all learners are sitting comfortably, then tell the class that they are going to do something special. Ask the children to close their eyes and put their hands over them. Note: You should find out whether some children will be frightened to sit with eyes closed. If there are many, then this exercise should not be attempted, but if there are only one or two, these can be invited to sit at the front near you and observe what is happening with the rest of the class.
o Let the learners sit in silence looking at their seed for some seconds.

o Go about the room, placing a small, beautiful object in front of each learner (see the grey column for ideas).

o Form the learners into pairs and let them describe their object to their partner. Allow sufficient time for this task.

o When everyone has finished, invite the learners to comment on the experience, how they felt and so on. Only a few are likely to want to do this. If many want to speak, you may have to limit the number of speakers.

OR

• Exercise 2

o Ensure that all learners are sitting comfortably, then tell the class that they are going to do something special.

o Give each child a small, round seed or nut. Ask them to hold it in their hands and keep their eyes on it while you read the following story, slowly and carefully:

MOTHER JULIAN’S HAZELNUT

Mother Julian is an English mystic who lived in Norwich, England, about six hundred years ago. A mystic is someone who devotes his or her life to prayer and sometimes (as here) relates mystical experiences. What follows is one of her best known visions:

“The Lord showed me something small, no bigger than a hazelnut, lying in the palm of my hand, and I saw that it was round like a ball. I looked at it and thought: What can this be? And I was given this answer: It is everything that is made. I was amazed that it could last, for I thought that it is so small that it could suddenly fall into nothing. And I was answered in my mind: It lasts and always will because God loves it, and so everything has being through the love of God.”

o Let the learners sit in silence looking at their seed for some seconds.

o Now draw out three points about the seed.

§ God made it.

§ God loves it.

§ God keeps it in being.

o If the atmosphere is peaceful and meditative, ask the learners to say what they have been thinking about during this project.

Materials needed: for the first exercise you will need several small, beautiful things, one for each learner. These should be natural objects such as little flowers, pretty stones, shells, nuts, and so on. If the second exercise is to be done, you will need enough small, round seeds or nuts, to give one to each learner.
Theme 7

Personal Values: Being at peace together

Learning Objectives (as in the Syllabus):
- Learners should realise the value of peace-making.

Assessment Criteria:

For more structured assessment:
- Learners should know, in outline, an athlete’s training programme.
- They should know a Bible passage about living in peace and harmony.

For less structured assessment:
- Can learners compare an athletic training programme with a good and healthy pattern of life?
- Are they able to demonstrate understanding of the importance of reconciliation before religious worship?
Unit 7.1: Training for athletics

(Suggested time: 1 lesson)

Lesson Suggestions

• Mention that serious athletes need to go into training when they are preparing for an important race or match. Ask learners to name any famous sportsman or sportswoman and then to suggest how he or she might go into training. The experienced teacher should be able to draw most of these things from the learners, and only suggest something if it has been left out. Mention should be made of the following:
  o Diet – what food they eat and how much;
  o How often they take exercise and in what ways;
  o Sleeping, bed time and how many hours sleep a night; and
  o Ways they might spend their leisure time.

Note: It should not be necessary to talk about drinking alcohol such as beer, but if learners bring this up, then discuss how this might affect the training programme.

• Organise the learners into groups of between five and eight learners. Ask them to choose a particular kind of sportsman, or you could give them one. They need to work out a daily timetable, to include all the points mentioned above. If anyone knows someone who has gone into training, then the group can work on a real life example. Ask the group to suggest meals, times when food should be eaten, times for training exercise, periods of rest, and so on, in the framework of a daily timetable, writing the time of day in hours and half hours beside each item in the routine. Allow sufficient time for the learners to look through these programmes for athletes and think about what the athlete in training has given up – both foods and activities – and why. In this way they are able to think about someone giving up some pleasure or luxury for the sake of something else, in this case for the big race or the big match. Mention that some people give up fatty or other foods for the sake of their own health. Others also give up harmful or dirty habits for health reasons.

• It would be good to start a discussion about people who suffer from natural handicaps or disadvantages, and how they overcome them. They often show courage and in many cases other people help them too. Mention that some people who are physically handicapped (e.g. deaf or blind, or with a damaged arm or leg), show great courage in trying to overcome these handicaps. Encourage the learners to discuss this, and in doing so, they will get to know and understand words such as courage, determination, self-restraint, stamina, fitness and so on.

• Mention that sometimes one person makes a personal sacrifice for the sake of somebody else. If possible, the learners should suggest examples. If this seems to be a difficult concept for them, you might want to help with your own suggestions.

Unit 7.2: The kingdom of peace

(Suggested time: 1 lesson)

Lesson Suggestions

• Tell learners that the 5 April 2002 edition of The Namibian newspaper had a front-page photograph of a lioness with a young oryx (gemsbok). Read the story from the Newspaper Article Box on page 69.
Say, Mum ... a lioness guards its adopted oryx in the Samburu Game Reserve, 330 km from the Kenyan capital, Nairobi, yesterday. Warden Simon Leirana said rangers found the lioness with a four or five-day-old antelope called Easter on Saturday. It is the third time the lioness has defied nature by adopting a baby oryx.

- Ask learners if they have heard of anything like this before – a hunting, flesh-eating animal (carnivore) not only not harming, but actually protecting a baby antelope from attack by other lions and leopards. Note the following:
  - The baby oryx needs mother’s milk. Ask: “Can anyone suggest how it could be fed?”
  - The peaceful atmosphere between the lion and the baby oryx seems like an ideal state of peacefulness.
  - Lead a discussion with the class, and welcome all suggestions.
  - Learners may be able to suggest what might happen to a human baby left by its parents in the wild. What kind of animal might be a ‘mother’ for him or her?
- Read the following Bible text:

  In the Bible, the prophet Isaiah looks forward to a golden age when, The wolf will live with the lamb, and the leopard will lie down with the kid. The calf and the lion cub together, with a little child to lead them. They shall not hurt or destroy in all my holy mountain, for the earth will be full of the knowledge of the Lord as the waters cover the sea. (Isaiah 11:6-9 abridged)

- Organise the learners into groups and have them make a wall display of this text:
  - Some groups could work on the background (e.g. a mountain or a forest).
  - Other groups could draw, colour and cut out different animals like the ones in the prophecy and also others, and then position and glue them to the mountain or forest or whatever background has been designed. Display the whole piece on the class-room wall.
- With the aim of getting the learners to think themselves into the role of an animal, they should say what they would do. Once they have stated what they would do, let them reflect, bearing the following question in mind: Would my behaviour make for a better world?
- Encourage learners to think about animals and to use metaphors and similes (both are important when talking about religious things).
- Ask them to imagine they are a particular animal, and then make up a sentence beginning, “If I were a ..., I would ...” They can choose any type of animal (including birds) they like, big or small, tame or fierce, and say what they think they would do.
- Play a similar game using other objects, e.g. a car, in the form, “If I were a Mercedes, I would ...” or a tree, or anything you would like to try with the learners. You will probably come up with many more ideas of your own.
Unit 7.3: Being at peace together before we pray

(Suggested time: 1 lesson)

Lesson Suggestions

• Read the following story to the class.

A foreigner was visiting a country in Central Africa, and at the week-end was staying in a village. The foreigner wanted to go to church on Sunday morning and asked what time the service began.

“The mass (holy communion) begins at 10 a.m.” was the reply.

So the foreigner arrived at the church just before ten, and found only two or three people chatting together. Gradually more and more people came and everyone greeted each other. They obviously knew each other, but several people also came up to the stranger and greeted him in a friendly way, and asked him how he was feeling. Of course he did not want to say that he was feeling impatient, so he said he was fine.

This went on for over two hours, and then at last the service started. It was a lovely service, and when it was finished, the foreigner was still puzzled about the time it had taken. So he asked someone, “I was told that the mass was to begin at ten. What happened?”

The answer was, “Yes, it did begin at ten. Didn’t you see people coming and greeting each other? They were also saying they were sorry if they had done anything wrong to each other, and being reconciled. After all, the Bible tells us that we should be reconciled to our neighbours before we go to the altar to worship God.”

• Ask the learners if they agree with the answer the foreigner was given. Learners who go to church may be asked if this happens at their church, and if not, whether they think it would be a good idea. What might be the advantages and disadvantages if this became the usual practice every Sunday morning?

• Retell the text from Matthew 5:23-24.
Theme 8

Children’s Rights and Responsibilities: Rights and Responsibilities in the home and at school

Learning Objectives (as in the Syllabus):

- Learners should understand that rights involve responsibilities, also at home.
- They should understand that rights and responsibilities are important in the school environment.

Assessment Criteria:

For more structured assessment:

- Learners should be able to give five examples of ways in which children can help in the household or homestead. (*Cognitive and Affective*).
- They should be able to retell the Bible story used in the lesson. (*Cognitive*)
- They should understand the motives of the characters concerned, and if these are not known, be able to make a guess at them. (*Cognitive and Affective*)

For less structured assessment:

- Can groups work together and co-operate? (*Interpersonal*)
- Are they able to invent ways of showing that rights are not automatic and that the strong have a responsibility to stand up for the weak? (*Affective and Interpersonal*)
Unit 8.1: How adults help children

(Suggested time: 1 lesson)

Lesson Suggestions

• Start a brainstorming session, using the technique described in the section entitled How to Use this Teacher’s Guide (page ix).
  o Write on the chalkboard: HOW ADULTS HELP CHILDREN.
  o Divide the class into four groups and give each group a sheet of paper.
  o Ask each group to select a spokesperson to list all their ideas and give the group’s suggestions when you call out that group’s number.
  o Write down the suggestions on the chalkboard.
  o Help the children refine the list (e.g. removing duplicates) on the chalkboard.
  o Have a learner (other than the spokesperson) from each group copy the list from the chalkboard.
  o Allow enough time for all the learners in each group to decorate the neatly written out list.
  o Collect the final lists for use in the next lesson.

• Do a similar brainstorming exercise based on the school, using the topic: WHAT TEACHERS DO FOR LEARNERS. Alternatively, you could base this exercise on the village or local community, picking out people who do things for others.

• Have each group choose one of the activities to mime. In turn, each group goes to the front of the class and mimes the activity they have chosen while the other groups of learners guess what it is.

Notes on Preparation
• Familiarise yourself with all the text before the lesson.
• Read through and think about the Lesson Suggestions, selecting the most useful and adding your own ideas if you feel they complement the theme, the unit and the proposed Lesson Suggestions.

Materials needed: extra paper and pencils

Unit 8.2: How children can help adults

(Suggested time: 1 lesson)

Lesson Suggestions

• Start a brainstorming session, using the technique described in the section entitled How to Use this Teacher’s Guide (page x).
  o Write on the chalkboard: HOW CHILDREN CAN HELP IN THE HOUSEHOLD (ask learners to suggest things that they can do in the household to help other people who share the home with them).
  o Divide the class into four groups and give each group a sheet of paper.
  o Ask each group to select a spokesperson to list all their ideas and give the group’s suggestions when you call out that group’s number.
  o Write down the suggestions on the chalkboard.
  o Help the children refine the list (e.g. removing duplicates) on the chalkboard.
  o Have a learner (other than the spokesperson) from each group copy the list from the chalkboard.
  o Allow enough time for all the learners in each group to decorate the neatly written out list.
  o Collect the final lists for use in the next lesson.

• The final lists could be displayed together with that of those previous lesson.

• Ask: “Can any of the jobs listed only be done by girls, or only by boys?”

Notes on Preparation
• Familiarise yourself with all the text before the lesson.
• Read through and think about the Lesson Suggestions. Familiarise yourself with the Brainstorming Technique and decide which subsidiary topics you would like to pursue. You could also add your own ideas.

Materials needed: extra paper and pencils
Children's Rights and Responsibilities: Rights and Responsibilities in the home and at school

§ There should be a lot of discussion about this. Don’t fear disagreements – this shows that different families have different traditions and expectations.

§ Make two columns on the board, entitled: JOBS DONE BY GIRLS and JOBS DONE BY BOYS. Underneath, write JOBS DONE BY ANYONE, then ask the learners to assign jobs to the categories.

§ If you believe that the learners are able to discuss ‘fair’ and ‘unfair’ in this context, ask the learners what they think is fair or unfair. Allow for plenty of discussion.

• Do a similar brainstorming exercise based on the school, using the topic: WHAT LEARNERS CAN DO TO HELP TEACHERS. Alternatively, you could base this exercise on the village or local community, again picking out people who do things for others in the village or local community. Give learners the opportunity to think of how children can help these people.

• In a class where there are village and town children, form two groups accordingly. Give the village children the opportunity to ask town children what they can do. Then give the town children time to ask village children what they can do.

Unit 8.3: The Right to Life

(SUGGESTED TIME: 1 OR MORE LESSONS, ACCORDING TO THE ACTIVITIES CHOSEN)

Note: You need to decide whether the following topic is a suitable subject for discussion in the class. It will very much depend on the situation of your learners.

Lesson Suggestions

• In suitable words, retell the story of Herod killing a number of small children who were born in and around Bethlehem about the same time as Jesus, as told in Matthew 2:13-18. The subject for discussion is the right to life, which raises important issues.
  o Ask the learners why Herod did this and help them to understand his motives.
  o Let learners discuss this topic, either as a class or in groups. It is important to draw out their answers to questions such as:
    § Does anything like this happen today?
    § If you had been there, what would you have done about it?
  o Note: This discussion needs careful handling. Go round the groups and help them where necessary.
  o Skilful handling of the discussion should lead to the understanding that Human Rights can mean that the strong need to protect the weak, because the weak, especially small children, cannot claim their own rights and protect themselves.

• In your own words, retell the story about the boy who had bread and fish and helped Jesus feed five thousand people, as in John 6:1-14.
  o After the learners have heard this story, ask questions such as the following:
    § Why did this boy have some food with him?
    § Where did the food come from?
    § What prompted the boy to offer the food?
    § How were these loaves and fishes used?
  o To illustrate this story, ask learners to make a collage from pieces of coloured cloth and cut and glue them onto paper.

Notes on Preparation

• Familiarise yourself with all the text before the lesson.
• Read through and think about the Lesson Suggestions, selecting the most useful and adding your own ideas if you feel they complement the theme, the unit and the proposed Lesson Suggestions.

Materials needed: suitable items such as coloured cloth, backing paper, glue, coloured paper etc.
Grade 3

Theme 1

Belonging: The community

Learning Objectives (as in the Syllabus):

- Learners should realise that the resources of a community depend on the people.

Assessment Criteria:

For more structured assessment:

- In the grey column, there are questions to be answered orally. Those marked MS (More Structured) are suitable for a quick written assessment, preferably unexpected, at the end of the theme. There is a full list of the More Structured Questions at the end of each theme, the answers to which can be found at the back of the book.

For less structured assessment:

- Can learners ask questions at home and record the information?
- Can they participate in the ‘Living Stones’ activity, and as a member of a community, contribute something practical they could do?
Unit 1.1: The first community – Adam and Eve

(SUGGESTED TIME: 1 WEEK’S WORK, CROSS-CURRICULAR WITH ART)

Lesson Suggestions

• Retell the story of God creating Adam, and how God brought the animals to him to see what he would call them.
  o Allow time for the learners to discuss this, if they so wish.
  o Organise the learners into groups, where one learner draws Adam naming the animals, while the other learners each choose an animal to draw, colour, and cut out. The learners should glue the pictures of Adam and all the animals onto an A3 sheet to display in the classroom. The names of the animals could also be written out and pasted on the display.

• Retell the story of the creation of Eve, as none of the animals could be an equal partner for Adam:
  o Allow time for the learners to discuss this, if they so wish. Note: The equality of Adam and Eve, men and women, is an important basis for understanding Human Rights.
  o Have the learners mime the story of Adam awakening and seeing Eve.

• Refer to the questions in the grey column.

Unit 1.2: A Namibian community making and bartering iron tools

(SUGGESTED TIME: 1 LESSON)

Lesson Suggestions

• Read the story Oshimanya to the class (see Story Box on pp. 75-76). This account by a Namibian illustrates the economic interdependence of members of the community even in the days before Europeans came to Ovamboland.

• Organise the learners into three groups. Have each group act out the exchange of tools for necessities such as salt or tobacco. Ask them to include a queue of people coming to exchange goods to illustrate how useful to the community was the man who made the journey to get tools.

• Let each learner draw a scene depicting what the groups acted out.

OSHIMANYA - by Rauna Manasse

In the north-eastern part of Namibia there was an important place, called Oshimanya. What made the place so important was the fact that there used to be mines, called outale, used by the Namibians, especially the Ovambo.

They used to make hardware and other utensils from the ores extracted here. These included hoes, axes, assegais, knives, spears, and swords. Things such as metal jewellery worn by the women on their wrists and ankles, and beads that adorned their
skirts, were also produced here. These items were considered to be the wealth of the Ovambo.

To get to the outale, people had to go to Oshimanya, and look for them from there. They had to have a leader once they got there, a person who knew the place well – in other words, a witch doctor, or oshivinda. When they arrived at Oshimanya, the oshivinda had to mark the place where they could camp. It was in the oshivinda’s powers, too, to prevent wild animals such as lions from worrying the Ovambo miners.

Oshimanya had its own laws and regulations laid down by the oshivinda, and these had to be observed by all. Breaking one of Oshimanya’s laws meant looking for trouble from the oshivinda.

It is said that Oshimanya’s wells, besides yielding water, used to be a source of mineral ore (also called outale). This was smelted and made into portable hardware on the spot, because the outale was heavy and could not be taken back to the villages unworked. Therefore, the people had to make their hoes, axes, and other utensils in Oshimanya and carry them back to their villages. These products were then bartered for other necessities such as salt and tobacco. They were exchanged for goats and cattle.

Oshimanya used to be a place of our wealth. The Ovambos still cry for that place, Oshimanya.

**Questions**

What sort of tools and weapons are made from iron? List three. (MS)

How did the traveller find his way to the mine, when he arrived at Oshimanya? (MS)

What did the traveller do with the tools he had made once he returned to his village? (MS)

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**Unit 1.3: The community around us as a resource for help**

*(Suggested time: 1 week’s work, cross-curricular with English, for the follow-up discussion)*

**Lesson Suggestions**

- Tell the class that it is important that we are aware of the world around us, and of each person’s dependence on other people.
- Ask the learners to find out from older members of the family the name, address and phone number (or how to find them) of people whom the family will call on when they are in need of outside help.
- Hand a copy of the ‘Our Community Questionnaire’ to each learner and ask that they draw either their house or their family in the circle in the centre of the chart.
- Organise the learners into five groups and ask them to think about ‘help needed’, e.g. “Where do you go to if the house catches fire?” Ask the groups to work together so that each learner’s form is filled in. Let them use only pencil at first.
- As homework, have each learner take their questionnaire home. They should ask elders in their family to help them correct any incorrect information and fill in any information that the learner did not know. This can be written in permanent ink.
- When back in class, organise the learners into five new groups:
  - Ask the learners in each group to compare their answers with each other, and see if any have come back with the same answers.
- Familiarise yourself with all the text, before the lesson. Since this lesson is in two parts, with homework in between, you will need to plan accordingly.
- Read through and think about the Lesson Suggestions, selecting the most useful and adding your own ideas if you feel they complement the theme, the unit and the proposed Lesson Suggestions.

**Materials needed:** sufficient copies of the ‘Our Community Questionnaire’ (see page 163) to hand out to each learner.
Belonging: The community

- After discussion among themselves, a spokesperson from each table should report back.
- Draw out from the learners what they know about where to go for a funeral and a wedding.
- Let each group mime one of the activities on the questionnaire, e.g. mending a broken window, and let the other learners try to guess what the activity is.

Unit 1.4: ‘Living Stones’

(Suggested time: 1 lesson)

Lesson Suggestions

- Explain to the learners that the phrase “living stones” comes in the first letter of the Apostle Peter, written at a time when Christians were being thrown out of the synagogues and had no buildings in which to worship. In Rome they would gather underground in the burial caves, the ‘catacombs’ carved out of the local soft quarry-stone; in other places they would simply gather in somebody’s house. For Peter the “church” was the worshipping community, not a building.
- Read the following bible text to the class:

>Come to him, a living stone, though rejected by mortals, yet chosen and precious in God’s sight, and like living stones, let yourselves be built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ.

(1 Peter 2:4-5)

- To help the learners start thinking of how they could contribute, use the questions in the grey column on page 77.
- ‘Living Stones’ Activity: To make the learners aware of the living people who make up the church, and of their own special gifts that they can contribute:
  - Hand a quarter of an A4 sheet of scrap paper to each learner.
  - Ask each learner to write his or her own name, one skill of their own, e.g. ‘Petrus – planting flowers’ and, if they know anyone, the name of someone who takes a lead in church, e.g. Choir Leader, Singer, Pastor (or priest), Treasurer, Reader, Sunday School Teacher, Women’s Leader, Visitor of the sick.
  - As each learner finishes writing, ask him or her to bring up the ‘living stone’ to be set in place. Give the learners glue and have them paste their ‘stones’ side by side to form a wall. These are the ‘living stones’ that make up the church.
- Refer to the questions in the grey column (see page 77).

List of More Structured Questions

Why did God place Adam in the garden?
Why did God decide to create a second person?
What sort of tools and weapons are made out of iron? List three.
How did the traveller find his way to the mine when he arrived at Oshimanye?
What did the traveller do with the tools he had made when he returned to his village?

Notes on Preparation

- Familiarise yourself with all the text before the lesson. Note: This topic helps learners become aware of what makes up a worshipping community, and for simplicity, questions relevant to a Christian community worshipping in a church are suggested. There could also be interesting discussions if there are learners of other faiths.

- Read 1 Peter 2:4-5 in the New Testament of the Bible.

- Read through and think about the Lesson Suggestions, selecting the most useful and adding your own ideas if you feel they complement the theme, the unit and the proposed Lesson Suggestions.

New words

- synagogue – building where Jews worship in their local town.
- catacombs – passages dug out underground for burials
- to quarry – to dig out stone

Materials needed:
quart sheet of A4 scrap paper for each learner, glue/paste, large sheet of paper with stones of a wall drawn on it to which the ‘stones’ can be fixed.

Questions

- What can you do? Who can sweep? Scrub? Plant flowers? Make tea? Play a drum or a flute? Does anyone here belong to a singing group? Has anyone here sung in church? What is done in church besides singing? What other people are needed?
Theme 2

Phases of Life: Growing up

Learning Objectives (as in the Syllabus):
- Learners should appreciate that responsibilities grow as one gets older.

Assessment Criteria:

For more structured assessment:
- In the grey column, there are questions to be answered orally. Those marked MS (More Structured) are suitable for a quick written assessment, preferably unexpected, at the end of the theme. There is a full list of the More Structured Questions at the end of each theme, the answers to which can be found at the back of the book.

For less structured assessment:
- Do learners understand, and can they use, the word ‘responsibility’?
- Can they discuss or role play Mary, Joseph, and Jesus when they meet again, bringing out what each is feeling?
- Can they describe a traditional ritual connected with growing up?
**Unit 2.1: New responsibilities**

*(Suggested time: 1 lesson)*

**Lesson Suggestions**

- Read the following extract from *Never Follow the Wolf* to the class. The author writes about his responsibilities as a child, when he lived with his grandmother. His grandparents had separated by mutual consent, but did not live far from each other, so they shared in bringing him up. It was not until he was eleven years old that he had the opportunity to go to school. This extract can be used as a way of starting discussions about the learners’ own responsibilities.

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Our new household was not far from my grandfather’s and I spent most of the afternoons with grandpa when granny did not need my services. However, I had a lot of work to do about the house. Because I was still very young I was unable to perform difficult duties, and left all of them to my grandmother. She was a hard-working woman and did all the men’s work around the house. I was the only child living with my granny. Thus I grew up doing both girls’ and boys’ work in the house. I was able to cook meals at the age of seven, pound corn when I was eight, and prepare home brew when I was nine. I was therefore able to relate to both male and female roles and was happy that I could do things that other girls and boys of my age could not.
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- Follow up by posing the questions in the grey column.

