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ABSTRACT

Written by 25 African educators from 15 African nations that make up the African Social Studies Programme (ASSP), a Pan-African organization headquartered in Nairobi, Kenya, this document is designed to supplement the sparse material on Africa available in the K-12 curriculum and textbooks in the United States, and these 11 lessons encourage U.S. middle schools to explore, appreciate, and become aware of African culture. The topics of the lessons include: (1) diverse lifestyles; (2) cross-cultural understanding; (3) Ghanaian culture; (4) marriage customs in Liberia, Malawi, and Uganda; (5) Yoruba infant naming ceremonies; (6) cuisine and etiquette in Sierra Leone, Uganda, and Zambia; (7) Swazi culture; (8) family life in Ghana, Tanzania, and Zambia; (9) education in Lesotho; (10) youth employment opportunities in Nigeria; and (11) African perspectives of the United States. Each lesson includes a preview, learning objectives, required resources, teaching procedures, and student activities and exercises. Handouts, drawings, a select bibliography, and lists of U.S. African studies centers, organizations, and publishers are also included. (DJC)

Lessons from Africa

A Supplement to Middle School Courses in World Cultures, Global Studies, and World Geography

Edited by Merry M. Merryfield

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CONTENTS*

*Note that following each lesson title (in parentheses) is a brief list of textbook topics that the lesson could supplement. Teachers have permission to duplicate and distribute these lessons to students.

ABOUT THE AUTHOR

Merry M. Merryfield is an assistant professor of Educational Studies at The Ohio State University's College of Education. She has published numerous articles on social studies in Africa and curriculum materials for global education in the United States. Formerly the Outreach Director of the African Studies Program at Indiana University, Dr. Merryfield has worked in social studies education in Botswana, Kenya, Malawi, Nigeria, and Sierra Leone. She has also been a staff associate and project director at Indiana University's Social Studies Development Center.

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The editor is grateful to two reviewers who examined and reacted to this work prior to publication: Dr. Victor Smith, Supervisor of Social Studies, Indianapolis Public Schools, and Dr. Nancy J. Schmidt, Librarian and African Studies Area Specialist, Indiana University. Cover design and illustrations were created by Mary Blizzard of Bloomington, Indiana.

FOREWORD

This publication was developed by the ERIC Clearinghouse for Social Studies/Social Science Education in association with a project of Indiana University's Social Studies Development Center (SSDC). This project, **Strengthening Social Studies in Africa**, was funded by the United States Information Agency (USIA). Twenty-five social studies educators from fifteen African nation-states participated in this SSDC project: The Gambia, Ghana, Kenya, Lesotho, Liberia, Malawi, Nigeria, Sierra Leone, Somalia, Sudan, Swaziland, Tanzania, Uganda, Zambia, and Zimbabwe. These nation-states are members of a pan-African organization, the African Social Studies Programme (ASSP), which is headquartered in Nairobi, Kenya. The executive director of the ASSP is Peter Muyanda-Mutebi.

Lessons from Africa was developed in response to requests of American teachers for high-interest materials on African culture. The authors of these materials decided to respond to these requests by developing the lessons in this volume.

Lessons from Africa is a very special publication. It is a product of collaborations between African and American social studies educators. The leader of this project, Merry M. Merryfield, is an outstanding social studies educator who has worked and studied in Botswana, Kenya, Malawi, Nigeria, and Sierra Leone.

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INTRODUCTION

FOUR BLACK YOUTHS KILLED IN ANTI-APARTHEID PROTEST. ETHIOPIA FACES NEW FAMINE. ANOTHER MILITARY COUP IN NIGERIA. These headlines for newspaper stories make up the typical American's view of Africa in the 1980s. New stereotypes of Africa as a continent of violence, famine, and political instability are replacing the old "Dark Contient" myths of the Tarzan genre. Although K-12 textbooks have improved their African content over the past twenty years, many publications continue the ethnocentric viewpoint of "them" versus "us." Many educational materials motivate student interest by focusing on African animals or customs that seem exotic to American eyes. Some materials are not so subtle, with the assumption that Africans would be better off if they lived as Americans do.

Lessons from Africa is a different approach to teaching about Africa. Written by African educators, *Lessons from Africa* focuses on cultural universals such as the family, marriage, and the teenage years, so that American students can go beyond the headlines of their evening newspapers and learn about the lives and thoughts of African youth.

Significance of Africa Today

Africa's size in land and population makes it a significant world region. The second largest continent, Africa has more than three times the land area of the United States. One of every three countries at the United Nations is African. One of every ten persons in the world lives in Africa. Africa's population is growing faster than that of any other world region.

Global interdependence links Africans and Americans. The United States imports African metals and minerals such as gold, platinum, chromium, titanium, uranium, and petroleum as well as agricultural products such as cocoa, rubber, coffee, and vegetable oils. African markets are increasingly important for expanding American exports of agriculture and technology.

Cultural ties are important, too. Africa is the root culture for Black Americans. Unlike the immigration experiences of other Americans, the slave trade tore Africans from their homelands. Even today, American myths and stereotypes about Africa continue to deny Black Americans accurate knowledge, pride, and linkages with their ancestral lands. Although Africa may be of special interest to Black Americans, it is important to all Americans. There are many Africanisms in American culture. Jazz has its roots in the polyrhythmic music of Africa. Uncle Remus and Brer Rabbit are examples of African influence on our literature. Study of African societies can provide valuable lessons on governance by consensus, the primacy of social relationships, respect for elders, and strong family ties. African art, music, and esthetics can enrich American education as they demonstrate the union of man, God, and nature in African thought.

Finally, as the world shrinks with the technological revolution of the late twentieth century, it is critical that young Americans learn about the perspectives of other people around the globe. Knowledge needs to replace stereotypes and prejudices in order to promote international understanding. *Lessons from Africa* is a resource for exploring African experiences and viewpoints.

Content and Purpose of *Lessons from Africa*

During the summer of 1987, twenty-five social studies curriculum developers and teacher educators from fifteen African nations participated in a summer institute, Strengthening Social Studies Education in Africa. Funded by the United States Information Agency, this summer institute was conducted by the Social Studies Development Center at Indiana University. As the Institute Fellows examined social studies in the United States and interacted professionally and socially with Americans, they were astounded by the average American's lack of knowledge about Africa and Africans. The Africans were especially concerned

about the sparse attention paid to Africa in the K-12 curriculum and the quality of information in American textbooks.

Lessons from Africa grew from the interaction of the Africans and Indiana teachers who requested high-interest materials on African cultures. Working with teachers and administrators from the Indianapolis Public Schools and the Monroe County Community School Corporation, the Africans developed lessons designed to go beyond the standard textbook in their examination of African thought and experience.

Lessons from Africa is designed to supplement African content in middle school courses such as World Geography, Global Issues, or World Cultures. Some lessons can be adapted for use in elementary classes where the teachers desire a global perspective on such topics as the family, dress, food, or ceremonies. The lessons on naming babies, job status, and traditional versus modern customs can be adapted for high school anthropology or sociology courses. See the topics listed next to each lesson title in the Table of Contents. Individual lessons can be integrated into or follow a systematic study of Africa or world cultures. These materials are a supplement to the standard curriculum. They are not a substitute for a course or textbook.

The lessons are designed to help students to reach seven goals:

1) Develop interest in Africa and Africans.

2) Develop positive attitudes towards African peoples.

3) Explore cultural universals in Africa.

4) Appreciate African perspectives.

5) Examine Africa's cultural diversity.

6) Examine daily life in Africa.

7) Develop awareness of connections that link Africa with the United States.

Characteristics of These Lessons

Teachers are expected to choose those lessons most appropriate to their course goals and students' interests. Although some teachers may wish to use all the lessons, each lesson stands alone, independent of the others. The objectives of the lessons are quite similar. They differ in content and, to some degree, in method of instruction. What are the common characteristics of these lessons?

1. Lesson plans call for students to be intellectually active learners. Students do not sit passively listening to teacher talk. Instead, they actively process and use information.

2. Lessons have handouts that contain new information for the students. Teachers may want to tape record some of the readings and play them for the students or have students read aloud in order to vary the ways in which they receive the information.

3. Many of the lesson plans direct teachers to divide the students into groups in order to process information. Group work provides social interaction that helps students work with information in a way that does not happen in a whole class discussion. Group work puts the responsibility of understanding and using information squarely on the students.

4. During the lessons, the teacher uses questions to have the students relate the lesson topic to their own experiences or previous classwork. Teacher questioning is critical so that students will connect the topic to

their own lives. The goals of *Lessons from Africa* center on attitudes towards Africa and Africans. It is up to the teacher to ask questions that lead students to recognize the commonalities across cultures and the role of their cultural norms and values in their own decisions.

5. An underlying assumption of these lessons is that the teacher will use them to promote appreciation of cultural diversity. Where customs differ considerably from those of most Americans, such as the paying of brideprice, the teachers is expected to have the students try to understand why the custom exists and the role it plays in a society. While students have the right to choose their own customs as being more appropriate for themselves, they should not be allowed to laugh at or condemn another people's customs simply because they are different. In fact, the students should be encouraged to examine other people's customs for ideas or values they would like to see more prevalent in their own society.

Teachers are expected to duplicate student handouts. As part of an introduction to *Lessons from Africa*, teachers may want to explain that the lessons were written by African social studies specialists for American middle school students. The map on page 4 indicates the fifteen nations of the authors. Please explain to students that the readings and other handouts were written by Africans. Thus their use of English may be somewhat different from American English, just as American English differs from British English. Very little editing was done in order to preserve the "African-ness" of the language.

How To Select and Use the Lessons

These eleven lessons on African perspectives are more than most teachers will be able to use, given the limited time designated in most curriculum guides. The lessons, therefore, should be viewed as a pool of teaching resources that teachers can draw from in order to enhance certain topics of their choice. Choices may spring from concepts under study, special interests of the teacher or students, or new ideas that the teacher wishes to introduce to students.

All materials needed to teach each lesson are provided. However, some teachers may want to extend or complement the lessons with other print or visual materials. The lesson plans are presented as one approach to the content and should be individualized to fit the needs of each class.

In preparation for teaching a lesson, the teacher needs only to read the lesson plan and student handouts, make copies of student materials, and modify the procedures as necessary. In some cases, the teacher may want to redesign the student materials to make them more appropriate in reading level, length, or language.

These lessons open a new world of African culture and thought. Unlike most materials students are exposed to in American schools, *Lessons from Africa* was written by Africans to share their perspectives on African ways of life with American youth. It is hoped that these lessons will not only enhance interest in Africa but also encourage students to appreciate the cultural diversity and multiple perspectives of Americans.

Countries Represented in "Lessons from Africa"

LESSON 1 **A DAY IN THE LIVES OF THIRTEEN-YEAR-OLD AFRICANS: PERSPECTIVES FROM THE GAMBIA, SOMALIA, SUDAN, AND ZIMBABWE**

PREVIEW This lesson examines daily life for 13-year-olds across several African nations. It demonstrates some of the diversity of lifestyles and responsibilities of African youth.

OBJECTIVES Students are expected to

1) identify day-to-day responsibilities of African youth,
2) compare the roles of African boys and girls,
3) compare rural and urban lifestyles in Africa,
4) compare daily life for adolescents in Africa with daily life in the U.S.

MATERIALS A large wall map of Africa.
Six readings on "A Day in the Life of...," including Ahmed of Khartoum, Gedi of Somalia, Isatou of Banjul, Momodou of Bakau, Rudo of Gokwe and Tendai of Harare.

PROCEDURES

1. Introduce the lesson with the concept of daily life. What does "daily life" include? (Typical day-to-day activities such as bathing, dressing, eating, working going to school, leisure time, interaction with others, etc.). What can we learn about another culture from examining people's daily lives? (Their activities, values, responsibilities, roles, customs, etc.)

2. Divide the class into six groups. Give readings on Ahmed to Group I, Gedi to Group II, and so forth. As some readings are longer than others, you may want to give the longest readings (Ahmed and Momodou) to the best readers.

3. Ask students to read their handout and then (a) locate where their person lives on the map of Africa, (b) list the responsibilities their person has to fulfill that day, and (c) similarities and differences between their person's daily life and the daily life of American teenagers.

4. Discuss the readings by having each group select one person to represent "their African" to the class. This person should put on a name tag ("Gedi", "Rudo") and be prepared to tell the class about his or her daily life. The "Africans" may sit in front of the class as a panel of "visitors."

5. Ask each group representative to introduce himself/herself to the class ("I am Rudo, a 13 year old girl from Gokwe, Zimbabwe"), and show where his/her home is on the map. Then each "African" describes what is important in his/her daily life. At the end of the presentations, the class may ask the "Africans" relevant questions.

6. Ask the class to identify how the lives of these six Africans differ. How are the lives of the girls different from those of the boys? What are differences in rural and urban lifestyles? Is daily life in the U.S. different for boys and girls? Do urban teenagers have different life- styles from suburban or rural teens? What are the concerns of these Africans? What do they enjoy? What is school like? Ask students to sum up the day's lesson by identifying *commonalities* between the lives of African and American teenagers.

APPLICATION Have students write their own personal "Day in the life of..." and then compare it with another of the readings. What is most valued in the African reading? Success in school exams, religious worship, pleasing one's parents. What is most valued in the American view? What does this exercise tell us about culture and values?

A DAY IN THE LIFE OF AHMED OF KHARTOUM, SUDAN

Ahmed lives in Khartoum, the capital city of Sudan in East Africa. He lives with his father, mother, two sisters, and two brothers. Ahmed attends a middle school for boys that is within a five-minute walk from home. He is 13-years-old and in the seventh grade. He is very lucky to get a place there because he obtained a high score on the competitive examination of Elementary Schools Certificate for Khartoum District. Not all of the elementary school boys have this chance. Only about 70% of the elementary school sixth graders who obtained the Elementary School Certificate can manage to find places in middle schools. Most of the remaining 30% will stay in sixth grade to have another chance to take the Elementary School Certificate. A few drop out and seek apprenticeship in different jobs, such as carpenters, ironsmith boys, clerks in small shops, etc.

On this day Ahmed got up from bed in the very early morning. Usually most people wake very early because they listen to "Azan" calling "Allahu Akbar" (God is good) on microphones from the mosques. The calls are reminding the people that it is time for their morning prayers. "Azan" is a religious calling used by Muslims to remind the people to pray. It is like the bell calling people to worship in Christian churches.

Ahmed is a Muslim. Muslims are those people who affiliate with the religion of Islam, one of the great religions in the world. Besides the mosques you can also find some churches in Khartoum. Most people of East Africa are either Muslims or Christians, although some continue to believe in their indigenous religions.

After saying his morning prayers at home, Ahmed goes to buy bread for the day from a nearby bakery. This is one of his responsibilities. From this bread his mother or one of his older sisters will prepare his breakfast: a sandwich of java beans, mixed with some cheese and tomatoes. His other brothers and sisters also share home responsibilities under the supervision of their mother, such as cleaning, dishwashing, cooking, or washing clothes.

After taking (drinking) his morning tea, Ahmed gets dressed in his school uniform. This consists of khaki shorts, a white short sleeved shirt, sandals or canvas shoes and stockings. Ahmed's father pays for his school uniform. Some fathers buy ready-made uniforms and some get them tailored. School uniforms are the standard dress for all middle school boys. If a boy is not dressed in that uniform, the principal and teachers will not allow him into the school. All Sudanese schools have uniforms. Each secondary school and elementary school has a uniform of its own. Uniforms are worn in most of the schools in other countries of East Africa, including Kenya, Somalia, and Uganda. Ahmed also checks on his school bag to make sure that all of his textbooks for that day's lessons are there.

Ahmed's friends come to walk with him to school. He walks to school with some others who live nearby. Other students come to school from far places in the city of Khartoum. Some take buses and some ride their bicycles. All students have to be in school at 7:00 a.m.

From 7 to 8 a.m. all students are involved in the morning club activities under the supervision of their teachers. Clubs or "societies" are organized around activities such as Maintenance of School, School Health, School Gardening. By organizing into such clubs, middle school boys help keep the school looking beautiful. It is time for Ahmed's morning time activity with the School Health Club. The club agenda includes cleaning the school and classrooms, providing emergency medications, writing a small newspaper on health, bringing necessary information on health from the Community Health Center and checking out names of school boys who are sick and want to see the doctor. Today Ahmed and some other members sweep and clean their classroom and then clean and fill jars with the day's drinking water.

The first lesson begins at 8 a.m. Every lesson lasts for 45 minutes. As usual, the first lesson is math. Ahmad shows his math homework from yesterday to the teacher. During a five-minute break after the math lesson, Ahmed prepares for the next lesson by taking out his English textbooks and notebook from his class desk. This is his first year in English. Arabic is his language. It is very difficult for him to learn English. He

knows that he must work hard in English in order to go to college.

Besides English and math, Ahmed studies history, geography, Islamic Studies, Arabic language, and Arabic literature. In geography he studies the USA, Europe, and Australia. In history he studies the civilization of Islam and Sudanese history.

It is 9 o'clock now, time for the breakfast break which lasts for one hour. Students are rushing out of classes to the "buffet" place to buy sandwiches of "foul" (beans) or cheese. Students can buy a Pepsi-Cola or a cup of lemonade. Ahmed is not, however, able to buy himself a drink daily because he does not have enough money. In the courtyard of the school, students sit on the ground and share breakfast with friends.

Ahmed received all his textbooks and notebooks free from the school bookstore at the beginning of the school. Books are published and distributed by the government and the people pay taxes to get free education for their children. His books are paperbacks and often get torn. Ahmed tries to return his books in good shape because otherwise he will be penalized.

Ahmed's classroom is rectangular in shape with 50 to 60 student desks facing one side of the class. It has two doors and five big windows. In the front there are two blackboards, the teacher's desk and some wall maps of Sudan and the world. Some posters of English grammar, fine arts drawings and math charts hang on the other sides of the classroom.

Teachers can hardly find ample space to move in between the rows. Khartoum schools are very crowded. This is not the case in the villages. Many people migrate and live in Khartoum and send their children to urban schools. This migration makes Khartoum schools very crowded.

The school day breaks at 1:30 p.m. All students go home for lunch. It is very hot at this time of day. Temperatures usually reach up to 33 degrees centigrade in winter (over 100 degrees Farenheit) and can go up to 45 degrees in the summer. All market places and other workplaces will close at this time of the day because of the heat.

At lunch time Ahmed helps in arranging the men's lunch table for the afternoon meal. He and the men take their lunch in a separate room in the house. Usually women don't eat with men. It is an accepted custom of the Sudanese way of life that different sexes eat separately.

