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AUTHOR Simpson, Sam
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ABSTRACT

Two contrasting cultures are briefly examined in this unit of study for elementary school students. The student's pamphlet outlines the significant aspects of Swazi and Tepotzlan societies, highlighting customs of the two cultures from birth through death. Objectives of the lessons and exercises provided in the teacher's manual are to help students compare different societies, understand and recognize relationships through the study of two different kinship systems, appreciate the problems of the societies studied, and develop a tolerance for cultures different from their own. Illustrations in the student's pamphlet include small maps and a diagram of a kinship system. The teacher's guide provides time allocation and lesson plan suggestions and a list of teacher reference books. (Author/HK)

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SOCIAL SCIENCE

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GROWING UP IN SWAZILAND, AFRICA and in TEPOTZLAN, MEXICO



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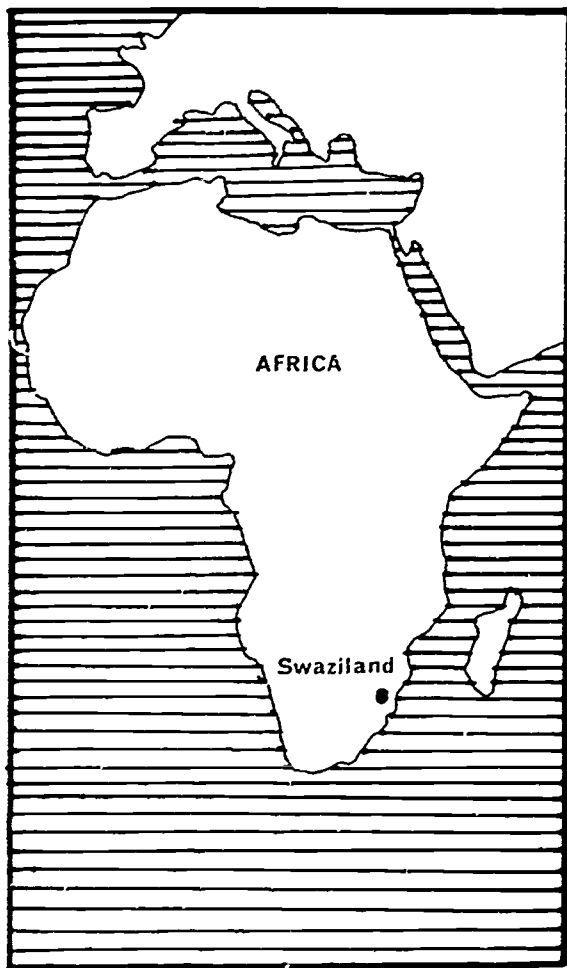


PUPILS' PAMPHLET

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ERIC MATERIALS PRODUCED BY THE UNDP (U.N.E.S.C.O.)
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When a Swazi baby is born, it is not given a name immediately. For the first three months it is called a "thing" not a "person", and during this time it must not be handled by men. If it dies, there is no mourning. In the third month it is given a name and is referred to as a "baby" until it is three years old. Up until this time the baby remains close to the mother and is breast fed by her. Obedience and politeness are taught early and toilet training begins, too.

At the age of three the baby is left to mix with other children. He is left in their care so that the mother can go to the fields and work.

When Swazi children are about six years of age, a small slit is made in the lobe of each ear. Discipline becomes more strict as the child gets older and he is taught to be responsible and independent.



Children are encouraged to work. Boys look after the cattle and may stay from home. Girls stay at home and do housework - planting, gathering firewood, cooking. Every boy learns how to build, plow, milk cattle, sew skins and cut shields. Every girl learns to hoe, thatch, plant crops and weave mats, baskets and beer strainers.

Reaching puberty is an important event in life for both sexes. Boys are circumcised and certain restrictions are placed on the freedom of girls.

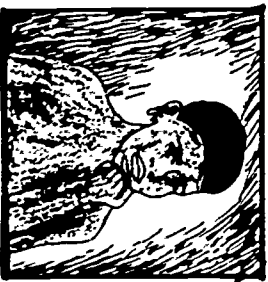
Swazi marriage is a linking of two families rather than two people. Swazi society is polygamous, i.e., a man may have several wives. The king of Swaziland, Sobhuza II, has over forty wives.

A man must 'buy' his wife with cattle. This is called lobola or bride price. High lobola ensures the permanence of a marriage, but the amount of lobola varies with the woman's social position. Twenty years ago, it ranged from twelve head of cattle for a commoner to about sixty head for an important princess. If the wife does not produce children, then her family must either return the cattle or provide another

wife, usually her sister. For the second woman no lobola is payable.

Divorce is rare and Swazi custom makes it difficult for a woman to be married a second time. The payment of lobola is becoming a controversial issue in modern Africa.

The marriage ceremony, which lasts several days, ends in a feast at which an ox is provided, each family receiving half.



At a very early age, children are taught about the Swazi's complicated system of kinship. Kinship customs decide where and with whom a person lives, who will be his friends and enemies, whom he may marry, and the position he will have in society.