**Unit 2.2: The boyhood of Jesus**

*(Suggested time: 1 week’s work, cross-curricular with Drama and Art)*

**Lesson Suggestions**

- Mention that the Gospels tell us nothing about Jesus being ‘confirmed’, but St. Luke’s gospel describes an incident from Jesus’ boyhood, which he considered significant. Retell the story in your own words.

- To encourage discussion, ask learners the questions in the grey column on page 80.

- Let the learners do a role play or drama of the story of Jesus in the Temple, and of how his parents had to search three days to find him.
  - Ask the learners what questions the boy Jesus might have asked the teachers in the temple. Make a note of these, and who suggested each question. These people then play the role of Jewish rabbis, teaching in the Temple, and each is confronted with his or her own question.
  - The smallest child in the class has the role of Jesus, and puts the questions to them.
  - If this activity goes well, this scene could then be used as a play to do in School Assembly (see the suggested on page 80). Note: It is important that those playing Mary and Joseph work out for themselves or with the help of other learners what to say.

**Notes on Preparation**

- Familiarise yourself with all the text before the lesson.
- Read the extract taken from *Never Follow the Wolf* by Helao Shityuwete (London: Clippertown Books, 1990, pp 6-7).
- Read through and think about the Lesson Suggestions, selecting the most useful and adding your own ideas if you feel they complement the theme, the unit and the proposed Lesson Suggestions.

**Questions**

Name three responsibilities Helao had by the time he was nine years old. (MS)

- What could the writer do at the age of 7? How many in the class can do this?
- What could the writer do when he was 8? How many in the class can do this? Are there any boys who can do it? What else can people in the class do?
- What could the writer do when he was 9? Was it difficult because it was heavy work? Can anyone in the class do it?

**Notes on Preparation**

- Familiarise yourself with all the text before the lesson.
- Read through and think about the Lesson Suggestions, selecting the most useful and adding your own ideas if you feel they complement the theme, the unit and the proposed Lesson Suggestions.
‘GROWING UP’ – a drama for School Assembly

A circle of chairs has been placed at the front of the hall in advance. A learner steps forward with a sign saying “Jerusalem” and stays there quietly, throughout. A group of pilgrims, among them Joseph, Mary, and Jesus (one of the smallest in the class) enters at the back of the hall and they make their way forward towards the stage, talking as they go. Meanwhile other learners, in long white robes, have quietly seated themselves on the chairs, looking grave and learned, and with rolled up paper, to represent scrolls of the Law.

The boy Jesus points to the Temple and asks his father questions as they approach the front of the hall. The company of pilgrims pick their way carefully around between the furniture and the Principal, while Jesus seats himself eagerly at the feet of the learned men. After going about it twice or three times, all the pilgrims except Jesus leave and start walking back through the hall.

Now follows (for about five minutes) the question and answer session that was the content of the lesson. While this is happening the company of pilgrims reaches the back of the hall. Mary and Joseph hurry about among them searching for their son, and then come hurrying back towards the front of the hall. They talk about how worried they are.

For a few moments they wander about, and finally come upon the boy Jesus, sitting talking with the learned men. Does he hug them warmly? Or is he surprised to see them, a bit put off? They tell him how angry and worried they are, and disappointed in him. He is surprised that they did not guess where he was, and says “Did you not know that I should be about my Father’s business?”

• Ask the learners to think about the topic ‘Jesus’ parents find him in the Temple’ and use it in an Art lesson. The aim is for co-operation within the group, and for excellence and originality of presentation.
  o Divide the class into groups of between six and eight learners and ask them to design and make a picture illustrating this scene.
  o Hand each group a large sheet of white or coloured paper or several A4 sheets, colour pencils or felt tip pens if available, glue and a pair of scissors.
  o Each learner should draw a figure, cut it out and paste it on the larger sheet.
  o Once completed, each group could put their wall display up on a classroom wall. (Alternatively, hand each group several A4 sheets and have the group make a class book from their figures.)

New Word

Passover – a festival to celebrate the miraculous freeing of the Hebrews from Egypt in the time of Moses.

Materials needed: one large sheet of white or coloured paper for each group, for a wall-display, or several A4 sheets, to put together a Class Book; coloured pencils or felt-tip pens, glue and a few pairs of scissors.

Questions

Why did Jesus’s parents go up to Jerusalem? (MS)

On the return journey, when Jesus’s parents realised he was not with their company, what did they do? (MS)

Have you yet begun asking questions about God from other people besides your own family?
**Unit 2.3: Rituals connected with growing up**

*(Suggested time: 1 lesson for both topics together)*

**Lesson Suggestions**

- Remind the learners of the main elements in the extract from *Never Follow the Wolf* covered in Unit 2.1. Now continue the narrative by reading the following to the class:

> However, I was opposed to some traditional rituals. As youngsters, our society expected us to undergo certain traditional rites, for example, the piercing of ears, the removal of two lower front teeth, and chipping off bits from between the two upper front teeth. All these were done for beautification purposes only and had nothing to do with sacrosanct traditional norms.

Having failed to see the logic of mutilating my body I refused to be any part of it. I found myself isolated by my friends because I did not conform. Looking back, I am pleased that I did not give in to their ridicule, because many of them have had to spend much time worrying about the damage they have done to their bodies. I did participate in other traditional events like dancing and attending festivals.

As kids we did not receive any kind of formal education. Home or parental education was the only thing known to us and no other educational institutions were open to us. I thus grew up illiterate, but my aunt, Beata Ishina from Endola, opened a new chapter in my life.

- Ask learners to find out about traditional rituals connected with growing up, from people at home. They should share the information with the other learners when they return to class. Perhaps learners could form into pairs and retell each others’ information to the rest of the class (this will also test how well he or she listened and understood what was explained by their partner).
- Ask the learners to help you list some traditional customs, such as the correct way to greet or to thank an elder, and the correct way to take your leave. Stress that it is important for the children to know this in order to be able to show respect.
- Refer to the questions in the grey column.

<table>
<thead>
<tr>
<th>Notes on Preparation</th>
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</thead>
<tbody>
<tr>
<td>• Familiarise yourself with all the text before the lesson.</td>
</tr>
<tr>
<td>• Re-read the extract taken from <em>Never Follow the Wolf</em> by Helao Shityuwete (London: Cliptown Books, 1990 pp 6-7) and familiarise yourself with the rest of the story.</td>
</tr>
<tr>
<td>• Read through and think about the Lesson Suggestions, selecting the most useful and adding your own ideas if you feel they complement the theme, the unit and the proposed Lesson Suggestions.</td>
</tr>
</tbody>
</table>

| New Words: |
| rite or ritual – solemn action done at a special time |
| sacrosanct – sacred and not to be changed |
| norms – customs |
| mutilate – cut, so as to cause permanent change to a person |
| conform – do the same as others |
| illiterate – unable to read or write |

| Questions |
| Why do you think Helao refused the ‘beautifications’ he refers to? |
| Why were (a) his close friends and (b) others perhaps not so friendly towards him and urged him to conform? |
| What are examples of traditional and modern ‘beautifications’ (e.g. stretching curly hair or perming straight hair, or using creams to lighten the skin). |
Unit 2.4: Christian Confirmation

(Suggested time: 1 lesson)

Lesson Suggestions

• Explain to the learners that as infant baptism began to be practised more and more, the service of Confirmation, in which the promises made at Baptism on behalf of the baby by the parents and godparents are publicly made again, increased. The person ‘confirms’ the promises made on his or her behalf, and is also strengthened (for which the old word is ‘confirmed’) by the Holy Spirit.

• Outline the procedures of Confirmation as follows:
  o Preparing for confirmation: All churches require those who want to come for Confirmation to attend learning sessions once or twice weekly, usually for several months. They learn more about their church, about the sacraments, and discuss ways of applying what they learn to their own daily lives. They also learn what it means to become a full member of the church, with adult responsibilities and opportunities. In the Lutheran and Dutch Reformed churches there is a written test, and those who fail are not allowed to be confirmed.
  o What happens during the service: Near the beginning of the service, the candidates together make their promises. Then comes the central part of the service, when the candidates all come forward, and the Bishop or a senior pastor lays his hand on their heads in turn, and prays for the Holy Spirit to strengthen each one. In some of the western churches he then anoints them with oil on their foreheads, making the sign of the cross; in the eastern churches this anointing with oil was done immediately after Baptism instead.

• Refer to the questions in the grey column.

Unit 2.5: Bar Mitzvah and Bat Mitzvah

(Suggested time: 1 lesson)

Lesson Suggestions

• Explain to the learners that:

“Five is the age for starting to study scripture, ten for Mishnah, and thirteen is the age for observing the commandments” (Ethics of the Fathers, 5:21)

• Give some of the details of Bar Mitzvah and Bat Mitzvah:
  o Bar Mitzvah means ‘son of the commandment’ and Bat Mitzvah means ‘daughter of the commandment.’
  o Jews consider that the thirteenth birthday marks the child’s transition to the world of adults, and also the age at which the child should assume responsibility for obeying the commandments of the Jewish Law.
  o The boy’s (and more recently also the girl’s) thirteenth birthday is marked by a family gathering and a party.
  o On the following Sabbath the boy or girl may be called up in the synagogue to read a portion of Scripture in Hebrew. Many friends and relatives will gather to hear him.
- After he or she has read the scripture, his or her father recites a brief prayer thanking God for bringing his son or daughter to maturity, and stating that his son or daughter is now responsible for his or her own actions.

Note: In recent times the thirteenth birthday has become the occasion for a lavish party in a public place, perhaps an expensive banquet, or even a dance with a live band. This is totally contrary to Jewish teaching, which insists that Bar Mitzvah is first of all a religious occasion.

- Refer to the questions in the grey column.

<table>
<thead>
<tr>
<th>Questions</th>
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<tbody>
<tr>
<td>What do Bar Mitzvah and Bat Mitzvah mean? (MS)</td>
</tr>
<tr>
<td>Do you agree that a person of twelve or thirteen is ready to be counted as an adult, and is responsible for obeying the commandments himself or herself?</td>
</tr>
<tr>
<td>Do you think it is a good thing to have rites and ceremonies to mark the transition to becoming a teenager?</td>
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**List of More Structured Questions**

List three responsibilities Helao had by the time he was nine years old.

Why did Jesus’s parents go up to Jerusalem?

On the return journey, when Jesus’s parents realised he was not with their company, what did they do?

Give one action by the candidates, and one by the Bishop, during the service of Confirmation.

What does the Bishop or leader pray for?

What do Bar Mitzvah and Bat Mitzvah mean?
Theme 3

The Sacred: Texts, music, and art

Learning Objectives (as in the Syllabus):

- Learners should understand that for believers, sacred texts are divinely inspired.
- They should appreciate how religious music conveys its message.
- They should appreciate art as a means of conveying religious messages.

Assessment Criteria:

For more structured assessment:

- In the grey column, there are questions to be answered orally. Those marked MS (More Structured) are suitable for a quick written assessment, preferably unexpected, at the end of the theme. There is a full list of the More Structured Questions at the end of each theme, the answers to which can be found at the back of the book.

For less structured assessment:

- Can learners recite a verse of the scriptures with understanding and feeling?
- Can they join in the singing to the best of their individual ability?
- Can they draw and colour a picture, where the colour shows the mood?
**Unit 3.1: Sacred texts**

*(Suggested time: 1 lesson with introduction)*

**Lesson Suggestions**

- To introduce the theme, ask the learners if they have a special photograph, or an old letter, that has a history and is carefully treasured, at home. You could mention the National Archives library in Windhoek, where texts are preserved for future generations. Religious Scriptures are also carefully treasured, especially when written by hand.
- Read the following text to the class:

  **People of the Book**

  This is how the Muslims describe Jews, Christians, and Muslims, because they say their faiths are centred on a sacred text. In Judaism, the first five books of the Bible are called the *Torah*. This means the Law, and this part is thought to have been written by Moses. The *Torah*, together with Prophets and Writings (Jewish scripture) is called *Tanakh* (= Old Testament in the original Hebrew language). Jews also have other books collected or written by rabbis over centuries. Muslims have the *Qur’an* (also called the *Koran*) written in Arabic, and Christians have the Bible translated into their own languages.

- Refer to the question in the grey column.

**Unit 3.2: Attitudes to the sacred texts**

*(Suggested time: 1 lesson)*

**Lesson Suggestions**

- Share the following information with the learners:

  Faithful Muslims should wash their hands before and after touching the *Qur’an*, even at home. Muslims say that the *Qur’an* in the Arabic language is final and complete, and there can be no interpretation or adaptation of it to changed circumstances. The Jews, on the other hand, believe in fierce discussion in order to understand their texts and the laws derived from them. Students in the Rabbinical schools (the rabbis in training) are encouraged to argue each side of the case as thoroughly as possible.

  Christians believe that with small children the emphasis needs to be on story and symbolism, not on intellectual discussion, but older children and adults should study the Bible and how Christians have understood it, using their heads as well as their hearts.

  All three faiths give their sacred text an honoured place in worship. Jews keep their scriptures on hand-written scrolls in a special cupboard in the synagogue.

  Before the *Torah* is read in the service, the scroll is carried round the synagogue, so bells on the top of each scroll jingle with a joyful sound. The person reading the scroll of scripture has a special pointer shaped like a tiny hand, so as to avoid touching the text with his finger.

**Notes on Preparation**

- Familiarise yourself with all the text before the lesson.
- Read through and think about the Lesson Suggestions, selecting the most useful and adding your own ideas if you feel they complement the theme, the unit and the proposed Lesson Suggestions.

**Question**

Name the Sacred Texts of the Jews, the Christians, and the Muslims. (MS)
Many Christians decorate the cover of the Gospels with inlaid jewels set into gold or silver. Muslims honour the Qur’an by only allowing the original Arabic to be read in Mosques, throughout the Islamic world, and by writing by hand the text used in worship.

Jews share with Christians the Old Testament, calling the first 5 books the Torah (the Book of Law). They also have the Mishnah (a fuller commentary on Jewish Laws, based on the traditions of centuries), and Talmud (teachings, commentary on the Mishnah and Law, with examples written by rabbis over several centuries). Christians have the Old and New Testaments, together making up the Bible.

Muslims have the Qur’an written down by the prophet Mohammed. They believe that the text may never be translated from Arabic.

- Refer to the questions in the grey column.
- Use the word cards you made before the lesson:
  o Separate and mix up the cards.
  o Divide the class into four groups.
  o Give each group the ten names and ask the learners to sort them into their right order, using the Bible.

### Unit 3.3: Sacred music

(Suggested time: 1 lesson)

**Lesson Suggestions**

- Ask the children to suggest songs that convey a strong feeling of mood, sad ones as well as happy ones.
- Let them suggest songs and hymns used in church that also convey a mood. Swing low, sweet chariot, coming for to carry me home, is an example of a sad one, and Soon and very soon an example of a happy one.
- Many songs convey both feelings in turn. Examples are Kumbayah and Lord of the Dance. Ask learners to sing Kumbayah, thinking secretly to themselves of a particular person as they sing each verse, and to pray for that person as they sing, whether it is ‘someone happy’ or ‘someone crying’ or ‘someone paining.’
- Ask the children if they know religious songs in their native languages, and could sing them. Be willing to sing to the class, if you can sing a song in your native language. The learner who sings should also talk briefly about what the song means, and the mood of it.
- If you can obtain drums, volunteers could be sought to set the mood on the drums before each new verse, after discussion of the mood of the different verses.
- If you managed to find them, you might prefer to choose well-known hymns, and discuss with the learners what mood they convey e.g. Were you there when they crucified my Lord? and Amazing grace. The song Lord of the Dance has changing moods and learners can find a mood expressed in each verse.

### New words

- **scriptures** – sacred writings
- **scroll** – a long strip of parchment or fine leather, with writing in columns, then rolled up on a wooden rod to make a book
- **Torah** – the first five books of the Bible, for Jews the Law of Moses
- **Tanakh** – Jewish scriptures, called the ‘Old Testament’ by Christians
- **synagogue** – meeting place for Jewish worship

### Questions

- Give one example of how Jews honour the Torah. (MS)
- Give one example of how Christians honour the Bible. (MS)
- Give one example of how Muslims honour the Qur’an. (MS)

### Notes on Preparation

- Familiarise yourself with all the text before the lesson.
- Read through and think about the Lesson Suggestions, selecting the most useful and adding your own ideas if you feel they complement the theme, the unit and the proposed Lesson Suggestions.

### Materials needed:

- A selection of songs and hymns and a set of drums (if possible).
Unit 3.4: Sacred art

(Suggested time: 1 lesson)

Lesson Suggestions

• Remind the learners about the piece entitled People of the Book.
• Explain that visual symbols are commonly used in each of the three faiths grouped together as People of the Book. Mention the faith, write it on the board, draw the symbol (see page 164) and give the details pertaining to the symbol as below:
  o Judaism
    § Star of David: A modern symbol of Judaism, used as an emblem of the state of Israel.
    § Seven branched candlestick (menorah): An ancient symbol of the presence of God. It represents the oil lamp with seven wicks, which once burned in the temple in Jerusalem. To some it represents the Tree of Life, its roots firmly embedded in the ground. Others are reminded of the seven days of creation. (from Judaism by Ina Taylor, Cheltenham: Stanley Thornes, 2000, p.6)
  o Islam
    § Crescent moon: Used to represent Islam because the rising of the new moon marks the end of the fast of Ramadan.
  o Christianity
    § Dove: Used to represent peace, because it was the dove that brought news to Noah that it would be safe to leave the shelter of the Ark; used to represent the Holy Spirit because in the Gospels the Holy Spirit descended ‘like a dove’ onto Jesus at his baptism.
    § Bread and Wine: Used to represent the presence of Christ, and also the Eucharist.
    § Fish: Used to represent the Eucharist, because fishes were used at the feeding of the five thousand; used as a secret sign for identifying Christians, perhaps because the letters of the Greek word ichthys stood for the words used to call upon Christ.
• Give each learner a quarter of an A4 sheet of paper and one coloured pencil or felt-tip pen. Ask the learners to think about what colour best represents the mood they are in at the present moment, and using a pen or pencil of that colour, write their name on the scrap of paper. Learners should then find someone who has used the same colour, or another shade of the same colour, and talk with that person on how they are feeling.

Notes on Preparation

• Familiarise yourself with all the text before the lesson.
• Read through and think about the Lesson Suggestions, selecting the most useful and adding your own ideas if you feel they complement the theme, the unit and the proposed Lesson Suggestions.

Materials needed: paper, pencil or wax crayons, or felt-tip pens, if available.

Questions

What does the Star of David represent to Jews? (MS)
What does the Crescent represent to Muslims? (MS)
What does the Dove represent to Christians? (MS)

List of More Structured Questions

Name the Sacred Text of the Jews, the Muslims, and the Christians.
Give one example of how Jews honour the Torah.
Give one example of how Muslims honour the Qur’an.
Give one example of how Christians honour the Bible.
What does the Star of David represent to Jews?
What does the Crescent represent to Muslims?
What does the Dove represent to Christians?
Theme 4

Festivals: African traditions and religion; Palm Sunday and Holy Week

Teacher’s Note: Easter is the central festival of the Christian year, and there are stories and rituals leading up to the central act of Christ’s death on the cross and his resurrection. It is worth changing the order of themes, so that this theme is studied during the weeks leading up to Easter, with a view to presenting dramatisations at school assembly. While the learners have learnt about Christmas in Grade 1 and Easter in Grade 2, it would be advisable to remind them of what Easter is about before embarking on the present topic. The topic ‘Remembering historical events’ has been included even though Namibian festivals also come in detail in the Environment syllabus, because it is important to draw out the religious aspects of these festivals. Namibian traditional ceremonies commemorating sad events have been selected for this theme, in order to tie in with the content on Palm Sunday and Holy Week.

Learning Objectives (as in the Syllabus):
- Learners should appreciate the African context for religion in Namibia.
- They should understand through the example of Jesus, that religious reformers often provoke the existing authorities.

Assessment Criteria:

For more structured assessment:
- In the grey column, there are questions to be answered orally. Those marked MS (More Structured) are suitable for a quick written assessment, preferably unexpected, at the end of the theme. There is a full list of the More Structured Questions at the end of each theme, the answers to which can be found at the back of the book.

For less structured assessment:
- Did learners join in the planning of, and take part in a drama?
**Unit 4.1: African traditions and religion - remembering historical events**

(Suggested time: 2 weeks’ work, cross-curricular with Art or Drama)

Note: You should mention at least three of the 11 ethnic groups in Namibia, and not only focus on the predominant ethnic group in the school. Appropriate festivals include Herero Day and Samkhubis. This festival commemorates the time when the Rehobothers were in grave danger, attacked by superior forces, but were miraculously delivered. The Day of the Covenant of the Afrikaners, Kasinga Day, and the festival commemorating the death of Chief Hosea Kutaku are also appropriate. The syllabus suggests that teachers incorporate rain-making festivals and festivals where offerings are made to ancestors. Study the Grade 3 Environmental Studies Syllabus so you can draw out the religious significance of traditional events.

Lesson Suggestions

- Let the learners create a wall display entitled “Festivals that remember sad events”:
  - Organise the learners into groups of between five and eight.
  - Ask the groups to draw on information gathered when they were studying Namibian festivals as part of the Environment syllabus.
  - Help the learners to prepare display material on three different festivals.
  - While they are working on the wall display, ask them to think about the events remembered.
- Refer to the questions in the grey column (you will probably be able to think of many more).

**Unit 4.2: Biblical events leading to Easter; Palm Sunday and Holy Week**

(Suggested time: 2 week’s work, cross-curricular with Art or Drama)

Lesson Suggestions

- In your own words, retell the story of Palm Sunday (Mark 11:1-10), which covers Jesus entering Jerusalem for the last time. You could add modernising touches, e.g., “He made bookings for transport...”, “He made bookings for accommodation”.

  **EITHER**

  - Share with the learners some of the customs connected with the story, e.g. the Sunday before Easter is traditionally the day on which Jesus entered Jerusalem. On the day before, Christians make small palm crosses by folding a palm frond which has been split into two, and these are given out to every member of the congregation, and are kept throughout the coming year. Palm Sunday is also often the occasion for an outdoor procession, carrying the palm crosses held high and singing hymns.
  - Let the learners develop a short play:
    - Discuss with the class how to dramatise the story.
    - Call for volunteers for parts, preferably involving all the learners.
    - Ask the learners to think about what the conversation would have been in the crowd as they waited for Jesus to pass.
    - Encourage the learners to role play and improvise.

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**Notes on Preparation**
- Familiarise yourself with all the text before the lesson.
- Collect information and newspaper cuttings about traditional festivals to use from year to year. Encourage learners to bring photographs and mementoes from home.
- Read through and think about the Lesson Suggestions, and add your own ideas if you feel they complement the theme, the unit and the proposed Lesson Suggestions.

**Materials needed:** folder containing newspaper cuttings and other items as described above; materials with which to make a wall display such as paper, coloured pencils, felt-tip pens, paints, newspaper and calendar cuttings

**Questions**
What sad events are remembered?
What ceremonies are enacted?

**Notes on Preparation**
- Familiarise yourself with all the text before the lesson.
- Select one of the events given and read the appropriate reference in the Bible.
- Read through and think about the Lesson Suggestions, selecting the most useful and adding your own ideas if you feel they complement the theme, the unit and the proposed Lesson Suggestions.
Materials needed, depending on the event (and therefore Lesson Suggestion):

**Event 1:** scrap paper for dialogues, clothing and props, palm cuttings.

**Event 2:** bowls and towels.

**Event 3:** paper, coloured pencils/felt-tip pens/paints, scissors, glue/paste, seeds, matches/small twigs.

Questions

Name three traditional festivals. (MS)

Explain why the religious leaders of the time wanted Jesus crucified. (MS)

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OR

- In your own words, retell two stories from The Last Supper (John 13:1-10 and 13:21-31). The first story tells how Jesus washed his disciples’ feet (to make it more vivid, you could bring a bowl and towel to class and demonstrate as you tell the story). The second story tells how Judas Iscariot went out to betray his master.
  - Share with the learners some of the customs connected with the story, for example:
    - Traditionally, Thursday is the night when Jesus was arrested, to be tried before dawn on Friday morning.
    - In many churches the people hold a Watch-night Service and re-enact Jesus washing the disciples’ feet. During the service anyone who wishes comes forward to a circle of chairs that have been made ready. Then the priest rolls up his sleeves, wraps himself in a towel, and washes each person’s feet in turn.
  - Discuss with the learners and have them mime or act out the story of Jesus washing the disciples’ feet at the Last Supper.
  - Create a ‘Conscience Corner’: Discuss with the learners what might have been Judas’s motives for betraying his master, stressing there is no one right answer. Then get them to role play the arguments going on inside Judas’s head. One learner could play Judas, another his conscience, telling him he should not betray him, and others the bad voices, tempting him in different ways.