After saying his afternoon prayers Ahmed is ready to return for the afternoon session. In this session, which lasts for two hours (between 4 and 6), Ahmed will play some sports. Sports are coached by teachers. They include soccer, volleyball, basketball, and table tennis. Being the captain of the school soccer team, he has to leave early for school so he can organize his team members in the game.

At sunset "Azan" for "Maghri" prayer is heard. Students stop playing and go and wash to be ready for group prayers.

Classes start again after sunset. Ahmed will go to class for revision(review) of today's lessons in preparation for the next day's lessons. Two to three teachers will be on duty to help the students with their studies.

At 8:30 p.m. Ahmed finishes a long busy day in the school. He walks back home with some of his friends. When he arrives at home, he can hardly find time to watch TV before he goes to bed. However, his family does not encourage him to watch TV very often. They always urge him to go to bed early so that he will be rested and alert for tomorrow's work.

A DAY IN THE LIFE OF GEDI, A NOMAD OF NORTHERN SOMALIA

My name is Gedi. I am a 13-year-old Somali boy. I live in a semi-desert area of northern Somalia in East Africa. We are now grazing our camels near Bukan.

I live with my parents and I have a sister and a brother. We have fifty camels which my family uses to earn our living. We get milk and meat from camels for our food. We also use camels for transportation, and we sell them for money.

In my home I have many responsibilities. I usually wake up very early in the morning, 6:00 a.m. Today, which is Tuesday, for some reason which I can't explain to you, I overslept and my mother woke me up at last when she rushed into my room and called me loudly, "Gedi wake up! It is time to milk the camels." I woke up and put on my clothes. I washed my hands and face and went to milk the camels. I did the milking as quickly as possible. After finishing the milking my mother took the milk and put it in a container called in Somali *Haan*. I then ate my breakfast of fresh camel milk and corn bread.

After finishing my breakfast, I was now ready to go and take our camels for grazing. I took my herding stick, my spear, and my axe. I collected our camels and started the journey to the grazing area which, on this day, is about five miles away from home. This is the best season for pasture, as it is spring. It is the rainy season. Flowers grow everywhere, and vines are in blossom.

When I finally reached the place of grazing, I met three of my friends who were also looking after their families' camels. My camels joined the other camels which were already there. While the camels were grazing, we started playing, sometimes wrestling or shooting arrows or throwing spears.

Around noon we felt hungry. We needed to milk, since we didn't bring any milk from home. We got two camels and milked them. When we had enough milk, we drank it.

As soon as we drank the milk, we resumed playing until it was time to collect our camels and take them home. When I had gathered our camels together, I noticed that one of them was missing. It was a she-camel called *Maandeeq* which I like very much. I immediately started to look for her where the camels had been grazing. After looking a bit, I heard the sound of a camel bell, called in Somali *koor*. It is a bell made of wood and ties on the neck of the camel. I found the camel and I took her to the other camels and started the journey home. I felt happy because I had found the lost camel.

I reached home at sunset and put the camels in their place. I rested for a while and then joined my parents and my sister for dinner. As soon as we finished eating, my father told me that he had decided to give three of our camels to my uncle Ahmed, who is my father's younger brother. He wants to marry and needs the three camels to add to another 12 camels he has to pay for the brideprice or *yarad*. As soon as my father finished the story, I asked him which of the camels he was going to give my uncle. He told me that the three camels included one which I like best, "Maandeeq."

I was unhappy and upset when I heard this news, but I couldn't do anything. So I decided to go to bed. But unfortunately I couldn't sleep that night because I was thinking about how I will miss "Maandeeq" and her milk.

Gedi, his family, and camels in the northern part of Somalia.

A DAY IN THE LIFE OF ISATOU OF BANJUL, THE GAMBIA

The loud sound of the horns of cars going along Hagan Street wakes Isatou up. It is 6:30 a.m. on Saturday morning. Isatou sits on the edge of the bed and thinks of all the things she has to do. She places a pillow in front of her two-year-old sister, Ida, who continues to sleep in their bed. Her older sister, Awa, knocks on her door to see if she is up. She washes her face and brushes her teeth. Isatou puts on one of her house dresses, a western-style dress (see illustration).

Her first duty in the morning is to sweep, dust, and tidy up the sitting room, her parents' room, and her own room. She completes this task about 8:00 a.m.

She peeps into the kitchen to see if breakfast is ready. Her elder sister, Awa, sends her to Mr. Fael's shop across the street to buy bread, butter, and tea for breakfast. After the meal she dashes to the bathroom, takes a shower and gets ready to go to the market. At the market, Isatou buys the following for the day's lunch: one pound of meat, one pint of oil, a half a pound of potatoes, one fourth of a pound of onions, one fourth of a pound of tomatoes, one dime's worth of hot peppers, one dime's worth of tomato puree, and a small tin (can) of tomato paste, one dime's worth of garlic, and some black pepper. On her return, she helps Awa prepare the meal. She fetches water from the stand pipe (a water tap used by several families), peels and slices the onions, and pounds the pepper and the garlic. Isatou watches Awa prepare the stew. In two or three years' time it will be her responsibility to cook for the family. The stew is ready to be served. In the meantime, Isatou takes the responsibility of cooking the rice. After lunch she plays with her little sister and carries her on her back when she cries.

At five o'clock, Isatou collects all the dishes, washes and packs them in their proper places in the kitchen. She then helps Awa to prepare the evening meal, jollof rice. Then Isatou does her homework.

Isatou attends St. Joseph's High School in Banjul. Her homework includes a composition entitled *My First Day in School*; math exercises on fractions; and a general science lesson--drawing and identifying the teeth of animals.

After supper she relaxes in the sitting room and watches television with the rest of the family. Since Gambia does not have its own TV stations, it relies on broadcasts from Senegal. Thus programs are mostly in French, the major language of Senegal. There is also half an hour of news in English. There are a variety of local programs and also news in local languages, such as Wolof, Mandinka, Fula, and Tukulor. These languages are spoken in Senegal and The Gambia.

Before she goes to sleep she writes to her cousin, Cundo, who lives in the village of Karantaba on the River Gambia. Isatou visited her cousin and their grandparents during the last school holidays. Isatou thinks that Cundo works very hard. Cundo helps her mother cultivate rice. Sometimes she takes care of her younger brothers and sisters when all the father's wives are harvesting rice. When she was there, Isatou helped Cundo fetch water from the village well and firewood from the forest. She is glad she is growing up in the city where there is electricity and running water and television. Isatou hopes Cundo can visit her during the next school holidays.

In the Gambia, women dress in both Western (left) and traditional styles.

A DAY IN THE LIFE OF MOMODOU OF BAKAU, THE GAMBIA

Momodou is a twelve-year-old boy who lives in Bakau, a small town located on the Atlantic coast near Banjul, the capital of The Gambia. Serin, Momodou's father, is a fisherman. Momodou goes to school in a local primary school in Bakau. He has just sat (taken) the Common Entrance Examination. If he passes, he will go to the Gambia High School, the most prestigious high school in The Gambia. Momodou is an intelligent boy, and he is likely to pass this exam with high marks. Last year he did very well in school as he came in first in the class's final exam.

The day is Thursday and Momodou has awakened at 6 a.m. It is quite early for him, but he has to be in school by 8:30 a.m. His mother, Awa, has been out of the house where she was heating water for Momodou and his father to bathe with. Momodou and his family live in a compound (house and grounds) which does not have a standpipe running water). Their house is well built, but does not have a bathroom and a kitchen in it. Every morning, Momodou has to go to a separate building outside of their house to bathe. That is the bathroom which was built several years ago when Momodou was not even born.

Momodou's father is a Muslim who insists on the family praying together at least twice during the day. Usually in the morning, a few visitors go through Momodou's family compound on their way to the nearby mosque. Earlier in the morning there have been calls from the mosque through a loudspeaker to call people to pray. Every morning Momodou hears a Muezzin, or prayer caller, using the mosque's loudspeaker to call people to prayer. This morning, Momodou is late and he quickly rushes to the house where his father is waiting for him. He puts on his kaftan, the long dress he always wears for prayer, and follows his father to the mosque. As the prayer is just about to begin, Momodou and his father are there just in time. The prayer is not so long, and Momodou enjoys every bit of it. He sees some of his friends who also go to the mosque with their fathers. Momodou's mother, Awa, prefers to pray at home. She is a very busy woman in the mornings. She has to pray quickly so that she can prepare breakfast for Momodou and his father. They come back home from the mosque just in time for breakfast.

On returning to the house, Momodou says, "Good morning," first of all to his father and then to his mother. Both of them reply back sweetly. Awa then gets a big bowl full of porridge for Momodou and his father. When they are about to start eating their breakfast, cousin Buba arrives, and he gladly joins them for breakfast. The breakfast bowl is big and round and the porridge is made out of coos (coos, a type of cereal, brown in color and grown in West Africa). The coos is usually pounded, then the pounded floury coos is made into small balls and cooked. Sugar and sour milk are added to the final product. Some bread and butter is also served. The breakfast was really delicious and Momodou eats plenty.

It is now time for him to leave for school. The school is just about 15 minutes away from their home. Momodou walks to school every morning. Just as he was putting on his uniform, (all students in The Gambia wear uniforms to school) which had been cleaned the previous night by his mother, his friend Dudu comes around on his way to school. The two of them share the same desk at school. They leave for school together and walk fast. Momodou remembers the day when he was severely caned by the headmaster for coming to school late. To cane one is to beat with a stick called a cane. He was so severely caned that he was ill for a few days and could not go to school. It was soon after that incident that the Director of Education made a law forbidding teachers to cane students in school. It is only the headmaster who can cane students, and he is not allowed to cane them severely. Dudu was also once caned for arriving late in school. This was because Dudu told his teacher that he had accompanied his elder brothers to an all-night vigil commemorating a Muslim feast. The teacher thought that Dudu should always go to sleep by 8 p.m.

The two boys arrive in school just on time and go to stand in a general assembly with all the rest of the students. The headmaster, a big man, comes forward and leads a prayer in English. Although Momodou is a Muslim and had earlier gone to the mosque with his father to pray, he has to pray again in school, this time with the Christian Bible as a guide. This is because Momodou's school is a Christian school run by Catholics. For Momodou and his other friends who are Muslim this is acceptable as they enjoy hearing the stories in the Old and New Testaments of the Bible. On weekends and on certain days during the week, Momodou

attends a local Koranic school where the Arabic language and the Koran are taught. The Koran is the Holy Book of the Muslims.

Momodou likes his school very much. He admires his teacher, Mrs. Secka. Mrs. Secka is a very good teacher and she encourages Momodou to do well in school. The class has already sat to (taken) the Common Entrance Examination, and so there is not much to do. The Common Entrance Examination is sat at the end of the last grade of elementary school in The Gambia. This examination determines whether or not a student will enter into secondary school. There are two types of secondary schools in The Gambia. These are the Secondary Technical Schools and the Secondary High Schools. The Secondary High Schools are very prestigious. A student who wants to enter a Secondary High School will need to score a mark of about 300 or higher in the Common Entrance Exam, whereas those who will be going to Secondary Technical Schools will need to score at least 200. Those who score below this are completely disqualified from entering secondary school. They either repeat the exam or drop out of school altogether.

It is however, going to be a short day. School is to close at noon instead of at 2 p.m. because the following day is going to be a public holiday, and the headmaster thought that school should close earlier. It is going to be All Saints' Day, a Christian Feast. Mrs. Secka decided that she should teach only social studies. The class is going to study about a sacred pond in Bakau called *Katchikali*. The class is going to visit this place. *Katchikali* is a small pond which has a lot of shrubs and bushes inside it. It is the home of several crocodiles and it is believed to be the most sacred place in Bakau. People visit the place to worship the crocodiles. It is believed that if one prays to the crocodiles, one would one day achieve his or her lifelong wishes. Many people go there to pray in order to become rich or to attain high status. Momodou is certainly going to enjoy this visit. He is particularly interested in seeing the crocodiles. He has never seen crocodiles before and, although he has always lived in Bakau, he has never visited *Katchikali* before.

The class walks together to *Katchikali* and looks at two big crocodiles lying on the banks of the pond. They are still and have their mouths wide open. Momodou is not afraid and even wants to go near them. He is quickly stopped by Mrs. Secka who thinks it is very dangerous for anyone to try to get near those creatures. The crocodiles, however, appear to be harmless.

The end of the visit coincides with the school's breaktime which is 10:30 a.m. At break, Momodou and his friends are going to share their lunches. There are a lot of women who sell different types of foodstuffs in the school yard (boiled cassava, rice, pounded cassava known as *fufu*, yams, bananas and plantains, bread and soup). What a variety there is! Momodou was given some money earlier that day and he decides to buy some boiled cassava (similar to potatoes) and palm oil soup. His friends also buy bread and other dishes. It tastes really good! They have a good meal and everyone is happy. The break lasts for 30 minutes.

Back in class, Momodou and his colleagues are asked by Mrs. Secka to write a short composition describing their visit to *Katchikali*. Momodou writes an account of what he saw in *Katchikali* and draws a big crocodile in his exercise book. Mrs. Secka was very pleased with him and called him a good boy.

At last school ends at midday and Momodou goes home. He seems to be tired, even though it has been a rather short day at school for him. The visit to *Katchikali* overshadowed every other activity so far that day. At home, Momodou's mother is still in the kitchen preparing lunch for the family. His father is not at home and Momodou is not sure where he is. However, Momodou expects him to be home by 2 o'clock, lunchtime. Momodou would not eat lunch alone. He has to share the same bowl with his father, plus another male family member or friend. Usually the male members of a family eat from the same plate or bowl, and it is the same custom for the females to eat together.

Meanwhile, Momodou tries to help his mother in the kitchen. He washes a few dishes and watches his mother prepare joffof rice. If his father was around at that time he would probably not be in the kitchen. His father wouldn't want to see him there, since a boy is never expected to work in the kitchen. The kitchen is only for girls! Momodou's father soon returns home. He had indeed been selling fish in the market. The previous night, he caught so much fish they could not all be sold at once. He was able to sell all of them

finally. On returning home, the first thing he asks Momodou is to be told what went on at school. Momodou tells him about *Katchikali*. Serin is very impressed at the way Momodou vividly describes what he saw. He saw a crocodile for the first time in his life and was not afraid. Serin is certainly proud of his son and thinks he will grow up to be a brave man. He is very pleased that Momodou is able to describe so much of what he has learned in school that he decides that Momodou should go with him in the canoe that evening for fishing. It will be the third time that Momodou has been allowed to go out fishing with his father. He is not afraid of the sea. He learned how to swim when he was six years old.

It is time for afternoon prayers and soon the prayer caller's voice is heard from the mosque. Momodou and his father are soon ready and go to the mosque. When they return to the house it is time for lunch. As usual, Momodou eats from the same bowl as his father. The food is put outside the house in the middle of the compound and everyone eats to their satisfaction. It is jollof rice, and it tastes very good. Momodou thanks his mother for preparing the meal and thanks his father, too.

Serin usually rests on his bed after lunch and this time he asks Momodou to go out and fetch a new net that he has bought from a friend's house. When Momodou comes back, it is time to go out fishing. He is very excited indeed. Normally, he would at this time go to the home of Mrs. Secka for private tutoring. Since he has already sat the Common Entrance Examination, his father feels that there is no more need for private tutoring.

On the beach there are lots of other fishermen with their canoes of different sizes and shapes. Momodou's canoe is one of the largest and there are twelve other men in it who work for Serin. They are all pleased to see Momodou, and six of them give him some money.

Fishing today is a most interesting activity. The canoe has a powerful engine that is able to drive it very swiftly and very far into the ocean. It is all very marvelous for Momodou. As the canoe is moving, Momodou's father and the other men are throwing their nets into the water. The nets range in size from 10 feet to 40 by 40 feet. Momodou is also given a small net which he put in the water. From time to time the men pull back their nets into the boat filled with fish. For a long time, Momodou's net does not catch a single fish. He suddenly begins to feel that there is something inside his net. He pulls it back and of course it is a big fish--a catfish--the biggest fish caught that day.

At last the fishing is over, and the canoe returns to the beach with many fish, in fact, far too many for Momodou to imagine. After going to pray at the mosque with his father, Momodou goes home, eats peanut butter soup and rice for supper with his father and goes to bed at 9 p.m. What a nice day for Momodou.

Momodou on his way to the mosque.

A DAY IN THE LIFE OF RUDO OF GOKWE, ZIMBABWE

Gokwe School
P.O. Box 7
Gokwe, Zimbabwe
August 15, 1987

Dear John,

My name is Rudo. I am a girl of thirteen. I live in Gokwe, a village of about 600 people about 220 kilometers west of Harare, our capitol city. It is in one of Zimbabwe's rural districts.

A teacher, Mrs. Johnson, from Indiana has just been to our school. She gave me your name and address and told me that you were interested in a pen pal from my country--Zimbabwe. I have decided to write you and tell you something about my life. We are on a holiday from school this week.

Every morning at dawn I hear a sound on the door--go-go-go. It's Mother knocking. "Rudo, Rudo," she calls. "Wake up!" I wake up and make my way to the kitchen (a round single-roomed building made of brick and thatch). My day has begun. I start a fire using wood that Mum and I collected two days ago. Mum heats water on the fire for members of the family to wash with. Meanwhile, I sweep the kitchen. I use a simple broom. This broom is made of grass, tied with a rope at one end. It is about a foot long. Then I clean the pots and utensils.

Dad comes out of his house (a three-bedroomed, brick building roofed with corrugated iron sheets). I kneel or sit down and greet him. "Good morning, Dad." By custom I have to sit or kneel when talking to elders. It is considered rude to talk to them while one is standing. Either Mum or I take water in a dish to Father for him to wash his face and rinse his mouth. My brothers are up, too. Occasionally they help me sweep the yard around the house. They resent doing this job which they regard as a woman's job. I also use a broom to clean our house.

I have finished the yard and the house. I now prepare tea and maize (corn) porridge for breakfast. Breakfast is ready. All members of the family are gathered in the kitchen where we have our breakfast. Elders have the privilege of talking as much as they want. Children are discouraged from talking during meal times.

After breakfast I clean all the utensils and dry them. I use a towel or leave them to dry in the sun outside. Marwei, my eight-year-old sister, sometimes helps in any way she can, such as placing plates on shelves.

It is not time to rest yet. The firewood we use is almost finished. I and my friend, Sekai, go to the forest, some five or so kilometers away, to look for firewood. Sometimes we climb up the trees to reach for dry branches. Sometimes we simply pick the dry wood on the ground. I tie the wood together into a bundle about four feet long. I place it on my head and go home. The bundles are heavy so Sekai and I rest on the way. We use the firewood for cooking, heating water, and so forth.