The clan is made up of kinship groups and when two Swazis meet for the first time, they soon ask "what is your Sibongo?" (or clan name). This is an important identification. Every Swazi acquires his father's clan name at birth. Women may keep their paternal (father's) name after they have married, but they can never pass it on to their children.

As a child grows up, he learns that the term "father" is given to his own father, his father's brothers, his father's half brothers and the sons of his father's brothers.

'Mother' includes his own mother, her sister, her co-wives and the wives of his father's brothers. The children of these 'fathers' and 'mothers' and his 'brothers' and 'sisters' and their children are referred to as his 'grandchildren'. There is 'my big father' (my father's older brother) or 'my little father' (father's younger brother) but one behaves the same to all fathers.

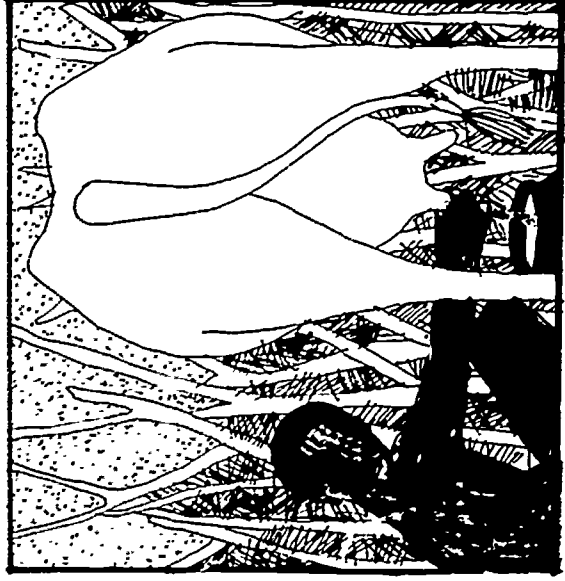
A Swazi child distinguishes between the relatives of the father and those of the mother by giving them different names. Thus a father's sister is called "female father" and the mother's brother is "male mother".

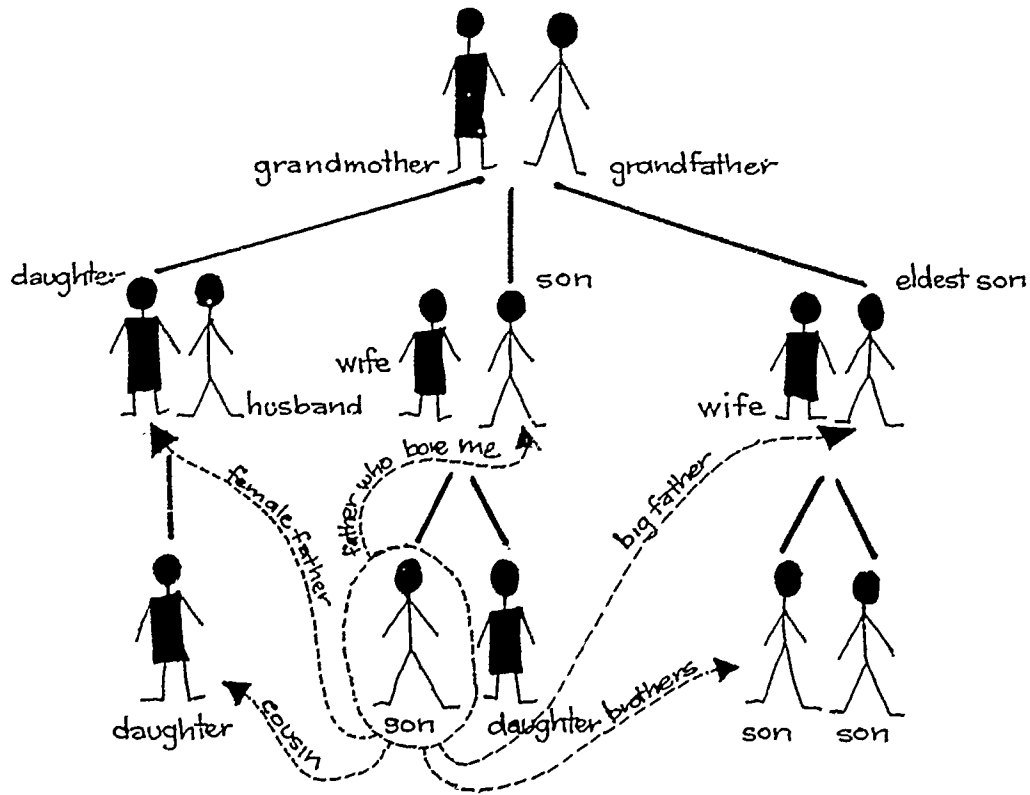
A Swazi shows a "female father" the same respect he shows a "father". He shows the same affection to a "male mother" that he would show to a "mother". The children of "female.fathers" and "male mothers" are called cousins.

If a man dies, then his brother may marry the dead man's

wife and produce children in the dead man's name.