OR

  - Set the scene by reminding the learners that Jesus had made dangerous enemies by throwing out the moneychangers from the Temple forecourt, and by the things he had said publicly against the Scribes and Pharisees. Remind them also of Judas getting up and leaving quietly while they were at supper together for the Passover feast.
  - Explain to learners that in many churches, a watch or vigil is kept from about sunset until midnight, with lighted candles on the altar and sometimes a priest or pastor leads with a short meditation every hour. For the rest of the time people just pray silently, keeping watch as Jesus asked his disciples to do, but they could not. People arrange to come in succession if they cannot be there the whole time, so that the church is never empty. At midnight the candles are blown out and the watch is over.
  - Organise the learners into three groups and let each group illustrate the story, with each member contributing one figure. The figures can be painted on paper, or figures in outline can be made by gluing seeds onto card. Large matches or small twigs can be glued in place to represent the swords and staves the people brought when they came to arrest Jesus.

- Refer to the questions in the grey column.
Theme 5
Social Values: Democracy

Learning Objectives (as in the Syllabus):

- They should understand that agreed rules are a social contract.

Assessment Criteria:

For more structured assessment:

- In the grey column there are questions to be answered orally. Those marked MS (More Structured) are suitable for a quick written assessment, preferably unexpected, at the end of the theme. There is a full list of the More Structured Questions at the end of each theme, the answers to which can be found at the back of the book.

For less structured assessment:

- Can learners explain why it is important for all involved to agree on rules?
- Can they talk about an occasion when the class made a decision and the minority agreed to respect it?
- Can they role play what happens when someone breaks a rule when playing a game, or a story of decision-making in Namibia, or in the early church? e.g. Acts 6: 1-7

Note: It is important that learners can do at least one of the above.
Lesson Suggestions

• Explain that democracy does not mean the same thing to all people. A dictionary says it means government by the people. Most people would say that democracy is a form of government in which the people select those who make the laws of the country. People will not elect people who make bad laws. But sometimes people do elect people they know will make bad laws because they do not know anybody who will make good laws. In some cases people are even bullied to elect corrupt leaders.

• Mention that some learners will have had good experience of good laws or rules, and also bad experiences of bad rules. They can complain of a teacher forcing them to do something which they think is bad, or they may return home from visiting a friend complaining either about bad rules, or about no rules at all in the friend’s house. Ask learners to suggest similar situations in which they might have found themselves. Allow plenty of time for discussion.

• Remind the learners that they have a democratic right to come to school, and to learn the same syllabus in whatever school they are. However, this means they have a responsibility to study hard and to do their homework, and rules are to create an atmosphere in which these objectives are not hindered. In the activity described below, they make a set of rules for the class.

• Start a brainstorming session, using the technique described in the section entitled How to Use this Teacher’s Guide (page ix).
  - Write on the chalkboard: 10 RULES FOR THE CLASSROOM
  - Ask the learners to give suggestions.
    § Write them all down as quickly as they come.
    § Do not comment on or reject anything at this stage and disallow comments by the learners. It is important that everyone should feel they have a right to be heard, and should see their suggestion with the others.
  - Ask the children to help you refine the list (e.g. removing duplicates) on the chalkboard. Ensure that a good majority agrees to each rule. The rules should be fair to all, and should be able to be enforced. The members of the class will then be responsible for keeping the rules they have made.
    § If some important issues seem to have been forgotten, guide the learners with your own suggestions – in question form.
    § Limit the number of rules to ten and discuss which are the 10 most important. Where there is a difference of opinion, try to resolve it by discussion, but if this is not successful, suggest either putting the issue to the vote or putting off the decision until the following lesson, to allow time for reflection.
    § Some rules that might be suggested include:
      ø Be punctual (this includes the teacher!).
      ø Show respect for one another as well as for the teacher, e.g. by listening, not interrupting, etc.
      ø Keep the classroom tidy.
      ø Do not leave rubbish about in the school premises.
      ø No fighting, not even on the way home.

• Now you need to ask the learners to consider this question: “How do we make sure people keep these rules?” Note: The first suggestion will probably be that that is
the responsibility of the teacher. But if the class already has a system of class monitors, then it will be clear that it is the responsibility of the class itself.

- Tell the class that the rules cannot be enforced unless they are clearly displayed. Ask the class to elect someone to write them out clearly and neatly for display, and provide a plastic cover so that the Rules stay looking clean and fresh.
- Discuss with the class the best ways of dealing with learners who prevent others from learning. Some form of cutting them off from privileges, rather than punishment, is best.

- Once the final list of rules has been made and displayed in the classroom, ask the learners to look back and think about what they have done. Encourage them to think back over the process by which they decided on their ten rules. Remind them of the times of potential tension and conflict, and ask them how they resolved the problem. Hopefully they will come to realise that decisions that have been discussed and thought about, and have not been rushed through, are better than hasty decisions.
- Refer to the questions in the grey column.

Unit 5.2: Decision-making in the Early Church

(Suggested time: 1 lesson)

Lesson Suggestions

- In your own words retell the story about the conflict and how it was resolved by the Apostles in Acts 6:1-7 in the New Testament in the Bible. It seems that, as a group, the Hellenists were being treated as ‘second class’, as if there was some kind of Apartheid being exercised against the poor from this group, while the poor of the Aramaic-speaking group were privileged. Explain that in the Early Church they had their money in common, and gave out food to widows and orphans.
- Refer to the questions in the grey box.
- Guide the learners to dramatise the story.
  - Explain that in the role play activity, the class will be unfairly divided i.e. there will be discrimination against those who are short.
  - Ask for six volunteers to act as servers, and take them outside the door with you. Tell them that when you call people to come for their share of food, they, the servers, should rudely tell all the short people to go to the back of the line, and when it is their turn, tell them there is no food left.
  - Call people to leave their seats and queue to receive their portion. Leave it to the servers to exercise the Apartheid against the SHORT learners. The learners will be surprised, and arguments will boil up, and complaints. Don’t let it reach fisticuffs! Then step in, say that you are speaking on behalf of the Twelve tasked with resolving the conflict. Get ALL the learners to choose seven Deacons, and these new people should make sure that the SHORT learners get their fair share.
- After the role play, ask the questions in the grey column.
**Unit 5.3: African traditional ways of resolving conflict**

**Lesson Suggestions**

- Explain that the African concept of *ubuntu* is fundamental to the way African people relate to one another while respecting each other’s ethnic diversity, as is argued in this passage from *Religion and Society: a Namibian Perspective*, by Paul John Isaak (Out of Africa Books, 1997, pp 59-60):

  It should be obvious that people who traditionally appreciate the values of *ubuntu* are in fact already relating to each other in a democratic way. For example to describe someone in such terms as “Thandi has *ubuntu*” means that she is a caring person who is living as a responsible citizen, cares for others and for animals and nature, and worships God. Values such as justice, truth, respect, honesty, and the equality of all peoples are all highlighted; but these same values are essential ingredients of democracy. Without them, a truly democratic society is not possible.

- You could probably give an example from your own experience of the resolution of a conflict.
- Refer to the question in the grey column.

**Unit 5.4: Conflict between different groups**

**Lesson Suggestions**

- Explain that ‘Honesty among strangers’ means treating the strangers one meets, especially through work or trade, with the same respect one would treat one’s kinsman. This means not exploiting them. Since the world is shrinking, and many of today’s learners will find themselves working with strangers from other countries, it is important to become aware both of the petty dishonest acts that often spoil good relations between groups, and of the hidden dishonesty in many dealings between countries, or between multinational companies and local people.
- Read the following scenes (this continues on page 95) to the learners. At the end of each, ask the learners: “Were people behaving honestly towards each other? If not, who was trying to cheat?”

**Notes on Preparation**

- Familiarise yourself with all the text before the lesson.
- Read through and think about the Lesson Suggestions, selecting the most useful and adding your own ideas if you feel they complement the theme, the unit and the proposed Lesson Suggestions.

**Question**

Give three words which help to describe the meaning of *ubuntu*.

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**Scene 1**

In the old days, visitors to our village were rare. One day the people of the village were working in the fields, when they saw some strangers coming towards them. They hid in the forest to watch what would happen. The strangers came to where they had seen people working, and set out some bright-coloured beads, and withdrew a little distance. Slowly, we local people came out. The strangers pointed to what they had brought. We local people brought something to exchange, adding a bit more
and a bit more. When the traders were satisfied, they moved further back, and each group in turn picked something up, to take away.

SCENE 2
The traders came every year, but soon they began bringing not beads but money bags, alcohol, and packets of cigarettes. One year the traders set out their bottles and packets on display as usual, together with the bags of money. We local people brought cloth and fruit and vegetables, but the traders refused it, and through an interpreter they made it clear that they wanted land. They made it clear by shaking their heads that they would only take farmland in payment. Finally they began measuring the land, and we local people began quarrelling amongst ourselves about what we should do to stop them.

SCENE 3
The next day the traders brought a lot of strong men to help them. They roped off most of the land that was being cultivated. One trader sat down at a desk with a stack of farm tools beside him. A local person tried to walk under the barrier of rope but the traders’ strong men beat him, and told him to go away. Then the man at the desk held out his hand for money. The local person pulled his pockets inside out to show that he had no money. The man at the desk gave him a farm tool and showed him where to start work, cutting down a tree. He started work very slowly, to show that he was protesting.

SCENE 4
The years went by, and those in charge became old, and some of us who worked for them had worked out how to steal things from them, since some of the traders were now old and lame, and could not see well. One local person stole a watch from an aged trader; one group of local people hit an old trader on the head, and stole all he had. Then others came and began digging up the land, each for himself.

• Ask for volunteers to role play one of the four scenes. After the role play, draw out the learning by asking the actors what it felt like to be a trader, what it felt like to be a local person. Did those playing the local people feel that they had democratic rights?

List of More Structured Questions
What democratic rights do learners have?
What obligations do these rights bring with them?
In the story from Acts 6, which group was being unfairly treated?
How did the Apostles handle the conflict?
Theme 6

Religion and the Environment: Trees in religious traditions

Learning Objectives (as in the Syllabus):
- Learners should appreciate that trees can have special meaning.

Assessment Criteria:

For more structured assessment:
- In the grey column, there are questions to be answered orally. Those marked MS (More Structured) are suitable for a quick written assessment, preferably unexpected, at the end of the theme. There is a full list of the More Structured Questions at the end of each theme, the answers to which can be found at the back of the book.

For less structured assessment:
- Can learners tell a story in which a tree is important in their religion or traditions?
- Do they participate creatively either in writing prayers or in artwork?
Unit 6.1: Trees are special

(Suggested time: 1 lesson)

Lesson Suggestions

• Share the following information with the class:

There is a serious danger that there are already too many people on earth and that they will use up too much water and too many trees, and animals. As a result, poorer people will die of hunger and thirst. This is why the Environment has become an important part of Religious Education.

Trees are very important for the environment. If people cut down too many trees, the earth will become hotter and there will be less rain. People use wood from trees for cooking and heating, making furniture, building, and as a source of medicines (half of all our medicines are derived from plants). Scientists keep telling people that if they go on cutting down trees without replacing them, they will endanger everybody else’s life on earth. But people do not want to believe scientists if they tell them they are doing wrong.

In Europe, more than one third of the total forest area has been damaged by acid rain, due to pollution in the atmosphere. In Africa, Asia and Central and South America, 15-20 million hectares of tropical rainforest are being destroyed every year. Forests are being cut for timber, or cleared by burning to make pastures where beef can be grown to meet the demands for meat in the cities.

• Mention that some Christian children, when they have climbed high into a tree, imagine they are Jesus standing on the high place from which Satan showed him all the kingdoms of the earth spread out. Such children often resist like Jesus, and tell him they will take his word out to all the countries of the earth.

• Ask the learners to tell stories about the trees in their lives. A tree can be a place of dreams for children where they can act out their hopes and plans for the future under a shady tree. Other children might act out their sorrow and sense of loss.

Unit 6.2: Trees in the Bible

(Suggested time: 1 week’s work, cross-curricular with art)

Lesson Suggestions

• Tell the learners that the Bible both begins and ends with the Tree of Life. Read out the biblical passages referred to in the grey column.

• Ask the learners to draw or paint the Tree of Life in the Garden of Eden as they imagine it. Alternatively they could show how they imagine the Tree of Life on the banks of the River of the Water of Life, in the Book of Revelation. Do they imagine spirits of people swimming and rising out of the river, ready to be born?

• Organise the learners into groups of between five and eight, if time and materials are short. Each group could do one tree, cut it out and paste it onto a long wall-display. Ask for a volunteer to draw the Tree of Life. The other learners could pass a brown pencil or wax crayon to each other so they can add branches. The same can be done with green for leaves, purple for flowers and so forth.

Notes on Preparation

• Familiarise yourself with all the text before the lesson.


• Read through and think about the Lesson Suggestions, selecting the most useful and adding your own ideas if you feel they complement the theme, the unit and the proposed Lesson Suggestions.
Once there was a cobbler who was poor but honest, and whatever little extra he had, he devoted to the worship of Vishnu, Lord of Creation. He lived under a banyan tree. Like all banyan trees, its central trunk was very large, and surrounded by smaller trunks which hung down from the branches to put out fresh roots, so that it was like a forest.

One day he was visited by Narada, the great teacher and messenger of the god Vishnu, who said that the God Vishnu had sent him to answer any questions that the cobbler might have. The cobbler was taken by surprise, and could only think of a simple question to ask: “What was the God Vishnu doing when you saw him?” Vishnu, who wanted to teach Narada a lesson, had known that this would be the question and he told him to answer, “Vishnu was threading an elephant through the eye of a needle.”

Though surprised by the answer, the cobbler replied, “Well, only Vishnu could do that!” Narada was bemused by the simple man’s faith: he had not expected him really to believe that Vishnu was threading an elephant through the eye of a needle, and chided him gently on his innocence, but the cobbler replied, “Why can’t Vishnu do that? Nothing is impossible for Vishnu … This world is full of his miracles. He makes the sun rise every morning. He...
makes the wind blow. He makes the rivers run and the trees and flowers grow.”

“Look at this”, the cobbler went on, picking up a seed from under the banyan tree. “Inside this seed is a banyan tree as big as the one above us. It’s just waiting to come out. If Vishnu can squeeze a whole banyan tree into such a tiny seed, surely he can squeeze an elephant through the eye of a needle!”

Questions:
§ What question did the cobbler ask?
§ Did Narada expect him to believe the answer that Vishnu told him to give to the cobbler?
§ Why did the cobbler pick up a seed from under the tree and show it to Narada?

Option 2: A Jewish story: Tu Bi Shevat, the Jewish New Year for Trees.

The festival is celebrated around March, on the fifteenth of the month Shevat (Jewish months do not correspond exactly to the western calendar, so it is not possible to give a precise date).

In ancient times it was the custom in Judaism to plant a cedar sapling on the birth of a boy, and a cypress sapling on the birth of a girl. When the children were old enough, it was their task to care for the trees that had been planted in their honour.

Today the main ceremony on Tu Bi Shevat is the tree-planting ceremony, when pupils from every school assemble and follow their teachers into the countryside to plant young saplings. It makes the children aware of the need for re-afforestation and soil conservation.

In the Talmud there is a great deal on the care and love that should be shown towards trees.

‘You shall not say, “We shall dwell, and not concern ourselves with planting,” but as others planted for you, so shall you plant for your children.’

‘The palm tree casts its shadow far from itself. The palm tree has no blemish. It provides dates for food, branches for the Succoth prayers, foliage for the Succoth, fibre for ropes, leaves for winnowing purposes, and beams to support the ceilings and roof of the house.’

‘It is forbidden to dwell in a city that has no garden in it.’

Questions:
§ In what season is Tu Bi Shevat celebrated?
§ What was the custom in ancient times, when a child was born?
§ What is the main ceremony today on Tu Bi Shevat?
Option 3: A Muslim story from the Qur’an on care for forests and what lives in them.

Islamic laws for preserving trees and plants were laid down some fourteen centuries ago, and they cover not only forests but also wildlife. According to these laws, certain areas called haram or hima, were set aside and development or cultivation was forbidden. This code of laws was based on many sayings of the Prophet, for example:

‘The world is green and beautiful and God has appointed you as His stewards over it. He sees how you acquit yourselves.’

‘Whoever plants a tree, and looks after it till it becomes productive, will be rewarded in the Hereafter.’

The Qur’an repeatedly states that plants and trees are ‘living beings’ because they too have been created in pairs as male and female. Like human beings and animals, they too are meant to go on reproducing themselves and keep their species going.

‘My Lord is He who spread out for you the earth like a carpet; and made paths therein for you, and sent down water from the clouds. Then, we have produced many kinds of pairs of plants, each distinct from the other.’

When the Prophet Muhammad became the ruler of Makkah and Madina, he declared the trees in and around these cities protected by decrees such as the following (unfortunately such passages are seldom studied now by lawyers and in universities):

‘I declare Madina to be sacrosanct throughout the area between its two mountain paths, so that leaves may not be eaten off the trees except for fodder.’

‘The game in Makkah is not to be molested, nor its fresh herbage cut.’

Questions:

§ Is it enough, just to plant a tree? What else should be done? (MS)
§ Who is it that decreed that there should be nature reserves around Makkah and Madina? (MS)
§ What is forbidden in these nature reserves? (MS)

• Help the learners plant a suitable tree in a tin, care for it, and give it to someone as a present.
Unit 6.4: Trees and prayer – practical
Christian action in Southern Africa

(Suggested time: 1 week’s work, plus optional planting a tree and outdoor service)

Lesson Suggestions

• Tell the class about planting trees in Zimbabwe.

In Zimbabwe, the tree-planting initiatives of the African Independent Churches have become known worldwide, since the foundation of ZIRRCON (Zimbabwe Institute of Religious Research and Ecological Conservation) in 1988. It has challenged its members to engage in tree-planting activities on the basis of their Christian faith. Tree-planting ceremonies are often linked to an outdoor service of worship and prayer.

• Ask the children to learn the following Prayer of Thanksgiving by heart:

   Even if our mouths were as full of songs as the sea,
   And our lips as full of praise as the breadths of heaven,
   And our eyes as bright as the sun,
   And our hands as outstretched as the eagles of the sky,
   And our feet as swift as gazelles,
   We could not thank you enough.

• If the School Principal agrees, you may be able to find shops, organisations or individuals willing to donate trees for planting. Then the learners together can plan a tree planting ceremony. Perhaps learners could recite the Prayer of Thanksgiving learnt during the previous activity, during this tree-planting ceremony.

• Refer to the questions in the grey column.

Unit 6.5: Observing trees

(Suggested time: 1 week’s work, cross-curricular with English or Science)

Lesson Suggestions

• Talk about the tree(s) you have selected and ask learners to listen carefully as they will be required to observe the tree(s) over a given period and report on their findings. Refer to the Information Box on page 102 for details on a few traditional trees and their uses (taken from People’s Plants: a Guide to Useful Plants of Southern Africa, by Ben-Erik van Wyk and Nigel Gericke, Pretoria: Briza publications, 2000, and from a series by Luise Hoffman published in The Namibian)

Questions

Which group of churches has started tree planting in Zimbabwe? (MS)

How do they stress the link with their faith? (MS)
Quiver tree: A kind of aloe, this tree thrives in dry conditions, and is mainly found in the south, growing in clusters on rocky hillsides. The average height is 3-5 metres, and from May to July attractive, bright yellow flowers are produced, which draw many species of birds. Shoots of the quiver-tree used to be hollowed out to make quivers, the end being sealed with leather, preferably the knee of an antelope.

Camel Thorn tree: This tree is recognised by the large numbers of thickened, half-moon shaped, velvety-grey pods (from April to October), and by the golden yellow, ball-shaped flowers which appear in October, before or at the same time as the intensely green new leaves. The leaflets are quite large, compared with other acacias, and rather blue-green. It grows up to 15 metres high. Cattle, small livestock, antelope, and even elephants, eagerly eat up the pods. The wood is hard and not easily attacked by insects, so a dead tree can stand for a very long time. The trees can grow to be very old, and southeast of Rehoboth there is a grove of camel thorn trees that have been radio-carbon dated as being between 1 000 and 2 000 years old. They have a deep taproot – in Namibia one camel thorn taproot was followed down to a depth of 46 metres. This enables them to survive severe droughts. They can be found throughout Namibia, but grow mainly in the Central Area. The camel thorn is a protected tree, and should not be cut down, neither should its wood be collected as firewood.

Baobab tree: These trees live for hundreds of years, and their trunks may be more than 20 metres in circumference. In early spring they produce long, white, downward hanging flowers, which develop into egg-shaped fruit, with seeds surrounded by edible white pulpy flesh.

Fruit: The dried fruit pulp may be mixed with water to form a refreshing drink, high in Vitamin C. It is used to treat fevers and diarrhoea. The leaves and fruit pulp have also been used in the treatment of malaria.

Bark: This is smooth and fibrous, and used for weaving mats, handbags, and hats.

Seeds: Roasted and eaten as nuts. They are highly nutritious. It is found mainly in the North.

Mopane tree: These trees are usually small, but in favourable conditions they can grow to 18 metres high. They occur as woodland, in large dense clumps in hot, low-lying areas.

Wood: Only mopane wood can be used for the Herero Holy Fire ceremonies, and for the ceremonial removal of front teeth. It is by far the most important source of poles for huts, because it is hard and durable, and very resistant to infection by termites. As firewood, it burns even when green, and gives off a sweet smell and intense heat.

Bark: The inner bark is sometimes used for cordage, to tie poles together. Boiled up, it can be taken to cure diarrhoea.

Leaves: Highly nourishing for cattle. Boiled up, they can be used as a cure for constipation, and chewed leaves are applied to fresh wounds to stop bleeding.

Mopane worm: The tree is the host of this worm, which occurs in very large numbers on mopane trees between December and May. The large caterpillars are squeezed to remove their intestines and then they are sun-dried for storage and transport, and sold in markets. They are rich in proteins, and can be eaten directly as a snack or fried, roasted, or cooked with vegetables as a stew. Mopane trees grow mainly in the North.
• Ask learners to observe carefully at least four creatures living in the selected tree. They should then compare what they have found with others in their group.

• Have learners discuss ways to present their observations and prayers, perhaps as a *Book of the Trees*.

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**List of More Structured Questions**

Name the books of the Bible in which we learn about the Tree of Life.

In the second of these two books, where does the Tree of Life grow?

In the faith of Islam, is it enough, just to plant a tree? What else should be done?

Who is it that decreed that there should be nature reserves around Makkah and Madina?

What is forbidden in these nature reserves?

Which group of churches has started tree-planting in Zimbabwe?

How do they stress the link with their faith?

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**Notes on Preparation**

• Familiarise yourself with all the text before the lesson.

• Read through and think about the Lesson Suggestions, selecting the most useful and adding your own ideas if you feel they complement the theme, the unit and the proposed Lesson Suggestions.
Theme 7

Personal Values: Friendship in everyday life

Learning Objectives (as in the Syllabus):

- Learners should understand that each partner must contribute to a friendship.

Assessment Criteria:

For more structured assessment:

- In the grey column, there are questions to be answered orally. Those marked MS (More Structured) are suitable for a quick written assessment, preferably unexpected, at the end of the theme. There is a full list of the More Structured Questions at the end of each theme, the answers to which can be found at the back of the book.

For less structured assessment:

- Can learners explain, in their own terms, how to be a good friend?
Unit 7.1: A traditional story

(Suggested time: 1 Lesson)

Lesson Suggestions

• As a lead-in, you could describe an incident from your own childhood, when your best friend stood by you, or even came to your rescue. Then invite learners to remember similar occasions. Ask learners to describe these situations with a sentence beginning, “When I had a serious problem, my best friend ...”