It is about midday and once I am at home I prepare maize meal and a sauce of vegetables for lunch. After lunch I wash all the pots and plates. It is time for me to rest now. My friends and I go to the growth-point for fun. (Growth point--an area in rural districts which is earmarked to grow into a small town). Here we may play records of pop music or traditional music. Sometimes we gather in the village to play games or tell stories. Towards sunset I have to be back home to resume my household chores. I have to fetch water from the well which is a kilometer away. I use a twenty-litre tin for this purpose. I make a fire in the kitchen to prepare vegetables, meat and *sadza* (a thick porridge made from maize) for our evening meal. Marwei, my younger sister, may not have to travel the long distance to the forest to get firewood or water from the well as our Government has already set aside funds to bring piped water and electricity to our village. She may

not have to bother with making fire from wood, too. We are told the project to supply water and electricity may take five years to complete.

After supper I wash all the plates and pots. Father and mother talk about the serious business of the home and the village, for example, the proposed electrification project. My brothers and I will chat about things that interest us, such as pop music.

When it is about half-past eight in the evening, I retire to bed. I will tell you more about my country in my next letter. Please tell me "what a day is like" for you.

Yours sincerely,

Rudo Marimo

A DAY IN THE LIFE OF TENDA. OF HARARE, ZIMBABWE

70 Deacon Drive
Borrowdale
Harare, Zimbabwe

Dear Linda,

My name is Tendai. I am a girl of thirteen years of age. I live in Harare. It is Zimbabwe's capital city. It has a population of about one million people.

A teacher, Mrs. Harvey, from Indiana has been to our home. She gave me your address and told me that you were interested in a pen pal from my country, Zimbabwe. I am writing you this letter to tell you something about my life.

It is about half-past six this Saturday morning. Tafara, our live-in housekeeper, is already up, cleaning the house. She is using a vacuum cleaner on the carpet. Mum and Dad are dressing. They are preparing to drive to work, some eight kilometers away in the city. We live in a suburb of Harare. Meanwhile I go to the kitchen to make breakfast for them. Father likes fried eggs, bacon or sausage, and maize (corn) meal porridge. Mother likes boiled eggs, orange juice, and some fruit, such as apples. I use our electric stove so the preparation does not take much time at all. Once my parents are having their breakfast, I join Tafara in cleaning the house. Soon this is over. I get back to the kitchen once more to prepare breakfast for the rest of the family. I like it in the kitchen, as I put into practice some recipes that I learned in school in our cookery class.

After breakfast Tafara and I clean the plates, cups, forks and knives. Our washing machine broke down last week so Tafara washes clothes for the family in a basin outside the house. She prefers to use warm water although Mother is against this idea. Meanwhile, I will help iron the clothes that she washed yesterday. It is noon. Tafara and I have prepared lunch and we are all sitting around the table in the dining room enjoying our dishes of grilled steak, rice, and vegetables, including cabbage, tomatoes, and carrots.

In the afternoon I relax by reading a novel that I brought from school. Sometimes I read a comic "Mukadota" that Chido, my friend, borrowed from the public library. Soon my friends call on me to go watch a movie, "Lace II," and go window-shopping in town. Chido is very particular about her hair, so she uses the money she has at the hair salon and misses the movie.

Towards sunset we catch the bus and go home. Again I help Tafara with the household chores. After dinner I usually watch TV together with the rest of the family. My favorite shows are Dynasty, Dallas, and Falcon Crest. When my favorite shows are over, I go to my bedroom to play my music tapes or listen to the radio. I like one of our disc jockeys. His choice of music is just what I like. He mixes pop, reggae, and the local beat called "Chimunenga" here.

It is about 10:30 in the evening. I am feeling sleepy so I must retire now. Till I hear from you.

Sincerely yours,

Tendai Maraidza

LESSON 2 STEREOTYPES KENYAN AND LIBERIAN YOUTH HAVE ABOUT AMERICANS

PREVIEW Stereotypes often substitute for knowledge and cross-cultural understanding. This lesson examines African stereotypes of Americans.

OBJECTIVES Students are expected to

1) explain how stereotypes hinder cross-cultural understanding,
2) describe some African stereotypes of Americans,
3) infer what these stereotypes tell us about African cultures.

MATERIALS Map of Africa
Three handouts, including "Stereotypes Liberian Teenagers Have about Americans," "Stereotypes Kenyan Teenagers Have about Americans," and "What Do African Schools Teach About the United States?"

PROCEDURES

1. Review the concept of stereotypes. Have students give examples of the way some Americans tend to stereotype other peoples--the Japanese, Germans, Mexicans.

2. Have students brainstorm (a) American stereotypes of Africans, (b) where these perceptions come from (movies, TV, news-papers, personal experiences, books). List them on the board.

3. Briefly review with the students some background information on Liberia and Kenya:

Liberia was never colonized by Europeans. In 1816 the United States Congress chartered a white philanthropic group to return freed slaves to Africa. Eventually 45,000 former slaves set up the government of the country, named Liberia for liberty. In 1847 Liberia became Africa's first black republic. Descendants of the settler group, known as Americo-Liberians, ruled the indigenous peoples until the 1980 coup d'etat of an army sergeant, Samuel Doe. American missionaries and businessmen, especially rubber manufacturers such as Firestone, greatly influenced the development of Liberia. It remains today the only African nation historically tied to the U.S. Liberia's currency is the American dollar. It's official language is English.

Kenya was colonized by British who declared a protectorate over it in 1895 in order to protect their economic interests in Uganda and to keep their German rivals to the south. This partition of East Africa by European powers took place without any thought to the settlement or wishes of local peoples. Within thirty years a strong white settler class dominated Kenya politically and economically. By law, only whites could grow cash crops. It took the Mau-Mau uprising of the 1950s and the leadership of Jomo Kenyatta to secure independence from British rule in 1963. Many scholars consider Kenya one of Africa's success stories. Compared with its neighbors, Kenya is politically stable and economically viable. British influence continues in such areas as law, education, and religion. English and Kiswahili are the national languages.

Note: students should recognize that although Liberia and Kenya are both African countries and share many concerns related to national development, their cultures and histories are quite different. Also, Liberia and Kenya are over 5,000 miles apart (a distance greater than the breadth of the continental United States).

4. Divide the class into groups of two. Give each group one copy of the handouts on American stereotypes held by Kenyans and Liberians. Have the students read

through the stereotypes.

5. Allow the students to react to the stereotypes. Are some true? What misconceptions do Kenyans or Liberians have about Americans? Ask each group to compare the Kenyan and Liberian perspectives. On what points do they agree? Does one country have a more favorable view of Americans than the other? Can you tell that Liberians have closer ties with the U.S.?

6. Have students hypothesize where the Africans got these perceptions of Americans. List their responses on the board and then compare them with the previous list on where American stereotypes of Africans come from.

7. Ask students if they think schools can make a difference in breaking down stereotypes. Try to get students to articulate "yes" and "no" arguments.

8. Hand out "What Do African Schools Teach About the United States?" Ask students to examine what these African nations teach about the U.S. How would these topics (listed on the handout) affect stereotypical knowledge?

9. Ask students what they have learned about Africa in their elementary and middle schools. How does that compare with what Africans are learning about the U.S.? If possible, describe to students what they will learn about Africa in high school. Then ask them who--Africans or Americans--are better informed about the other.

APPLICATION

1. Have students compare American television with the stereotypes. If an African were to learn about the U.S. through tonight's television programs, would he/she find confirmation of any of the Kenyan or Liberian stereotypes? Which ones?

2. Students should note that right now there is much media attention on the Middle East, Central America, and Japan. From news stories they read about or listen to this week, what stereotypes can they find?

3. Ask students to reflect on American stereotypes of Africans. Based on today's lesson, how would the students explain the American stereotypes of Africans that are listed on the board? How do they think Africans would react to those stereotypes.

STEREOTYPES KENYAN TEENAGERS HAVE ABOUT AMERICANS

1. **Americans all look alike.** Americans are white, tall, huge, and have big, long noses.

2. **Americans are very rich.** All Americans own two or more cars and have so much money they just do not know what to do with it. There are no poor people in America.

3. **Americans carry guns with them at all times.** Americans take guns everywhere they go. People should be careful because if an American is angered, he will shoot to kill.

4. **Americans are tough and rough people.** They like to fight. Crime is a big problem in the U.S. It is a dangerous place to visit.

5. **Americans feel superior and have domineering characters.** They think they are the best people in the world and believe everyone else is inferior.

6. **Americans do not like Africans.** White Americans do not like black Africans because they have common ancestry with black Americans. White Americans think all blacks are inferior. They associate black Americans with slavery.

7. **Americans are very hardworking people.** Americans are industrious and work harder than any other people in the world. There are no lazy people in America.

8. **Americans like sports.** The American enjoys his free time with boating, motoring, baseball, football, and other sports.

9. **Americans live in towns and cities.** Americans don't live in villages or rural areas.

10. **Americans eat a lot of good food.** They eat anywhere and anytime. They eat while walking, talking, standing, or sitting. This is why Americans are so big, bulky and tall. Most of them are very fat with stomachs sticking out.

STEREOTYPES LIBERIAN TEENAGERS HAVE ABOUT AMERICANS

1. **Americans are very smart.** Americans learn very fast. Most American children are so clever that they complete school at an early age.

2. **White Americans are racist.** American whites do not share neighborhoods with black Americans. They don't want black children to attend school with their white children.

3. **Americans are good workers.** They pay attention to their jobs and perform their duties with excellence.

4. **Americans don't discipline their children.** American teenagers can do anything they like. Children almost control their parents.

5. **Americans are very large people.** Most Americans are huge in size. This is due to all the good food they eat.

6. **Americans like to lock themselves indoors.** Americans keep to themselves and always lock their doors. They don't like to sit outside or be friendly with their neighbors.

7. **Americans are violent people.** Most carry handguns. If one provokes another person, he or she is instantly shot.

8. **Americans are wealthy.** Americans get the highest salaries in the world. Even laborers make much money.

9. **Americans grow the most food of any nation.** Americans grow much food, and they eat much food.

10. **You can buy anything you want in America.** The U.S. is the best place to buy videos, TVs, refrigerators, suitcases, sheets, and many other items. Their clothes are the latest styles.

WHAT DO PRIMARY AND SECONDARY STUDENTS IN SELECTED AFRICAN COUNTRIES LEARN ABOUT THE UNITED STATES?

The Gambia	Primary--U.S. political system.
	Secondary--American history (migration, British colonial rule, Civil War); role of America in world development.
Ghana	Primary--only in general world geography.
	Secondary--the geography of the United States, including the states of the United States; the U.S. is a manufacturing country; the U.S. is a great producer of some agricultural products.
Kenya	Primary--the people of America (different people who live in America), their way of life, e.g., food, customs; trade between Kenya and America.
	Secondary--How different people earn their living in America; the relationship between America and Kenya; system of education in America; major economic activities of America; federal system of government; the agrarian revolution; the emergence of the United States as a world power; the Great American Railway; world currencies, the dollar; the beginnings and development of science in the United States; the rise of the United States as a world power; cotton, maize, tobacco, fishing, coal, iron ore; hydro-electric projects and industrial development; urban centers such as New York.
Lesotho	Primary--where the U.S. is in the world; what it produces in terms of minerals, raw materials, agricultural products, industrial products.
	Secondary--During world history, America is one of the countries they learn about; its Civil War; slavery is always related to America.
Liberia	Primary--U.S. Philanthropic organizations founded in Liberia in 1822; seasons in the United States; American style of dress; American history, literature, current events, economics (free enterprise).
	Secondary--geography of America; American form of government; American system of education; location of states; way of life; kinds of food eaten.
Malawi	Primary--geography of the United States, its physical features, climate, industries, agriculture.
	Secondary--students learn about the car manufacturing industry in the U.S.; the St. Lawrence and Great Lakes Waterway; irrigation farming in California; history in relation to the World Wars and post-war treaties and alliances and the slave trade. All these are treated as case studies.
Nigeria	Primary--America as a world power; the cultures and history of the U.S.
	Secondary--American history and geography.
Sierra Leone	Primary--the position of the United States on a world map; the goods that are imported from the U.S. through international trade; the role of the U.S. and Sierra Leone in the United Nations; the name of the U.S. president; U.S. as biggest world power; Peace Corps comes from the US; religious missionaries come from the United States.

	Secondary--mapping of North America; geographic regions; the conditions necessary for the growth of wheat, corn, oats, barley in the U.S.; settlement of immigrants in the U.S. in the original 13 colonies; opening of the West after independence and in the 19th century; music and dress from the U.S.; U.S. government; economics; debate on world powers (U.S. being one).
Somalia	Primary--American families.
	Secondary--The Cold War between the US and the U.S.S.R. after World War II; the Marshall Plan; imports from the U.S. to our country.
Sudan	Primary--geography and economics of the US; physical and human resources.
	Secondary--some history related to world wars through world history.
Swaziland	Primary--the federal system of the United States; life of a U.S. child, geography of the U.S.; introduction to the history of the U.S.
	Secondary--U.S. history; North American geography in detail.
Tanzania	Primary--American agriculture and industry; they learn that the headquarters of the United Nations is in New York.
	Secondary--students learn more about industries and agriculture of the U.S.; that the United States is a great producer of different minerals; and that the U.S. is the home of technology.
Uganda	Primary--large scale farming and mechanization; wheat transportation by sea to other countries.
	Secondary--land forms; natural resources; industry; transportation; cities.
Zambia	Primary--discovery of America by Columbus and Vespucci; the history of the American people; the American struggle for independence and the Declaration of Independence; American economic strength; U.S. economy; agriculture; current affairs as things happen in the United States.
	Secondary--American economic power; American military power; the East/West blocks with America and Russia highlighted as superpowers; American history; its economy, including agriculture and industry.
Zimbabwe	Primary--crop production in the United States; U.S. as a world power; large number of blacks taken there as slaves.
	Secondary--geography of the United States; history of the United States; system of government; representative of the western world.

LESSON 3 UNDERSTANDING GHANAIAN BELIEFS AND CUSTOMS

OVERVIEW Each culture has beliefs about proper behavior. In order to appreciate another country one has to understand its beliefs and customs.

OBJECTIVES Students are expected to

1) describe some Ghanaian customs and the beliefs behind them,

2) infer cultural norms and values from an examination of customs and beliefs.

MATERIALS Map of Africa
Two handouts--"Some Customs of Ghana" and "Underlying Beliefs for Ghanaian Customs."

PROCEDURES

1. Introduce the lesson by asking students to describe some American customs (e.g., calling older persons Mr. or Mrs. instead of their first names, giving gifts on someone's birthday, wearing black clothes after someone dies). Write 5-6 customs on the board. Then ask them to identify the underlying values or beliefs for these customs (respect for older people, celebration of birthdays as happy times, demonstrating sadness after someone dies).

2. Ask students if they have sometimes seen or heard of someone's customs that seemed funny or strange. Suggest to the class that other people's customs may seem strange because we don't understand them. Can they think of any American customs that might seem strange to people from other countries? (You might want to refer to the lesson on stereotypes.)

3. Ask the class to find Ghana on the map. Tell them Ghana was once called the Gold Coast as gold is one of its major resources. In 1957 Ghana was the first black African country to win independence from its colonial master, Britain.

4. Hand out "Some Customs of Ghana" to students in groups of two. Ask them to read through the customs and try to guess what the underlying belief is for each.

5. After they have made notes on their "hypotheses," ask the class to give reasons for #1. After several students have made suggestions, read #1 on "Underlying Beliefs for Some Ghanaian Customs" (or make a transparency that can be uncovered one number at a time). As you go through these customs and their underlying beliefs, stress that there is logic for the customs in the Ghanaian context.

6. Summarize the lesson by asking students to list what they have learned about life in Ghana from these beliefs (concern over children's safety, respect for elders, the desire to have children, etc.).

APPLICATION Have students identify which of the underlying concerns of these readings have parallels in American beliefs and values.

The next day have students use the Ghanaian names for the day on which they were born.

SOME CUSTOMS OF GHANA

The customs listed below are common in the lives of many Ghanaians. They are most prevalent in areas least influenced by western culture. However, some of them, like the naming ceremony and naming children according to the days on which they are born, are intimately bound with the lives of all the people of Ghana. As you read below, try to hypothesize why such customs exist.

1. People, especially young ones, do not sing as they eat.

2. When an elderly person is travelling with a young person, the young person has to be in the lead while the elderly person brings up the rear.

3. A younger person, when conversing with an elderly person, does not look straight into the elderly person's face.

4. The left hand is not used to give things to or receive things from people.

5. When someone insults the chief (traditional ruler in Ghana) and you go to tell him of it, it is taken that you insulted the chief and you can be punished severely.

6. When two or three children of a married couple die in quick succession almost as soon as they are born, those who are born later are marked with cuts in the face.

7. For 40 days after the death of an elderly member of the family, charcoal has to be put on or in the family's food at every meal.

8. When someone dies, their children should have their heads shaved and they must walk barefoot.

9. On the eighth day after the birth of a child, there should be a ceremony at which the baby is given a name.

10. Names are given to babies according to the day on which they are born. The following table helps you to know the names of both boys and girls who are born on the various days of the week.

DAYS	BOYS	GIRLS
Monday	Kojo	Ajoa
Tuesday	Kwabla	Abla
Wednesday	Kwaku	Akua
Thursday	Yao	Awo
Friday	Kofi	Afua
Saturday	Kwame	Ama
Sunday	Kwesi	Esi

A naming ceremony in Ghana.

UNDERLYING BELIEFS FOR SOME GHANAIAN CUSTOMS

1. If people sing as they eat, they are likely to get choked if the food finds its way into the windpipe.

2. Most of our journeys are by foot on paths which run through forests. It is therefore safer to have the younger person in front so the elderly person can protect him in time of danger.

3. It shows gross disrespect if a younger person looks straight into the face of an elderly person. It shows that the young one thinks the elder is his peer and that he does not fear him.

4. By the time a child is about 9 years of age, he/she should know that it is the left hand which is used in cleaning oneself after visiting the toilet. Everybody who is of age knows that and so the left hand is regarded as an unclean hand. If, therefore, someone gives to you or receives something from you with the left hand, that person has no respect for you.

5. It is assumed that if you have respect, fear, or regard for the chief, you will not find it easy to narrate to him insulting words which someone has used against him. Moreover, the chief is not supposed to know that someone can insult him.

6. When cuts are made on the child's face, it will become so bad looking that Death will not want to take that ugly thing. Death will simply lose interest in the child and so the child will live.

7. Within 40 days of a person's death, he/she is thought of as being around. If the charcoal is not put on or into the food, the ghost will partake of the food. If that happens, some of the members of the family will fall sick. Some may even die. Ghosts do not like charcoal in their food, so the ghost will refrain from eating the food.

8. If children do not have their head shaved or if they continue to wear shoes or sandals, it is believed that they do not feel the loss of their parent. These things are done to show that the children are denying themselves comfort and good appearance out of love and respect.

