

# Through African Eyes

**TEACHING STRATEGIES**

*Volume 2*  
*Culture and Society: Continuity  
and Change*

Leon E. Clark and Chadwick Fleck

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After writing the first six lessons, I decided to turn the next six lessons over to a graduate seminar I was teaching at American University. The students in the course were all masters' candidates in the International Training and Education Program; all had international experience; and all except two had previous teaching experience, several in the Peace Corps.

The seminar exercise soon became a full-blown curriculum development project, including the analysis of educational philosophies and pedagogical styles. Once the students reached agreement on the basic design of the lessons, they began writing lessons individually, and then in pairs, with one pair assigned to each of six lessons. After several rounds of revisions (based on faculty and student feedback), the pairs taught the lessons in class to fellow students before making final revisions. We then solicited the help of high school teachers in Washington, D.C. and nearby Maryland to test Lessons 1-12 and the text of *Through African Eyes*.

After almost two months of field testing and classroom observation, we analyzed the written feedback forms that teachers and students filled out after each lesson, compared our own classroom observation notes, and made final adjustments to the lessons. The graduate students and the lessons they wrote are as follows: Lesson 7: Wendy Richardson, Elizabeth Bell Townsend; Lesson 8: Chadwick Fleck, Wendy Verity; Lesson 9: Christopher Galaty, Catherine Hines; Lesson 10: Veronica Grigera, Staci Orié; Lesson 11: Alexandra Jellerette, Kristina Thompson; Lesson 12: Ayana Malone, Sanja Todoric-Bebic.

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Leon E. Clark

## INTRODUCTION

A teacher once characterized his role this way: "I am asked to be producer, director, writer, and star performer of five one-hour specials every day, five days a week, forty weeks a year." He might have included, with equal justification, the functions of set designer, box office attendant, and Nielsen-rating expert.

Or to put it another way, as someone did recently when they posted this sentence on a high school bulletin board: "If a doctor, lawyer, or dentist had 25 people in the office at one time, all with different needs, and some who didn't want to be there and were causing trouble, and the doctor, lawyer, or dentist, without assistance, had to treat them all with professional excellence for nine months, then he might have some conception of the classroom teacher's job."<sup>1</sup>

To an outsider, this description may seem a bit extreme, but to a working teacher it is very real indeed. The demands on teachers' time are enormous, making it virtually impossible for teachers to excel at everything expected of them. In fact, one of the marks of a conscientious teacher these days is a feeling of frustration, a gnawing sense of unfulfilled potential because of a lack of time.

This condition, perhaps, is the best reason for providing lesson plans for teachers. Admittedly, there is something pretentious about designing another teacher's classes, but there is something even more pretentious about the expectations set for classroom teachers. *Through African Eyes, Volume 2, Teaching Strategies* does not pretend to solve all the problems of the harried teacher, but it is designed with the teacher's role in mind.

In a very real sense, the readings in the student text reduce (if not eliminate) the need for the teacher to be a producer and writer. The lesson plans in this guide greatly simplify the teacher's job of director, and the method of learning embodied in

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1 *The Washington Post* (July 26, 1999), C-4.

the lessons should encourage the students to take over the role of "star performers." Students are always the stars in any good class, of course, and they should stand out even more with the inquiry approach to learning that is employed here.

#### Design of Lesson Plans

Each lesson in this booklet is designed for a single class period. For several reasons, however, a lesson might be extended beyond one day. First, some topics are sufficiently rich to warrant extended treatment. Secondly, students themselves may find certain issues more engaging than others and may want to pursue them further. Obviously, student enthusiasm should take precedence over the best-laid plans of writers and teachers. The assumption, in fact, is that student responses are not predictable; if they are, beware of "teacher domination."

Thirdly, some lessons contain more material and exercises than one class period can accommodate comfortably; this "overloading" of some lessons has been intentional, designed to give teachers and students a choice of activities. However, if the entire lesson is used, more than one class period will be needed to complete it. And finally, teachers themselves will undoubtedly have ideas of their own for class activities, thereby extending the time required for any given lesson.

The lessons in this booklet, of course, are not meant to be followed slavishly. They are merely suggestive of the types of strategies that can be used. Some teachers may ignore them completely; some may follow them closely; and others, perhaps the majority, will use them in conjunction with their own methods. Moreover, some of the strategies used here should not be restricted to these lessons or to the study of Africa; they could be applied in many ways to many subjects.

#### Components of the Lessons

Each lesson consists of five parts: Student Preparation, Learning Objectives, Key Concepts, Focus Questions, and Procedure.