• Organise the learners into four groups and ask each group to think and talk about good and bad friendships:
  o Let each group select a spokesperson to list all the learners’ ideas and share with the class when you call out that group’s number. Tell the class that some learners might feel shy and that no-one should be forced into answering, but that each group should try to have some information to share with the class.

• Read the story Friendship Makes you Strong to the class:

FRIENDSHIP MAKES YOU STRONG - by Frans Kaluvango Oshikango

Long ago, in a village in the north, there lived two great friends, Edi and Eni. Edi was a small but good-looking man while Eni was tall and shy. There was also a beautiful girl called Nefao. Any man who wanted to court Nefao was given certain tasks to do by her father before he was allowed to visit her.

Edi was very much in love with Nefao. But her father told him: ‘Look at your small hands! You will never be able to work hard and she will suffer with a man who can’t work. But I will give you a chance to prove me wrong.’

So the father gave Edi a task. ‘Early tomorrow morning, when the sun rises, you must finish harvesting all the palm fruit from the tree on the edge of my field. Now this palm tree grows tall and no other man has succeeded in getting the fruit off the tree.’

Edi knew he was too short for this task. So he asked his tall friend Eni to do the task for him. Eni did as he was asked, and before dawn all the palm tree fruit were lying in a neat heap under the tree. Nefao’s father was impressed, and Edi soon married the woman he loved. Then one day, Eni’s grandfather died and left all the cattle to be divided among his grandchildren. But Eni’s brothers laughed at him when he wanted to claim his inheritance.

‘Go away you tall giraffe! You don’t even have a family or friends. Why do you need cattle?’

So Eni asked Edi for help. Edi dug a hole near where the grandfather was buried, near the kraal. He hid and waited till nightfall when the cattle returned. The brothers arrived at the kraal to divide the cattle. When it was dark enough he started shouting, ‘This is grandfather speaking. My grandson Eni must inherit the cattle.’

All the brothers ran away and never returned to the village. This is how Eni became a rich cattle owner and Edi a happily married man. The two men who helped each other remained friends for life.

• Refer to the questions in the grey column.
Unit 7.2: Stories from the New Testament

(Suggested time: 1 week’s work, cross curricular with art or drama)

Lesson Suggestions

- Retell one or some of the following stories in a lively and simple way, then pose the relevant questions (see the grey column):
  - Paul in Damascus saved by his followers (Acts 9:19-25):
    After the coming of the Holy Spirit at Pentecost, the Christian church began to grow rapidly. This disturbed the Jewish authorities, and a fierce persecution of Christians started. One of those who led the persecution was a young Pharisee called Saul, from Tarsus, who had studied under Gamaliel in Jerusalem. He dragged men and women from their homes and had them committed to prison. Then he got letters from the High Priest to go and persecute the Christians in Damascus. But as he was on the way to Damascus, he underwent a sudden blinding conversion. After this conversion, he began almost immediately to preach the Christian gospel, with the new name of Paul. The Jews in Damascus were very angry with him for what seemed like betrayal. But the people who had listened eagerly to him, his new disciples, helped him to escape during the night.
  - Paul in Jerusalem helped by Barnabas (Acts 9:26-30):
    When Paul came back to Jerusalem, the Christians there were still afraid of him and avoided him, because of what he had done to them in the past. If it had not been for a friend who came with him, Barnabas, he would have been very isolated – perhaps even in danger of his life.
  - Martha and Mary – two ways of being a friend (Luke 10:38-42 and John 11, 17-29):
    Retell the story about Martha and Mary – two ways of being a friend. In Luke’s account, Jesus has come to the house of Martha and Mary at Bethany, which was less than three kilometres from Jerusalem. Martha finds herself too busy serving food, so that she has no time to listen to Jesus, and she complains to him that her sister, who is listening, should come and help her. Jesus gently reproves her. John’s story describes a very different visit. Lazarus, brother of Martha and Mary, has died, and been buried. By the time Jesus comes he has already been dead four days. Yet as soon as Martha hears someone say they have seen Jesus coming, Martha takes the initiative and goes out to meet Jesus, to tell him she believes that God will give him anything he asks for, so that even now he could restore their brother to them. Then she goes to fetch her sister Mary, who has stayed in the house, apparently numbed with grief.
    The Story of the Lost Son has already been told in Grade 2, under the Topic ‘Forgiveness’, in Theme 5. This time the emphasis is on what happened to the son when he took his inheritance and went to live in a far-off country. He found himself friends who used up his money and did not help him once it was all gone [Pause at this point and ask the questions in the grey box to ensure learners have understood the story so far. You could ask if any of them remember, from Grade 2, what the son at last decided to do.] Continue with the story. Note that in this Grade the complete story is not used, as the purpose is only to contrast the relationship of the son with his friends and with his father.
    You could now ask questions such as: “What is meant by ‘but when he came to himself’?” “Why does he feel that what he has done was a sin against heaven, as well as against his father?” and “Do you think he has changed?”

Notes on Preparation

- Familiarise yourself with all the text before the lesson.
- Choose one of the stories and read the relevant passages from the New Testament in the Bible:
  - Acts 9:1-22
  - Acts 9:22-25
  - Acts 9:26-30
- Read through and think about the Lesson Suggestions, selecting the most useful and adding your own ideas if you feel they complement the theme, the unit and the proposed Lesson Suggestions.

Questions

Why was it difficult for Paul to leave Damascus in order to escape from the Jews in the city who wanted to kill him?

What did his disciples do to help him escape?

Do you think it was dangerous for them to help him get away?

How did the Christians in Jerusalem react when they heard that Saul, who had been throwing them into prison and even killing them, was back in Jerusalem?

Who stood by him and supported him? What did he tell people?

In what ways was Barnabas a true friend to Saul?

Think up some questions to draw out the contrast between the actions of Martha and Mary.

What did the son ask his father to give to him? (MS)

Where did he decide to live? (MS)
• Ask for volunteers, one to play Barnabas, another to play the Apostle Peter, others James and John. They role play what happens when Barnabas comes to see the apostles and insists they should allow him to bring Saul to meet them.

• Organise the learners into groups of between five and eight, and ask them to role play one or other of the scenes when Jesus was a guest in the house of Martha and Mary.

• Divide the class into groups and have them draw a series of pictures, showing the son leaving home with all he possessed, squandering his money with so-called friends, and then alone with the pigs.

• Refer to the questions in the grey column (starting on page 106).

Unit 7.3: Good and bad friendships

(Suggested time: 1 lesson)

Lesson Suggestions

• Explain that you want the learners to imagine that they themselves are parents, and have a Grade 3 son or daughter.
  o Draw a line down the centre of the board. Write Good Friendships on the left and Bad Friendships on the right.
  o Ask learners what sort of friends they would encourage their child to be around with and what sort of friends they would say no to.
  o They can refer to characters in the stories they have heard in Unit 7.3, or other characters known to them, as a way of expressing their ideas.

• Ask all the learners to write a prayer for their best friend, and also a prayer for themselves, and bring them up, so that the lesson can end in a time of prayer together. (Note: Muslims do not address God as Father, so be sensitive about this, if there are Muslims in your class).

List of More Structured Questions

What did the son ask his father to give to him?

Where did he decide to live?

Did he have any friends to help him, once he began to starve? If not, can you suggest why?
Teacher’s Notes: Church Leaders are very concerned about the increasing violence against women and children in this country. In the passages quoted here, they are calling on all Christians to do their bit to combat violence. “It is time for Namibians to stop hiding behind what they say is their culture, and recognise that women and children have the right to live without fear of bodily harm from Namibian men … We are all affected by the culture of violence which is growing stronger. We all lose a bit of our humanity.” (General Secretary of the Council of Churches in Namibia, Reverend Nangula Kathindi, quoted in The Namibian of 5 July 2002). Zephaniah Kameeta said the same in an interview, soon after he was made bishop: “Traditional cultures in our country underline male power. Men feel they have more power, and even women themselves – mothers and sisters – reinforce this attitude. They always tell boys, “Don’t behave like a girl, be strong, don’t cry.” Despite awareness-raising discussion, and books on feminism and gender education, these old forms of behaviour are still being encouraged. But traditions are created by human beings and are changeable. Power should be used creatively, and not to destroy. There is a need to look at our cultures, taking the good things from them and discarding the bad things.” (Interview published in Sister Namibia, vol. 14:1, Jan-Feb 2002, p.5). Childline Namibia has an excellent programme which four young actors take into schools, specifically designed for the Grade 3 age-group. On three consecutive days they have a session with every Grade 3 learner in the school, taking two classes together, and teach through role play followed by short discussion. Ask your Principal to try to arrange for Childline to visit your school – the telephone number is 061-232 221, and in this case, let their visit replace this topic. Some children are tongue-tied and unable to stand up for themselves when they should say no, but others are aggressively argumentative about their rights. Assertiveness Training is about teaching children how to strike the right balance. They need to be aware of the impression they make on others, and learn to treat them with respect, while at the same time they should learn to take responsibility for their own body, and say No to violence, and to sexual exploitation.
Learning Objectives (as in the Syllabus):

- Learners should learn how to be assertive in threatening situations.

Assessment Criteria:

For more structured assessment:

- The material in this theme is concerned with experiential learning, and is not suitable for More Structured (MS) questions.

For less structured assessment:

- How are individual learners progressing in learning to find ways of refusing negative touching?

**Unit 8.1: When to say No – saying ‘No’ to strangers**

*(Suggested time: 1 lesson)*

**Lesson Suggestions**

- Remind the class of the story written by Helao Shityuwete and how, at the age of five, the author was taken to live with his grandmother and grandfather, south of Evale. Helao’s father died when he was only six. His mother remarried, but he continued to live with his grandparents.
  - Continue with the story by reading the following:

  My grandpa was a nice old man in his sixties and he spent much of his time teaching me all that a boy of my age ought to know: he treated me as his equal and made me feel very grown up. He made me a bow and arrows and he also taught me how to make them. I was happy and pleased to have such a wonderful grandfather.

- Tell the learners that when Helao was seven, a stranger arrived one day. The stranger was apparently one of his uncles, though he had never heard of him. He was very large, and Helao was scared of him. The uncle told Helao that he had come to take him to live with him. Helao agreed because he did not want to offend him. But during the night he lay awake worrying about whether he should go with someone he had only just met. The next day his uncle sent for him, and he made up his mind - he did not want to go with a stranger. And so when he was asked to take the plates to the kitchen, he went out of the homestead into the bushes and hid nearby. After an hour or so he decided he should hide near the road they would be taking, so that he would know when they had given up and gone. He hid there for three hours, and suddenly they came. He counted the horses as they passed.

Notes on Preparation

- Familiarise yourself with all the text before the lesson.
- Reread the extract taken from *Never Follow the Wolf* by Helao Shityuwete (London: Clipperton Books, 1990, pp 6-7) as well as the additional text provided (pp 3-4 of the same book).
- Read through and think about the Lesson Suggestions, selecting the most useful and adding your own ideas if you feel they complement the theme, the unit and the proposed Lesson Suggestions.
Slowly I crept out of the bush, surveyed both directions, stepped out into the road, then breathed a deep sigh of relief. I waved goodbye as their dust disappeared in the distance, and then went home to face the accusations of cowardice. My grandmother, however, was pleased with me and that made me feel proud of myself.

Questions
Why was Helao unwilling to go with his uncle?
How did he avoid an argument with his uncle?
How long did he have to wait? Do you think he was brave to wait for so long?
Why do you think his grandmother was pleased with him, and not angry?
Do you agree with Helao’s grandmother?

Unit 8.2: Training in Assertiveness - Part 1

(Suggested time: 1 – 2 lessons)

The aim of this unit is practical. In social relationships between behaviour that is overbearing and aggressive, and behaviour that is too submissive and meek, and so inviting bullying, there is a middle ground, and the word used to describe this is ‘assertive’. Behaviour that is appropriate for a child is different from what is expected from a teenager, but the ‘middle way’ still exists. Helao Shityuwete (whose autobiography the authors used to introduce the previous topic) grew up to believe it was important to be assertive and work actively for human rights in his country. The work done in this topic is designed to make children aware of the difference between being too meek and being too aggressive, and to train them to be better at standing up for themselves and for others. It is likely to need at least two lessons.

Lesson Suggestion

- Start a brainstorming session, using the technique described in the section entitled How to Use this Teacher’s Guide (page ix).
  - Draw three vertical lines on the chalkboard.
  - Above the columns write: BEHAVIOUR
    - In the first column, write AGGRESSIVE, in the second NON-ASSERTIVE and in the third ASSERTIVE.
  - Divide the class into groups of three or four.
  - Give examples of aggressive, non-assertive and assertive behaviour (e.g. swearing at someone who makes you feel uncomfortable, standing back and saying nothing, and saying “No” firmly).
  - Ask the learners to share the kinds of situations in which they themselves find it difficult to be assertive.
  - Ask each group to role play an example of one of these, showing two endings, one where the child is too submissive, the other demonstrating assertiveness, in each case.

Notes on Preparation

- Familiarise yourself with all the text before the lesson.
- Read through the text in the Information Box so that you may be familiar with the aim of the work for the topic of ‘Assertiveness’.
- Read through and think about the Lesson Suggestion, selecting the most useful and adding your own ideas if you feel they complement the theme, the unit and the proposed Lesson Suggestions.

New Words
non-assertive – too meek and humble
aggressive – displaying rude and threatening behaviour
assertive – the middle way between these two extremes
Unit 8.3: Training in Assertiveness - Part 2

(Suggested time: 1 – 2 lessons)

Lesson Suggestions

• Tell the children the true story below:

A small boy who was visiting a zoo in South Africa fell into a sunken area where there were gorillas. The gorillas apparently wanted to eat him, but one female gorilla picked him up, held him close to her chest and made threatening signs at the other gorillas, while she carried him to the wire fence where there were people who could reach up and take hold of him, and pull him to safety. If even some animals seem to have a sense of the importance of protecting the weak, surely we should also?

• Organise the learners into five groups.
  o Ask all the learners to close their eyes.
  o In each group, each learner should take a turn imagining that he or she is a very meek animal (e.g. a dik-dik). While the other learners in the group keep their eyes closed, he or she can describe the scene and say how it feels. Ensure that each learner has a turn.
  o Ask everyone to keep their eyes closed and now imagine that they meet another animal that is very aggressive. Each learner has the opportunity to imagine and describe (as in the previous activity) what happens when the two animals meet.
  o Let learners switch roles and imagine they are the aggressive animal and meet an animal that is much meeker and weaker.
  o Finally, let them imagine themselves in the form of an animal they would like to be. Each learner has the opportunity to describe him or herself and tell the others in the group what it feels like to be that animal.
  o Say to the learners: Imagine you meet someone you love, also in animal form. What happens when these two animals meet?
  o Let the learners open their eyes and role play the different scenes.
  o Pose the questions in the grey column to draw out the learning.
  o Once completed, let the learners move around the classroom, pretending to be the animal they would like to be. They should make their own sounds and the movements they think the animal of their choice would make. However, the emphasis should be on clear, firm communication and movements rather than too soft, too loud, too hard or too soft – just happy in being themselves.

Unit 8.4: Our responsibility to say ‘No’ to physical and psychological abuse

(Suggested time: at least 1 lesson, and more if the discussion is worthwhile)

All the great religions of the world value children. A crime against a child seems to be such a source of shame that it cannot be mentioned. It seems to take place in all cultures, and victims seem powerless to deal with it. Teachers should know whom to turn to if they suspect a child in their class is being abused.
Both children and adults have a responsibility to say No when necessary. The support of parents or grandparents is very important. Sometimes this is difficult for the adult because the source of the trouble is a close neighbour or even a member of the family.

Childline has a role play in which they show a neighbour who annoys and embarrasses a small girl by excessive touching. The girl’s father listens to his daughter’s story. He hears her through to the end, and asks if she said No. She replies that she did, but the woman took no notice. The father declares that in that case the neighbour is no longer welcome in his house, and that he will tell her so. Learners need to get the idea that there are ways of touching that bring the child a ‘Yes feeling’ and ways that bring a ‘No feeling’. These will be different with different children. The important thing is that they should relate to their own feelings and respond assertively.

Childline also has a role play in which a stranger finds a girl reading alone on a bench in the park, and sits down beside her and tries to put his arm round her shoulders. In the first version of the scene, she says nothing, but is clearly very uncomfortable. But in the second version, she looks him straight in the face and says “No!” very loudly and clearly, whereupon he jumps up and makes off at a run.

**Lesson Suggestions**

- Divide the children into groups of three or four.
  - Let them discuss examples of non-assertive, assertive, and aggressive or violent behaviour, both in school and outside.
  - Share an example with them from your own experience.
  - Let each group choose a spokesperson and share the examples (or at least one) with the class.

> to familiarise yourself better.

- Read through and think about the Lesson Suggestions, selecting the most useful and adding your own ideas if you feel they complement the theme, the unit and the proposed Lesson Suggestions.
Grade 4

Theme 1

Belonging: Leadership in different faith communities

Learning Objectives (as in the Syllabus):

- Learners should appreciate that religious communities have similarities and differences.
- Learners should find out about local, national, and international church leaders.

Assessment Criteria:

For more structured assessment:

- In the grey column, there are questions to be answered orally. Those marked MS (More Structured) are suitable for a quick written assessment, preferably unexpected, at the end of the theme. There is a full list of the More Structured Questions at the end of each theme, the answers to which can be found at the back of the book.

For less structured assessment:

- Can learners identify three religious leaders, at least one of them from outside Namibia?
- Can they explain their religious orientation?
Unit 1.1: Leadership in the church or faith community

(SUGGESTED TIME: ENOUGH TIME AT THE END OF ANOTHER LESSON AT THE BEGINNING OF THE WEEK TO SET UP, PLUS 1 LESSON)

In schools where Religious Education is only allocated 30 or 35 minutes per week, the stories of St Anthony and the Desert Fathers, and of Gautama Buddha could be used as material for the English lesson.

This theme is best handled after the Environmental Studies topic ‘Local and National Leaders’, so that learners understand the idea of “a leader”. If this is not possible, start with what they know, for example, the leader selected by each group to represent them when they do group work. Talk of the Principal as a leader of the school, or of the local pastor as a leader in the church.

The learners should know their local church leaders by name, from the project done in Grade 3. They will probably have heard of the Pope, as head of the Roman Catholic Church, of the former Archbishop of Cape Town Desmond Tutu, and perhaps of Mother Teresa of Calcutta (see text further on). They will be aware that most of the Christian churches in Namibia are led by bishops. They should have heard of Bishop Zephaniah Kameeta.

Lesson Suggestions

• Ask whether the churches and faiths that the learners know about have any of the following: pastors, prophets, nuns (sisters), or monks (brothers), bishops.
• Group the learners according to which place of worship they attend (including non-Christian).
  o Ask each group to research their local religious communities and find one leader (e.g. the church treasurer, or choir leader) who is willing to talk to them. Children who do not attend worship anywhere could do the research with someone who does.
  o They should ask as many questions as they can think up and appoint one person to take notes to help them remember what was said. In addition to any other information they can obtain, they should find out the answers to the following questions:
    § Why did the person become a religious leader?
    § Who pays him or her?
    § Do some people work for no pay?
  o In the following week, ask each group to appoint a spokesperson to report back on what they have discovered and to describe to whom they went for information. You could give a small prize to the group who did their research best (instead of relying on what they already knew).
• Regroup the learners into new groups:
  o Ask them to appoint a spokesperson for the feedback after discussion.
  o Pose the following two questions to them:
    § If you were a believer would you serve God without pay?
    § Would you help a stranger in need?
  o After about five minutes of discussion, ask each group’s spokesperson to stand up. Taking turns, each spokesperson replies on their group’s findings (e.g. two of the six of us said ‘Yes, we would work without pay, etc.)
• Refer to the questions in the grey column.

Notes on Preparation

• Familiarise yourself with all the text before the lesson.
• Read through and think about the Lesson Suggestions, selecting the most useful and adding your own ideas if you feel they complement the theme, the unit and the proposed Lesson Suggestions.

Questions

Name at least one religious leader outside Namibia (e.g. the Pope).
Name two other leaders, either inside Namibia or beyond its borders (e.g. Archbishop Desmond Tutu).
Lesson Suggestions

- Share the following information about a national church leader with the class:

Bishop Zephaniah Kameeta was born in 1945, at Otjimbingwe. He was ordained in 1971, the year in which South African rule in Namibia was declared illegal by the United Nations. He was a pastor in Lüderitz, and from 1982 to 1989 Deputy Bishop and an elected commissioner of the World Council of Churches Programme on the combating of racism. “It was a time when the Bible had to be compared to the world around us,” Kameeta says, “and theology and politics could not be separated.”

From 1977 he was an active member of SWAPO, “One thing I was sure of was that the apartheid regime was wrong. I strongly believed that injustice could not remain for ever, that racism could not persist. History has proved that our fight was right.”

For ten years he was Deputy Speaker of the National Assembly. He was a well-known figure in public life and on television. And then suddenly he disappeared from view. Only those who were close to him knew where Dr. Zephaniah Kameeta could be found: he was working in the south of Namibia, in the small, impoverished town of Maltahöhe as a volunteer pastor.

After ten years at the top level of government he had felt compelled to return to the grassroots people. Prepared to work without a salary, he chose one of the poorest congregations in his country. Day by day he visited families without income, sick people and orphans in their huts and on the streets, lending a compassionate ear to their tales of suffering, of pain and illness, of poverty and hunger. He says that living with the people of Maltahöhe opened his eyes to the experiences of the poor in the country and will definitely influence his future work as bishop.

Bishop Kameeta is affectionately known as ‘the people’s bishop’. He also holds strong views about the issue of ‘violence against women and children in our communities’. He says violence revolves around the question of power. “Traditional cultures in our country underline male power. Men feel they have more power, and even women themselves – mothers and sisters – reinforce this attitude. They always tell boys, “Don’t behave like a girl, be strong, don’t cry.” Despite awareness-raising discussion, books on feminism and gender education, “these old forms of behaviour” are still being encouraged. But traditions are created by human beings and are changeable. Power, he says, should be used creatively, and not to destroy. “There is a need to look at our cultures, taking the good things from them and discarding the bad things.”

Two years later, on 20 January 2002, he was consecrated Bishop of the Evangelical Lutheran Church of the Republic of Namibia.

Questions

- Was Zephaniah Kameeta already a bishop when he was Deputy Speaker in the National Assembly?
- What work was he doing when he was consecrated bishop? (MS)
- Give three reasons why he is called ‘the people’s bishop’.

• Show the class the picture of Bishop Kameeta (see the back of the book).
• Refer to the questions in the grey column.
Desmond Tutu was born in 1931 in Klerksdorp, a poor black township near Johannesburg. He was clever and a hard worker at school. But at the age of 14 he caught tuberculosis, and nearly died. For two years he lay in hospital. However, a friend visited him every day, and this friend was Father Trevor Huddleston, an outspoken campaigner against the evils of Apartheid. He brought him books to read and inspired him with a love for God which has never left him.

Tutu qualified as a teacher, and also got married. But in 1958 he gave up teaching, because of the Bantu Education Act:

“The school must equip him [the African] to meet the demands which the economic life of South Africa will impose upon him ... There is no place for the native in European society above the levels of certain forms of labour. Race relations cannot improve if the wrong sort of education is given to the Africans; if the result of education is the creation of a frustrated people; when it creates people who are trained for professions not open to them.” (Dr Verwoerd, Minister of Education)

As Dean of Johannesburg, he wrote an open letter ‘as one Christian to another’ to the new Prime Minister, pleading for dialogue, justice and freedom, and stressing that violence would escalate without it. He preached at the funeral of the 30 year old leader Steve Biko. He was a passionate preacher.