9. If the naming ceremony is not performed on the 8th day of the child's birth, the child will think that he/she is not wanted or welcomed. He/she may decide to go back where he came from and die.

10. People are fascinated to know the day on which they are born. This knowledge helps people of all ages to form "natural" groups which usually grow into great friendships. Some of these groups or bonds cut across ethnic boundaries. The knowledge also helps people know their "birth days" instead of their birth dates only. Birthday here means the actual day of the week on which a person is born (Sunday, Monday, etc.). These birthdays on the "birth day" occur every 6 years (because of leap year).

LESSON 4 **MARRIAGE CUSTOMS: PERSPECTIVES FROM LIBERIA, MALAWI, AND UGANDA**

PREVIEW Marriage is a cultural universal. This lesson demonstrates some of the diversity of African marriage customs.

OBJECTIVES Students are expected to

1) explain such customs as dowry, brideprice, patrilineal and matrilineal marriages,
2) identify the roles relatives play in marriage,
3) describe the relationship of religion to African marriage customs.

MATERIALS Map of Africa.
Three readings, including "Marriage Among the Buganda of Uganda," "Marriage in Liberia" and "Marriage in Malawi."

PROCEDURES

1. Begin the lesson with the concept of cultural universals, common concerns or activities for which all societies build rules (education, marriage, death, work, family relationships, child care).

2. Ask students to describe different marriage customs they have experienced or read about. Why don't we all get married the same way? (Different religions, ethnic backgrounds.)

3. Divide the class into three groups, Liberians, Malawians, and Ugandans. Give out the readings to the respective groups and explain their task. Each group is to portray the customs of "their country" in a skit before the class. They are to teach the other groups about their marriage customs by acting them out. Everyone must be involved in the skit. Props, such as dowry items or food, may be used. The board or placards can be used to announce the place ("bride's house," "church", etc.) and name tags can help identify the characters ("bride," "aunt," etc.).

4. Clarify the evaluation procedure. After each skit the audience must describe the marriage customs to the teacher. The task is to teach marriage customs through the skit.

5. Allow the groups time to read the handouts and plan their skits. You may want to plan the skits for the next day so that they can bring in props from home. Where readings have different types of marriages, such as patrilineal and matrilineal in Malawi, the skits should clarify where different customs exist.

6. After the skits, discuss similarities and differences across the three countries. How do African customs compare with American marriage customs? What is the role of relatives? The role of religion?

APPLICATION

1. Through interviews, students can research marriage customs with older Americans or recent immigrants to examine cultural diversity in their own community.

2. Taking a cultural universal such as the birth of a child, students can research customs in other cultures.

MARRIAGE AMONG THE BUGANDA OF UGANDA
(THE BUGANDA, ONE OF MANY ETHNIC GROUPS IN UGANDA)

Marriage is a fundamental institution in Uganda. It creates special relationships between different families which continues even when, in some unfortunate cases, it is dissolved. Each side counts on the extended family to assist in raising the necessary funds for the occasion.

It has been said that if a man manages to woo the *senga*, the paternal aunt (that is, her father's sister), of a girl whom he wishes to marry he has won more than half his battle. This has been true especially in the past because the *senga* forms an important link between the suitor and the parents of the girl.

This crucial role of the *senga* is, however, declining because many young men are free to date girls and to decide for themselves whether or not they wish to get married. But it is still in the interests of the man and the woman to get the support of their parents before marriage.

The first major step for a man wishing to marry is *okwanjula*. The *okwanjula* ceremony is comparable in western culture to an engagement ceremony. The relatives of the girl to be married would be interested in such questions as "whose son is the boy?" Of course they already know him, since in many cases they have selected him for their girl. To what clan does he belong? No one is expected to marry another person of the same clan. How did he get to know us? *Senga* answers on behalf of both the boy and the girl (for boys and girls are not supposed to go out on dates before marriage). Participants on either side are carefully dressed and behave very well to impress each other. This type of marriage is very common among all the Bantu-speaking peoples of Southern Uganda.

The basic purpose of this ceremony is to introduce a suitor who is accompanied by his relatives (except for his parents, who do not attend the ceremony) and friends to the parents and relatives of the girl whom he wishes to marry. The aunt plays the key role in this ceremony. The suitor is also expected to bring a spokesman and to speak as little as possible. The parents of the girl normally arrange for this ceremony to take place either at the home of their eldest son or at the home of a trusted friend.

The *senga* of the girl kneels before the suitor and speaking on behalf of the girl says, "I have grown up, I am ready to be married and I have found a suitor or future husband." At this point the host remarks jokingly, "*Tunayogererawo*?" He is in effect saying, "Are we going to negotiate without having anything to drink or eat?" This remark enables the friends of the suitor to bring forth a *calabash* (container) of beer which is adorned with a banana leaf. Those who brought this beer taste it first, to show it is free from any poison. While the beer oils the human relationships, serious negotiations begin. The host reveals the required dowry (to be paid by the suitor's family to the girl's family).

Buganda engagement ceremony.

There is no standard dowry or brideprice. However, the following may be regarded as constituting some of the basic requirements of a reasonable dowry:

1) *Ekanzu* (a special gown) for the girl's father.
2) *Busuuti* (woman's dress) for the mother of the girl.
3) Three sheets of bark cloth.
4) A goat.
5) *Omutwalo* (cash) which may be up to six hundred shillings.

Some bargaining usually takes place, especially over the *omutwalo*. The *senga* will have been given presents ranging from a goat and dress to two hundred shillings or more.

If the bride-price is accepted, a major hurdle will have been cleared by the suitor. In fact, according to some traditions, accepting the dowry legalizes the marriage.

A week before the wedding day, the girl is placed in seclusion in order to teach her the obligations of a married woman in a good home. Her mother and friends ascertain that she can cook properly and give her lessons in sex education.

The next major occasion is the wedding ceremony. On the eve of the wedding, there is dancing, drumming, drinking, and eating. Young men dance to western music which is sometimes supplemented by local music. This occasion is called *akasiki*.

The wedding is a major occasion which may attract as many as a thousand people. Friends and relatives do not require formal invitations. They automatically come to celebrate this great day. It is normal for the suitor to assist the girl's parents by providing them with transport to the wedding. He may send one bus which is also used by the relatives and friends of the parents. The suitor may also be expected to provide the trousseau.

The actual ceremony of giving the girl away during the church ceremony is never done by the parents of the girl. It is assigned to the eldest son of the girl's family. The church ceremony is followed by a big reception. Some couples may decide not to go to church. Others may opt for legal registration of their marriage. However, Uganda is dominated by Christians, many of whom believe that, however nominal their religion, they ought to go to church to have the marriage blessed by a priest or minister. The Muslims also believe in performing the appropriate religious ceremonies on this occasion.

MARRIAGE IN MALAWI

Malawi is a country in Southern Africa. It has many ethnic groups, each with its own language and culture. This handout includes information on cross-cultural similarities and differences in marriage customs among Malawian ethnic groups. The ethnic groups are divided as follows:

1. Group A--Matrilineal. This is composed of the Chewa, Yao, and Lomwe. Marriage and inheritance are on the maternal (mother's) side.

2. Group B--Patrilineal. This is composed of the Tumbuka, Ngoni, and Tonga. Marriage and inheritance are on the paternal (father's) side.

Similarities

A boy looks for a girl he would like to marry. Once a girl has accepted a boy's marriage proposal, the boy informs his parents of his intention to marry that particular girl. In some cases an elderly person may be used to inform the parents instead of the boy going directly to them. This is a sign of respect for the parents.

Once the boy's parents have accepted the proposal, they look for an elderly person who will act as a go-between for all marriage negotiations that follow. This person will go to the girl's parents and talk to them about the proposed marriage. These customs are followed in both rural and urban areas.

Acceptance of marriage between the two families will depend upon a number of factors. Both the boy's and girl's behaviors are scrutinized. They should not be lazy, otherwise they will not be able to support themselves. (In rural areas they have to support themselves in farming; the woman must prepare food for the husband; the husband must build and maintain houses, food stores, etc.) The families must be respected within their community.

Once both sets of parents accept the proposed marriage, a wedding ceremony is arranged. If both are Christians, officiation is done in a church by a church minister or priest. In a non-Christian family they go straight into wedding festivities. In-town marriages are sometimes registered by a Commissioner of Oaths without a church ceremony.

The wedding is always a colorful ceremony. Women put on their best clothes, men put on suits, or jackets, and neckties. The bride wears a white wedding gown while the bridegroom wears a suit. In a village, villagers might not be able to afford to buy these clothes. They will wear their best clothes. In a village there will be dancing until evening. The newlywed couple sits in front and is entertained by the audience. In urban areas a band will be paid to play music in a hired hall.

If the marriage takes place in a village, cattle, goats and chickens are slaughtered for people to eat during the day. The parents and relatives are responsible for making the food available. In an urban area, lots of presents are given by invited guests. The presents could be in the form of money or kitchenware. Expenses for the wedding are usually low in the village. In town, however, they can be high. The bride and bridegroom and their parents and families are responsible for raising funds for the wedding.

In both rural and urban settings, a parent from the bride and bridegroom's side each has to make a speech concerning the marriage and the wedding activities.

In the evening, just before going to bed, the couple undergoes an "initiation ceremony" by elderly women who are supposed to have all knowledge about marriage. They advise the couple on how to conduct themselves for a happy marriage.

In a village there is no honeymoon. In an urban area, on the other hand, some couples visit a game park or a beach on the lake as part of their honeymoon.

At each and almost every stage the parents play an important role, but they do not decide on the choice of a partner. They can only disapprove of the choices.

Because of the extended nature of the families, both sides including uncles, aunts, etc., become one family. Due respect must be given particularly to all the elders.

To divorce in a rural area, the go-between must be informed. He has to inform both parties on the causes for divorce. Divorce is done in a traditional court. In an urban area (i.e., those who married at the Commissioner of Oath's office), divorce is done at a Magistrate's Court.

Differences

In a patrilineal group, brideprice is paid to the girl's family before marriage. The bride-price can be in the form of cattle or money given to thank the parents for bringing up the girl. This is a cultural obligation which must be done, otherwise, the bridegroom will not get the girl for a wife. No bride-price is given in a matrilineal group.

In a matrilineal group, the man moves from his parent's home to the girl's home where he will build a house and stay for the rest of his life. For a working class couple, they will stay together at their place of work and go to the woman's home on retirement. This is the opposite in a patrilineal group where the couple goes to the husband's community and lives there.

In a matrilineal group, the children belong to the wife. In the event of a husband being divorced, or if death occurs, the children and property belong to the wife. In a patrilineal group, everything belongs to the man.

Polygamy (2 or 3 wives) exists in patrilineal societies, but mainly among non-Christians.

The Engagement Ceremony

The engagement ceremony is usually held at the bride's parents' home. It starts about 6 p.m. The pastor starts the ceremony with a short prayer, then the couple stands in front of the pastor. He first blesses the ring, then he reads certain passages from the Bible which the groom recites; the same is done with the bride. The groom is instructed by the pastor to put the ring on the fourth finger of the left hand of the bride.

The father of the bride makes a speech, then the groom speaks. The mother of the bride announces that food and drinks are all ready for serving. Relatives, friends, and work mates greet the couple and congratulate them before serving themselves.

Music is played and everybody dances. The food that is served includes potato salad, fried chicken, sandwiches (tuna fish and ham), macaroni salad, eggs, and snacks such as cheese and ham. Beverages include *he punch* (any punch with alcohol) and *she punch* (any punch without alcohol).

The Shower Party

A shower party is a kind of party held by the maid of honor, bridesmaids, and hostesses for a bride. The place for the shower is usually at the bride's parents' home. The bride is placed under a beautifully decorated umbrella, while female invitees bring in gifts and put them near her.

The maid of honor takes over and announces games like "identify me," "act a character," and one in which the women pick up pieces of paper with a question for an individual to read and answer. Next, the maid of honor takes a gift and writes the sender's name down. The hostesses open the gift and display it around, calling the sender's name. After displaying the gift, the maid of honor tells what the bride had to say about it.

Gentlemen usually come around 9:00 p.m. The groom kisses his bride-to-be and leads her from under the umbrella. Music is played and the couple dances. Afterwards food is served with drinks, and the invitees chat with the couple, dance, and have fun all night long.

MARRIAGE IN LIBERIA

In Liberia, dating begins in early adolescence. The parents of the female involved are often overprotective parents. Guidelines are set for male dates as follows: a) a male date is allowed to visit a home at certain hours and days of the week; b) a male date is restricted to certain areas in the home, for example, the living room and front porch; c) a male date must ask permission to take a female out; d) parents offer to pick the female up after the occasion that has been granted permission.

These restrictions on male dates exist from grades nine through twelve. A college girl will not have these restrictions, but she will be warned about sleeping out.

In Liberian traditional marriages, the bride is dowried at any time from the infant stage until she reaches thirteen years of age and above.

A man will approach the family of his bride-to-be and express his desire to have her as a wife. The parents of the bride consult elders of their family for advice. The husband-to-be is asked to return in two days for a reply.

When consultation is over and the answer is favorable, the bride-to-be is given to her husband provided she has reached adolescence. A dowry or bride fee is requested by the bride's parents before they marry.

Dowry Requirements and Symbolism

1. Forty dollars (Liberians use U.S. dollars as their currency).

2. A dime: a ten-cent coin which symbolizes a request for a bride.

3. A kola nut: a pinkish fleshy nut with soft white covering symbolizing welcoming of a stranger.

4. A bowl of country rice: a locally produced rice; it has a high content of carbohydrate, symbolizing purity of heart.

5. A bottle of palm oil: palm oil is a reddish, locally-produced oil, made from nuts of a palm tree. It is rich with vitamins. It symbolizes willingness to work.

6. A white rooster: a rooster is a male chicken. This symbolizes a new husband.

7. A bottle of palm wine: palm wine is a white milky liquid, taken from a palm tree trunk. Palm wine comes in two flavors. The sour palm wine has high alcohol content, and the sweet palm wine has a low alcohol content. It is used as Liberian traditional champagne. Palm wine symbolizes the power to celebrate.

In some parts of Liberia a girl may be promised for marriage when she is only an infant. This bride-to-be will live with her family until adolescence. The husband-to-be will provide the dowry (as noted above) when the engagement is contracted. He is also obligated to the parents of his bride to help them in farming or other work until his bride is old enough to marry. He is also responsible for providing food and clothing for his infant bride.

Traditional weddings (usually rural and non-Christian) are huge family affairs. The bride wears a long straight skirt and a blouse called a lappa suit. The dowry is given to the father by the groom. The mother of the bride serves food and drinks to relatives and friends.

In much of Liberia, marriage customs are very westernized because of cultural exposure, education, and Christianity. The husband-to-be writes a letter to his bride-to-be's parents expressing his desire to have her as his wife. The parents of the bride-to-be call a meeting with the elders in their family for consultation. In

this meeting the bride-to-be is also asked by relatives whether she really loves this man. If her answer is yes the wedding is then arranged.

The Wedding

The wedding ceremonies take place in the bride's church. She can have many bridesmaids but only one maid of honor. The groom can also have many groomsmen but one best man.

The bride wears a white long dress with a veil covering her face, her maid of honor wears white or cream; the bridesmaids style is the same as the maid of honor, but colors are different.

The groomsmen and groom have the same suit-style, but the groom wears white; the groomsmen any color.

The church is usually well-decorated with white decorations and wedding bells. The groomsmen and groom arrive an hour before the wedding and enter the church sitting on the left pew. Guests, relatives, and the choir of the church are all present awaiting the bridal party.

The bridesmaids come with little girls called "flower girls" with the same dress style as the bridesmaids and colors to correspond with each bridesmaid, depending on the number. The flower girls march in, then a little boy about five, dressed as the groom, with a white suit, marches in and sits where the groom and groomsmen and best man are sitting.

The bride comes in a car with her father. Before they march in, "Here Comes the Bride" music is played by an organist, who played something different for the bridesmaids, flower girls, groom, best man, groomsmen, and the little boy (ring bearer).

When the bride and her father start to march in, the congregation stands. The father marches the bride up to the right pew, leaves her with her maid of honor and bridesmaids.

The ceremony starts with bride's party and groom's party standing up in front of the altar. The pastor blesses the ring, then asks "Who gives this woman to this man," the father stands and says "I, Mr. _____, give this woman to this man." Then the pastor starts the marital vows which both parties repeat at a given time. Rings are exchanged. The pastor asks the groom to kiss his bride.

The next step is the maid of honor holds the bride's trail and leads her up to sign the marriage license. The groom signs, the best man and maid of honor, then the groomsmen and bridesmaids before both parents of the couple sign.

The reception is usually held at the City Hall, a hotel, or the home of the bride's parents. Toasts are made by the best man. The wedding party table is always served first. The wedding cake is cut, the groom places a piece of cake in the bride's mouth; a photo is taken. The bride does the same.

The father of the bride makes a speech, then the groom, the father of the groom, and then the best man. The best man announces for the guests and relatives to come and congratulate the newlyweds and the wedding party.

After all this merriment, the couple leaves for their honeymoon. If finances allow, they may go to a well-known hotel with a nice sea view or take a trip to the U.S., Europe, or another African country, such as Ivory Coast to enjoy the beaches or Kenya to visit its game parks.

LESSON 5 **YORUBA NAMING CEREMONIES**

PREVIEW A custom central to many African societies is the naming ceremony that takes place a few days after the birth of a child. An examination of the Yoruba naming ceremony teaches students about what Yoruba people wish for their children.

OBJECTIVES Students are expected to

1) describe the process of naming a Yoruba child,

2) identify what concerns Yoruba people express for their children through the naming ceremony,

3) recognize the cultural universal of the celebration of a child's birth.

MATERIALS Reading--"The Significance of the Naming Ceremony Among the Yoruba in Nigeria."

PROCEDURES

1. Introduce the lesson by asking the students to describe any ceremonies they have witnessed (graduation, marriage, baptism, etc.). What is a ceremony? What do ceremonies tell us about a culture? (Events of great significance reveal deeply-held values.)

2. Explain that the class is going to examine a very special ceremony held for newborn babies. Ask the students what qualities or hopes American parents wish for their new babies (a long life, good health, etc.). Write these on the board for comparison with Yoruba customs.

3. Hand out "The Significance of the Naming Ceremony." As students read through the handout have them list the qualities the Yoruba wish for their children (long life, prosperity, victory over enemies, etc.).

4. Have students compare the Yoruba and American lists. What is the cultural universal in this lesson? (Hope that the baby will have a good life.)

5. Compare Yoruba names with American names. How are names chosen for American babies? Who names the baby? What are the Yoruba customs?