Swazis are a peasant society. They keep cattle and other domestic animals, cultivate crops, hunt and gather wild fruit and vegetables. One quarter of the Swazi population do not grow enough to eat. Because a great deal of importance is attached to cattle, cattle raising is a more respected occupation than cultivation. However cattle are seldom killed for meat and their milk yield is low. The





milk is kept for the children, while adults drink beer.

Father rules his children with a firm hand. He is someone to be feared and respected and Swazi men never treat their sons as equals. Married sons live with their father but no contact is allowed between sons' wives and the father-in-law. They must not look

at each other or use each other's names. While sons treat their mothers with indulgence and affection, there is little closeness between a father and his daughters.

Women are usually treated as inferior to men and older children are regarded as more important than younger children.

The main heir, who is always a man, inherits most of the property but the oldest son of each independent wife takes the lobola for his sisters. Middle sons may inherit nothing, and girls can never inherit family property.

Swazi men have much to gain from their sisters. It is their lobola that enables the boys to obtain their own wives. Thus, when a sister visits her married brother, she must be treated as a privileged guest and must be waited upon by his wife, her sister-in-law. The brother's children are taught



ERIC A Swazi girl making a mat"



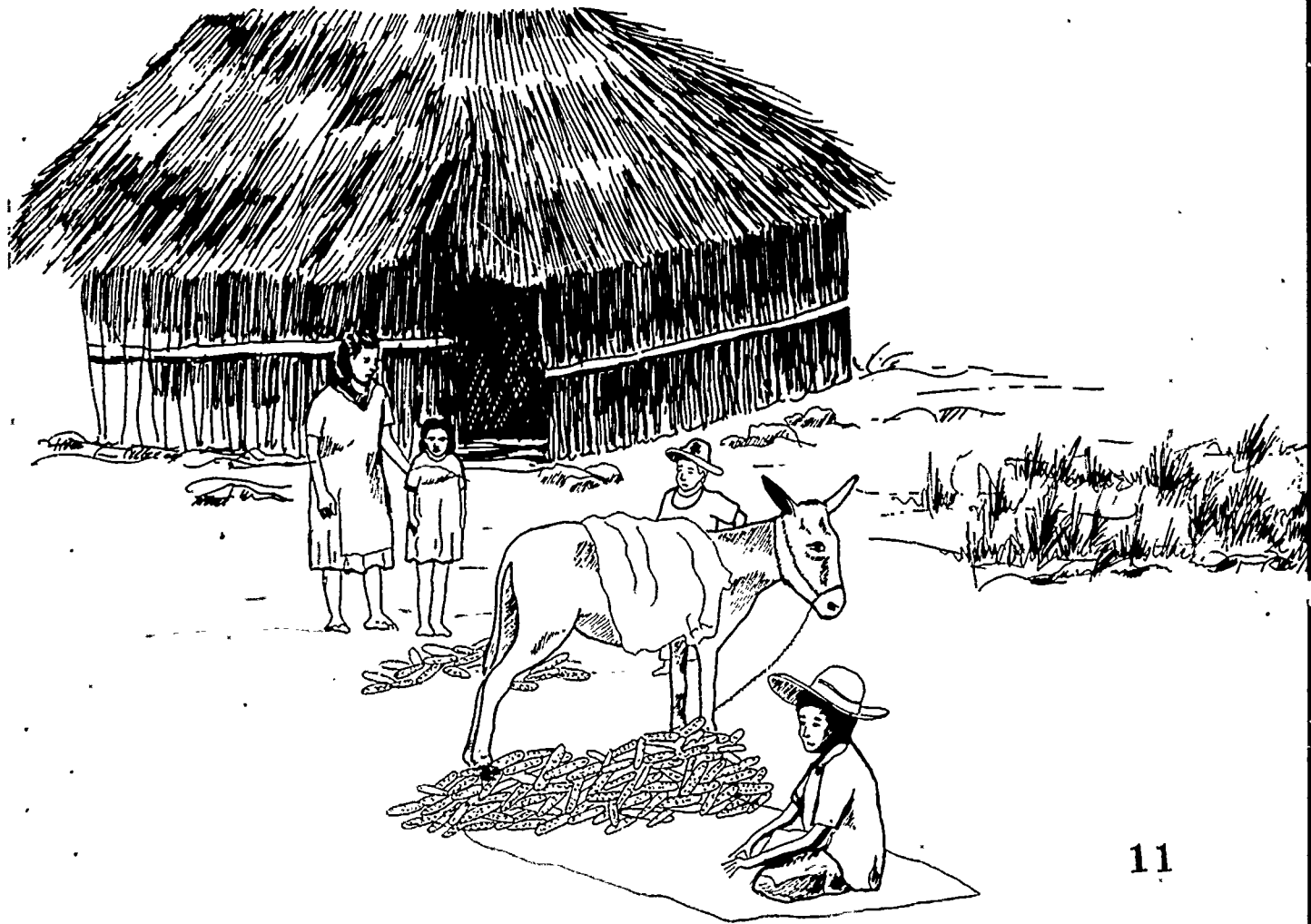
"Queen Mother at a Swazi Ceremony"

to fear and respect the woman who is their "female father"

Grandparents are also important to the growing child. While they are usually more lenient than parents, they teach the young respect. Since marriage in Swaziland is patrilocal (i.e., the married couple goes to live in the husband's household) children grow up with their paternal grandparents. While a man is supposed to avoid contact with his mother-in-law, he must treat her with respect. He may not relax, eat or swear in her presence.