“Apartheid comprehensively contradicts the Bible and Christian teaching. That is why it is totally evil and immoral.” (Bishop Tutu)

“The bishop scares the government because it feels threatened by his articulateness and self-confidence ... he is more than just the ultimate ‘cheeky kaffir’ – he represents a threat to their basic concepts about race upon which they have built their whole life and ideology.” (Dr Beyers Naude, an Afrikaner churchman and anti-apartheid activist)

“Why should they be afraid of me? I don’t even have a vote in my country. Why should they be frightened of one little black man who goes about saying a few things, if what he is saying is untrue?” (Tutu)

“What country detains 11-year olds, because they are a threat to state security?” (Tutu)

“Tutu is a hero figure in the black townships, especially since he won the Nobel prize, and demonstrated to a population haunted by its second-class status that one of them could become a world figure.” (The Observer, 4 August 1985)

“There is nothing the government can do to me that will stop me from being involved in what I believe is what God wants me to do. I do not do it because I like doing it ... I cannot help it when I see injustice. I cannot keep quiet. I will not keep quiet, for, as Jeremiah says, when I try to keep quiet, God’s word burns like a fire in my breast. But what is it that they can ultimately do? The most awful thing that they can do is to kill me, and death is not the worst thing that can happen to a Christian.” (Tutu)

In 1986 Tutu was enthroned as Archbishop of Cape Town, which made him head of the Anglican church in South Africa, Lesotho, Mozambique, Namibia, Swaziland, St Helena, and Tristan da Cunha.

After the abolition of apartheid in 1992 he was active in setting up the Truth Commission movement to try and bring reconciliation.
Summary of the milestones in Bishop Tutu’s life:

<table>
<thead>
<tr>
<th>Dates</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>1931</td>
<td>Born</td>
</tr>
<tr>
<td>1945</td>
<td>Has TB and is in hospital 24 months</td>
</tr>
<tr>
<td>1958</td>
<td>Gives up tearchbishop of Cape Townnaching, following the introduction of the Bantu Education Act; enters theological college</td>
</tr>
<tr>
<td>1962-7</td>
<td>Studies in Britain</td>
</tr>
<tr>
<td>1975</td>
<td>Chosen as Dean of Johannesburg</td>
</tr>
<tr>
<td>1976</td>
<td>Becomes bishop of Lesotho; Soweto massacre</td>
</tr>
<tr>
<td>1977</td>
<td>The leader Steve Biko dies while in police custody</td>
</tr>
<tr>
<td>1978</td>
<td>Becomes General Secretary of the South African Council of Churches</td>
</tr>
<tr>
<td>1979</td>
<td>First supports sanctions against South Africa on Danish television</td>
</tr>
<tr>
<td>1984</td>
<td>Awarded the Nobel Peace Prize</td>
</tr>
<tr>
<td>1985</td>
<td>Bishop of Johannesburg</td>
</tr>
<tr>
<td>1986</td>
<td>Archbishop of Cape Town</td>
</tr>
</tbody>
</table>

• Show the class the picture of Bishop Tutu (see the back of the book).
• Stimulate a discussion by posing the Discussion Question in the grey column.

### Discussion Question
Desmond Tutu’s protest march in 1988, against the outlawing of the only non-racial political organisation, led to his arrest and imprisonment. Would you have marched with him? Why, or why not?

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**Unit 1.3: Leadership in African traditions and religion**

*(Suggested time: 1 lesson)*

**Lesson Suggestions**

- To introduce the concept of a ‘traditional healer at work’, remind the learners about sixteen-year-old Ketja’s grandmother, Meekulu. In the next part of the story, Meekulu has been found almost dead in the bush, after a raid by soldiers. She has been carried back to her hut, and the local medicine woman has been urgently summoned. Meekulu is Ketja’s only relative, and Ketja becomes hysterical at the thought of losing her. Now read the extract from *Meekulu’s Children* to the class (see the Story Box on page 118).

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**Notes on Preparation**

- Familiarise yourself with all the text before the lesson.
- While most teachers will be able to teach this unit by drawing on direct experience – and you could probably come up with your own lesson ideas – it is necessary to familiarise yourself with the text and Lesson Suggestions provided.
- Read the extract taken from *Meekulu’s Children* by Kaleni Hiyalwa (New Namibia Books 2000, p. 82).
I thought that Meekulu was dead. I fell over her and hugged her tight, and I heard her groaning in the agony of pain. I could feel the pain myself. All her body was in pain. She had been all but burnt alive by the bastards – the omakakunga.

When I realised that Meekulu was alive, I looked across the hut, which was full of women who were more traditional than the ones I passed outside. I started laughing. It was so hysterical and so loud, that two women stood up and hushed me.

A traditional healer who was sitting by Meekulu’s bed head pulled her pot full of herbs towards her and pushed her efungu – horse-tail – into it, and rained the liquid on me as she hit me with it.

“Evils! Leave her alone! The gods should remove the evils and bad fortune from this young woman! Spare her! She is the only one left in her family!

“Save her from evils so that she becomes the mother of this next family generation! If this family is cursed, let her live through and let her survive the troubled years ahead!

“The gods of this land, let Ketja be one of the roots of generation in our land! Let her live in peace here today, and after,” the woman prayed.

I calmed down and listened quietly, as if the spirits of the gods had invaded my brain and my life machine inside me. I felt at peace with myself. Anger left me and a sense of reason came to my mind.

I stood back by Meekulu’s bed and called her. She did not respond but I watched her irregular breath, and the fact that she was still alive gave me more life.

**New Word**

**hysterical** – out of control, crying or laughing under strong emotional pressure

**Questions**

How does Ketja behave when she finds her grandmother lying in her hut, almost burnt to death? (MS)

How does the healer react to Ketja? (MS)

How does Ketja feel?

Do you think the healer handled the situation well?

**New Words**

**embody** – show something in real and solid form

**disintegrate** – fall apart

**diviners** – people able to foretell the future or to have knowledge of things that are secret

**seers** – people with the gift of second sight

**mediums** – people able to converse with those who have passed away and with spirits

**diagnose** – identify a disease from the symptoms of the sufferer

**Questions**

Name three or more different kinds of African traditional religious leaders. (MS)

How are medicine men trained, and how long is the training? (MS)

Are there bad medicine men and women?
Organise the learners into five groups and give each group one of the five question strips you have prepared before the lesson. Let each group have a turn posing their question to the class (the answer is provided for you in the text below each question, if you need it):

Q. Are medicine men always male?
A. No there are plenty of women healers also. And a healer is to be found in almost all villages.

Q. How are healers chosen?
A. Some inherit the office from their parents, but others feel themselves called to it, and a call may come at any time of their lives, often in the form of a dream or a vision that is powerful or persistent.

Q. How are healers trained?
A. Those who inherit the calling from a parent are trained by him or her. Those who feel called to the work attach themselves to a skilled healer for ten years and more. They learn the names and nature of herbs, roots, trees, seeds, bones, and bird droppings. They learn how to diagnose illnesses and mental troubles and how to handle patients. In traditional society minor illnesses are treated with herbs, but major illnesses are considered to be of religious concern, to be a matter of spiritual as well as physical health, so that the whole person needs to be treated. (Note how in the gospels, Jesus always asks the person who has come to him, “Do you want to be healed?”)

Q. Do they sometimes also work as counsellors, giving advice to people?
A. Yes, frequently. Parents having trouble with a disobedient child will come for advice, a person who is going on a long journey will come for advice on whether it will be successful, and for protective medicines, and when cattle die the owner will come for advice and help. Traditional healers also sometimes work as priests, praying for the community, and representing its wholeness and health. It is believed that their medicine can remove a curse, detect thieves, and so on.

Q. Are there bad medicine men?
A. ‘Like other public offices, it can be abused. But the majority are honest, kind, friendly and helpful men and women. For that reason people will call on them at any time of day or night, and will pay them any amount of money or property for their help ... Today in and near big cities there are cheats who have no real training or skill as medicine men. It may be necessary to establish government control over such pretenders, who earn a lot of money from selling useless articles and herbs which they call medicines.’

After the formal question and answer session, allow free questioning, and ask learners for examples from personal experience, but be honest if you do not know the answer to a question!

Refer to the questions in the grey column.
Unit 1.4: Christian religious communities

(Suggested time: 1 lesson)

Lesson Suggestions

• Read and retell the following information about Mother Teresa to the class:

Mother Teresa

Agnes Bojaxhiu was born into a poor peasant family. She became a nun when she was 12 and took the name Teresa. In 1928 she was sent to India to teach in a convent school in Calcutta.

One day she felt that God needed her amongst the poorest, forgotten people of the city. In 1948 she requested permission from the Roman Catholic authorities to leave the convent, and after two years it was granted.

By this time she had studied nursing, and with just a few rupees in her pocket she moved into the slums of Calcutta. There she gathered together five destitute children and sheltered them in a friend’s flat. Numbers grew. Girls and teachers from her old school came to help her, and the Church allowed her to found the Congregation of the Missioners of Charity. She opened a Home for the Dying in Calcutta, as well as a leper colony.

Mother Teresa has opened over 60 more schools, orphanages, and homes for the dying in India, other parts of Asia, Africa, America, Europe, and Australia. All the homes and settlements depend on gifts of money and other help. Her sisters are bound to a strict rule of poverty, in order to serve the poor: They rise at 4.30 am daily to begin the working day with a long time of prayer.

When Mother Teresa died in 1999, her only possessions were a Bible, and two buckets, one for drinking water, and one for washing in, two saris, and a pair of sandals.

• Read the following bible passage to the class:

Jesus said, ‘Foxes have holes, and the birds of the air have nests, but the Son of man has nowhere to lay his head. (Luke 9:58)

• Hand out a half-sheet of ‘Sayings of Mother Teresa’ (see page 121), and read them aloud, quietly and thoughtfully. Ask the children to choose one to copy neatly onto a sheet of card (A5), and suggest they either decorate the borders of it with coloured drawings, or with patterns made by gluing seeds or dried flower petals onto the paper.

• Refer to the questions in the grey column (continues on page 121).
Sayings of Mother Teresa

Love to pray. Feel often during the day the need for prayer, and take the trouble to pray. Prayer enlarges the heart until it is capable of containing God’s gift of himself. Ask and seek, and your heart will grow big enough to receive him and keep him as your own.

Being happy with God means loving as He loves, helping as He helps, giving as He gives, serving as He serves, rescuing as He rescues. Therefore, if you write a letter for a blind man, or just go and sit and listen, or take mail to him, or you go and visit someone or bring someone a flower, ... it is never too small, for this is our love of Christ in action.

To show that we are grateful to God for bringing us into this world, we must accept and serve others with an open and joyous heart. As the Ibo of Nigeria say, “It is the heart that gives: the fingers just let go.”

God is the friend of silence. We need to find God and He cannot be found in noise and restlessness. See how nature, the trees, the flowers, and the grasses, grow in perfect silence – see the stars, the moon and the sun, how they move in silence. The more we receive in silent prayer, the more we can give in our active life.

Unit 1.5: The Sangha, a Buddhist religious community

(Suggested time: 1 lesson)

Lesson Suggestions

• Share the following information with the class:

The religion that Buddhists follow began between the sixth and fifth centuries BC. An Indian prince called Siddharta Gautama (or Gotama) tried to find a way of life that could make all beings peaceful and happy. When he succeeded in finding a pathway to peace and contentment, he was called Buddha, meaning the Enlightened One (his story has already been studied in Grade 2). Today he has followers all over the world, and there are communities of monks and nuns dedicated to following his teachings.

The Community or Sangha

The Buddhist community is made up of monks and nuns, and of householders and their families, the laypeople. The laypeople try to follow five guidelines, called precepts.

- Not to harm living things
- Not to take anything which is not given
- Not to lie and gossip
- Not to have wrong sexual relationships
- Not to take drugs or alcohol, which confuse the mind.
The monks and nuns follow many more rules, which give them a very simple way of life. They own little except their robes and alms-bowl, and spend their time in meditation and study. They also teach.

Both parts of the community give a lot to each other. Householders give monks and nuns their food, clothing, and somewhere to live. The monks and nuns give the householders and their families what is called ‘the greater gift’, the gift of their teachings. They may also give advice if people ask for it. Families visit temples and monasteries to worship and meditate, for festivals, and to speak with the monks and nuns.

- Refer to the questions in the grey column.
- Should you require additional topics, refer to the following two stories and the relevant questions in the grey column:

**ST ANTHONY AND THE DESERT FATHERS**

About AD 251, a boy was born to African Christian parents in a village south of Memphis in Upper Egypt. He was named Anthony. Shortly before his twentieth birthday, both his parents died, leaving him with a big estate with which to care for himself and his younger sister.

Some six months later, in a church service, he was moved by Jesus’ words to the rich young ruler, “Sell all that you have, and distribute to the poor, and you will have treasure in heaven; then come, follow me.” (Luke 18:22)

Believing these words to have been spoken directly to him, Anthony went home, and gave away his best land to his neighbours. He then sold the rest of his estate, with the agreement of his sister, and gave the proceeds to the poor, keeping only just enough for himself and his sister to live off. His sister asked to go into a ‘house of maidens’ (the first known mention of a convent) and he himself went into the desert, and lived a life of great simplicity and solitude.

Gradually he became known to people for his wisdom and saintliness, and disciples came to live as near to him as he would allow, to learn from him.

There is a story that one day a hunter hunting in the desert came on St Anthony with a group of monks, playing a game together and laughing a lot. The hunter complained to him that he was not behaving as a famous holy man should. St Anthony said, “You have a fine bow. If you did not unstring it and let it rest, not keeping it bent when you are not hunting, what would happen?” “It would soon become weak and flabby and be no more use,” said the hunter. “It is the same with the soul,” said St Anthony, “It too needs to rest sometimes.” St Anthony lived to the age of 105.

It is thought that St Anthony may have come across wandering Buddhists, and been influenced by their teaching of asceticism (self-discipline about avoiding all luxuries, for the love of God).
DERVISH ORDERS, ALSO CALLED SUFIS

The Sufis follow strict rules of poverty, undertaken voluntarily for the love of God. A century after the death of Mohammed, the Moslem empire had grown and Muslims were living in great luxury. In revolt against this, a group arose who tried to get back to the original simplicity of the Prophet, and dedicated themselves to prayer and meditation, under the guidance of a wise master. They are mostly found in North Africa, the Middle East, and Central Asia, and there are thousands of wise masters, or Shayks, who play a vital role in preserving the spiritual essence of Islam. That is how Islam survived 70 years of persecution in Soviet Russia. There are still many Muslims in the south of Russia, in spite of the onslaught of communism and materialism. They differ from Christian religious orders in being allowed to marry.

List of More Structured Questions

What work was Zephaniah Kameeta doing when he was consecrated as bishop?
How does Ketja behave when she finds her grandmother lying in her hut, almost burnt to death?
How does the healer react to Ketja?
Name three or more different kinds of African traditional religious leaders.
How are medicine men trained, and how long is the training?
For how long did Mother Teresa teach in the Loreto convent school in Calcutta?
Which three groups of suffering people did she help especially?
What possessions did Mother Teresa have when she died?
Theme 2

Phases of Life: Traditions of marriage and what is means to be a family

Teacher’s Note: This theme does not describe current ‘Christian Wedding’ customs, such as cutting a cake, and the bride being dressed in white, with a veil. These costly customs are imports from Europe, and some people think they are wrong, because they make a Christian Wedding into a status symbol. In the Early Church, there was no special ceremony or rite for a Christian marriage. The difference between a non-Christian and a Christian marriage lay in the fact that the first was between two non-believers, and the second involved two Christians.

Learning Objectives (as in the Syllabus):
- Learners should gain insight into different traditions of marriage in Namibia.
- Learners should listen to and explore different views on marriage and separation.

Assessment Criteria:

For more structured assessment:
- In the grey column, there are questions to be answered orally. Those marked MS (More Structured) are suitable for a quick written assessment, preferably unexpected, at the end of the theme. There is a full list of the More Structured Questions at the end of each theme, the answers to which can be found at the back of the book.

For less structured assessment:
- How able are learners to explain different ways of getting married?
- Can they explain different views of marriage?
Unit 2.1: African traditions of marriage and of what it means to be a family

(Suggested time: A few minutes at the beginning of the week to set up the research, plus 1 lesson)

Lesson Suggestions

• To introduce the topic, help learners understand that a marriage is not just between two individuals, it is also between two families, and each owes respect and love to the members of the other family, especially the parents. This research is focussed on the role of the family.

• Start a discussion with questions such as the following:
  o How many of you look forward to getting married when you grow up?
  o How many of you hope to be able to finish your education before you get married?
  Note: It is important not to press children for answers and to refrain from passing judgement on the children’s answers. Allow them to answer according to their feelings.

• Question Strips:
  o Hand out the strips of questions you prepared before the lesson. Ensure that each learner receives a strip containing one topic and its three questions.
  o Allow sufficient time for the learners to read the topic and questions.
  o Each learner should ask their parents or grandparents to help them with the answers. (Alternatively, they could write down their own answer, then add their parents’ or grandparents’ answers.)
  o Back in class, ask the learners with the same topic and related questions to form a group (three groups will now form i.e. Group 1 with topic 1 ‘The Two Families’, Group 2 with topic 2 ‘Preparation for Marriage’ and Group 3 with topic 3 ‘Engagement and Wedding Ceremonies’).
  o Ask each group to appoint one learner to write down everyone’s answers and one learner to be the group’s spokesperson.
  o Let the learners compare their answers, while the appointed learner makes a list of what is mentioned. They may remove duplicates or, possibly, make a note of how many learners came up with the same or similar answer. Remind the learners, however, that there are no ‘wrong’ answers here. When comparing the learners’ answers, it might become apparent that in urban areas there will be a greater diversity of traditions, but possibly less knowledge.
  o Ask the spokesperson of each group to report back on what was discussed and listed.

• Give each group a large sheet of paper, and some sheets of scrap paper. Ask them to select one group member to draw the members of a family (he or she should preferably be someone other than the learners who took the active lead in the previous activity). Each learner can then copy the answers in their neatest handwriting, cut them out and glue or paste onto the large sheet, for display in the classroom. Alternatively the material can be gathered on A4 sheets, and bound up into a class book entitled ‘Grade 4: Namibian Traditions of Marriage and Family’.

• Refer to the questions in the grey column.

Notes on Preparation

• Familiarise yourself with all the text before the lesson.

• Read through and think about the Lesson Suggestions, selecting the most useful and adding your own ideas if you feel they complement the theme, the unit and the proposed Lesson Suggestions.

• Refer to the worksheet on page 149. It contains three topics, each with a set of three questions. Make enough copies for the class (e.g. a class of 36 will form three groups of 12 learners each. A class this size therefore requires 12 sets of topic 1 questions, 12 sets of topic 2 questions and 12 sets of topic 3 questions). Cut the copies into three strips (ensure you have enough for each classmember to receive a strip containing one of the topics and its three questions).

New Words

lobola – a price paid to the bride’s family by the husband to be. It is meant to compensate the family for the loss of their daughter’s labour.

iiyugo – 2-3 month group role playing of marriage, in the Ovambo tradition.

Materials needed:

three large sheets of paper, A5 sheets of paper (one for each learner), scissors and glue or paste for each group.

Questions

Why is it important for the two families to meet each other and to agree to the marriage? (MS)

What does lobola mean and why is it such a widespread custom? (MS)
Unit 2.2: Civil marriage

(SUGGESTED TIME: 1 LESSON)

Lesson Suggestions

• Talk to the learners about a civil marriage. Below are some notes to assist you:
  o **Where and How:** The government provides a Registry Office in main towns, where couples can obtain a Civil Marriage. Couples must bring at least one witness, and proof of their identity (who they really are). They must also pay a fee. In the presence of the Registrar they make simple promises, and sign the register. The ceremony lasts about 20 minutes. Some ministers of religion are licensed so that the marriages they perform are valid as civil marriages.
  o **Why have a Civil Marriage:** Couples who get married in a Registry Office, or who are married in a church where the minister has a licence to register marriages, have written proof of their marriage which is legally binding. Often they get married ‘in community of property’, which means that if the husband or the wife passes away, their property belongs to the remaining partner and to the children.
• Let the learners do a role play:
  o Ask for volunteers to act a scene in which a girl is keen to have a civil marriage in addition to either a Christian or a traditional wedding (or both), and the young man is against it. What are their reasons?
  o Be firm about giving both sides a fair hearing, and not allowing interruptions.
• Refer to the questions in the grey column.

Unit 2.3: New Testament teaching on marriage

(SUGGESTED TIME: 1 LESSON)

Lesson Suggestions

• In a lively way, and using understandable words, retell the Bible story of the Wedding at Cana in Galilee (John 2:1-11).
  o Start a discussion. To help the learners, ask: “How many of the following interpretations of the story do you agree with?”
    § Jesus enjoyed parties.
    § Jesus wanted to make everybody drunk.
    § God keeps the best wine till the end, and the happiest years of a marriage may be at the end of people’s lives.
    § Just as water was transformed into wine, so two people who are blessed by God can become one flesh, as it was written in the Old Testament.
  o Share with the class Jesus’ teaching on the holiness of marriage and family (Matthew 19:1-9). Bring out the positive aspects: that God who made us at the beginning made us male and female, and his will was that a man and a woman who love each other should be joined together and become as one flesh. This phrase can be used to open up a discussion of God’s gift of sexuality.
• Refer to the questions in the grey column (continue on page 126).
If the man and wife become ‘one flesh’, can a man beat his wife without also harming himself? In what ways does he harm himself?

Why do people still have Christian marriages?

What makes them different from civil marriages?

Give two advantages of Christian marriage.

List of More Structured Questions

Why is it important for the two families to meet each other, and to have their agreement to the marriage?

What does lobola mean and why is it such a widespread custom?

Where do you go for a civil marriage?

What do you need to take with you for a civil marriage?

In Jesus’ teaching, why does a man leave his father and mother?
# Theme 3

## The Sacred: Symbols and rituals

**Teacher’s Note:** It is important to teach at Primary level the role of symbols in trying to express religious truths. If learners do not understand this as they reach the age when scientific subjects gain increasing importance, they may think that objective scientific truth is the only kind of truth. One cannot make ‘scientific’ statements about God because He is unique, and science is about things that can be numbered.

This theme provides the opportunity to stress the value and importance of cultural diversity, and to create an atmosphere in which minority culture groups within the class feel free to share their heritage. Hopefully this will encourage them also to find out more about their own heritages. But even where there is little cultural diversity, it is important to encourage a diversity of ideas in answers to questions.

**Learning Objectives (as in the Syllabus):**
- Learners should find out about different customs connected with water and fire.
- Learners should understand the meaning of the cross.

**Assessment Criteria:**

**For more structured assessment:**
- In the grey column, there are questions to be answered orally. Those marked MS (More Structured) are suitable for a quick written assessment, preferably unexpected, at the end of the theme. There is a full list of the More Structured Questions at the end of each theme, the answers to which can be found at the back of the book.

**For less structured assessment:**
- Can learners explain at least one religious meaning of water, fire, and the cross?
Unit 3.1: Water as a meeting point with God

(Suggested time: 1 week’s work, cross-curricular with art)

Note that while there is more material here than can be studied in one Religious Education lesson per week, this theme is suitable for cross-curricular activity with Art. It is not necessary to cover all the material given in 3.1 and 3.3. Select whatever is manageable with the learners so that you can reach the response part of the lesson in good time.

Lesson Suggestions

• Bring a glass of clear, cold water into the class.
  o Describe the water while holding up the glass in front of the learners (you could even let some press the glass to their cheeks to feel how cold it is). Ask: “Who is thirsty?”
  o Produce two similar pieces of white cloth, one soiled and one clean. Ask the class which of the two they like.
  o Ask: “What do you feel like when water is poured over you?” Point out that water is sometimes cleansing, sometimes threatening. Ask: “Has anyone had the experience of getting into difficulties in water, or being nearly drowned?”

• Group presentation of Bible stories:
  o Organise the learners into seven groups (it doesn’t really matter if the groups do not all have the same number of learners) and hand out the titles and Bible references indicated below.