APPLICATION

1. Students can simulate a naming ceremony with the students role-playing parents, grandparents, other relatives, and friends. Don't forget the "delicious food and drinks."

2. Have students find out who named them and how their names were chosen and share that information with the class.

YORUBA NAMING CEREMONIES

The Significance of the Naming Ceremony Among the Yorubas in Nigeria

The Yorubas form one of the largest ethnic groups in Nigeria. They are found in the western part of the country and number about 25 million people. One of the greatest and most valued ceremonies among the Yoruba is the "Naming Ceremony" of newborn babies. The newborn child is not named until seven days after birth. A naming ceremony is normally held on the eighth day.

The parents of both the father and the mother of the child and other relations and well-wishers of the family attend the naming ceremony. The oldest male relation (e.g., father, uncle, or cousin) of the father of the baby gives an appropriate name to the child. During the occasion, members of the family and invited guests bring gifts of various kinds, such as clothes, plates, an umbrella, the Holy Bible, or money to the child. In return for these generosities, the family of the baby arranges to entertain the guests on this very memorable day by giving the guests delicious food, such as jollof rice, and drinks, such as palm wine or Coca Cola.

When the scene is set to name the child, certain symbolic items are put in a white container ready to be used for the ceremony. The ceremonial items are used by placing each in the mouth of the person who names the child. A little quantity of each of the items is also put into the mouth of the baby, and it always cries when the bitter one is tasted. These traditional items which carry significant meanings include:

1) Water--meaning victory, is used to pray for the child as the Yorubas believe that since water is used to quench fire, the child will triumph over all evils; and since no one can do without water, the child will always be victorious over his/her enemies.

2) Salt--symbolizing and representing a commodity of high demand, is used in prayer that the child to make him/her be loved and liked as the salt is needed to make food taste good.

3) Honey--symbolizing happiness, is used in prayer for the child have a happy and enjoyable life.

4) Kolanut (see notes, page 49) meaning friendship and peace, is used in prayer for the child to have an eventful life of peace, friendship and cooperation with members of his/her family as well as with other citizens of the world.

5) Palm oil (see notes, page 49)--meaning beauty and good looks, is used in prayer for the child to be an attractive and a liked person.

6) Bitter kola (see notes, page 49)--meaning longevity, is used in prayer for the child's long life and prosperity.

7) Alligator pepper (see notes, page 49)-- symbolizing productivity, is used in prayer for the child for a productive, useful, and fruitful life and that he/she will have a child of his/her own.

When the above items have been provided by the parents of the child, an appropriate name will be picked for the child by the parents because the Yoruba have certain guiding principles regarding giving names to their children. The determinants of a child's name may include: the sex of the child (whether male or female), the child's family history and background (were they warriors, etc.), the child's parental status (royal family, chiefs, etc.), the child's parents' occupation (drumming, fishing, hunting, black-smithing, etc.), where the pregnancy for this child occurs (whether it was overseas, far away from the child's parents' home), whether the child was born head first or feet first and whether the baby is single or they are twins.

Some Yoruba Names and Their Meanings

BOYS' NAMES	(Also Called)	SYMBOLISM
Adubi	Adubi	Bridge delivery (legs precede head)
Babatunde	Tunde	Born after death of grandfather
Olusegun	Segun	Born after parents overcome crisis
Dada	Dada	Born with dreadlocks
Adebayo	Bayo	Born at time of joy in family
Olusesan	Sesan	Regarded as compensation for major loss
Popoola	Ola	Born into wealth
Ibidunni	Dunni	Born into happy family circle
Adejobi	Ade	Born to royal families
Ayodeji	Ayo/Deji	Second male child in a family

GIRLS' NAMES	(Also Called)	SYMBOLISM
Iyabo	Iyabo	Born after death of grandmother
Oredola	Ore	Consumates friendship of two families
Abisoye	Bisoye	Born at time of conferment of chieftaincy on family
Moradeyo	Morade	Princess, born into kingship
Olajumoke	Jumoke/Ola	Youngest (last-born) female child
Adebimpe	Bimpe	Born after the first male child
Olasumbo	Sumbo	Born after difficult childbirth
Remilekun	Remi	Born after a sorrowful event
Durodola	Duro	Born at time of poverty

BOTH MALES AND FEMALES NAME	(Also Called)	SYMBOLISM
Kehinde	Kehinde	Second of twin babies, regarded as the elder child by Yoruba
Taiwo	Taiye	First of twin babies, regarded as the younger child by Yoruba
Idowu	Idowu	Born after a set of twins
Aina	Aina	Born with placenta about the neck
Abidemi	Bidemi	Born while father is away on a trip
Foloruns	Folorunso	Faith in God for protection
Durojaiye	Duro	Born after infant death
Bamidele	Dele	Born away from home town
Abiodun	Biodun	Born during some annual festival

NOTES:

1. Kolanut is a pink or white edible nut that is a mild stimulant.

2. Palm oil is an oil extracted from the nuts of palm trees. It is usually red in color and very rich in fat and vitamin A.

3. Bitter kola is a fruit which is hard, like a cooked egg, but bitter in taste.

4. Alligator pepper is a spice which grows wild in tropical forests in West Africa. It tastes very hot but has a sweet aftertaste.

5. A child born with the head coming out first is regarded as a normal child, but the one coming out with the legs first is named "Ige" meaning he/she brings the legs out from the mother's womb instead of coming with his/her head.

6. Information on Yoruba names and meanings provided by E.B. Ogundimu.

LESSON 6 **CUISINE AND ETIQUETTE IN SIERRA LEONE, UGANDA, AND ZAMBIA**

PREVIEW Food is one of the most enjoyable ways to experience another culture. This lesson focuses on etiquette in three African countries and includes recipes for a simulation.

OBJECTIVES Students are expected to

1) demonstrate correct etiquette for eating in African societies,

2) infer cultural norms from customs related to eating,

3) demonstrate a positive attitude towards African culture by enjoying an African meal.

MATERIALS Three readings on Cuisine and Etiquette in Sierra Leone, Uganda, and Zambia.

Handout of 7 recipes of African dishes.

PROCEDURES This lesson could be used to supplement content on African agriculture or climate as it includes three major staple foods of the continent--rice, maize (corn), and bananas--or the lesson can supplement cultural studies by focusing on how manners reflect cultural norms.

1. Explain the concept of "staple food," usually a carbohydrate that is eaten daily and is a major source of calories. Rice is the staple food of most of West Africa, maize (corn), for much of Eastern and Southern Africa, and *Matoke* (ma-tok-a), (cooking bananas) for Uganda. Ask the students to identify the staple foods of other cultures they have studied (potatoes for Ireland, rice for Japan, maize for Mexico, etc.). What is our staple food? (Some may say potatoes or corn; hamburgers are not a staple food!)

2. Ask students to describe proper table manners. Who eats together? What do you do before eating? What are rules about your hands or the way you sit? What can't you do while you eat? What do you do at the end of a meal? Why do we have such rules about how to eat? Who does the cooking in your family? Do most cultures have customs about how people should eat and who should cook?

3. Introduce the countries of Sierra Leone, Uganda, and Zambia. If the students are unfamiliar with their locations, point out that these countries are in the regions known as West, Eastern, and Southern Africa.

4. Divide the class into three large groups for Sierra Leone, Uganda, and Zambia. Then sub-divide these groups into a large group to examine "etiquette" and a smaller group to look at the "food."

5. Have each group read their handouts (the Zambia group reads "Cuisine and Etiquette in Zambia") and look through the recipes. The etiquette groups should draw up a list of rules for eating in their country. It should include the following: a) roles for men, women and children, b) proper behavior before, during, and after the meal, and c) taboos, or what not to do when eating in this country. Students should write these in such a way that they can be seen by the entire class (on large sheets of paper, a transparency, on the board). The food groups should go through the "Cuisine and Etiquette" handout and list all the foods described beginning with the staple food. Then each "foods group" should look through the list of recipes and try

to pick out those from their country by matching ingredients to their list. The answers are: Sierra Leone-- groundnut (peanut), stew jollof rice; Uganda--matoke and pumpkin leaves, Zambia-- nsima and delele. NOTE: fried plantains can be found in each of these countries.

6. Have groups report on their findings. Compare across the three countries. What are similarities and differences in etiquette and foods eaten? What can we learn about cultural norms from these lessons in etiquette?

7. Ask students if they would like to simulate an African meal. Responsibilities for preparation should be divided among class members as you see fit. Some classes may prefer to have one dish prepared while others may want to sample several. The easiest African dish to prepare is the fried plantains. Groundnut stew is another relatively easy dish that Americans usually enjoy.

8. During the simulated meal. The rules outlined by the groups should be followed as closely as possible.

9. Following the meal, debrief the class by asking them to react to eating African style.

APPLICATION

1. The class can invite an African from a nearby university to share his/her customs in return for lunch with them.

2. Have students write a paragraph on commonalities between African and American etiquette and cuisine.

CUISINE AND ETIQUETTE IN SIERRA LEONE

In Sierra Leone, the staple food is rice. "If I haven't had my rice, I haven't eaten today," is a popular saying. Sierra Leoneans eat rice at least twice a day. Only women and girls prepare the food. They usually cook in big pots on a 3-stone stove (three big rocks which support the pots). Firewood or charcoal is the main fuel except for some city-dwellers who use gas or electricity.

If you visit a Sierra Leonean friend, he or she will almost always invite you to stay and eat. Traditionally, men and boys eat together separately from the women and girls. Everyone washes their hands before they eat and then they gather around in a circle with a huge dish of food placed in the middle. Sharing is an important part of life in Sierra Leone, and each person eats from the part of the communal dish in front of him/her. It is very bad manners to reach across the dish! Only the right hand is used for eating, as the left hand is considered unclean (it is used for washing after going to the toilet).

- When you are eating, you usually don't talk. Talking shows a lack of respect for the food. Also try not to lean on your left hand. People usually drink water after a meal is over.

The oldest males get the choicest food, usually the best pieces of meat or fish. Then the young males get the next best pieces and then finally the women and girls get any meat or fish that is left. Sometimes the women and girls wait until the men and boys have had all they want before they eat.

Rice is eaten with the hands by squeezing or rolling it into a ball, dipping it into the sauce and popping it into the mouth. If rice falls from your fingers or mouth, you don't put it back in the dish. When everyone finishes eating, they wash their hands and thank the cook.

Many ingredients go into sauces or stews to go with rice. The most popular sauces are made of greens, especially cassava leaves or potato leaves. Other common ingredients include palm oil, onions, tomatoes, cassava yams and red peppers. Sometimes groundnut (peanut) oil or coconut oil are used. Other sources of protein that go into the sauces include groundnuts (peanuts) and beans, as well as fish, chickens, goats, cows, sheep, or pigs, and seafood such as oysters, lobster, and crab. Most of the calories, however, come from rice, which is eaten in large quantities. Fruits in Sierra Leone include oranges, bananas, paw-paws (papaya), lemons, avocadoes, guava, watermelon, mangoes, and pineapples. They are usually eaten as snacks. Plantains are often sliced and fried as chips for another snack. Tea and coffee are drunk in some parts of the country for breakfast. Cokes and beer are popular with many people who can afford them. Sierra Leone produces both coffee and cocoa, the main ingredient in chocolate.

A market woman in Sierra Leone.

CUISINE AND ETIQUETTE IN UGANDA

In Uganda, the areas bordering Lake Victoria and the rest of the Central Region up to the Ruwenzori Mountains (the Mountains of the Moon), the staple food is *matoke* (cooking bananas). Other food crops include cassava (manioc), sweet potatoes, Irish potatoes, yams, beans, peas, groundnuts (peanuts), cabbages, onions, pumpkins, and tomatoes.

Some fruits, such as oranges, pawpaws, lemons, and pineapples, are also grown.

Most people, except for a few who live in the city centers, produce their own food. The responsibility of preparing the family's meals belongs solely to women and girls in the home. Men and boys of age 12 and above are not even expected to sit in the kitchen, which is detached from the main house. Cooking is done on an open fire using wood. Today, there is a firewood crises, agriculture expands and there are increased government laws on forest conservation. Even people who live in cities are affected because they use charcoal for cooking.

The majority of families eat two meals a day. The two meals are lunch and supper. Breakfast is just a cup of tea or a bowl of porridge.

When a meal is ready, all members of the household wash their hands and sit down on mats. Hands have to be washed before and after the meal since everyone eats with their hands except in some urban homes where members of the family sit at a table and eat with knives and forks.

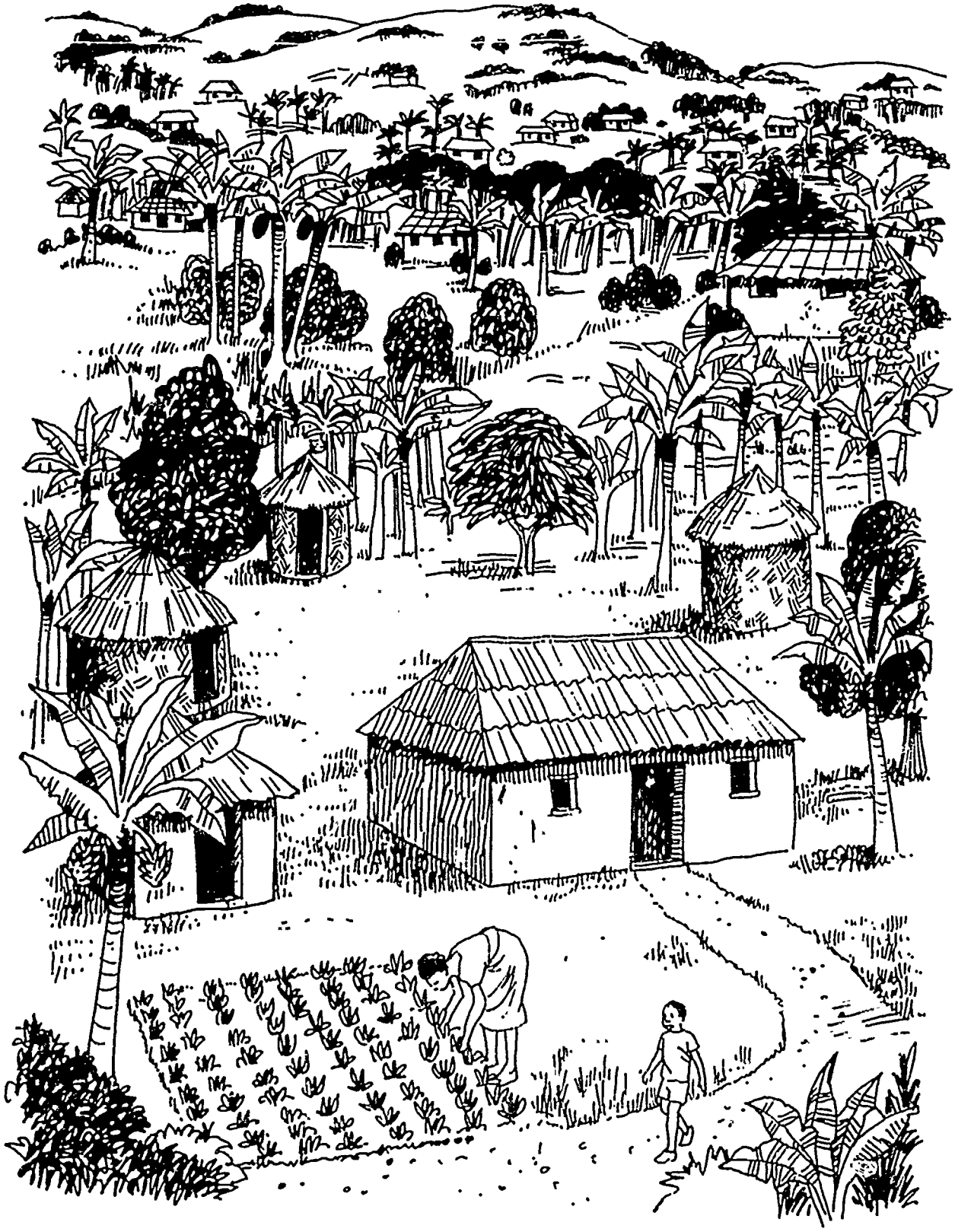
At meal time everybody is welcome; visitors and neighbors who drop in are expected to join the family at a meal.

Food is served by women. They cut it up into small pieces for each member of the family. They go on doing this until one says he has had enough. However, the women do this while they are eating. Sauce, which is usually a stew with vegetables, beans, butter, salt, and curry powder, is served to each individual on a plate. Occasionally fish or beef stew is served.

Normally a short prayer is said before the family starts eating. During the meal children talk only when asked a question. It is bad manners to reach for salt or a spoon. One should instead ask someone sitting close to it to pass it. It is also bad manners to leave the room while others are still eating. Everyone respects the meal by remaining seated until the meal is over. Leaning on the left hand or stretching ones legs while at a meal is a sign of disrespect and is not tolerated.

People usually drink water at the end of the meal. It is considered odd to drink water while eating, except when choking.

When the meal is finished, everyone in turn expresses a compliment to the mother by saying, "*webale kufumba nnyabo*" (thank you for preparing the meal, madam). No desert is served after the meal. Fruits like pawpaw, pineapple, or sweet bananas are normally eaten as a snack between meal times. Adults prefer pineapples to other fruits, but children eat a lot of pawpaws, sugar cane, and mangoes.



Banana trees are abundant in Uganda.

CUISINE AND ETIQUETTE IN ZAMBIA

Zambia's staple food is maize (corn), and Zambians eat maize in several ways. When the corn is ripe but still green, it can be roasted or boiled. When it is dry and hard, it can be fried or boiled. It can also be pounded slightly to remove the top layer and boiled either by itself or mixed with beans or groundnuts (peanuts). At times the maize is ground to a size a little bigger than rice and is cooked as rice. Finally, we have the fine (corn) meal, which in Zambia is called mealie-meal. This is used for making *nsima*, the most popular meal. *Nsima* is steamed (corn)meal.

Meat from cows, goats, sheep, and fish are used in sauces over *nsima*. There are also a lot of vegetables put in sauces, such as leaves from beans, okra, cow peas, pumpkins, cassava, etc. Other vegetables eaten almost daily include onions and tomatoes.

All the cooking is done by the wife. *Nsima* is usually prepared for lunch and dinner and not for breakfast. In a traditional setting, the man eats with grown up boys from ages of about seven years and upwards. The mother eats with the girls and the small boys. Some of the reasons for the separation are 1) all the kids below the age of seven are almost under the complete guidance of their mother and since learning was through all the daily activities, the mother, who was in charge of the kids' learning, had to take care of their learning at meal time; 2) since the father was not competent to handle small children, he would not be able to handle a situation in which a child soiled himself while eating. However, the situation is changing, particularly in towns and cities. The trend now is that members of the family all eat together.