The Student Preparation is simply the reading or other activity that students should complete before the lesson begins. It is

entirely up to the teacher or students whether the **Student Preparation** is completed at home or in class. *It is very important, however, for the teacher to read several lessons ahead to see what the preparation is for each lesson; in some cases the preparation needs to begin several days before the actual lesson.*

The Learning Objectives are essentially behavioral or performance objectives for the lesson. In other words, they are a series of cognitive and affective activities that students will perform, if the Procedure is followed. These objectives are not exhaustive; other objectives could be achieved by completing the lesson. It is assumed that teachers will always have their own objectives in mind, even when following these prepared lessons.

The Key Concepts represent some of the concepts that are explored or developed in the lesson. Drawn largely but not exclusively from the social sciences, the concepts provide "hooks" on which students can hang disparate data; they also provide focal points for analysis. A concept such as "power," for example, immediately suggests a series of analytical questions. Who has the power? How did they get it? How do they use it? How is it controlled? How is it transferred? Answering such questions reveals the basic structure of any political system. The great advantage of focusing on concepts in a lesson (rather than on facts alone) is that students learn how to uncover the dynamic processes—the cause-effect relationships—that underlie the surface appearances of society. Moreover, concepts and questions that follow from them can be applied to all societies at all times. Thus students develop analytical tools and intellectual habits that will serve them well in the future.

The Focus Questions are designed to launch inquiry and to stimulate the curiosity of students, who, it is hoped, will want answers to these questions. Both the Key Concepts and the Focus Questions should be written on the board or overhead before the class begins. It is pedagogically useful to tell students what they will learn before they learn it.

The Procedure is the main body or strategy of the lesson. It draws upon a number of classroom techniques: role-plays, values-clarification exercises, small-group activities, class debates, and directed discussions. In most

cases, the questions included for discussion are not answered directly in the lesson. Many of the questions can be answered by a close reading of the text. Those questions that cannot be so answered are generally speculative in nature; they cannot be answered easily, if at all. To proffer answers to unanswerable questions would have been foolish, if not arrogant. Finally, if we had supplied answers to the questions, we would in effect be giving a lecture to teachers, thereby undercutting the very process of inquiry that we espouse. We decided to practice what we preach. Moreover, with readymade answers in hand, teachers might be tempted to lead students to predetermined conclusions, the antithesis of inquiry. Our hope is that teachers will feel secure enough to ask questions for which even they may have no answers. Despite the absence of answers, comments are often included to provide additional background information that should be helpful in dealing with the topic at hand.

#### Final Note

*Through African Eyes, Volume 2, Teaching Strategies* does not offer a watertight, "teacher-proof" program of study, whatever that could mean. Its goal is to increase freedom, not limit it. There is no substitute for the imagination of the individual teacher. And there is certainly no way to predict when the "teachable moment" will arise. Spontaneity has always been the hallmark of active minds. If this program can allow for spontaneity and even encourage it, if it can make students more active and adventurous in their own learning process, then it will have served its purpose. At the same time, it should go a long way in helping teachers with their five productions a day, five days a week, 40 weeks a year.

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Leon E. Clark

***PART ONE: GROWING UP,  
COMING OF AGE***

# Lesson 1

## IMAGES OF AFRICA

### Student Preparation

None

### Learning Objectives

Students will:

- o clarify for themselves their images of Africa by completing sentence stems on the "Images of Africa" handout.
- o identify the origin of their images by rank ordering a list of possible sources.
- o evaluate the importance of these sources by checking the appropriate column on the "Commitment to Images" sheet.
- o create a composite picture of Africa in writing by synthesizing their images of Africa.
- o recognize their criteria for determining the truth of a statement by oral discussion.

### Key Concepts

- o perceptions
- o convictions

### Focus Questions

- o What images of Africa do the students have?
- o How committed are they to these images?
- o Where did these images come from?



d. Africa's greatest weakness is ...

e. The Africans are especially good at ...

f. The biggest difference between the Africans and the Americans is ...

- g. The most important change to take place in Africa in recent years has been ...

2. Duplicate the following "Commitment to Images" sheet and hand it out.

<b>Commitment to Images</b>			
No Commitment 1	Some Commitment 2	Strong Commitment 3	Total Commitment 4

- a.  
b.  
c.  
d.  
e.  
f.  
g.

**INSTRUCTIONS:** Examining once again your "Images of Africa" sheet, indicate the extent to which you believe your statements to be true by placing a check under the appropriate number on the continuum for each statement. Number 1 signifies that you have very little (Virtually no) commitment to the truth of your statement; number 4 signifies that you are totally committed to the truth of your statement.