Certain birds and a few animals are taboo to some clans. Eggs must never be eaten by women and a woman must not take milk while in her husband's house unless she has a cow of her own.





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GROWING UP IN TEPOTZLAN

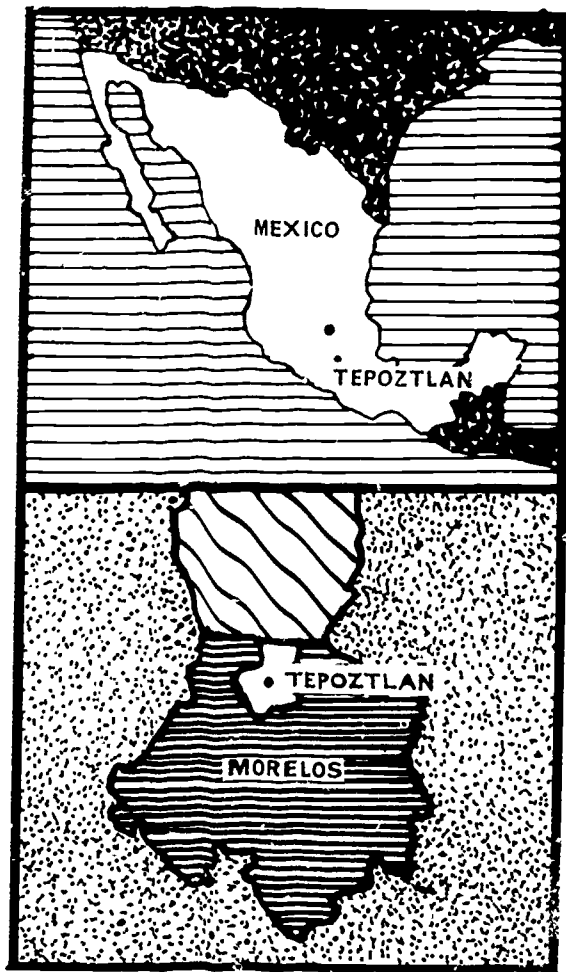
A village in MEXICO.

Tepoztlan is a very old highland village about sixty miles north of Mexico City. People have been living there since the time of Christ. Two languages are spoken in Tepoztlan: Spanish, which is

the language of Mexico's colonisers, and Nahuatl, the language of the area.

Up until 1920, Nahuatl was spoken in all the villages of the region. Today, more Spanish is spoken but about half of the villages are still bilingual. Most of the older generation can speak Spanish but resort to their own native Nahuatl to tell secrets or jokes. In 1940, 42% of people in these villages could still not read or write.

There is no celebration when a child is born because they believe that a small baby is in danger from evil spirits and could die very easily. Many precautions are taken to protect the baby. He sleeps





"Tepotzlan"

behind a special curtain and some families hang a gallstone (taken from the gall bladder of a bull) around the baby's wrist to protect him from the evil eye. Babies also wear little caps for seven months to protect them from los aires (evil spirits). Babies are usually baptised in the first week after birth. About forty days after baptism, the godparents present their godchild with a tray with baptismal cloths for the first mass attended by the new baby with his mother. Naming a baby follows the Catholic custom of choosing one name from the list of saint's names on the day of birth.

Babies are carried around by the mother most of the time. They are well cared for and kept clean. It is believed that a child's hair should not be cut before he is one year old or he will become ill. Infancy ends with weaning. A bitter substance called savila is placed on the mother's nip-

ple, and some women bind their breast to stop the milk. Illness and death are frequent in



children after weaning. The sudden change in diet may cause indigestion, diaorrhea or malnutrition.

After weaning or the birth of another baby, the close ties with the mother are broken. Children between the ages of four and five are usually kept at home. At about five they are given small jobs such as carrying corn, running messages, feeding chickens and taking care of younger children. At this age, boys carry water, charcoal and wood to the home.

Going to school is an important step. Most children start school between the ages of seven and nine but the drop-out rate is high. Many children stay away from school on important feast days or when there is work to be done in the fields. Most parents are satisfied if their children learn to read and write at a simple level.

However, schools are now teaching Tepoztlan children academic skills, broader knowledge and also introducing lessons about hygiene, diet, dress, public health and family relationships.