§ Water as Cleansing:
  o Naaman is cleansed from his leprosy by dipping in the Jordan (2 Kings 5:1-19)
  o John baptises people in the Jordan to cleanse them from sins (Mark 1:1-6)
  o Philip baptises the eunuch from Ethiopia (Acts 8:26-40)

§ Water as Threatening:
  o Noah and the Flood (Genesis 7:1-10)
  o The Israelites cross the Red Sea (Exodus 14: 21-31)
  o Jonah and the Whale (Jonah 1:1-15)
  o Jesus stills the storm (Mark 4:35-41)

Note: You need to show the learners how to find the list of contents at the beginning of the Bible, and look up the reference they have been given.

 o Ask the groups to find all the references in the Bible and quietly read aloud to each other.
  o Now assign a story to each group and ask them to decide how best to present it to the class e.g. each learner could give one sentence, their best reader could read the passage to the class or they could retell the story in their own words (each taking turns to contribute something).
  o Give the learners several minutes to read the text and think about it, then ask them to present their stories, warning them to listen carefully to each other’s stories and not just think about how to present their own.

• Help the learners make a class book entitled Water: God speaks to us.
  o At the beginning of the week, ask the learners to find out about the symbolism of water in their tradition, and report back when this lesson is covered. Include as much as possible of this information in the Class Book.

Notes on Preparation

• Familiarise yourself with all the text before the lesson.
• Read about ‘Water as Cleansing’ in the Bible:
  o 2 Kings 5:1-19
  o Mark 1:1-6
  o Acts 8: 26-40
• Read about ‘Water as Threatening’ in the Bible:
  o Genesis 7:1-10
  o Exodus 14:21-31
  o Jonah 1:1-15
  o Mark 4:35-41
• Read through and think about the Lesson Suggestions, selecting the most useful and adding your own ideas if you feel they complement the theme, the unit and the proposed Lesson Suggestions.

New Words
symbol – something that stands for, and is linked to, something else, e.g. red is the colour of flames and a symbol of fire, and water is a symbol for cleansing the heart as well as the body.

Materials needed: glass of clear cold water; two similar pieces of white cloth, one soiled and one clean; Bibles (or photocopies of the relevant text) for each pair of learners.
• Ask learners to suggest biblical stories that relate to the topic ‘God speaks to us’, while you list them on the chalkboard.
• Organise the learners into pairs or small groups and ask them to illustrate and write about one of the suggested stories. You may need to use one or two Art lessons to give them time to do the work to the best of their ability.
• With the class, complete the book *Water: God speaks to us* using the information and illustrations as above.

- Refer to the questions in the grey column.

Unit 3.2: *The symbolism of fire in African tradition*

*(Suggested time: 1 week’s work, cross-curricular with Art)*

**Lesson Suggestions**

- Ask a series of questions to stimulate thinking about the topic of fire, e.g.:
  - Who has made and successfully lit a wood fire?
  - Whose family has a fire at home on special occasions?
  - Has anyone a neighbouring family where there was a death and a fire was kept continually burning until after the burial?
  - Can anyone describe the Herero Holy Fire ceremony?
- Help the learners make a class book entitled *Fire: God speaks to us*. At the beginning of the week, ask the learners to find out at home about customs and ceremonies connected with fire in their own culture and report back to the class when this unit is covered.
- Ask the learners to think about the phrase “My fire and I are on guard”. You could talk about the comfort of a fire that protects people from the danger of wild animals at night; about sitting and thinking as you stare into a fire; about the way a fire or a braai brings people together, creates *ubuntu*; about schools where, in cold weather, each child in the class is asked to bring a vegetable from home, and the teacher boils up soup in the classroom and so on. Make notes of what is discussed on the chalkboard.
- Give the learners the opportunity to share with the class their findings regarding customs and ceremonies related to fire. Make a list of the customs the learners describe.
- Ask the learners to form groups of between five and eight, and illustrate the customs.
- With the class, complete the book *Fire: God speaks to us* using the information and illustrations as above. It may be necessary to use one or two Art lessons as well, to give them time to do the work to the best of their ability.
Unit 3.3: The symbolism of fire in the Bible

(Suggested time: 1 week’s work, cross-curricular with art)

Lesson Suggestions

• Ask the learners to share stories from the Bible connected with fire.
• Share with the class the stories, or some of them, as indicated below:
  o Exodus 3:1-6 – Moses and the burning bush. You could briefly tell the learners how Moses, once the adopted child of Pharaoh’s daughter, brought up in the royal palace, had to flee into the wilderness because he had killed an Egyptian who was beating a fellow-Israelite, and one of his own people had seen the deed and threatened him. Emphasise Moses’s loneliness and despair.
  o Exodus 14:15-22 God as a pillar of cloud or fire leads his people to safety.
  o Genesis 22:1-19 Abraham ready to sacrifice his son Isaac. Emphasis Isaac’s words “Father! The fire and the wood are here, but where is the lamb for a burnt offering?”
  o Acts 2:1-4 The tongues of fire at Pentecost.

Note: These stories require the narrator to provide some background information on earlier events, and therefore it is better if you tell the stories initially. Read all these stories beforehand, so as to be equipped to retell them vividly to the learners.
• Ask the learners to draw any of the events as told in the stories. The pictures could be displayed in the classroom or be added to the Class Book entitled Fire: God speaks to us. Remember to include learners’ comments.
• Refer to the questions in the grey column.

Unit 3.4: The symbolism of the cross

(Suggested time: 1 lesson)

Lesson Suggestions

• Share the following information with the class (continues on page 155).

The cross is used throughout the Christian world as a symbol of the faith. Yet in the first centuries of the Christian era the cross was still in common use for putting criminals to death. In the early centuries it was felt that the cross was too painful a reality to use as a symbol, and a fish was used as a symbol, or Christ was shown as the Good Shepherd.

The meaning behind the different ways of representing the cross:

When Christ is depicted nailed to the cross, it represents what He suffered for us;

When the cross is depicted as empty, this is to represent the Resurrection;

Sometimes in the Eastern Church Christ is represented crowned and robed as a King, on the cross yet reigning in glory.

• Refer to the questions in the grey column.

Notes on Preparation

• Familiarise yourself with all the text before the lesson.
• Read:
  o Exodus 3:1-6
  o Exodus 14:15-22
  o Genesis 22:1-19
  o Acts 2:1-4

• Read through and think about the Lesson Suggestions, selecting the most useful and adding your own ideas if you feel they complement the theme, the unit and the proposed Lesson Suggestions.

Materials needed: paper and pencil crayons or felt-tip pens.

Questions

What was it that Moses saw that made him curious? (MS)
What was he first told to do? What reason was given? (MS)
Who was speaking to him, and where from? (MS)
Was Moses glad about what God asked him to do, or did he think it would be too difficult?
If you had been Moses, how would you have responded to God?

Notes on Preparation:

• Familiarise yourself with all the text, before the lesson.

• Read through and think about the Lesson Suggestions, selecting the most useful and adding your own ideas if you feel they complement the theme, the unit and the proposed Lesson Suggestions.

Questions

When Christ is depicted nailed to the cross, what does it represent? (MS)
When the cross is depicted as empty, what does it represent? (MS)

What is different about the Eastern Church’s way of representing the cross? (MS)

List of More Structured Questions

Was Naaman a Jew or a foreigner? How was he cured of his leprosy?

Who did Philip baptise, and where?

What happened to the people who were not in the Ark with Noah and his family?

Why did Jonah go on board a ship?

What was it that Moses saw which made him curious?

What was he first told to do? What reason was given?

Who was speaking to him, and where from?

When Christ is depicted nailed to the cross, what does it represent?

When the cross is depicted as empty, what does this represent?

What is different about the Eastern Church’s way of representing the cross?
Theme 4

Festivals: The temptations of Jesus in the desert; Lent; Ramadan

Teacher’s Note: In Grade 4, the theme of festivals looks at the time of fasting (this means giving up food) that leads up to the big festivals, both in Christianity and in Islam. It also covers the temptations of Jesus in the desert.

Learning Objectives (as in the Syllabus):

- Learners should learn about the temptations of Jesus in the desert.
- Learners should understand why people fast and feast.

Assessment Criteria:

For more structured assessment:

- In the grey column, there are questions to be answered orally. Those marked MS (More Structured) are suitable for a quick written assessment, preferably unexpected, at the end of the theme. There is a full list of the More Structured Questions at the end of each theme, the answers to which can be found at the back of the book.

For less structured assessment:

- How well can learners describe how they overcame a temptation?
- Can they tell, in their own words, about a situation where fasting is customary?
Unit 4.1: The temptations of Jesus in the desert

(Suggested time: 1 lesson)

Lesson Suggestions

• Begin the lesson by putting a pile of small sweets on your desk. As you walk away from them, ask the children what they would feel, if you left them and went out of the room for a moment. Would they want to take them? What about helping themselves to other people’s pencils or erasers? What about the temptation to pay someone back in an underhand way, rather than explain openly what has gone wrong and what he or she needs to do to put that right. What about the temptation to tell lies in simple situations? Ask them to think about these things.

• Tell the story of Jesus going into the desert and his three temptations and ask the learners to imagine what form the Devil might have taken when he came to tempt Jesus. A snake? A friendly man? Let them draw a picture of him in a desert landscape in their exercise books.

• Divide the class into three groups and assign to each group one of the three temptations for role playing.
  o Suggest that the devil has several assistant or ‘learner’ devils with him, so that everyone in the group has a role. Or they could suggest desert-dwelling animals to role play (e.g. scorpion, snake, lizard, rock rabbit).
  o Suggest that the ‘learner’ devils and creatures of the desert comment to each other about what the devils are saying, and Jesus’s replies.
  o If the results are exceptionally good, suggest that the class presents it at School Assembly, in the season of Lent.

• To draw out the learning, discuss with those who role played or drew devils what their feelings were. Did they enjoy it? Can they think of an occasion when they were smaller, when something seemed very enjoyable at the time, but they realised they should not do it, and succeeded in overcoming the temptation?

• If you have plenty of time for Religious Education lessons, you could also refer to Genesis 3:1-6 and tell how, in the Garden of Eden, the Devil also tempted Eve with food, then ask the questions in the grey column.

Unit 4.2: Pilate’s temptation: the voice of fear

(Suggested time: 1 lesson)

Lesson Suggestions

• In your own words, retell the story from John 18:13-24 and Luke 22:54-23:25. It is important to add emotion and give dramatic pauses for key points to make an impact on the learners. This is to prepare learners for the ‘Conscience Corner’ at the end of the unit.
  o Jesus was arrested, at around midnight, in the Garden of Gethsemane. He would not allow his disciples to try and defend him. Jesus, who had been so active, who could command even the winds and the waves and they would obey him, was allowing himself to be maltreated. Simon Peter followed him.

Notes on Preparation

• Familiarise yourself with all the text before the lesson.

  o The first temptation: “Command that these stones be made bread” (1-4)
  o Two more temptations in the desert (5-13):

• Read through and think about the Lesson Suggestions, selecting the most useful and adding your own ideas if you feel they complement the theme, the unit and the proposed Lesson Suggestions.

Materials needed: sufficient sweets to create a small pile on your desk.

Questions

What did the Devil want Jesus to do in the desert? (MS)

Why would that have been wrong? (MS)

Where did the Devil take him next, and what was the second temptation? (MS)

Where did the Devil take Jesus in Jerusalem and what did he want him to do? (MS)

Can anyone give an example of giving in to temptation, when he or she was younger? (MS)

What did the serpent suggest about the forbidden fruit?

Why do you think he wanted to tempt Eve?

Why was it wrong for Eve to listen to him?
Over the course of the next few hours he was taken to four places:

§ First: Jesus was taken to the house of Annas, the father-in-law of the High Priest, for unofficial questioning (John 18:13-24).

§ Then: He went to an early-morning meeting of the Sanhedrin. In this hastily-called meeting, Jesus was cross-questioned, but because the occupying Romans would not allow the Jews power of life and death, they sent Jesus to Pilate, asking him to sentence him (Luke 22:54-71).

§ Then: He went to the Praetorium (judgement hall) of Pontius Pilate, the Roman Governor (Luke 22:66-23:5). Pilate questioned him and then, on hearing that Jesus was from Galilee, which was not his area of rule, he sent him to King Herod, who happened to be in Jerusalem. (This was one of the sons of the Herod who tried to kill Jesus as a baby.)

§ Then: Jesus was taken to the palace of King Herod, a Jewish king who grew up in Rome and supported Roman rule. Here, Herod mocked him before sending him back to the Praetorium (Luke 23:6-12).

§ Then: Jesus was, again, taken to the Praetorium. Pontius Pilate could still find no valid charge against Jesus, but suggested a compromise by which he would be flogged (even though he was innocent) and set free (Luke 23:13-16). However, the crowd demanded that Jesus be crucified. In the judgement hall of the Romans, Jesus was stripped and flogged, then dressed in a purple robe and mocked by a whole company of soldiers (Luke 23:17-25).

• The above story lends itself to acting out as it is told. It can be enacted by appointing a volunteer from each of the four corners of the classroom, to represent Annas, the High Priest, Pontius Pilate, and Herod Antipas. The passiveness and helplessness of Jesus could be stressed by choosing the youngest learner in the class to play Jesus. Appoint two others as soldiers. As each of the four names is mentioned, the volunteer stands, and the learner playing Jesus is brought to stand in front of him, while you tell his part in the story.

• Conscience Corner: Have the learners act out Pilate’s dilemma in front of the class. Appoint two or three volunteers to speak for Pilate, another group to be the Voice of Conscience, and another group to be the Voice of Fear. These two voices (groups) attack Pilate in turn: Conscience tells him he should not condemn an innocent man; but Fear tells him he cannot stand up against the angry crowd, and the pressure put on him by the High Priest and the Sanhedrin. Each group tries to persuade Pilate, and he tries to defend himself.

Unit 4.3: Keeping Ramadan

(Suggested time: 1 lesson)

Lesson Suggestions

• Share the following information with the class (continues on page 136):

FROM THE LIFE OF MOHAMMED

Mohammed sometimes went off to be alone to think – in his case he began going to a mountain outside Makkah to meditate. He was troubled at the way the rich in his city cheated the poor, and spent their time gambling, drinking, and fighting. He was troubled also about their worship of idols, and the killing of girl babies.
THE MONTH OF RAMADAN

In order to remember the poor, to stop fighting and raiding one another, and to recall one’s dependence upon God for all things, every year, during the month called Ramadan, Muslims keep a fast. They do not eat or drink during the hours of daylight. This is very hard, and children, expectant mothers, and the sick are not supposed to keep this fast. In any case people are not compelled to fast, they do it as an act of devotion. The fast draws families together, and makes rich and poor equal, because all feel hunger. People also spend time in prayer and reading the Qur’an. And those who fast learn what it is like to be in need, and so the end of Ramadan is a time for giving to the poor. During the day, during Ramadan, people should not have sex, should not behave foolishly, and if someone tries to pick a quarrel with them, should simply say they are fasting, and repeat it if necessary.

• Organise the learners into discussion groups.
  o Write the following statements on the chalkboard:
    § Children fast as much as adults.
    § Only men fast.
    § Muslims may only drink water during the month of Ramadan.
    § The fast means nothing to eat or drink from first light till nightfall.
    § All Muslims should fast.
    § Muslims fast to lose weight.
    § People try to save money during Ramadan.
    § People give more time to prayer and reading the Qur’an during Ramadan.
  o Ask the groups to discuss the statements and appoint a spokesperson to say what the group thinks.
  o Once all the groups have had a chance to speak and all the statements have been noted as “True” or “False”, check the final answers and advise the class.
  o Let the learners copy the correct statements into their exercise books and decorate with a border, using pencil crayons or felt-tip pens or by gluing different seeds to make a patterned border.

• Share the following information with the class:

Christians may have something to learn from the commitment with which Muslims fast between sunrise and sunset, and the importance of their religion in the family.

Jesus took it for granted that his followers would fast, He said ‘Whenever you fast’ not ‘If you fast’ (Matthew 6:16). Times of fasting are also times for giving to the poor.

This is what two Muslim teenagers say about it:

“Usually in our family we all fast. All our relatives too.” (Nuzrat, aged 13, living in the UK)

Kamram’s older brother keeps the fast, ‘... the whole of it! You lose a lot of weight! It’s easier in the UK as it is not so hot. Things are different in Pakistan and Arabia when it’s 35 or 36 degrees and you cannot drink anything.” (Kamram is also 13 and lives in the UK with his family)

• Refer to the questions in the grey column.
Unit 4.4: Keeping Lent

(SUGGESTED TIME: 1 LESSON)

Lesson Suggestions

• Share the following information with the class:

When and why: Roman Catholics, Orthodox, Anglicans and Lutherans all observe the six weeks leading up to Easter as a time for thinking about their lives. It is a time for looking inwards and examining how they are living, and for laying their lives before God. Giving up certain things for those 40 days is a good way of remembering to do this.

What do people give up: Among Orthodox Christians the fast is strict – no meat or sausages, no dairy products (including items containing them such as ice cream, cakes and biscuits), cheese or egg dishes. Yet fasting is practised even by people who do not regularly go to church, as a way of acknowledging that there are many people in need, and of offering their lives to God. In the West, the period of Lent traditionally begins after the family has had a pancake feast, designed to finish up all the remaining dairy products (pancakes use a lot of eggs, milk, and butter), to which people invite friends and family. Among Protestants, people often give up sweets and chocolates, or sugar for Lent, or perhaps give up a meal once a week. Usually they donate the money saved to a charity. In the Dutch Reformed tradition, people often have extra prayer-meetings rather than give up things. In all parts of the Christian church, people are expected to give more time to study and to reading the Bible, at home or together.

The Importance of Forgiveness: For Russian Orthodox, the Sunday before Lent is Forgiveness Sunday, a day on which everyone asks family and friends to forgive them for any way in which they have wronged them. Even the priests ask forgiveness, in front of the whole congregation.

Shrove Tuesday: In English-speaking countries, the day before Lent begins is known as Shrove Tuesday, because it was a day for confessing sins and being forgiven (the old word for this is being ‘shriven’). Catholics make a point of going to confession at the beginning of Lent.

Customs connected with Lent: Pancakes are eaten on Shrove Tuesday, and some villages hold an annual Pancake Race. In Russia, people entertain with pancakes for the whole week before Lent starts.

• Start a class discussion, incorporating the following:
  o How, by giving up something, you can raise money.
  o How your community could contribute money or food to people in need.
  o Ways in which you could help people who are old or very poor, such as cleaning up or working in the garden, or even washing them.

• Refer to the questions in the grey column.
Lesson Suggestions

- Share the following information with the class:

  Ramadan ends when the first sign of the new moon is seen in the sky. It is celebrated with the feast of Id-ul-Fitr, celebrated with many lights, a big meal and sometimes fireworks.

  In the Christian world, Lent leads into Holy Week, when the fast is kept even more seriously, and more time is given to prayer. Often there will be communal worship each evening. Many people do not have a midday meal on Good Friday, out of respect for the fact that that was the time when Jesus was hanging on the cross, and till Easter Sunday do not eat meat or rich food. In the Orthodox Church the end of the fast is celebrated straight after the end of the midnight service (usually about 4 a.m.) by having a big communal meal next door to the church, or even inside it.

- Collect photographs and cuttings from magazines and newspapers to make a class display on either Easter or Id-ul-Fitr. Remember that Christians have many different ways of keeping Lent and of celebrating Easter, so this collection should be truly multi-cultural.

List of More Structured Questions

What did the Devil want Jesus to do in the desert?
Why would that have been wrong?
Where did the Devil take him next, and what was the second temptation?
Where did the Devil take Jesus in Jerusalem, and what did he want him to do?
Why do Muslims keep Ramadan?
How long is Ramadan?
What do people give up during Ramadan?
Which groups of Muslim people are not expected to fast?
Why do Christians observe Lent?
How long is Lent?
Theme 5

Social Values: Defining honesty; African and Biblical traditions about dishonesty

Learning Objectives (as in the Syllabus):

- Learners should appreciate the value of honesty.

Assessment Criteria:

For more structured assessment:

- In the grey column, there are questions to be answered orally. Those marked MS (More Structured) are suitable for a quick written assessment, preferably unexpected, at the end of the theme. There is a full list of the More Structured Questions at the end of each theme, the answers to which can be found at the back of the book.

For less structured assessment:

- How able are learners to tell in their own words, a story to illustrate what honesty and dishonesty is, and can they point out the consequences?
Unit 5.1: Towards defining honesty

(Suggested time: ½ a lesson)

Note: the material in sections 5.1 and 5.2 can be taken together, in one single lesson.

Lesson Suggestions

• Read the following true story to the class:

Joan was eleven, and a hard-working learner, in good favour with all the teachers. One day, she and some friends picked up an oil-can and began playing with it, and Joan spilt some oil on the slate floor. A moment later the Principal happened to come past. When he asked who had spilt the oil, Joan was afraid and denied it. She did not want to lose her good reputation with him. But the Principal noticed oil on her fingers, and it was obvious that she was the one who was guilty. The Principal took her into his office and gave her a serious talking to, not for spilling the oil but for being dishonest, and she felt very ashamed.

• Start a discussion about what happened in the story.
• Refer to the questions in the grey column.

Unit 5.2: African traditions about honesty and dishonesty

(Suggested time: ½ a lesson)

Lesson Suggestions

• Read the following story to the class:

There was once a family who had almost no food left at all, because the rains had not come. So the husband went to his wife’s parents, who lived in another village, and begged them to give him some meal.

They gave him some meal, and they also gave him a cow and a calf. But instead of taking them home to his wife, the cunning man hid the cow and the calf in a wood, and told his wife that her parents had been unable to help them. Every day he said he was going in search of work, and went out early. He went straight to the wood, milked the cow, made himself some porridge with the meal, and ate his fill. But a certain man began to wonder why it was that every day he always went to the same wood. He followed him and found out his secret. When the people of the village heard the story they were very angry with him.

• Refer to the questions in the grey column.
Unit 5.3: A Bible story about dishonesty

(SUGGESTED TIME: 1 WEEK’S WORK, CROSS-CURRICULAR WITH DRAMA)

Lesson Suggestions

• Let learners think about their own honesty:
  o Take some coins from your pocket, and pile them carefully on the desk.
  o While you do this, chat about the story of Ananias and Sapphira, the couple who conspired together to pretend they were giving all that they had to the common fund, while keeping back some for their private use (see Unit 5.4).
  o Pretend to forget about the coins, and go and look out of the window for several minutes.
  o Look at the learners and turn their attention to the coins. Are they still there? Ask the learners whether they felt tempted to pocket them while you were looking out of the window, and if so, why did they not yield to the temptation?
• As vividly as possible, retell the first part of the story about Joseph in Egypt, and about how his master’s wife tried to tempt him (Genesis 39:1-12).
  o Draw out from the learners what Joseph is saying about honesty in verses 7-9.
  o Organise the class into groups of between five and eight learners:
    § Have them dramatise the story, bringing out the fact that Joseph was a foreigner in Egypt, and so it was easier for others to behave dishonestly towards him.
    § Then, invite each group to invent their own end to the story, and let the class watch the different versions.
  o Finally, tell them the actual end (Genesis 39:13-20).
• Tell the story about someone who lied to get someone else into trouble.
• Refer to the questions in the grey column.

Unit 5.4: A New Testament story about lying to God

(SUGGESTED TIME: 1 WEEK’S WORK, CROSS-CURRICULAR WITH DRAMA)

Lesson Suggestions

• Retell the bible story you read before the lesson:
  o Explain that in the first few years of the Early Church, the Christians held everything in common. People voluntarily sold what they had, and gave the money to the apostles, to use for the day-to-day needs of the community.
  o Tell them about how a certain man called Ananias and his wife Sapphira decided together to cheat the apostles.
  o Talk about the death and burial of Ananias, how Sapphira also deceived them and how she died.
• Organise the class into groups of between five and eight learners:
  o Give each group two paper plates and a thick black pen to make face masks representing Ananias and his wife Sapphira.
  o Ask each group to draw a man’s smiling face on one plate, and a woman’s on the other.
They should cut holes for the eyes, and make sure they are big enough for someone holding the plate in front of his face to see through.

On the other side of the plates, they should draw another face, this time horrified and afraid.

Ask each group to think about and decide how to share out the parts and dramatise the story.

Refer to the questions in the grey column.

**List of More Structured Questions**

In the story about the spilt oil, why did Joan deny that she was the guilty one?

In the story about the starving family, in what way was the father dishonest?

In the story about Joseph in Pharaoh’s court, what was Potiphar’s job?