Before eating, everybody washes hands in order of the status of the members of the family: father first, then mother and others following according to their ages. Where necessary, one of the younger ones, whether boy or girl, lifts the dish where the water is and passes it around for others to wash their hands. This is usually done by the youngest child who is able to do it. Should a respected visitor happen to share meals with the family, he is accorded the honor of washing first. It is, however, a sign of good breeding for the visitor to show semblance of not being willing to wash his hands first. After washing of hands, the wife may dish out food onto the side plate, but usually she does this for children, and the elders dish out for themselves. It is regarded as bad manners to talk very much or loudly while eating. After eating, the washing of hands is again done in the same order. The wife and the young ones clear the table. Belching after a meal used to be a compliment, but not nowadays.

RECIPES (Each Recipe Serves Four People)

Groundnut Stew

1 lb. of peanut butter
1/4 lb. onions
1 tin of tomato puree
1 cup of milk
1 lb. of chicken or meat
1/4 lb. tomatoes
salt and pepper
red pepper (optional)

Wash meat (chicken), cut into pieces and season with salt. Fry meat, then add other ingredients (onion, tomato, pepper). Allow to cook for 1/2 hour, or until done. Then add peanut butter. Simmer until sauce is really thick. Serve with rice.

Jollof Rice

1 lb. of chicken or meat
4 cups of cooked rice
1/4 lb. onions
garlic
1 small cabbage
black pepper
1/2 c. palm oil (peanut oil can be substituted)
1/4 lb. tomatoes
1 tin of tomato puree
1/4 lb. carrots
red pepper to taste

Cut up meat, wash, season with salt and pepper. Slice onion, tomatoes and garlic. Fry meat (chicken) in oil until golden brown, add onion and fry until brown. Add tomatoes, garlic and allow to cook for 10-15 minutes. Add cooked rice. Add cabbage and peeled carrots, a pinch of salt, black pepper, tomato puree. Allow these to simmer for 10 minutes. Dish out rice and arrange meat (chicken) and vegetables on top for serving.

Fried Plantains

4 plantains (or green bananas)
peanut oil
2 Tbsp. lemon juice
black pepper (optional)

Cut bananas into slices and cover with lemon juice for a few minutes. Cook quickly in very hot peanut oil until crisp. Bananas may be sprinkled with pepper, or in an American version, with cinnamon and sugar.

Nsima

4 c. water (more or less according to amount of *nsima* required)
2-3 cups corn meal (here again, to how much is required)

Boil water in a saucepan. Make a paste using some of the meal with a cup of cold water and add to hot water. Stir with a wooden spoon until thickened like porridge. Cover saucepan and simmer for some time (about 15 minutes). Lower heat a little. Remove lid and gradually add corn meal, stirring constantly and flattening any lumps that may form. Continue to add meal and stir until *nsima* thickens to required consistency (some people like it thinner and others prefer it thick). Cover and reduce heat to very low. Leave for few minutes to allow further cooking. Stir *nsima* once again and serve in a slightly wet serving dish. Cover to keep it warm. Serve with meat, poultry, fish, vegetables, or *delele* (below).

Delele

2 c. okra (delele)
2 med. sized tomatoes, cut up
1 level tsp. cooking soda
1/2 tsp. salt
3/4 c. flour or peanut butter
2 onions, cut up
water

Remove any leaves that remain on the okra (*delele*) and chop the tomato and onion. Add 3/4 of the soda to a cup of water and bring to a boil. Add the *delele* to the boiling water and cover the pot. Uncover pot when mixture is just about to boil over. Stir quickly at the top so the liquid does not overflow. Add more water when necessary until the *delele* is soft. Add the chopped onion and tomato. Mix the flour (or peanut butter) with water and the remaining cooking soda to a soft paste and add to the pot, stirring gently. Serve with *nsima*.

Matoke

10-20 *matoke* (green cooking bananas - plantains may be used)
1 to 1 1/2 litre of water, depending on quantity desired and size of pot

Peel bananas and wash in cold water. Put into pot and add water and cover. Boil for 10 minutes, then reduce heat and continue to cook. Mixture will turn yellow when well-cooked. Drain water. Mash with wooden ladle. Wrap the mashed food in foil and place in small sized pot. Place small pot in a larger pot. Put some water (1/2 litre) in the larger pot but not in the pot containing the food. Put on low heat and steam for another 20 minutes. Serve while hot with pumpkin leaves sauce.

Pumpkin Leaves Sauce*

250g pumpkin leaves
1 or 2 large, sliced tomatoes
salt and curry powder
1 cup water
1 or 2 sliced onions
2 Tbsp. vegetable oil, butter or peanut butter

Strip the leads from pumpkin leaves. Cut leaves into thin strips. Slice tomato. Boil water in open pan, add vegetable oil, butter or peanut butter to boiling water. Add washed leaves, tomato and onion, cover and cook for 10 minutes. Add salt and a little curry powder. Mix well and simmer for 5 minutes. Serve hot over *matoke*.

*any green leaf can be substituted.

LESSON 7 SWAZI DRESS AND CUSTOMS

PREVIEW Swazi dress reflects both cultural heritage and modern life. This lesson asks students to consider the relationship between clothing and culture.

OBJECTIVES Students are expected to

1) describe Swazi clothing,
2) explain relationships between dress and culture.

MATERIALS Sketches of Swazi clothing.
Handout--"Swazi Customs."

PROCEDURES

1. Introduce the lesson with the concept of clothes. Why do people wear clothes? (Warmth, decoration, modesty, tradition, etc.) How do we choose our clothing day-by-day? What "types" of clothes have you worn in the last year (from swimsuits, formal dresses, Halloween costumes, heavy winter clothes, to special outfits for sports or clubs, etc.)? Note difference in male and female clothing in our culture. Do people in other nations dress as we do? Why not?

2. Explain to the students that they are going to examine sketches of clothing that Swazis (people of Swaziland) wear and try to match the clothing with descriptions of Swazi customs and traditions just as they would match an American in a witch's costume with Halloween or a person in a graduation gown with graduation. Remind students that some clothes are worn in many diverse settings (such as jeans and shirts in the U.S.).

3. Divide class into groups of two. Give each group one handout of customs and one of the sketches of Swazi dress. The students should read the customs, examine the sketches, and try to match the two. Be sure to tell the students that there will not be a perfect match. Some customs or sketches will be left over.

4. After students complete their attempts to match custom and dress, have them share their results with the class.

5. Ask students to compare Swazi and American dress. What is unique to Swaziland? Do Americans have "traditional dress" in the sense that many other nations do? What is the relationship between dress and culture?

APPLICATION

1. Have students scan library books for pictures of Africans, then photocopy the best pictures of dress and display them on a bulletin board.

SWAZI DRESS AND CUSTOMS

The Incwala Ceremony (Marking Consumption of Fresh Fruit)

During the summer season (January), when farm produce is ready for consumption, the Swazi people stage a six-day ceremonial holiday to mark the consumption of the fresh fruit of the season and give thanks to God for giving them rain and protecting their King's health throughout the year. This ceremony takes place every year. Swazi have a king as their political leader. They have high regard for their king and each clan has some blood ties to him. The king to them is a father, and God-given leader. He is the one who plays a significant part during the *incwala* ceremony. People from all walks of life in the country converge at the King's Residence (Lobamba) to celebrate this festive seasonal ceremony. They wear special kinds of clothes. The warriors, though non-aggessive, carry war gear, and a shield, (symbolizes protection) and a black stick (symbolizes dignity). They also wear capes made of oxtail ends sewn together. The King and male members of the royal household wear leopard skins around their loins. Ordinary men wear treated buckskins.

Throughout the six days there is singing, dancing, and festivity. There is food for everyone. During the main day of the ceremony, the King will eat a specially prepared dish from the fresh farm produce of the season. This ceremony goes with some African rituals. All groups of people play a part in the success of this ceremony, e.g., teenagers would have gone to the bush (rural areas) to cut branches of a certain sacred tree, older men would have used the branches to make an enclosure where the King performs all the rituals of the day. After the King has eaten his specially prepared meal, which is composed of yam (special kind of pumpkin), his subjects will be permitted to start eating new farm produce of that season. This is a very old custom which was started many, many years ago but is still cherished and practiced by the Swazi people today.

Clothes and Occupations in Swaziland

Many Swazi have modern sector jobs in industry, business, banking, health care, education, and so forth. The clothes they wear to these jobs are usually chosen for ease and convenience. Swazi have been greatly influenced by western styles of dress.

Birth of a Child

After a woman has given birth to a child, she and her child have to remain indoors for three months. After three months, the child may be introduced to the outside world. That is when the father sees his child for the first time. It is taboo for any male to see a child that is less than three months old. During the months the mother is in seclusion, (i.e., three months after giving birth), she is not expected to cook for the family for she is considered unclean. Her sisters may come to her family to play her role. She is further expected to abstain from sexual intercourse for six months. Immediately after the child is introduced to the outside world, a family traditional healer comes and strengthens the young baby with strong medicines so that the baby will be able to resist the evils of the outside world. A day will be announced when friends and relatives will come and see the child. Everyone will wear their best clothes. They will bring gifts for the child, and an older member of the family will announce its new name. An animal will be slaughtered and there will be feasting to celebrate the birth of the child.

Death Custom

When a member of the family dies, relatives are informed. They will come to the family of the deceased to mourn. Funeral arrangements will be made. If the deceased is a member of the royal family, he will be buried in the caves in the mountains. If he is an ordinary person, he will be buried in the graveyard. All family members and relatives are to observe a mourning period of six months for a young person and two years for an adult. Special mourning clothes are worn by women during the mourning period. Males are exempted from wearing mourning clothes because it is believed that they may be called at any time by the King for state duties, e.g., defending the country.

After the mourning period is over, a traditional healer will be called to perform a cleansing ceremony in which mourners will be cleansed from bad-luck and other spirits.

Marriage and Children

The Swazi custom allows men to legally marry more than one wife at the same time. A long time ago parents arranged marriages for their sons and daughters. Nowadays this custom has changed due to a number of reasons, many involving Christian beliefs and the trends of modern culture. The ever-increasing cost of living has discouraged men from marrying more than one wife at the same time. Only 8% of Swazi men are married to more than one wife today.

If a man marries a woman, he is expected to pay dowry for her to (about 15 head of cattle). This is done as a sign of appreciation to the woman's parents for raising their daughter well. At the same time, the man shows that he values his wife, he will maintain and protect her at all times. The marriage will not be recognized as legal until dowry is paid. In Swazi custom, a man and wife get married because they want to have children. Children are highly valued in this society. A married couple that finds difficulty in having children are of great concern to members of both families. Traditional healers and medical doctors would be asked to help. If the problem is with the woman, her parents may give the younger sister of his wife to marry and raise children on behalf of the infertile wife. In this case a man will have two wives at the same time. If the problem is with the man, he could be asked to help raise children on behalf of his brother.

Children are highly valued and considered important human resources who will lead the country tomorrow. Hence, their health, safety and education is the concern of every member in society. Parents who abuse their children are shunned, punished, even exiled from the society. Children who do not show respect to property and members of the society are also punished.

Umhlanga (Reed) Dance Ceremony

Young maidens (12-16 years old), are summoned by royal command annually to participate in the cutting of reeds which are used in the building for windbreaks of the royal residence at Lobamba. Knives are used to cut the reeds.

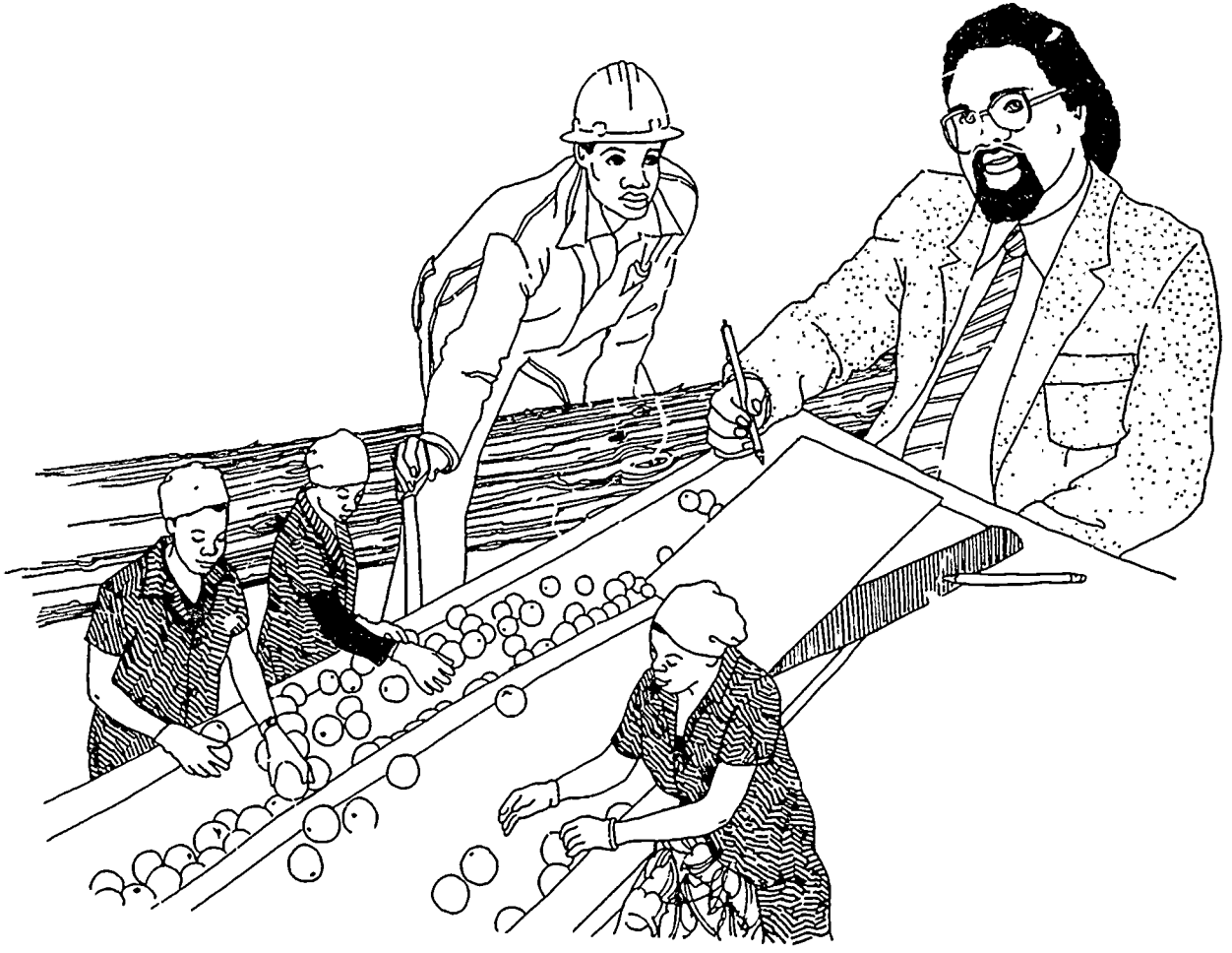
The day of the Reed Dance ceremony is soon after the delivery of the reeds and the day is declared a national public holiday. This ceremony attracts people from all over Swaziland and tourists from neighboring states, especially from the Republic of South Africa. The *Umhlanga* ceremony is held in September, winter in Swaziland.

Sibhimbi

The *Sibhimbi* celebration can be held at any time of the year to celebrate any important occasion in a community or chiefdom. Women feature prominently in this ceremony, which is characterized by singing and dancing and feasting.

The ladies are colorfully dressed, especially their tops (*mahiya*), which are made of cotton fabric. The black skirts are made of pleated ox-hide. The skirts are perfumed regularly. Also there is white string edging some of the women's hair. The white string is a symbol showing that these women are married. Red is the dominant color because it is considered bold and attractive.

People of Swaziland.



People at work in Swaziland.

LESSON 8 **FAMILY LIFE IN GHANA, TANZANIA, AND ZAMBIA**

PREVIEW Basic to every culture is the family. This lesson helps students differentiate "family life" from other data on Ghana, Tanzania, and Zambia.

OBJECTIVES Students are expected to

1) clarify the concept of family life,
2) describe some norms of family life in Ghana, Tanzania and Zambia,
3) differentiate relevant from irrelevant information.

MATERIALS Three handouts - "One View of Family life in Ghana." "One View of Family Life in Tanzania," and "One View of Family Life in Zambia."

PROCEDURES:

1. Begin the lesson with the image of family life in America. What comes to mind when one hears the term "family life"? What are "family life" images on television? If you were going to tell someone about your family life, what topics would you include (roles of people, relationships, activities, proper behavior, etc.)?

2. Focus briefly on what is not included as family life when one describes a nation (system of government, location of industry, types of soil, etc.).

3. Explain that the students are going to play family life "detectives." On the handouts they receive will be information about family life and other information about the country. Their task is to a) identify information on family life and then, b) write out "customs of family life" in Ghana or Tanzania or Zambia. These rules are to help students know what to expect if they were to visit someone in that culture.

4. Have the class count out by threes--#1s get readings on family life in Ghana; #2s, Tanzania, and #3s, Zambia. Ask each child to read the handout and mark each sentence that gives information on family life (highlighter pens would be ideal for the marking).

5. After students have finished individually, get them into "their country" groups. Each group should make a list of "customs" for "family life," e.g., Tanzania--the father is the head of a family. Several examples will help students get started. If students are not familiar with the term "polygamy," be sure to explain that it means a man may legally have more than one wife. *Polygamy* is common in most sub-Saharan nations and quite culturally acceptable to most Africans.

6. Ask each group to choose a spokesperson to explain the "customs of their country" to the other groups.

7. Begin the discussion by asking the Ghanaian spokesperson to read its first rule. Ask the other groups, "Is this a custom of family life?" Much information on the handouts is only tangential to family life, such as data on demographics, transportation, agriculture, etc.

8. If the class agrees that the custom is part of family life, then ask the Tanzanian and Zambian groups to share any similar customs that they have on their lists. Proceed through each group's list.

9. Encourage thoughtful comparison across the three nations. What do they all agree on? Some countries have more data to work with (that is the reason for beginning

with the Ghanaian group).

APPLICATION

1. Ask students to summarize what they have learned about family life in Africa by comparing it to their own family life.

2. Have students brainstorm adjectives and phrases that describe family life in Africa (large families, cooperation, love of children, children do housework, togetherness, etc.).

ONE VIEW OF FAMILY LIFE IN GHANA

Members of the Family

Kwame is a managing director of a private plumbing company near Accra, which is the capital of Ghana. He lives in Accra with his wife, Fafa, and has six children, one boy and five girls. The four older children attend secondary school. They are Sena, Dela, Sika, and Mawuko, all girls. Sena, the eldest, is sixteen years old. She is in grade 12. Dela, who is fourteen, is in grade 10. Sika and Mawuko are in grades 8 and 6 respectively. Elikem is in grade 2 and Elom, the only boy, is in kindergarten.