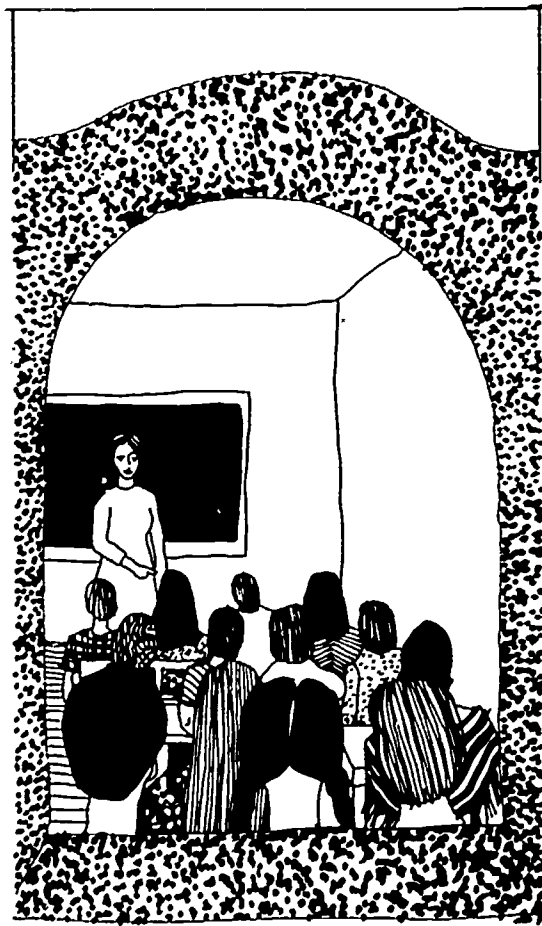
The age at which a child becomes an adult is not well-defined. Not long ago, girls were called ninas (children) until twelve and senorita until they are married. Boys are called muchachos from seven to eighteen, or until they marry, but they are ex-



pected to work like adults by the time they are fifteen. By the time they are adolescents, most children have left school to work for their parents. In this way they are an asset to the family rather than a burden.

Adolescence brings different social changes for boys and girls. For girls, it brings greater restrictions. Girls are expected to do household chores and to look after younger brothers and sisters. On a girl's fifteenth birthday, parents prepare her for marriage by giving her shoes, a dress and apron and possibly earrings. From now on, she is careful about her personal appearance. She must now wash and iron, sew, grind corn and coffee, and cook.

Adolescence brings greater freedom for boys, although they begin to work hard at farming. When a boy is able to do a man's work, he earns more respect, and is given





"Planting Maize in Tepetzlan"

meat, food, clothing and spending money. Boys take an interest in modern sports such as soccer and volleyball.

The most popular pastime among young men, and one that gives them a sense of achievement is courtship. Once, most marriages were arranged by parents with or without the consent of children but this has changed today. As a first step in courtship, the boy sends the girl a letter declaring his love. Those in love do not dance and embrace but only kiss.

Divorces are regarded as disgraceful once they are announced. Men who are married are heads of families hold positions of responsibility.

There are three types of marriage in Tepoztlan: civil marriage, church marriage and common-law. To be well married in Tepoztlan, one must be married in church. In



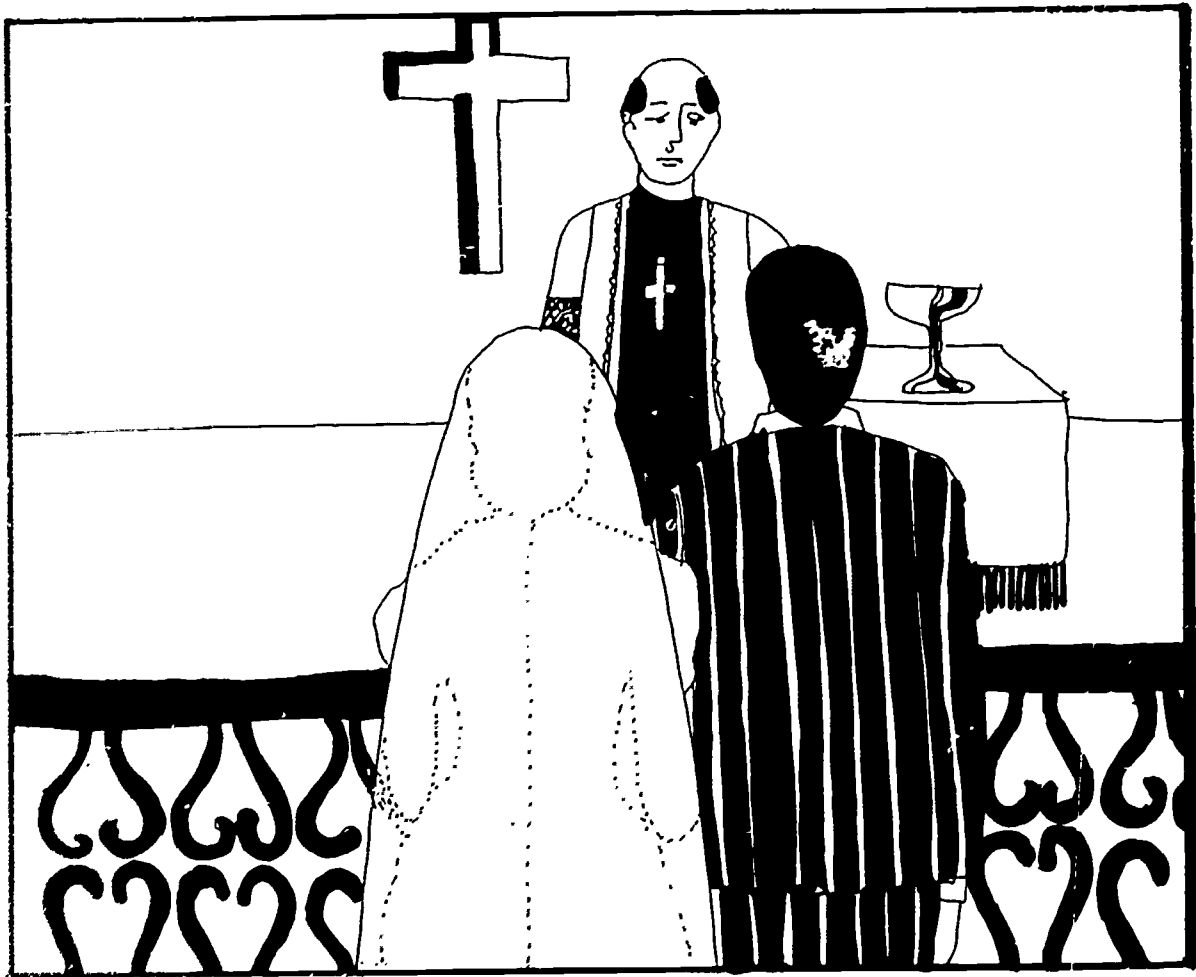
"Tepoztlan girl receives clothes"