How did he treat his slave, Joseph?

Why did Potiphar’s wife become angry with Joseph? Was it Joseph’s fault?

When she took hold of his clothes, what did he do?

What did she do next, and what did she say?

In the story from the New Testament, what did Ananias and Sapphira say they wanted to do?

What did they actually do?

What happened when they each realised their trick had been found out?
Teacher’s Note: Most learners have had some experiences of caring for plants and for animals at home. Help them understand that wild plants and animals also have specific needs for survival. Explain how people often destroy what the plants and animals need in order to survive. The best examples are those closest to the learners, for instance:

- a tree chopped down may destroy a bird’s nest or a lizard’s home;
- when a new house is built, small animals and insects and plants that live on that piece of soil may be destroyed; and
- lions, crocodiles and elephants cannot live near people.

As people destroy the places in which animals live, they also destroy the soil, water and plants from which they gain a living. Children need to understand how our destructive behaviour can eventually destroy all life on earth. Teachers should be careful not to cause children to become depressed about the situation, but should rather stress how the child could meaningfully participate in the protection of the environment.

Learning Objectives (as in the Syllabus):

- Learners should appreciate that all religions provide a basis for conserving nature.

Assessment Criteria:

For more structured assessment:

- In the grey column, there are questions to be answered orally. Those marked MS (More Structured) are suitable for a quick written assessment, preferably unexpected, at the end of the theme. There is
a full list of the More Structured Questions at the end of each theme, the answers to which can be found at the back of the book.

For less structured assessment:

• How able are learners to describe the common basis between religions for the conservation of nature?

**Unit 6.1: Christian approaches, good and not so good**

(Suggested time: 1 lesson)

**Lesson Suggestions**

• Share the bible passages that relate to the lesson option you have chosen:
  
  o **Option 1:** The Old Testament background to Christ’s teaching (Deuteronomy 24:14 and 25:4; Leviticus 25:1-7).
    § The Old Testament taught that even the foreign slave should be allowed to rest on the Sabbath, and that the ox that was treading the corn should be free to eat as he walked.
    § It also taught that just as one day in seven was to be a Day of Rest, so one year in seven should be a Time of Rest for the land and it should be allowed to lie fallow for a year.
  
  o **Option 2:** The human exploitation of nature.
    § The story of Adam and Eve being placed in the Garden of Eden to work was taken by some people as a justification for the human exploitation of nature. Such thinking has justified the same kind of taking land here in Namibia.
    § Examples:
      ø The Puritan settlers in North America felt they had a ‘right’ to take away land from the native American Indians, on the grounds that the Indians did not farm it, or cut down trees, or mine the minerals.
      ø In Namibia, land which was occupied seasonally by the nomad San people was considered to be empty. Good land was taken and the inhabitants were moved to another part of the country much less fertile and where there was almost no rain at all.
  
• Next, talk about the destruction of the environment:
  
  o When villages grow, large trees close to them get cut down to use for building and firewood, so that the women have to walk further and further in search of fuel. Goats eat young saplings before they have a chance to grow strong. When the trees are all gone, the top soil dries up and blows away. Human waste products pollute rivers. Despite this, the Christian church in the villages very seldom teaches its people not to destroy their environment.
  
  o We sometimes kill animals to make ornaments and fancy goods. Among the victims are elephants, crocodiles, rhinos, whales, seals and ostriches, and numerous others. Thousands of animals are killed in the interests of scientific experiments, often for testing cosmetics and beauty products.
  
• Draw a square on the floor at the front of the class, to represent the land for farming. Call volunteers to be mother and father. Call five more volunteers to be their children and let them crowd onto the same space. Then call two more to act as refugees and let them also squeeze onto the space. Now ask learners to suggest

**Notes on Preparation**

• Familiarise yourself with all the text before the lesson.
• Read Psalm 148:7-13 from the Old Testament in the Bible.
• Select either Option 1 or Option 2 (unless there is plenty of time or you are able to use an Environmental Studies lesson).
• Read through and think about the Lesson Suggestions, selecting the most useful and adding your own ideas if you feel they complement the theme, the unit and the proposed Lesson Suggestions.

**New Words**

lie fallow – lie unplanted

**Questions**

Why do you think the Old Testament links oppressing the poor with the destruction of the prosperity of the earth?

Why do you think the story of Adam and Eve being placed in the Garden of Eden to work was taken by some people as a justification for taking land, and for the human exploitation of nature?

Name one practice that spoils the earth (MS)

Name three kinds of overworking of the land or destruction of the environ-
what happens to their resources such as firewood and clean water, and to wild animals.

- Let the learners write out and decorate Psalm 148:7-13 (see the Scripture Box below).
- Refer to the questions in the grey column.

**A HYMN OF PRAISE TO THE CREATOR:**

_Let the earth praise the Lord:_
_Sea monsters and all deeps,_
_Fire and hail, snow and mist,_
_Great winds that obey his decree,_
_Mountains and hills,_
_Orchards and forests,_
_Wild animals and farm animals,_
_Snakes and birds,_
_All kings on earth, and nations,_
_Princes, all rulers of the world,_
_Young men and girls,_
_Old people, and children too!_  
_Let them all praise the name of the Lord._

(Psalm 148:7-13, free translation, taken from Christianity and Ecology, p.108)

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**Unit 6.2: Islamic and African traditions about the environment**

(SUGGESTED TIME: 1 LESSON)

**Lesson Suggestions**

- Share the following information with the class:

  **ISLAM**
  
The Qur’an and Hadith remind us that creatures are communities like the human community. They are loved by God in the same way as human beings are loved, and they were created by God in the same way that we were created.

  There is not an animal on earth, not a bird that flies with its wings, but they are a community like you. (Qur’an 6:38)
  
  A good deed done to a beast is as good as a good deed done to a human being; while an act of cruelty to a beast is as bad as an act of cruelty to a human being.

  Allah has created every animal from water: of them there are some that creep on their bellies: some that walk on two legs; and some that walk on four. (Qur’an 24:45)

- Ask the children to learn by heart one of the sayings from the Qu’ran.
- Read the stories on page 171 to the class.
AFRICAN TRADITION - STORY OF THE BUSHMAN HUNTER

One day a man from a San tribe accompanied a man with a rifle on a hunting trip. The San man wanted a big buck for his people to eat. On the way, the San man pointed at different places where animals lived. The man with the rifle asked him why he did not eat those animals. The San man replied, “No, we leave those for the days of real hunger.”

WHY THE CHEEKS OF THE CHEETAH ARE STAINED WITH TEARS

A lazy hunter saw a cheetah stalking a springbok. It caught the springbok. The hunter also saw that it had three beautiful cheetah cubs. He wanted the cheetah cubs to grow up and hunt for him, so he caught all three cubs, because he reckoned three cubs would provide him with more than just one ever would.

After half an hour, the mother returned. Her babies were gone. The poor mother cheetah cried and cried. An old man heard her. He was wise and respected. He knew that only lazy hunters become thieves: a hunter should only kill with strength and honour. He took the cubs from the lazy hunter and returned them to the mother. But nothing could wipe off the tears from the mother’s face.

Notes on Preparation

• Familiarise yourself with all the text before the lesson.
• Read through and think about the Lesson Suggestions, selecting the most useful and adding your own ideas if you feel they complement the theme, the unit and the proposed Lesson Suggestions.
• Make 10 photocopies of the worksheet containing three prayers on page 166. Cut each into three strips (to be reused.)

Materials needed:
prayer strips (see Notes on Preparation), pencil crayons or felt-tip pens or a variety of seeds and glue/paste.

Unit 6.3: Prayers

(SUGGESTED TIME: 1 LESSON)

Note: The prayers on page 166 can be used at the beginning of each of the Religion and Environment lessons; or they can be used to mark a special occasion such as a tree-planting ceremony.

Lesson Suggestions

• Ask the learners to sit quietly (they could also close their eyes if this is customary).
• Read out each prayer, slowly and meaningfully.
• Give each learner a prayer strip (see Notes on Preparation in grey box) to read silently and think about.
• If you plan to let them say it to start lessons or to mark special occasions, all learners will need to memorise and be able to recite them.
Unit 6.4: Practical action

(Suggested time: 1 week’s work, cross-curricular with Environmental Studies)

Note: One or both of the stories of signs of hope among Christians can be used as examples (see text below).

Lesson Suggestions

• Share the following information with the learners.

In parts of India and Pakistan, Christian Women’s Groups have started the ‘one grain of rice’ movement. Women were powerless because of poverty and because they had no control over the land, but they have formed groups and encourage each other to put aside one grain of rice a day, no matter how hungry themselves or their families are. These grains of rice go into a common pool, and as soon as they have collected a few hundred grams, the rice is sold and the money put in the women’s bank. Gradually a sum of money is gathered, enough to buy or rent land that is unused because the soil has been eroded or exhausted. By working on this land together, the women terrace it, plant trees, and gradually bring the land back into cultivation. In this way women have become decision makers about the land and have gained some power over their own lives.

In Africa, the Mennonite Central Committee works with farmers to develop methods and tools suitable to the changing conditions. For example, in many parts of Africa traditional methods depended on fields being left resting for many years between crops. Now that more people want land, it becomes scarce. The old ways are no longer possible. So Mennonite workers are helping the local farmers and the local church to investigate new methods, such as the planting of trees between rows of crops, which can feed the soil without the use of chemical fertiliser.


• Organise the learners into four groups and let them each do one of the following activities over the course of a specific period that you choose:

  o Care for an easily managed pet such as a goldfish or a rabbit. Let them name the pet, then each have a turn doing the following tasks as well as any others you or the learners can think of, for instance:

    § Feeding the pet;
    § Cleaning the bowl, hutch or whatever other home in which the pet is kept;
    § Restocking where need be (e.g. algae plants, tiny stones, food supply etc.);
    § Talking in soft, loving tones to the pet.

  o Care for a plant. Let them each have a turn doing the following tasks as well as any others you or the learners can think of, for instance:

    § Watering the plant;
    § Clearing out fallen leaves;
    § Gently turning the soil and wiping the leaves clean.

(They could also grow plants from seedlings to be transferred to the patch of ground being managed by another group)

Notes on Preparation

• Familiarise yourself with all the text before the lesson.
• Read through and think about the Lesson Suggestions, selecting the most useful and adding your own ideas if you feel they complement the theme, the unit and the proposed Lesson Suggestions.

New Words

eroded – worn away, by wind, water, or people
to terrace – to make level strips on a steep hillside, like giant steps.
Clean up and manage a dirty patch of ground for all to enjoy. Tasks may include things such as:
- Digging and removing stones, rocks and weeds;
- Planting shrubs and flowers (or even vegetables such as carrots, lettuces etc. to feed the class rabbit, for instance);
- Watering the plants;
- Clearing out fallen leaves and flowers.

Do artwork involving Namibian animals and plants for a display table.

Do a small environmental project in which they clean up some pollution.
- If it was rubbish they cleared, they should find ways of recycling or reusing the items (e.g. tin cans can be cleaned and decorated and become handy holders for all sorts of things such as pens and pencils or small plants; glass bottles can be sent to a glass recycling plant; paper can be turned into paper maché for art projects; and so on).
- They should then write a report on what type of pollution they cleared, what items they found and, where relevant, how they recycled or reused the items.
- The report could then be sent to a local newspaper for publication.

List of More Structured Questions
Name one object or practice that spoils the earth.
Name three kinds of overworking of the land or destruction of the environment that can happen in and around the villages.
Name three kinds of creatures that are killed to make ornaments and fancy goods.
Theme 7

Personal Values: Helping others

Teacher’s Note: All the great world religions emphasise love for one’s neighbour, and help for those in need. In the Christian church, Christmas and Lent are times when many people give to benevolent funds, especially charities for children and for refugees. In Judaism, the festival of Purim, in February or March, is a special time when Jews give to charity, and give gifts of food so that even the poorest families can share in the family celebrations. In Islam, one of the five pillars that support the religion is Zakat, which means giving to charity, to help the poor. Not to give Zakat would mean they are not doing their duty to poorer Muslims, and more important, they are cheating Allah. While studying this theme, the prayer given below could be used at the beginning of the lesson every week and learners could be encouraged to learn it by heart and in so doing, think about it at other times and wherever they go.

Lord, make me an instrument of your peace,
Where there is hatred, let me sow love;
Where there is injury, pardon;
Where there is discord, union;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
Where there is sadness, joy.

Learning Objectives (as in the Syllabus):
- Learners should listen to and discuss three stories about people being helped to recover from illness.
- They should be able to discuss how to identify the needs of people.
- They should decide on a project on how to help people with HIV/AIDS.
Assessment Criteria:

For more structured assessment:

• In the grey column, there are questions to be answered orally. Those marked MS (More Structured) are suitable for a quick written assessment, preferably unexpected, at the end of the theme. There is a full list of the More Structured Questions at the end of each theme, the answers to which can be found at the back of the book.

For less structured assessment:

• Can learners participate in undertaking some practical project for helping others, e.g. a fund-raising concert?

Unit 7.1: Jesus helps people and is helped

(Suggested time: 1 week’s work, cross-curricular with Drama)

Lesson Suggestions

• Ask the learners if they can remember their first days at school. How did older children help them, e.g. to put on their school uniform, to pack food to take to eat during break, to cross roads or riverbeds safely, to find their way about the school. It might help if you recall and share feelings of helplessness that you or someone you know experienced on the first day of school.

• Invite the learners to think about other ways in which the needy are cared for in their own society. If their grandparents are not living near them, who cares for them if they are ill? Do they know anyone who is blind or in another way physically challenged? How is such a person helped to take part in the life of the community?

• Remind the learners that when Jesus helped people, he did not give them money to buy a loaf of bread; he helped them return to taking a full part in the life they had been cut off from.

• In your own words, retell the bible stories you read before the lesson.

• Organise the class into three groups:
  § Group 1: Retell the story of Simon Peter’s mother-in-law to (Luke 4:38-39) to the rest of the class in a story chain (i.e. one learner tells one part of the story, the next learner follows on, and so forth until the story has ended). Let the learners in Group 1 pose the relevant questions to the rest of the class.
  § Group 2: (There could be more learners in this group than in Group 1) Let the learners rehearse and act out the story of Legion (Mark 5:1-15) Let the learners in group 2 pose the relevant questions to the rest of the class.
  § Group 3: (There could be more learners in this group than in Group 1) Rehearse and act out the story of Jairus’ daughter (Luke 8:40-42 and 49-56). Let the learners in group 3 pose the relevant questions to the rest of the class.

Notes on Preparation

• Familiarise yourself with all the text before the lesson.
• Write each story out in language the learners will understand, then photocopy each one.
• Read through and think about the Lesson Suggestions, selecting the most useful and adding your own ideas if you feel they complement the theme, the unit and the proposed Lesson Suggestions.

New Words

charities – organisations that collect money to give to good causes or to individuals
physically challenged – disabled e.g. blind, deaf etc.

Materials needed: copies of each story.

Questions

What was Simon Peter’s mother-in-law’s illness? (MS)
When Jesus had healed her, what did she do? (MS)
What afflicted the man called Legion, and what did he look like, as he came out of the tombs towards Jesus? (MS)
Unit 7.2: Helping others, helping the land, in India

(SUGGESTED TIME: 1 WEEK’S WORK, CROSS-CURRICULAR WITH ART)

Lesson Suggestions

• Share the summary below with the class. It tells of how a present-day group of people saw a need and came together to work to undo the damage which was being done, and to make the lives of the people of Vrindavan better. The work was started by a local person, and now pilgrims and local people work together as volunteers to continue the project. The text was taken from Hinduism and Ecology by Rancho Prime, London: Cassells, 1992, 104-114.

In the pilgrimage town of Vrindavan everybody worships Krishna. About 20 000 people live in the city, and two million pilgrims come every year. One of the main acts of devotion is to walk along the Pilgrims’ Way, a path that circles the holy hill of Krishna. Once the path led through shady forests, full of birdsong, but the trees were cut down gradually for firewood and for development by builders. In places sharp stones have been dumped on the Pilgrims’ Way, so that cars can drive across it, in other places it is strewn with rubbish or contaminated with raw sewage. Worse still, there is the stench of drains that are blocked or flooded, because the modern drainage system was never completed, and anyway cannot cope with the huge numbers of pilgrims that come to the city. And the river, the sacred river in which pilgrims purify themselves, is foul too, polluted with the waste from the city of Delhi, 70 km upstream, unfit for drinking and bathing. If you stay long in the water you get a skin rash. The deer and other forest animals have disappeared – even the peacocks, companions of Krishna. The pilgrims mostly ignore these distractions, perhaps thinking that Vrindavan was always like that.

How has this come about? For nearly 200 years Indian education has been the western, European model, and people have been alienated from their own culture. Many of the serious problems affecting Indian society are the result of inappropriate technology and life-styles. One local person, however, called Shri Sewak Saran, cared about what was happening and had ideas for improving things. A visiting pilgrim, Rancho Prime, felt the same. They helped each other, got a small grant from World Wildlife Fund, and then other people began to help them too. Today pilgrims and local residents combine together to plant young trees and care for them, and clear rubbish from the Pilgrims’ Way. There is a tree nursery, on land donated by one of the important religious organisations in Vrindavan, where 2 000 young trees are growing, ready for planting out by volunteers.

What task did Jesus give to him, before he went back onto the boat? (MS)

What was the reaction of people in the house of the ruler of the synagogue, when Jesus said, “She is not dead, but sleeping”? (MS)

After he had raised the child from death, what help did Jesus ask from the parents? (MS)

Notes on Preparation

• Familiarise yourself with all the text before the lesson.
• Read through and think about the Lesson Suggestions, selecting the most useful and adding your own ideas if you feel they complement the theme, the unit and the proposed Lesson Suggestions.

New words

pilgrims – people who go on a journey to a holy place.

contaminated – made poisonous

Questions

Why do two million people visit Vrindavan every year? (MS)

What circles the holy hill of Krishna? (MS)

What do pilgrims and local residents do together, now, in Vrindavan? (MS)

Can you suggest a similar place in Namibia, in your own region or town, a place that has been spoilt and made unsafe to play in, because too many people are there?

Suggest what needs to be done to restore it to the way it used to be.
• Role play:
  o Select two members of the class to role play the meeting between the visiting pilgrim, Ranchor Prime, and the local person, Shri Sewak. They should role play how they started to clear rubbish and plant trees together.
  o Ask each member of the class to go up to them, ask one of them what they are doing, and join in to help them. Two learners may decide to help by providing young trees for people to plant, and they should call people to come to them for the gift of a young tree.
• Start a discussion: The issue here is that people’s lives are being ruined – they are surrounded by parched, poor ground where there should have been forests, by smelly, ugly, and poisonous waste. Try to think of a similar situation in your local area, and encourage learners to think creatively of how local people could improve their lives by working together. Use the questions in the grey box to get the discussion started and to maintain momentum.
• Refer to the questions in the grey column (starting on page 151).

Unit 7.3: Prayer and action

(Suggested time: 1 or 2 weeks’ work, cross-curricular with Drama)

Lesson Suggestions

• Talk to the Principal about letting the learners raise money to help others. If the Principal is in agreement, suggest to the learners that they organise a concert to raise money for a soup kitchen or a playschool, for instance. Involve the learners in planning and organising:
  o Programme;
  o Where it will be;
  o Best date and time for people coming;
  o Clothes to be worn by the performers;
  o Whether food and drinks will be provided;
  o Ticket price;
  o How they will sell tickets;
  o How they will let people know it is happening; and
  o Anything else you may think of.
• Let the learners choose a community project, which they will undertake. Most Grade 4 learners are quite able to help the elderly e.g. by reading to them or doing simple shopping for them.
List of More Structured Questions

What was Simon Peter’s mother-in-law’s illness?
When Jesus had healed her, what did she do?
What afflicted the man called Legion, and what did he look like as he came out of the tombs towards Jesus?
What task did Jesus give to him before he went back onto the boat?
What was the reaction of people in the house of the ruler of the synagogue, when Jesus said, “She is not dead, but sleeping”?
After he had raised the child from death, what help did Jesus ask from the parents?
Why do two million people visit Vrindavan every year?
What circles the holy hill of Krishna?
What do pilgrims and local residents do together, now, in Vrindavan?
Theme 8

Children’s Rights and Responsibilities: Violence, children’s rights and responding to violence

Teacher’s Note: For this theme the focus in the first two weeks is on an actual situation, involving a ten-year-old boy and his younger sister. In the third and fourth weeks the teacher and class together explore how children are one of the vulnerable groups in society, and other vulnerable groups are briefly discussed. The authors are grateful to UNESCO for the excellent material produced for use in schools (Education for Human Rights and Democracy in Southern Africa: A Teacher’s Resource Manual, ed. Karen Morrison, Windhoek: Longman Namibia, 1999).

Learning Objectives (as in the Syllabus):

- Learners should understand that there are two kinds of violence: emotional violence and physical violence.
- They should appreciate the rights of the child according to the Namibian constitution.

Assessment Criteria:

For more structured assessment:

- In the grey column, there are questions to be answered orally. Those marked MS (More Structured) are suitable for a quick written assessment, preferably unexpected, at the end of the theme. There is a full list of the More Structured Questions at the end of each theme, the answers to which can be found at the back of the book.

For less structured assessment:

- How well can learners make posters showing how to stop cruelty and violence in school and society?
Unit 8.1: Domestic violence

(Suggested time: 1 lesson)

Lesson Suggestions

- Say: “In a violent situation, no one really wins. Both the aggressor and the attacked are the losers.” Allow some time for silence.
- As a warm-up exercise, write the words WHAT IS VIOLENCE? in the middle of the chalkboard and let the learners call out words that they think answer this question. Add their suggestions round the title heading and keep this list – do not wipe it off the board.
- Now read aloud to them the following letter, written by a ten-year old boy, Nicholas, to his favourite uncle.

P O Box 22678
Windhoek
Namibia
2 September 2004

Dear Uncle John,

I am writing to tell you about the terrible things that are happening here at home. Mum and Dad are always fighting. It happened when Mum got promoted, about a month ago. Dad seemed not to mind at first, but since it means that Mum no longer has time for us, Dad comes home late. Mum gets angry each time this happens. They argue and complain. It never ends!

Last night they had a terrible fight. The coffee table was broken. Mary and I hid in the bathroom. When we came out, Mum was crying and bruised. Dad sat in the kitchen with a swollen eye. He did not want to talk to us.

This morning I felt terribly hurt as I wanted to give Mum and Dad the usual hug but they both turned away. Mary was so upset that she cried all the way to school.

Please Uncle come and fetch us. It is no longer safe to live here.

I hope to see you soon.

Your nephew,

Nicholas

- The letter provides a starting-point for talking about violence. However, you will need to be sensitive – some children may be experiencing violence in their own homes, and may not want to talk about it.
- Describing Two Sorts of Violence:
  § There are many words that can be used to describe violence. Some words describe emotional violence – when people’s feelings are hurt.
  § Write some of these words on the board, asking learners to make suggestions as well. Below follows a few examples:

<table>
<thead>
<tr>
<th>hit</th>
<th>kick</th>
<th>hurt</th>
<th>ridicule</th>
</tr>
</thead>
<tbody>
<tr>
<td>insult</td>
<td>punch</td>
<td>bruise</td>
<td>break</td>
</tr>
<tr>
<td>fight</td>
<td>angry</td>
<td>worried</td>
<td>swollen</td>
</tr>
<tr>
<td>unhappy</td>
<td>embarrass</td>
<td>insecure</td>
<td>humiliate</td>
</tr>
</tbody>
</table>

- Draw a table on the board and label the left column ‘Physical violence’ and right column ‘Emotional violence’.
- Ask the learners where they think the words in the list belong. Guide them if they are unsure.

Notes on Preparation

- Familiarise yourself with all the text before the lesson.
- Source as much relevant age-appropriate additional material as possible to use in follow-up discussions and to develop your own Lesson Suggestions.
- Read through and think about the Lesson Suggestions, selecting the most useful and adding your own ideas if you feel they complement the theme, the unit and the proposed Lesson Suggestions.