Kwame lives in a family house, built by his great-grandfather many years ago. His father, mother, uncle, and aunt live in the same house with him. Also, Kofi, his cousin, and Ana, his wife's sister, live in the house. Kwame is an only child, but he is surrounded by members of his family with whom he shares everything. He feels very proud and contented that he is able to provide for the needs of the household. In return, the members of the family show their love and appreciation through the services they render in the house.

Kwame attended a middle school and a technical school in Accra. He worked to save some money to study abroad in England, then came back home to settle down after completing his course. Because he is an only child, his parents encouraged him to marry early. This was to enable him to have many children to keep the family line going. As a result, Kwame has had six children in quick succession. Kwame's father and mother are particularly happy to have many children around the house. They shower all their love on the children, especially the youngest two.

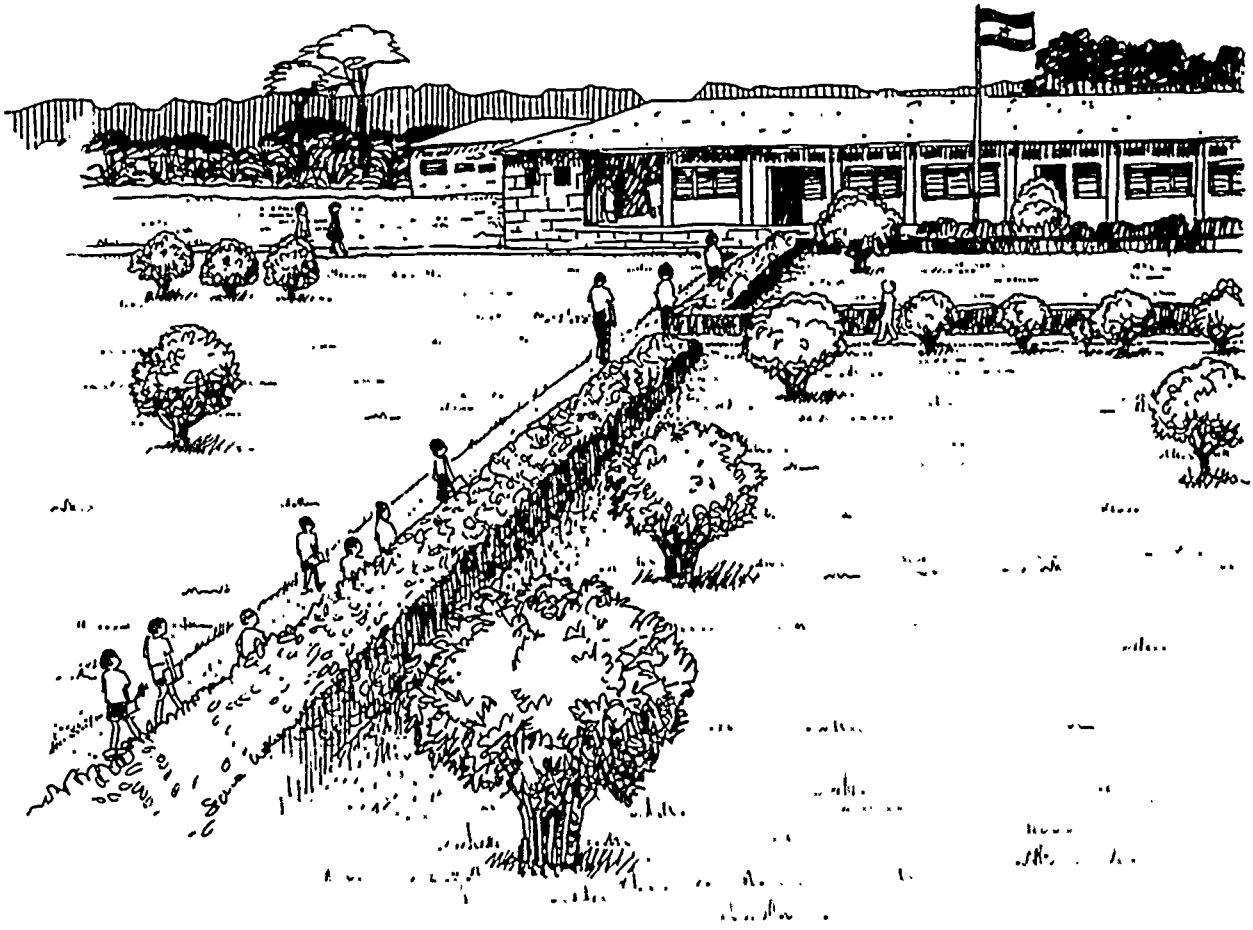
Kwame's Responsibilities

Kwame's job as a plumber brings him moderate income. As a man he has great responsibilities. He provides for all the needs of all the people who live in the house with him. He provides for their food, clothing, shelter, and health needs. He pays the children's school fees also, as school is not free in Ghana. As the leading member of the family, he makes most of the decisions in the home. He decides which school the children should attend, how much money the children should take to school, which church the family should attend, and how much money he should give his wife. The older members of the family give advice when necessary. Kwame also takes part in community activities. He is an executive member of the parent-teacher association in his children's school.

Fafa and the Children

Fafa, Kwame's wife, is a trader. She keeps a small shop stocked with goods such as tinned (canned) milk, tinned fish and tomatoes, cookies and soft drinks. She makes a moderate income from the sale of these goods which helps to supplement the money her husband gives her to keep house.

Because Kwame leaves home very early for work, Fafa and the three oldest children wake up at 4:00 o'clock in the morning to clean house and prepare breakfast. Sena sweeps the bedrooms. Dela sweeps the sitting room and the kitchen. Sika cleans the bathroom and the courtyard. It is Fafa's responsibility to see to it that every one helps in the house. Senda, the oldest, also helps her mother in the kitchen. Kofi and Ana clean the chicken coop. They also wash and iron Kwame's clothes.



A primary school in Ghana.

Weekends are a very busy time for the family. Fafa and the older children wash and iron the clothes of other members of the family. In addition, Fafa and Dela go to the market to buy food for the family. The girls complete school assignments on Saturday afternoons. In the evenings they watch television.

Grandfather and Grandmother

Grandfather and Grandmother are fairly old, but they are strong enough to help in the house. Grandfather is 80 years of age and Grandmother 70. Grandmother helps in selling goods in the shop. She also helps Fafa bathe the two youngest children. Grandfather takes charge of the small poultry and vegetable garden. These are a source of extra income to the family. The poultry is a welcome source of meat during festive times like Christmas and Easter. Kwame's aunt and uncle also help look after the house.

Doing Things Together

On Sundays the family goes to church. Sundays are the days on which all members of the family share three meals together. Christmas, Easter and New Year's Day are festive occasions when meals are shared together.

Marriages, engagements, naming, and funeral ceremonies also bring the family closer together. Special foods, drinks, and clothes are shared. Funerals also bring the family together. But this time there is mourning, which they all share. There is drumming and dancing which is shared by all. In Ghana, a naming ceremony (also known as an "outdooring ceremony") is given. A newborn baby is "outdoored" or taken outside for the first time and is given a name. The ceremony takes place on the eighth day after the birth of the baby. At dawn, all members of the family and close friends assemble in the sitting room where the preliminaries of the ceremony take place. A whole goat is slaughtered and prepared into a stew and soup, using a lot of hot pepper. Chicken stew and soup are also prepared. In addition, fried fish and gravy are prepared. A very special goat meat stew called *Agbodzrome* is cooked with some goat blood and much hot seasoning. The stews and soups are eaten with boiled rice, boiled yam (a tuber), abolo (steamed corn dough) and *akple* (boiled corn and cassava dough). Schnapps, whiskey, gin, and beer are served, as well as soft drinks. A typical home makes a non-alcoholic drink called *aliha*, brewed from germinating corn for special occasions. Roasted peanuts and plantain chips (little bits of fried plantain) are served with the drink. Plantain is like banana but it is firmer and tastes less sweet.

Members of the family wear new dresses, clothes, and shoes during festive occasions. For the naming ceremony they wear clothes with predominantly white background. The mother of the baby wears all white clothes with white beads or silver jewelry and white shoes. During funerals the members of the family wear black clothes as a sign of mourning. If the deceased is over 75 years of age, white clothes are worn during the funeral. This is done because of the belief that the deceased has died at a ripe old age and has therefore gone home to rest.

Members of Kwame's family have learned to love, cooperate with each other, respect each other and understand each other.

Members of Kwame's Family and Their Relationship to Kwame

Grandfather	Kwame's father
Grandmother	Kwame's mother
Uncle	Brother to Kwame's father
Aunt	Sister to Kwame's father
Fafa	Kwame's wife
Kofi	Kwame's brother
Ana	Fafa's sister
Sena, Dela, Aika, Mawuko, Elikem, Elom	Kwame and Fafa's children

A market in Ghana.

ONE VIEW OF FAMILY LIFE IN TANZANIA

Tanzania is in East Africa and has a population of about 22 million people. About 90% of the people live in rural areas and the remaining 10% live in urban areas. The major activity of the people living in rural areas is farming. People grow food and cash crops. Each family has a farm. The food crops grown on the farms are maize, rice, cassava, and bananas.

In Tanzania families differ in size but most are big compared to American families. Families average five children. Also, in most families there are other people who live with the family because of their blood relationship to the father or mother. It is normal to find families with more than ten children. In polygamous families (families where husbands have more than one wife), the number of children is even larger.

In every family, the father is the head. He is the one who builds the house. The mother of the family brings up the children. The parents have a duty to teach their children good manners. Children are expected to respect and obey their parents always.

The preparation of food and the drawing of water for domestic use is done by women and girls. Girls learn how to cook when they are about age eight or nine. Boys look after cattle and goats. They take them to pasture for grazing.

Members of the family usually live in one house Polygamous families have more than one house depending upon the number of the wives the husband has. It is customary that boys and girls sleep in different rooms. Small children sleep with their parents.

People get around in the community by walking. Children go to school on foot. Some families in rural areas have bicycles. If people want to travel to other parts of the country they use buses. People walk to their farms.

Students in school play different games. Boys play soccer while girls play netball. Soccer is very popular among adults also. Netball is a game played by girls of different ages in Tanzania. It is a popular game among school girls. It is played like basketball; each has a ring and a net. To play netball requires two teams of seven players each and a ball similar to a basketball. Scoring is recorded in the same way as for basketball. Netball has its own rules which govern the game.

Education in Tanzania is free. Parents are required to buy their children's school uniforms and books. The Ministry of Education requires that all students wear school uniforms. Boys in primary and secondary schools wear shorts and short-sleeved white shirts, while girls wear skirts and short-sleeved white shirts. The color for shorts and skirts may differ from one school to another, but the shirts have to be white. The Ministry has passed this regulation in order to bring uniformity. The regulation is also intended to identify the students from other people.

Family life in rural Tanzania is improving as the government is encouraging people to undertake projects that will bring them money. The major activity in rural Tanzania is farming. Each family has one or two farms. They grow food and cash crops. Maize (corn) is the staple food crop in Tanzania and is grown in all parts of the country. Rice is another food crop and is grown mainly in valleys where there is enough water and fertile soil. Bananas are another crop in Tanzania. They are also grown in all parts of the country. Cassava is grown mainly in hot areas. Cash crops grown in Tanzania are coffee, tea, cotton, groundnuts (peanuts), and cashew nuts.

In farming activities people use hoes, axes, and bush knives. A small number of people use tractors or ploughs drawn by oxen to till the soil. Sowing the seeds and harvesting of crops is done by hand. Children help their parents in both tilling the soil and harvesting. Boys help their fathers in constructing storage buildings for the crops.

ONE VIEW OF FAMILY LIFE IN ZAMBIA

Despite having gone to bed late last night, Monga is suddenly awakened by a cock crow. "Is the sun up already?" he wondered. A second cock crowed to confirm that it was time to wake up to do a few things before going to school. He quietly came out from under the blanket and put on his short trousers without disturbing his two young brothers, Mundia and Lubasi, on the other bed.

Monga opened the kitchen door to the outside and started watering the vegetable garden. This summer season, the Tembo family is growing cabbage, tomatoes, kale, and onions in their garden. All the vegetables are for home consumption. They also keep a few chickens for eggs and meat. Monga makes sure every part of the garden receives water each morning. Sometimes his father does the watering.

In the room where the girls sleep, Mwangala is aroused by the splash of water from the hose pipe. She quickly wakes up and starts to clean the house and prepare breakfast for the family. Breakfast is usually made up of corn-porridge, fresh or sour milk, a bun and tea. Eggs are eaten once a week. Mwangala is a grade 8 middle school student at a nearby co-educational secondary school. Her sister, Monde, is in grade 4 and usually joins her in cleaning the house. She also helps in washing dishes and cups before breakfast. In Zambia all children from the age of nine must learn home skills such as house and yard cleaning, washing, ironing clothes, and cooking various kinds of food. More attention is focused on training teenagers in these skills and both girls and boys receive equal attention. However, at about age thirteen the children concentrate on skills their sex tends to favor. For example, at this age, boys will exert their efforts in male-oriented skills like repairing broken furniture and other household property. Girls must learn mending, cleaning and polishing, and cooking special dishes. The smaller children normally have a happier life because their main tasks are to wake up, wash their hands and face, eat, drink, go to play, come back to eat and go to sleep again. They do however perform such trivial functions as removing plates from the table after meals and cleaning the table. Often the cleaning of the table has to be redone by the older children. Parents are cautious about delegating this duty to the younger kids because overdoing it usually results in severe loss of plates through breakage.

As Monga and Mwangala are doing their morning duties, their mother wakes up to join them. She makes the final breakfast arrangements for this family of nine members. She goes to the girls' bedroom to awaken those going to school. She does the same for the boys in the other room. On the average, a Zambian family has five children. Mr. Tembo sometimes wakes up much earlier than everybody else in the house and helps in weeding the garden. He may also do any other duty requiring his attention before leaving the house. After breakfast Mrs. Tembo cleans the cups, pots, and dishes and makes sure the stove is clean too. Sometime cooking is done outside the house on a brazier using charcoal. Firewood is also used for cooking on many occasions.

During school days when the bigger children are not at home, Mrs. Tembo goes to the market to buy meat or fish for relish. Relish (a sauce or stew) is part of the main dish. It is usually a combination of beef and greens which is served with *nsima*, a dish made of corn, similar to American grits, but a little thicker and much more refined. Maize (corn) is the staple food in Zambia and at least one dish with maize is served every day. Sometimes the bigger children do the marketing when they are back from school and when it is Saturday or Sunday.

In cities sometimes both father and mother work away from home. They may work for the government or a company and both must report by 8:00 o'clock in the morning. If their working places are far away from home, they usually take a packed lunch. In such a case a house nanny or keeper is employed to look after the kids and to cook and clean the house and the yard. Most housekeepers are females. Mothers are responsible for taking small children to kindergarten and to the normal school. If the family has a car, the father ferries the kids to school, but most children walk to school in Zambia.

Mr. Tembo spends most of his time on the farm growing maize for home consumption and for sale.

Shopping is usually done on Saturdays when everybody is at home. Mother and father do the shopping together and two or three of the children accompany them. This is done alternately so that each child has a turn to accompany Mom and Dad.

Meals are taken twice a day, at lunch time and in the evening. Big boys take their meals with Dad and the girls and smaller boys with their Mom. However, this custom is now rapidly changing. Mom and Dad and children can now have meals together, either on a single large table or on a mat.

Visitors are expected at any time with or without an invitation. They may be relatives or just friends. Mr and Mrs. Tembo are also expected to visit relatives and friends. Families feel very honored when they are visited by their relatives who live far away. Such visits are always marked as very happy occasions and the hosts usually celebrate. A cow or a goat or several chickens may be slaughtered and beer brewed to mark the occasion.

The Zambian family life encourages love, mutual respect and cooperation, and tolerance for one another. Unity is a cardinal point and the goal of Zambia's family life. Divorce and separation are highly discouraged The bonds of the family life are strong, especially during bereavement and happy occasions, such as marriage or the birth of a child.

LESSON 9 TEENAGE PROBLEMS: A CASE STUDY FROM LESOTHO

PREVIEW The biggest problem facing African teenagers is furthering their education since there is a scarcity of schools and resources. This lesson involves teenage problem solving in the African context.

OBJECTIVES Students are expected to

1) explain why education is considered to be a critical problem for teenagers in Africa,
2) identify some similarities and differences in the educational systems of the U.S. and Lesotho,
3) empathize with the hopes and frustrations of a teenager in Lesotho.

MATERIALS Map of Africa.
Reading, "A Letter from Palesa."

PROCEDURES

1. Introduce the lesson by having students brainstorm problems they have with American schools and their own education. What can't they get/find that they want? How would they like to change American schools?

2. Have students identify Lesotho on a map of Africa. Explain that it is a very small country, but that its problems in education are found across Africa. The problems this lesson focuses on are the shortage of schools for the school-age population. Students should understand that most African countries are too poor to provide more than an elementary education for their children. The resources and teachers are simply not there. If students have already had Lesson 1: "A Day in the Life of a Thirteen-Year-Old African," you could review with them what they learned about African schools (all students wear uniforms, etc.).

3. Pass out copies of "A Letter from Palesa." You may want to have a student read it aloud.

4. Ask students to react to the letter. Then take them through a problem-solving process, such as:
   a) identifying the problem,
   b) outlining alternatives,
   c) examining the consequences (good and bad) of each alternative,
   d) making a decision.

   You may have the students go through this process in groups or as a class. Make sure alternative points of view are heard and all information is considered.

5. After they have made their decision, give students some additional information, "that you have just learned from the Ministry." If Palesa puts a school as her first choice on the application form and that school does not chose to accept Palesa, she will not receive her second choice. Her name will be added to a list and given at random to any secondary school that is not requested by its quota of students. This means that she should apply for the school where she has the best chance of being accepted. Otherwise she will not get a place at one of the more desirable secondary schools.

   Ask the students to reconsider their choice. Which school should she write on the form?

6. Ask students to compare education in Lesotho with education in the U.S. What are

differences? Similarities (preparation for careers and earning a living, etc.)? How would they deal with such an examination system? Who do they think takes their grades more seriously, teenagers in Lesotho or the U.S.?

APPLICATION

1. Given the fact that most African countries don't have the resources to educate all children through twelve years of schooling, what are their choices? Ask students to develop an educational policy for a developing country with only half the necessary resources for K-12 education for all its youth, yet with a dire need for skilled manpower. Who gets educated?

2. Almost all countries except the U.S. have national exams that are critical for a student's future success. Invite a person to class who has been through such a competitive system to share his/her experiences with the class.