order to provide a fine church wedding, a boy's parents may sell their animals or pawn their house. Church weddings are becoming more expensive. Civil marriage is much simpler and less expensive and, partly for this reason, it is increasing. If a couple decide to live in free union there is no celebration or announcement of any kind.

Most girls marry between the ages of fifteen and seventeen and most boys between nineteen and twenty. If a girl is not married by the time she is twenty, she is considered an old maid.

Boys normally have romantic reasons for their choice of a wife, such as her beauty or personality. Girls are more concerned about finding a husband who is not aggressive, does not drink or chase women. A boy prefers a girl who is poorer than he so that he can control her more easily. In the past, a bride price was





"A church wedding in Tepotzlan"

necessary. Today, things have changed so much that if parents oppose a marriage, the couple elopes.

Outsiders find that Tepoztlans are not easy to get to know. They tend to be reserved and suspicious. In general, they are sombre and quiet, especially in public. This may be because Tepoztlans grow up to see the world as threatening and dangerous. This is because they have been conditioned by the rugged land, harsh climate, their turbulent history, their extreme poverty and high death rate. They live in constant fear of danger, disaster and misfortune. At the same time they have strong religious faith and see the saints as intermediaries between God and man.

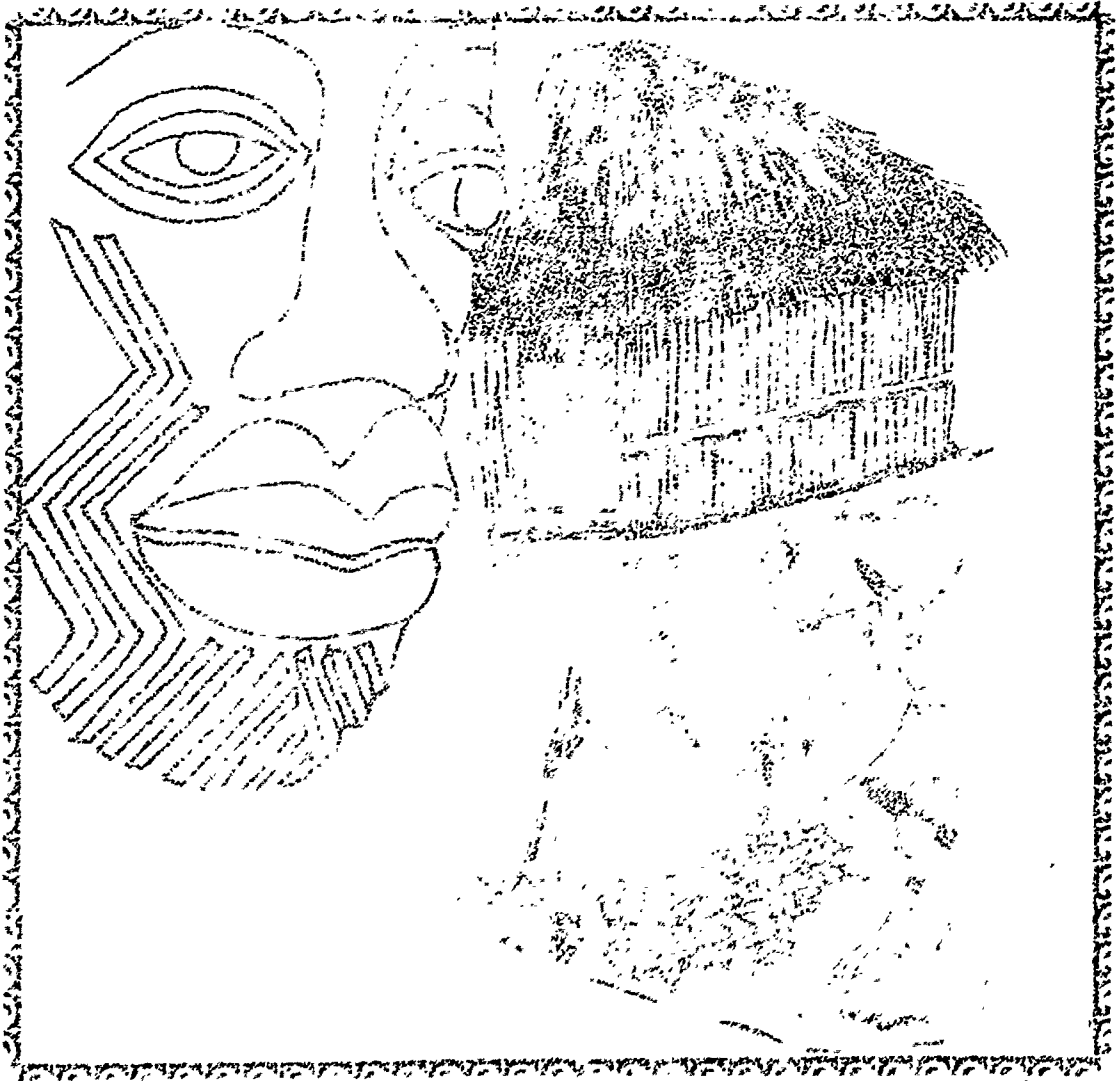


A person praying in church

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GROWING UP IN
SWAZILAND,
AFRICA
and in TEPOTZLAN, MEXICO.

APR 2 1965



We are grateful to Mr. Sam Simpson, B.A.,
one time student of the University of the
South Pacific, who researched and wrote
this Unit of Study

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SOCIAL SCIENCETEACHER'S GUIDE - PART IIntroduction

This unit of study is a support study for Year Three, the first theme, "Rules, Regulations and Customs."

This unit contains a pupil's pamphlet: Swazi Society and Culture and Growing up in Tepoztlan - a Village in Mexico. The pamphlet studies two contrasting cultures and it is one of the aims of this unit to help pupils and teachers develop tolerance and understanding for different ways of life.

References

Some suggested teacher reference books are:

- Oscar Lewis, Tepoztlan Village in Mexico,
Holt, Rinehart and Winston, 1960.
Butland, Latin America: a Regional Geography,
Longmans, 1960.
Kuper, H., The Swazi, a South African Kingdom,
Holt, Rinehart and Winston, 1963.

Intentions

It is the intention of this unit to enable students to compare and contrast their own society with other societies, and to develop a tolerance and an understanding of two ways of life different from their own.

TEACHER'S GUIDE PART II

Aims and Objectives