New words

- insult – say nasty things to or about someone
- humiliate – damage someone’s dignity or pride
- punch – hit with a clenched fist
- bruise – hit and hurt a person, without breaking anything
- resent – feel angry about something, and be unable to get rid of the anger
- swollen – made larger than normal
- ridicule – make fun of or mock someone

Questions

Why is Nicholas so upset? (MS)

Why are his parents fighting? (MS)

Who is right and who is wrong in this case?
Once you are satisfied that the categories contain sufficient words and duplicates have been removed, let the learners copy the final list into their exercise books.

Now let the learners choose five words from the list (they should include words describing feelings as well as physical pain) and use them to describe each of the people in the letter, for example:

- Mother – angry; swollen ...
- Father – resentful ...
- Nicholas – hurt; unhappy ...
- Mary – insecure ...

As a follow up, talk further with the learners about emotional as well as physical violence and the prevalence of it. Use any additional material you managed to find when you prepared for this lesson.

**Unit 8.2: Responding to violence**

*(SUGGESTED TIME: 1 LESSON)*

**Lesson Suggestions**

- Ask the learners to sit quietly and think about the question: How could Nicholas’ Uncle John respond to the letter?
- Divide the class into four groups:
  - Give each group one piece of paper containing a response and ask the groups to discuss it.
  - Once there has been thorough discussion, let each group report back to the whole class.
- Ask the class as a whole, which of the four responses is likely to get the most positive result. Ask them to say why. Let the learners talk about other possible responses to this kind of situation. This gives them the chance to think critically and to make decisions of their own. It also allows learners who might be experiencing violence at home to see that there are options for dealing with it and for getting help. *(Education for Human Rights... pp.33-5)*
- Let the learners make posters showing how to stop cruelty and violence in school and society. Each poster should have written on it the question, ‘What can YOU do?’ and should contain suitable answers. In thinking about what answers to suggest, the learners could draw on Assertiveness Training covered in Grade 3 Theme 8 Unit 8.2. Remind them that Nicholas wrote a letter to appeal to an uncle he trusted for help, children can telephone Childline, at (061) 232 221 or they can talk to you or someone else they trust. Lastly, they should add their own suggestions. Speak to the Principal about displaying these posters at strategic points around the school.

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**Unit 8.3: Vulnerable groups**

*(SUGGESTED TIME: 1 LESSON)*

**Lesson Suggestions**

- Mention that this unit is about children at risk, and outlines the main ways in which children’s rights are often violated. Children should be allowed to live and develop...
freely, and be offered protection from harm by their parents (or guardians) and by the state. In reality many children in our cities just struggle from day to day to stay alive, because of war, family conflict, or economic pressures. Describe how children can be found searching for food in dustbins or rubbish heaps, or sleeping in bad conditions.

- Invite learners to list a child’s basic needs and then lead a class discussion on this.
- Share the following information with the class:

Children are in need of more than merely food and water. They need love and acceptance, and they need immunisation against the six killer diseases, and they need protection against customs and practices that harm their health or discriminate against them – girl children are particularly vulnerable to exploitation and abuse.

Make it clear that this does not refer to ordinary domestic chores, but to situations where children are made to work in risky, exploitative situations, and circumstances which are not suitable for their physical or mental age. (Education for Human Rights ... pp.81-92). Examples are commercial sex work, war operations, bonded labour or slavery, mining, and places where children are exposed to toxic chemicals.

In some places in the world economic necessity compels parents to sell their children into enforced labour, e.g. carpet-making, and sewing leather shapes together to make soccer balls.

- Pose the questions in the grey column to the class and note down the learners’ replies.
- Remind learners of the questions about whether children need protection and why. Read through the learner’s answers and decide whether you think the class is ready to talk about child abuse. You should also note that learners must realise one thing: Child abuse doesn’t only happen in the newspapers or magazines; it can happen at home, in school, or within the local community. It can happen to any learner and to other children learners know.
- As a teacher, you have a vital role to play in making learners aware of people and places that are available to help them. Remind them of the work of Childline (this was focused on in Theme 8 in Grade 3) and of its phone number (Crisis Line (061) 23 22 21 and Office (061) 22 68 89). There are also other welfare and child-protection agencies where counsellors can help children in need. Encourage children to seek help from trusted adults such as their parents, teachers, church ministers, or local social workers.
- Talk about the abuse of drugs and alcohol. Tell the learners that it is not legal to sell drugs or alcohol to children. However, often the people who deal in these substances target children because they are easily misled. Try to make learners aware of the harmful effects on their physical and also mental health if they take drugs, and warn them that they should not get involved in trafficking of any kind.
- Talk about parental violence. Tell the class that when one or both parents abuses drugs or alcohol, the children are at risk from their violence. The advice of Childline is that the teacher needs to handle this sensitively, or the child will be turned against the parent altogether. It may be that when not under the influence of drugs or alcohol the parent is loving and caring towards the children. It is important to say that we all have our weaknesses and our bad sides.
- Organise the class into groups of between five and eight learners and let them role play a situation in which a child is in need of protection, then help them find ways to resolve the situation.
Unit 8.4: The rights of the child and corresponding responsibilities

(Suggested time: 1 lesson)

Lesson Suggestions

• Children’s Rights:
  o Hand out a copy of the list of Children’s Rights to each learner and allow time for everyone to read it.
  o Select three rights and start a discussion with the class. The same selections can be used in the brainstorming session indicated below.

• Children’s Responsibilities:
  o Once the children are more familiar with their rights, help them to realise and understand that they also have responsibilities to themselves, to their parents, and to the state.
  o Divide the class into three groups.
    § Assign the topics as follows:
      Ø Group 1: Duties or responsibilities at home.
      Ø Group 2: Duties or responsibilities in class.
      Ø Group 3: Duties or responsibilities at school.
  § Ask each group to make a list of the duties or responsibilities their group has been assigned. Help each group where possible, especially when ideas run out or if there are several duplicates and the list needs refining.
  § When you feel the learners have been quite thorough, let the groups rotate their lists amongst the other groups so that everyone gets to see all the lists.
  § End off this activity by letting the groups read each other’s lists (e.g. each learner in Group 1 could have a turn to read out the duties or responsibilities of Group 2, learners in Group 2 read out that of Group 3, and learners in Group 3 read out that of Group 1).

• Help the learners connect rights with responsibilities (e.g. children have the right to go to school, but their responsibilities are to listen to the teacher, do their work, co-operate with others and so forth) by starting a brainstorming session, using the technique described in the section entitled How to Use this Teacher’s Guide (page ix).
  o Write on the chalkboard: CHILDREN HAVE THE RIGHT TO ... BUT THEY ALSO HAVE A RESPONSIBILITY TO ...
  o Divide the class into three groups, then give each group a sheet of paper and assign one children’s right to each group. They should spend some time thinking and talking about that particular children’s right and the corresponding responsibilities.
  o Ask each group to nominate one learner to do the writing. He or she should write “Children have the right to (e.g.) go to school, but they also have a responsibility to ...” at the top of the sheet, then note down all the suggestions by the group members, including duplicates.
  o After some minutes, when you feel that most learners have contributed enough, ask the groups to stop brainstorming and to look carefully at what has been written down.
  o Ask each group to refine the list by correcting mistakes, removing duplicates and so on.
  o Collect the lists from all the groups and make one master list of each right and corresponding responsibility on the chalkboard.

Notes on Preparation

• Familiarise yourself with all the text before the lesson.
• Make enough photocopies of the list of Children’s Rights for each learner.
• Read through and think about the Lesson Suggestions, selecting the most useful and adding your own ideas if you feel they complement the theme, the unit and the proposed Lesson Suggestions.

Materials needed: photocopies of the list of Children’s Rights (see page 186) for each learner, extra paper, pencil crayons or felt-tip pens if available.
Ask the learners to copy the final lists onto sheets of paper and decorate the margins to create a wall display.

- Refer to the questions in the grey column.

### The Declaration of Children’s Rights

All children have the right to a name, enough to eat, and a decent place to live.

All children should be looked after when they are sick, and have the right to grow up with love, affection and security.

Handicapped children have a right to special treatment and education.

All children have the right to free education, and should be protected from neglect, cruelty and exploitation.

All children should not be made to work before a certain age and should be protected from discrimination.

All children should never have to fear arrest and detention.

All children should be brought up to understand that their energy and talents should be devoted to the service of their brothers and sisters.

### List of More Structured Questions

- Why is Nicholas so upset?
- Why are his parents fighting?
- Name three rights of the child.
- Name three responsibilities.
Key:
1. Cetus
2. Sculptor
3. Aquarius
4. Capricornus
5. Piscis Austrinus
6. Fornax
7. Eridanus
8. Microscopium
9. Grus
10. Phoenix
11. Lepus
12. Orion
13. Cælum
14. Reticulum
15. Hydrus
16. Tucana
17. Inbus
18. Aquila
19. Sagittarius
20. Pavo
21. Octans
22. Dorado
23. Pictor
24. Canis Major
25. Puppis
26. Volans
27. Chamæleon
28. Corona Australis
29. Scutum
30. Scorpius
31. Ara
32. Musca
33. Carina
34. Monoceros
35. Vela
36. Triangulum Aus
37. Norma
38. Serpens
39. Ophiuchus
40. Lupus
41. Circinus
42. Crux
43. Pyxis
44. Antlia
45. Centaurus
46. Libra
47. Virgo
48. Corvus
49. Crater
50. Hydra
THE LORD’S PRAYER
Our Father which art in heaven,
Hallowed be Thy name.
Thy kingdom come, Thy will be done,
On earth as it is in heaven.

Give us this day our daily bread,
And forgive us our trespasses,
As we forgive those who trespass against us.

Lead us not into temptation,
But deliver us from evil.
For Thine is the kingdom
The power and the glory
Forever and ever
Amen
OUR COMMUNITY

Questionnaire

Instructions
1. In the central circle, either draw your home, or the members of your family who live together.
2. In the rectangles, starting with Question 1, fill in the names of people, not just words like ‘doctor’. You will need to ask for information from your family for some of the questions.

1. What was the name of your first teacher?

2. Who sells food to your family? Give names.

3. Who helps your family if the roof leaks?

4. Who helps if you need electrical work done?

5. Who would officiate if there was a wedding in the family?

6. Who do you go to if someone is sick?

7. What is the name of the doctor?

8. If someone has passed away, who will lead the funeral?
VISUAL SYMBOLS
WORKSHEET

GROUP 1: The Two Families

**Ask your parents and grandparents:**

Why is it important for the parents on both sides to meet each other before the marriage is agreed to?

What are the traditions connected with this?

What is *lobola* or *iigonda*?

GROUP 2: Preparation for Marriage

**Ask your parents and grandparents:**

What were the traditional ways of preparing young people for marriage, for example *iyugo* and *omandhlano*?

What will be the husband’s responsibilities?

What will be the wife’s responsibilities?

GROUP 3: Engagement and Wedding Ceremonies

**Ask your parents and grandparents:**

What happens at the engagement?

At the *etanda* and *ohango*?

At the actual wedding?
A prayer especially for Christians:
O God of justice and plenty whose generous earth was created
For its own particular beauty for the nourishment of its people,
And to sing of your glory:
•
We confess that through our sinfulness we have harvested injustice and pollution,
And not your abundance;
The land has become strange to us, and our songs of celebration have become harsh.
We turn to you, O God. We renounce evil. We seek your forgiveness. We choose to be made whole.

Praise to the Creator:
Let the earth praise the Lord:
Sea monsters and all deeps,
Fire and hail, snow and mist,
Great winds that obey his decree,
Mountains and hills,
Orchards and forests,
Wild animals and farm animals,
Snakes and birds,
All kings on earth, and nations,
Princes, all rulers of the world,
Young men and girls,
Old people, and children too!
Let them all praise the name of the Lord.
(Psalms 148:7-13, free translation taken from Christianity and Ecology, p.108)

Prayer to be said responsively:
(Note: The learners should memorise the response before starting to read the prayer.)
Response: Lord, bless our land and your children who live by it.
Reader: How beautiful is the soil that the Lord has made. It is rich and black and fruitful. A single seed planted in her womb will produce a hundred seeds. How beautiful is the soil that the Lord has made.
Learners’ Response: Lord, bless our land and your children who live by it.
Reader: Who can live without soil? Can the wildebeest eat grass without soil? Can the wild pig survive without rooting in the forest? Even the eagle who soars above the highest mountain should return to the earth to find food.
Learners’ Response: Lord, bless our land and your children who live by it.
Answers to More Structured Questions

GRADE 3

Theme 1

Why did God place Adam in the garden?
God placed Adam in the garden to work it and take care of it.

Why did God decide to create a second person?
Because it was not good for the man to be alone or because he needed a helper suitable for him.

What sort of tools and weapons are made out of iron? List three.
Out of iron they made hoes, axes, assegais, spears, and swords – any three.

How did the traveller find his way to the mine, when he arrived at Oshimanya?
At Oshimanya an oshivinda/medicine man or woman, looked after people.

What did the traveller do with the tools he had made, once he returned to his village?
He exchanged/bartered them for necessities such as salt and tobacco.

Theme 2

List three responsibilities Helao had by the time he was nine years old.
Helao was responsible for cooking meals, pounding corn, and preparing home brew.

Why did Jesus’s parents go up to Jerusalem?
Jesus’s parents went up to Jerusalem for the Feast of the Passover.

On the return journey, when Jesus’s parents realised he was not with their company, what did they do?
They returned to Jerusalem, and searched for three days for him. They found him in Jerusalem in the Temple courts. When Mary and Joseph found Jesus, he was sitting with the scribes and teachers, asking them questions and answering the questions they posed.

Give one action by the candidates, and one by the Bishop, during the service of Confirmation.
The candidates come forward together. The bishop lays his hand on their heads in turn/prays for each in turn.

What does the Bishop or leader pray for?
The bishop or leader prays for the Holy Spirit to strengthen them.

What do Bar Mitzvah and Bat Mitzvah mean?
Bar Mitzvah means ‘son of the commandment’ and Bat Mitzvah means ‘daughter of the commandment’.

Theme 3

Name the Sacred Texts of the Jews, the Christians and the Muslims.
Jews: The Torah (the first five books of the Old Testament); Christians: the Bible and the Muslims: the Qur’an (or Koran).

Give one example of how Jews honour the Torah.
The Torah used in worship is handwritten on scrolls/it is kept in a special cupboard in the synagogue/before being read aloud, it is carried round the synagogue, with bells attached to the top of the scrolls tinkling/the readers use a special pointer, to avoid touching the text with their hand.

Give one example of how Muslims honour the Qur’an.
In the mosques the Qur’an is only read in the original Arabic/only handwritten texts are used in worship.
Give one example of how Christians honour the Bible.
The Bible used in public worship may be highly ornate, the cover even decorated with precious stones, especially in Orthodox churches.

What does the Star of David represent to Jews?
It is a modern symbol of Judaism and is used as an emblem of the state of Israel.

What does the Crescent represent to Muslims?
It is used to represent Islam because the rising of the new moon marks the end of the fast of Ramadan.

What does the Dove represent to Christians?
It used to represent peace, because it was the dove that brought news to Noah that it would be safe to leave the shelter of the Ark; used to represent the Holy Spirit because in the Gospels the Holy Spirit descended ‘like a dove’ onto Jesus at his baptism.

Theme 4

Name three traditional festivals.
Day of the Herero; Samkhubis; Day of the Covenant/Kasinga Day/Day of Commemoration of the death of Chief Hosea Kutako – any three.

Explain why the religious leaders of the time wanted Jesus crucified.
Those who had links with the traders in the Temple forecourt were annoyed with Jesus for upsetting trade; the Scribes and Pharisees had been publicly attacked by Jesus in his teaching; the High Priest accused Jesus of blasphemy.

Theme 5

What democratic rights do learners have?
Learners have the democratic right to come to school and to learn the same syllabus in whatever school they are.

What obligations do these rights bring with them?
These rights bring with them an obligation for learners to study hard and do their homework.

In the story from Acts 6, which group was being unfairly treated?
In the story in Acts, the Hellenist widows were being unfairly treated (they too were Jews, but they spoke Greek not Aramaic).

How did the Apostles handle the conflict?
The Twelve called the whole assembly of disciples to choose seven deacons.

Theme 6

Name the books of the Bible in which we learn about the Tree of Life.
The Book of Genesis, the Book of Revelation.

In the second of these two books, where does the Tree of Life grow?
The Tree grows on the banks of the River of Life.

In the faith of Islam, is it enough, just to plant a tree? What else should be done?
A new tree must be cared for and watered after it has been planted.

Who is it that decreed that there should be nature reserves around Makkah and Madina?
The prophet.

What is forbidden in these nature reserves?
Round Makkah, the game is not to be molested, nor the herbage cut.
Which group of churches has started tree-planting in Zimbabwe?
The African Independent Churches.

How do they stress the link with their faith?
Tree-planting ceremonies are often linked to an outdoor service of worship and prayer.

Theme 7

What did the son ask his father to give to him?
The son asked to be given his share of the estate.

Where did he decide to live?
He decided to live in a distant land, where he could squander all his wealth.

Did he have any friends to help him, once he began to starve? If not, can you suggest why?
No, he had no friends left. They were not true friends, they only wanted his money.

GRADE 4

Theme 1

What work was Zephaniah Kameeta doing when he was consecrated as bishop?
He was working unpaid in the little town of Maltahöhe as a pastor.

How does Ketja behave when she finds her grandmother lying in her hut, almost burnt to death?
Ketja laughed loudly/behaved hysterically/behaved in a strange way.

How does the healer react to Ketja?
The healer douses Ketja with holy water/prays to the ancestors for her. Ketja feels much calmer/at peace with herself/able to listen quietly.

Name three or more different kinds of African traditional religious leaders.
Medicine men/seers/diviners/priests/ritual elders/rain-makers.

How are medicine men trained, and how long is the training?
Medicine men are trained either by their parents or by attaching themselves to a skilled healer, sometimes for 10 years or more.

For how long did Mother Teresa teach in the Loreto convent school in Calcutta?
Mother Teresa taught in the Loreto Convent school for 22 years.

Which three groups of suffering people did she help especially?
Her homes particularly help destitute children, the dying, and lepers.

What possessions did Mother Teresa have when she died?
Her only possessions were a Bible, two saris, two buckets, and a pair of sandals.

Theme 2

Why is it important for the two families to meet each other, and to have their agreement to the marriage?
It is important because a marriage is not just between two individuals, but between two families, and each owes respect and love to the members of the other family, especially the parents.

What does lobola mean and why is it such a widespread custom?
Lobola is a price paid to the bride’s family. It is supposed to compensate the family for the loss of their daughter’s labour.
Where do you go for a civil marriage?
For a civil marriage you go to a Registry Office.

What do you need to take with you for a civil marriage?
You need to take a witness, and proof of identity.

In Jesus’s teaching, why does a man leave his father and mother?
In Jesus’s teaching, a man leaves his father and mother to be united with his wife and become one flesh with her.

Theme 3

Was Naaman a Jew or a foreigner? How was he cured of his leprosy?
Naaman was a Syrian. He was cured by dipping himself in the river Jordan.

Who did Philip baptise, and where?
Philip baptised an Ethiopian eunuch, in Samaria.

What happened to the people who were not in the Ark with Noah and his family?
They were all drowned.

Why did Jonah go on board a ship?
Jonah got on board a ship to escape from God.

What was it that Moses saw which made him curious?
Moses saw a bush that was on fire, but not burnt up.

What was he first told to do? What reason was given?
He was told to take off his shoes. This was because he was standing on holy ground.

Who was speaking to him, and where from?
God was speaking to him, out of the burning bush.

When Christ is depicted nailed to the cross, what does it represent?
It represents that He suffered for us.

When the cross is depicted as empty, what does it represent?
It represents the Resurrection.

What is different about the Eastern Church’s way of representing the cross?
Sometimes in the Eastern Church Christ is represented as nailed to the cross yet reigning in glory.

Theme 4

What did the Devil want Jesus to do in the desert?
The Devil wanted Jesus to turn stones into bread.

Why would that have been wrong?
‘Man does not live on bread alone.’

Where did the Devil take him next, and what was the second temptation?
The Devil took him to a high place, and offered him all he could see.

Where did the Devil take Jesus in Jerusalem, and what did he want him to do?
He took him to the pinnacle of the Temple, and asked him to throw himself down, to prove God would look after him.

Why do Muslims keep Ramadan?
Muslims keep Ramadan to remember the poor/to stop fighting and raiding/to recall that they are dependent upon God.

How long is Ramadan?
Ramadan lasts one month.
What do people give up during Ramadan?
People totally give up eating and drinking during the hours of daylight.

Which groups of Muslim people are not expected to fast?
Children, sick people, and expectant mothers are not expected to keep the fast.

Why do Christians observe Lent?
Christians observe Lent to think about their lives/lay their lives before God.

How long is Lent?
Lent lasts 40 days.

Theme 5

In the story about the spilt oil, why did Joan deny that she was the guilty one?
Joan denied that she was guilty, because she wanted people to think she was always good.

In the story about the starving family, in what way was the father dishonest?
The father pretended that his wife’s family said they could not help/he hid their gifts in the forest.

In the story about Joseph in Pharaoh’s court, what was Potiphar’s job?
Potiphar was captain of the guard.

How did he treat his slave, Joseph?
Potiphar put Joseph in charge of his household, and trusted him completely.

Why did Potiphar’s wife become angry with Joseph? Was it Joseph’s fault?
She was angry because he would not lie with her. No, it was not his fault.

When she took hold of his clothes, what did he do?
Joseph left his cloak in her hand and ran out of the house.

What did she do next, and what did she say?
She called her servants, and told them Joseph had tried to assault her.

In the story from the New Testament, what did Ananias and Sapphira say they wanted to do?
They said they wanted to sell a piece of property and give the money to the apostles.

What did they actually do?
They secretly kept back some of the money for themselves.

What happened when they each realised their trick had been found out?
They were both so shocked that they fell down and died.

Theme 6

Name one practice that spoils the earth.
Overworking domestic animals/overworking the soil, so that it becomes exhausted.

Name three kinds of overworking of the land or destruction of the environment that can happen in and around the villages.
Things that happen in and around villages: Chopping down trees/letting goats eat up young saplings/polluting rivers with human waste-products/killing animals to make ornaments or fancy goods – any three.

Name three kinds of creatures that are killed to make ornaments and fancy goods.
Creatures killed to make fancy goods: elephants/crocodiles/ rhinos/whales/ seals/ostriches/snakes – any three.
Theme 7

What was Simon Peter’s mother-in-law’s illness?
She had a high fever.

When Jesus had healed her, what did she do?
She got up, and immediately began serving people.

What afflicted the man called Legion, and what did he look like, as he came out of the tombs towards Jesus?
The man was possessed by many devils, and he looked wild/fierce/clothed in rags.

What task did Jesus give to him, before he went back onto the boat?
Jesus asked him to tell everyone what great things had been done for him.

What was the reaction of people in the house of the ruler of the synagogue, when Jesus said, “She is not dead, but sleeping”?
People in the house of Jairus laughed at Jesus and mocked him.

After Jesus had raised the child from death, what help did he ask from the parents?
Jesus told them to give the girl something to eat.

Why do two million people visit Vrindavan every year?
They go to Vrindavan on pilgrimage/to visit the birthplace of Krishna.

What circles the holy hill of Krishna?
A path called the Pilgrims’ Way circles the holy hill of Krishna.

What do pilgrims and local residents do together, now, in Vrindavan?
Pilgrims and local residents work together to plant young trees and clear rubbish.

Theme 8

Why is Nicholas so upset?
Nicholas is upset because his parents have had a violent fight/they are always fighting.

Why are his parents fighting?
His parents are fighting because each is angry that the other is neglecting the family.

Name three rights of the child.
The right to a name. The right to food. The right to shelter. The right to medical care. The right to security. The right to education. The right to protection. The right not to be exploited by being made to work before a certain age. The right to freedom from fear of arrest or detention – any three.

Name three responsibilities.
A duty to care for and obey parents and teachers; a duty to help at home; a duty to care for smaller children; a duty to care for their own bodies – any three.
Bibliography


In: 5 April 2002 edition of the Namibian newspaper. *Front-page photograph of a lioness with a young oryx (gemsbok).*