A LETTER FROM PALESA

Mpho Community School
P.O. Box 1165
Maseru 100
Lesotho
27th March, 1987

Dear Susan,

I am writing you because I have a problem and I need your advice. You know this is my final year of primary school now that I am in the seventh grade. I have to write an exam known as the Primary School Leaving Examination. In my country the questions for this exam are not written by my teacher. It is a national exam written by the Ministry.

All seventh-grade pupils take the same exam. It is the most important exam in my life because if I do very well I will be selected for secondary education. If I don't get a good pass, I will have to repeat the seventh grade until I do get accepted.

Sometimes pupils repeat the seventh grade again and again and never make a high enough pass. Other pupils are not allowed to repeat their own schools. The only other opportunity for more education is studying by correspondence which is not so exciting.

You see I must not only pass the exam, but I must have a high pass. My headmistress (principal) told us that we are lucky because only 60% of the 13 year olds in Lesotho finish the seventh grade. But only 10% of that number get what we call "first-class" passes on the exam and therefore are sure of getting in to a secondary school.

Second-class passes (the next 10% highest grades) sometimes find places in secondary schools, but all the other students can hope for is a certificate showing that they did go through primary education. That certificate won't even get me a job as a clerk or salesperson. I have done well in school and placed second in my class last year. I have big hopes for secondary school.

My teacher is very concerned that we all do well in our coming exams. Our school's reputation depends on how many of us get accepted for secondary school. Last year we had six accepted out of 93 pupils in standard seven. That was very good, so this year the seventh grade is very crowded with 114 pupils.

My teacher has started extending classes so we come to school an hour earlier and stay an hour later in the afternoon. We will attend weekend classes soon. Our school vacations are spent studying. The exam is putting a lot of pressure on us.

My problem has to do with the application forms. My parents are in the process of filling out the forms now. I have to state which school I would like as my first choice if my pass is high enough to be selected.

My parents are urging me to choose St. Andrew Catholic Secondary School because it is very well known for its academic work. In this school there are no sporting activities because students are not allowed to participate in sports. Sports are considered a waste of time because this school works to prepare students to get accepted into university. If I go there I will have a better chance of getting into higher level education. But I am not a Catholic, and I like sports. The school is very selective. It takes only the highest passes.

This school is close to my neighborhood so that I could be a day student and not have to board. It would save my parents some money, and I could be more free to come and go after school and on weekends.

On the other hand, there is Lesotho Secondary School which is a public school, government-aided. Church affiliations are not considered and students participate in all sporting activities. It is a good school, but not so many of its graduates go to university. It is some distance away and I would have to board there.

I am therefore at the moment unable to make up my mind which school to put on the forms. Do you think my parents know what is best for me or should I choose my favorite, Lesotho Secondary School? Please give me your advice.

Till I hear from you again,

Your friend,

Palesa Selchasa

LESSON 10 **WHAT DO I WANT TO BE WHEN I GROW UP? PERSPECTIVES FROM NIGERIA**

PREVIEW Teenagers around the world face the decision of what work they will do as adults. This lesson focuses on how Nigerians rate the desirability of jobs.

OBJECTIVES Students are expected to

1) identify criteria on why certain jobs in Nigeria are more desirable than others,
2) infer the qualifications necessary for higher-ranked jobs,
3) compare the status of different jobs in Nigeria and the U.S.

MATERIALS Two handouts--"Nigerian Ranking of Occupations" and "Ranking Occupations."

PROCEDURES

1. Ask each student to write in large letters on a piece of paper what job he/she would like to have someday.

2. Tape the papers on the board. Ask students to identify why the jobs are desirable (money, status, skills, adventure, etc.).

3. Ask students what qualifications they must have to get such jobs (education, experience, etc.).

4. Point out Nigeria on your wall map. Explain to the class that they are going to examine jobs in Nigeria. Pass out the handout "Ranking Occupations."

   Explain to students that they are going to try to rank some common jobs as they think Nigerians would rank them. They should put #1 next to the most highly valued job, then #2 by the next most highly valued, on down to #25 for the least valued job.

5. Next have students share their rankings in small groups. Each group should discuss their choices and then decide on group rankings 1-25. You will need to give each group an extra "Ranking Occupations" handout.

6. Next hand out "Nigerians Ranking of Occupations." Ask students to place it beside their group ranking and subtract the difference (since Governor is #1, if a group put #4, the difference would be 3).

7. Have groups share the total number of their differences (the group with the lowest total number did best). Then lead a discussion on the differences and similarities in Nigerian and American perspectives of occupations. Which job did the Nigerians rank higher than Americans would? Lower? Why? (Status and money.) What is the difference in qualifications for the top ten and the bottom ten? Which jobs need a college education? What are the major similarities in the way the class ranked the jobs and the way Nigerians ranked them?

APPLICATION

1. Ask students to decide which of the jobs could be considered "modern-sector" jobs and which are "traditional" jobs that probably existed a hundred years ago. What "traditional" type jobs are still highly valued in the U.S.? (Judge, political leader, doctor, professor, priest/minister.)

2. Have students interview their parents or grandparents on what jobs were the most desirable when they were teenagers.

RANKING OCCUPATIONS

Directions: Rank the following occupations as you think a Nigerian would. Place #1 by the most valued occupation, then 2, 3, on down to 25 for the least valued occupation.

Rank	Occupation
____	Accountant
____	Businessman/woman
____	Cook
____	Doctor
____	Engineer
____	Farmer
____	Governor
____	Judge
____	Laborer
____	Lawyer
____	Mechanic
____	Messenger
____	Military officer
____	Musician
____	Nurse
____	Pastor/priest
____	Policeman/woman
____	Politician
____	Primary school teacher
____	Professor
____	Salesman/woman
____	Secondary school teacher
____	Soldier
____	Tailor
____	Weaver

NIGERIAN RANKING OF OCCUPATIONS

Rank	Occupation
17	Accountant
9	Businessman/woman
23	Cook
5	Doctor
7	Engineer
22	Farmer
1	Governor
3	Judge
24	Laborer
8	Lawyer
20	Mechanic
25	Messenger
2	Military officer
14	Musician
15	Nurse
10	Pastor/Priest
11	Policeman/woman
6	Politician
18	Primary school teacher
4	Professor
16	Salesman/woman
12	Secondary school teacher
13	Soldier
19	Tailor
21	Weaver

LESSON 11 **AFRICAN PERSPECTIVES: WHAT ARE THE STRENGTHS AND WEAKNESSES OF THE UNITED STATES OF AMERICA?**

PREVIEW African perspectives on the U.S. can illuminate strengths and weaknesses often ignored or taken for granted by American citizens and illuminate African values.

OBJECTIVES Students are expected to

1) categorize statements about the U.S.
2) hypothesize why African perspectives on the U.S. may differ or be similar to their own.

MATERIALS Two handouts--"Strengths of the U.S.: Perceptions of African Educators After Six Weeks in Indiana" and "Weaknesses of the U.S.: Perceptions of African Educators After Six Weeks in Indiana."

It is suggested that you make one copy of each for handout to every four students. Then cut the handouts so that you can give each group a stack of slips of paper for strengths and a stack for weaknesses.

PROCEDURES

1. Begin the lesson by asking students what we can learn by reading books written by people from other countries or talking with visitors from other countries. Why should Americans care about what other peoples think about the United States? (Dig for answers related to international understanding, success in world trade, world peace, the pleasure of cross-cultural interaction, etc.).

2. Divide the class into groups of four students. Ask each student to make a list of 3-5 strengths of the U.S. and 3-5 weaknesses. Have them put these papers upside down on their desks.

3. Pass out the two handouts on African perceptions of strengths and weaknesses of the U.S. As noted in the materials section, it is suggested that you cut the handouts so that each phrase or sentence is on a separate piece of paper. Explain to the class that these statements (strengths and weaknesses) were made by 25 African social studies educators who spent the summer of 1987 in Bloomington, Indiana. Their perceptions reflect six weeks of study and travel in Indiana.

4. Ask students to read through the slips of paper and categorize each perception of American strengths. Go over one or two categories with them. Obvious categories are freedoms, American political process/government, education, wealth/economy, etc. After they finish "strengths," pass out the "weaknesses" for categorization.

5. As groups complete their work, discuss the results as a class. What do the Africans perceive as weaknesses? Did students find their 3 to 5 strengths and weaknesses in the lists? Did any of the answers surprise you? Why do you think they said those things (the surprises)? Are there inconsistencies in the lists? Or disagreements? Such as on freedom, education, etc.? What did you learn about Africans from this exercise? What do you think their educational system may be like? (Centralized, does not promote nationalism, not available to all.)

APPLICATION

1. Have students examine newspapers and magazines for "strengths" and "weaknesses" of other countries and bring in evidence (articles, pictures) to class for discussion.

2. Ask students to write two short paragraphs on what they perceive are strengths and weaknesses of African nations. A third paragraph should reflect on the statement, "What do you think Africans would say about your lists? Why?"

STRENGTHS OF THE UNITED STATES: PERCEPTIONS OF AFRICAN EDUCATORS AFTER SIX WEEKS IN INDIANA

1. The conscious attempt of the educational system to promote patriotism and nationalism.
2. The strength of the democratic process.
3. The overall advancement of institutions.
4. Public schools with qualified teachers and good instructional materials.
5. Media are well-developed.
6. Opportunities for higher level education.
7. Enough food.
8. Wealth.
9. Democratic system of government.
10. Individual rights and freedom.
11. Economic opportunities.
12. Education.
13. The policy of the melting pot which welcomes many cultural groupings thus enriching the reserve of human resources for the country but at the same time minimizing or doing away with parochial loyalties.
14. Ability to resolve conflicts peacefully, as evidenced by the conflict between the Executive and Congress.
15. Separation of political powers.
16. The wealth of the country.
17. Existence of many institutions of learning.
18. Wealthy nation.
19. A nation which upholds individual freedom and justice.
20. Nation of patriotic citizens.
21. Nation with democratic ideals.
22. Decentralized type of education where "local" community has a say and therefore participates in their childrens' education.
23. Free enterprise.
24. Its people are hard workers, children are encouraged to work during school vacations, despite their family backgrounds.

25. Simplicity of the people and their easy-going nature.

26. Highly industrial society with a lot of machines in use.

27. Rich media in communication in th)l system, e.g., use of computer, overhead projectors, and TV.

28. TV in all homes.

29. Self-supportive in food production and a wide variety of foods.

30. Vehicles for every two persons in the U.S.

31. Patriotism by its citizens.

32. Availability of many human and natural resources.

33. Advanced science and technology.

34. Openness.

35. Military power.

36. Citizenship education.

37. Enough teaching/learning materials.

38. Well-organized in-service education courses for teachers.

39. People are cooperative.

40. Americans like foreigners.

41. Education system is broad and caters to individual needs and differences.

42. America has plenty of food.

43. Financially strong.

44. Having high technology.

45. Having the best educational system in the world.

46. Having plenty of food.

47. Defense.

48. Education.

49. Human resources.

50. Economically strong.

51. Hospitable.

52. Democratic.

53. Wealth.

54. Education.

55. Individual rights of the citizens.

56. Wealth of facilities, i.e., audio-visual aids in education.

57. Economic power.

58. Communication.

59. Basic amenities are available to everyone.

60. Patriotism.

61. Loyalty.

62. Hard work.

63. Hospitality.

64. Friendly (for the people I've met).

65. Hard working.

66. Loyal citizens (most people).

67. Religious

68. The U.S. Constitution

69. Democratic values.

70. Political system and system of government, e.g., elections, federal system.

71. Wealth.

72. Peoples' belief in nationhood and their patriotism.

73. Peoples' belief in hard work.

74. Freedom of expression.

75. Commitment to hard work.

76. Abundance in the material culture.

77. Pluralism.

78. Population size.

79. Highly developed industrial base.

80. Diverse natural resources.

81. Freedom of speech within the countrv.

82. Organizations and some individuals show a great deal of hospitality.

83. Well-developed country economically.

84. Whatever the people do, they do it with all their might, towards the achievement of excellence.

85. Highly-educated.

86. Unity within diversity.

WEAKNESSES OF THE UNITED STATES: PERCEPTIONS OF AFRICAN EDUCATORS AFTER SIX WEEKS IN INDIANA

1. Not knowledgeable about other world cultures and ideologies in spite of education.
2. Tend to emphasize superiority over other people.
3. Waste of resources such as food, electricity, petrol (gas).
4. Increasing inward-lookingness on the part of some important decision-makers.
5. No knowledge about the outside world.
6. Not knowing how to make people (strangers) feel welcome.
7. Lingering old policy of isolationism which prevents the U.S. from getting concerned with what is happening in other parts of the world.
8. Large scale consumption of resources which may spell dangers from pollution and depletion of resources.
9. Over-involvement in affairs of other countries.
10. Existence of many poor people in the cities.
11. A nation which does not satisfy minorities, such as blacks.
12. Too many ethnic groups making it a pluralistic society.
13. Lack of understanding about world affairs, especially geography.
14. Being a "free" society in a bad sense of the word.
15. Weak federal influence on state governments.
16. Educational text books determined largely by independent publishers.
17. Ignorance about the rest of the world by some of the professors, lecturers, teachers, and the youth.
18. Permissiveness in the society.
19. Concentration is mainly on American affairs, students become narrow-minded, especially in geography.
20. Decentralization of education.
21. Americans not knowing about other countries and people.
22. Americans are too individualistic in outlook.
23. Freedom given to publishers to influence or control the quality or content of the curriculum through the books they publish.
24. Failure to impose gun control laws.

25. Too much TV viewing by school children, hence school work suffers.

26. Over-democratic.

27. Worried about Communism too much.

28. Interfering in smaller states' affairs if they are known to sympathize with Eastern bloc ideology.

29. Absence of formal public examinations in education.

30. Lack of knowledge about countries elsewhere in the world, especially Africa.

31. Absence of religious studies of any kind. I believe that religious studies help to fortify the values and attitudes of pupils.

32. Too much freedom.

33. Too much freedom of speech, association, and dress.

34. Religion not used by state.

35. The dole system (welfare).

36. Individuality.

37. Egotism.

38. Secrecy.

39. Too much interference in world affairs.

40. Ignorance of its people about other peoples and cultures.

41. People's stereotypical views of other cultures.

42. Lack of standardization in the education system; seems each school has its own standards.

43. Apparent division between black and white students as revealed by their social contact.

44. Almost exclusive feeling of "everything American is excellent or great".

45. Overstretched military commitments.

46. Dependence on petroleum products.

47. Self-righteousness.

48. Over-industrialization.

49. People feel this country is very powerful, perhaps the most powerful.

SELECT BIBLIOGRAPHY: RESOURCES FOR TEACHING ABOUT AFRICA

The items in this list are organized into three parts: (1) reference materials for teachers, (2) African literature, and (3) curriculum materials on Africa.

This bibliography includes items that are in the database of ERIC (Educational Resources Information Center), which is part of the U.S. Department of Education. Items that include an ED number are available in microfiche and/or paper copies from the ERIC Document Reproduction Service (EDRS). For information about prices, contact EDRS; 3900 Wheeler Avenue, Alexandria, Virginia 22304, telephone numbers are 800-277-3742 or 703-823-0500.

Abstracts and descriptive information about these ERIC documents are published in *Resources in Education*, a monthly publication of the U.S. Department of Education. Most ERIC documents are also available for viewing in microfiche at libraries that subscribe to the ERIC collection.

Items listed below that include an EJ number are indexed and annotated in a monthly publication, *Current Index to Journals in Education*. These journal articles are not available through EDRS; however, they can be located in the journal section of most libraries.

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National Centers of African Studies

These centers offer a variety of resources on Africa such as seminars, teacher workshops, curriculum materials, African and African specialists as guest speakers, and academic coursework.

African Studies Association
Credit Union Building
Emory University
Atlanta, GA 30322
(404) 329-6410

Boston University
African Studies Center
270 Bay State Road
Boston, MA 02215
(617) 353-7308

Indiana University
African Studies Program
221 Woodburn Hall
Bloomington, IN 47405
(812) 885-6825

Michigan State University
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100 Center for Inter. Prog.
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(517) 353-1700

Northwestern University
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620 Library Place
Evanston, IL 60201
(312) 491-7323

Stanford University
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Stanford, CA 94305
(415) 723-0295

University of California-Berkeley
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215 Moses Hall
Berkeley, CA 94720
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Madison, WI 53706
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Yale University
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(203) 432-3436

Other Organizations With Resources on Africa

The American Forum
45 John Street, Suite 1200
New York, NY 10038
(212) 732 8606
Access, a newsletter on global education reviews new publications and notes upcoming conferences. The American Forum also publishes curriculum materials with African topics.

Center for Teaching
International Relations (CTIR)
University of Denver
Denver, CO 80208
(303) 871-2164
Publications on Africa include *Teaching About Africa: Tradition and Change* and *Teaching About World Cultures: Focus on Developing Regions.*

Foreign Policy Association
729 Seventh Avenue
New York, NY 10019
(212) 764-4050
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Population Reference Bureau
2213 M Street, NW
Washington, DC 20037
(202) 785-4664
Offers newsletter and curriculum materials on population.

Southern Africa Media Center
California Newsreel
630 Natoma Street
San Francisco, CA 94103
(415) 621-6196
A major distributor of high quality films and videos on Southern Africa.

The Stanford Program on International
and Cross-Cultural Education (SPICE)
200 Lou Henry Hoover Building
Stanford University
Stanford, CA 94305-6012
(415) 723-1114
Publications include *Two Voices from Nigeria: Nigeria through the Literature of Chinua Achebe and Buchi Emecheta; Voici L'Afrique Francophone*; and *What is a Resource?*

World Bank Publications
1818 H Street, NW
Washington, DC 20433
(202) 473-2941
Numerous publications, such as *World Development Report 1988*, the *Development Data Book*, and *Towards a Better World*, include African data.

World Eagle
64 Washburn Avenue
Wellesley, MA 02181
(617) 237-2797
Africa Today: An Atlas of Reproducible Pages (1987), monthly publications, maps, and posters are excellent resources for teaching about Africa.

Distributors and Publishing Houses of Publications from Africa

Africa World Press. P.O. Box 1892, Trenton, NJ, 08607.

African Imprint Library Services. P.O. Box 350, West Falmouth, MA 02574. Distributor for primary source material from Africa virtually unobtainable through other sources.

Heinemann Educational Books, 70 Court Street, Portsmouth, NH 03801. Distributor for the African Writers Series, over 300 titles of novels, poems, plays, and other writings by African authors.

Longman Inc. 19 West 44th Street, New York, NY 10036.

Red Sea Press. 556 Belleview Avenue, Trenton, NJ 08618. Publications include works by African writers.

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