Knowledge Objectives

1. To understand how environment affects life in Swazi and Topoztlan communities.
2. To know the structure of society in Swaziland and Topoztlan.
3. To know which languages are spoken in both of these societies.
4. To understand the role of the family in both of these societies.

Skills Objectives

1. To help pupils analyse and compare different societies.
2. To enable pupils to recognise relationships through studying kinship systems.

Attitude Objectives

1. To appreciate the problems, difficulties and differences of these two societies.
2. To develop tolerance for ways of life different from their own.

OVERVIEW OF THE UNIT

Time Allocation

It is expected that this unit will require twelve lessons, or approximately three weeks of study, although teachers may take longer. It is suggested that a short test be given on completion of the first part and again on completion of the second part. A final test comparing the two cultures should be given at the conclusion of studying the unit.

Lesson Development

The following lesson suggestions are only a guide. Teachers will probably wish to modify the stages and lesson sequence. It is important that the Curriculum Committee learns from you, the teachers, how this unit may be modified. Please write your comments under each lesson plan as you teach it, and return your notes with your evaluation form to your own curriculum development officer.

Lesson Plans

Here are some of the questions we shall try to answer:

1. What are the similarities and differences in the social systems of Swazi and Tepoztlan societies?
2. How do these social systems compare with your own?
3. What is it like to grow up in Swazi society?
4. What is it like to grow up in Tepoztlan society?
5. What is the role of the family in these two societies?
6. In what ways are cattle important in Swazi society?
7. How does the environment affect Tepoztlan society?
8. How does a person's sex and social position affect growing up in these two societies?
9. How are these societies changing?

Suggested Schemes of Work

Swazi Society

1. Growing up - early stages
2. Swazi marriage
3. Swazi kinship

4. The role of women in Swazi Society
5. Swazi way of life

Tepoztlan Society

1. Growing up - early childhood
2. Tepoztlan education
3. Tepoztlan adolescence
4. The Tepoztlan environment
5. Tepoztlan marriage

SWAZI SOCIETY STAGE 1

Aim: To investigate early childhood in Swazi society.

1. Read the appropriate pages in the Pupils' Pamphlet.
2. Until a child is three months old, it is called a "thing". It has no name. When is a baby named in your society? Ask this of the class. If a child dies before three months there is no mourning. What happens in your society?
3. What is taught to the child? Is this different from your society?
4. At about six years old the ears are pierced. Does this happen in your society? If so, when are ears pierced? Ask the class.

STAGE 2

Aim: To investigate Swazi marriage custom.

1. Read appropriate pages in the Pupils' Pamphlet.
2. Swazi is a polygamous society. What is that? Ask the class.

A man may have several wives.
A man 'buys' his wife by paying a bride price.
How do you obtain a wife in your society? Ask the class.
The number of cattle varies with the status of a wife.
3. Without cattle a man cannot marry. A man depends upon his father and sisters for cattle. Why?
4. Swazi marriage is a union between two groups rather than two persons. Compare this with your society.

5. Swazi marriage is patrilocal. Ask the class the meaning of this term. What effect does this have?

STAGE 3

Aim: To investigate Swazi kinship.

1. Swazis normally use the term 'father' for different people. Whom do you call 'father' in your society?
2. Swazis use the term 'mother' for different people. Whom do you call 'mother' in your society?
3. What is a 'female father' in Swazi society?
What is a 'male mother' in Swazi society?
Do such terms exist in your society?
4. There is evidence behaviour between son's wives/father-in-law. Is there any avoidance relationship in your society?
Ask the class.

STAGE 4

Aim: To investigate the role of women in Swazi society.

1. Read the appropriate pages in the Pupils' Pamphlet.
2. Swazi women are socially inferior in Swazi society. Why?
Is this the case in your society? Ask the class for their opinions.
3. Why is lobola (bride price) controversial in modern Africa?
Discuss.
4. Why is lobola not merely the buying of women?
5. Why have men nothing to fear from their sisters? What will they gain from them and why must they be treated with respect?
Ask the class.

STAGE 5

Aim: To investigate the Swazi way of life.

1. Swazi society is polygamous. What are the consequences of this in any society? Discuss and compare with your own society.
2. Would you like to live in a Swazi society? Get class to write an essay giving reasons.

TEPOZTLAN SOCIETYSTAGE 1

Aim: To investigate early childhood.

- 1(a) Read the appropriate pages in the Pupils' Pamphlet.
- 1(b) Why is there no celebration when a baby is born? What is done to protect a baby? Ask class this question.
2. Discuss with class the consequences of 1(b).
3. What is involved in the naming of a child? Why is a saint's name chosen for a child's name? Ask the class.
4. Why is a child's hair not cut before one year?
5. What happens to children at weaning time? Ask the class.
6. Why do children suffer from indigestion, diarrhoea and malnutrition? Ask class to find answers from their Pupils' Pamphlet.

STAGE 2

Aim: To investigate Tepoztlan education.

1. When do children start school? Is this late? Ask at what age your pupils started school.
2. Is the dropout rate high? Why is absenteeism a problem in Tepoztlan?
3. What is the attitude of parents to education? What is the attitude of parents in your society towards education? Ask the class for their opinions.
4. What do Tepoztlan pupils learn? Is this different from what you learn at school? Ask the pupils.
5. Most adolescents have left school. Compare this with your own society.

TEPOZTLAN SOCIETYSTAGE 3

Aim: To investigate adolescence in Tepoztlan society.

1. Read the appropriate pages in the Pupils' Pamphlet.
2. When and what is adolescence? Discuss this with class.
3. What are the different names, past and present, used in Tepoztlan during the different life stages? Does your name change in your society at adolescence? Ask pupils.
4. What does adolescence bring for girls in Tepoztlan?
5. What does adolescence bring for boys in Tepoztlan?
6. Compare adolescence in Tepoztlan society with your own. Discuss this with the class.

STAGE 4

Aim: To investigate the Tepoztlan society.

1. Read the appropriate pages in Pupils' Pamphlet.
2. Describe the physical surroundings, steep slopes, peaks, high altitude, droughts. Show how the physical surroundings are seen as hostile. Do you consider your physical surroundings hostile? Ask the class for their views.
3. How have the hostile surroundings affected the Tepoztlans?
4. Describe the role of religion in giving people confidence.

STAGE 5

Aim: To investigate marriage in Tepoztlan society.

1. Read the appropriate pages in the Pupils' Pamphlet.
2. There are three types of marriages in Tepoztlan -
 (a) civil (b) church (c) free union
 Describe these different types of marriage in Tepoztlan society.
3. Describe the different types of marriages in your own society.
4. Compare marriage in Tepoztlan society with that in Swazi society.
5. Get class to write down five contrasting facts on Tepoztlan and Swazi marriages.

TEACHER QUESTIONNAIRE

	<u>MANY</u>	<u>SOME</u>	<u>NONE</u>
Do you think the learning experiences meet the objective?	()	()	()
		<u>Yes</u>	<u>No</u>
Do you think the materials are suitable?		()	()
Do you think 6 periods are enough to cover the Unit adequately?		()	()
Are the activities meaningful to the pupils?		()	()
Have the pupils found the Unit interesting?		()	()
Level of English:	Too High ()	Suitable ()	Too Low ()

Any other comments and suggestions: _____

Name _____ School _____
 Address _____