3. After students have completed both exercises, ask them to write one to three sentences describing their composite view of Africa and the depth of their commitments. Ask for volunteers to share their descriptions with the class. Hold a general discussion.
4. Ask students to identify the sources of their images. Ask them to rank their sources of information on Africa from the most to least influential. Their list might include: newspapers, television, magazines, movies, relatives, friends, etc.
5. A final question for discussion:

"How much evidence is sufficient to convince you of the truth of anything? What kind of evidence do you look for?"
6. Ask students to keep their "Images of Africa" and "Commitment of Images" worksheets. They may wish to re-evaluate their information, attitudes, and their level of certainty as the course continues.

Lesson 2  
**PERCEPTIONS**

**Student Preparation**

Read "Body Ritual Among the Nacirema," printed at the end of this lesson.

Write a one-page paper listing five points of comparison between the Nacirema and North Americans.

**Learning Objectives**

Students will:

- o recognize the influence of "mind set" by discussing the way in which "mind set" focused their attention in the "Young Woman, Old Woman" exercise.
- o detect the structure of a particular "mind set" by analyzing in discussion the imagery of "Body Ritual Among the Nacirema."
- o recognize the influence of values in coloring perceptions by conducting and analyzing in discussion a series of role plays.

**Key Concepts**

- o mind set
- o perception

**Focus Questions**

- o How does a "mind set" influence what we see?
- o What else influences our perceptions of reality?

## Procedure

### 1. Young Woman, Old Woman

Divide the class into two groups. Referring to pictures on following pages, ask Group B to leave the room. Tell the group that remains (Group A) that you are going to show them a picture of an old woman. Show them Picture A. They will be expected to describe the woman to Group B later.

Ask Group A to leave the room and invite Group B to return. Tell them that you are going to show them the profile of a young woman. Show them Picture B. Ask them to briefly describe the lady they see in preparation for describing the picture to Group A when they return.

When both groups are back together, show them picture A-B, the composite picture. Ask volunteers to describe what they see. Alternate descriptions between the two groups.

Most likely, more students in Group A than in Group B will see the older woman in the composite picture, and vice versa with the students in Group B. "Why?"

(Obviously, the groups were cued by the image they were first shown. This discussion will lead naturally to the concept of "mind set," the predisposition to perceive certain aspects of reality. The classic example of "mind set" is the tendency of new mothers, while sleeping, to wake up at the slightest sound of the baby crying.)

Write "Mind Set" on the board and move to step 2.

### 2. "Body Ritual Among the Nacirema"

Ask students to take out their written assignments comparing the cultures of North America and the Nacirema. Organize a

discussion of the following questions, either in pairs, small groups, or the whole class.

"How would you describe the Nacirema?"

"What kind of people are they?"

(Some students will see that "Nacirema" is "American" spelled backwards; indeed, the writing assignment may have helped them get the joke. However, some students will still see the Nacirema as a distinct culture; *encourage these students to describe the Nacirema at the beginning of the discussion.*)

"How accurate was this anthropologist's description of the cultural practices of the Nacirema? Explain."

At this point, everyone will know the Nacirema are Americans. Ask:

"What got in the way of this anthropologist seeing the Nacirema accurately?"

"How would you describe the mind set of this anthropologist?"

"What kind of language does the anthropologist use to describe the Nacirema? What does this tell you about the mind set of the anthropologist?"

The following is a key question that will come up again and again in this book-in the next lesson, in fact-and in the study of cultures generally:

"How can the distorting effects of mind set be corrected?"

### **3. Perception or Reality? The Eyes Have It!**

Other words closely related to mind set are "perspective," "point of view," "bias," and even "prejudice."

To help students understand how our "perspective" or "point

of view" can determine what we see in the world and how we react to it, conduct the following role-play activity.

Bring three or four pairs of assorted eyeglasses and sunglasses into class, to be worn by students in the following roleplays.

<b>Perceivers</b>	<b>Object of Perception</b>
Male college student	<i>Sports Illustrated</i> swimsuit edition
Muslim religious leader	
Aspiring female model	
Feminist	
Environmentalist	Woman wearing a mink coat
The woman in the coat	
The Pope	Abortion clinic
President of NOW (Nat'l, Org. of Women)	
A Democrat	Bill Clinton
A Republican	
Hillary Clinton	
Monica Lewinsky	

Ask for volunteers to select glasses and play appropriate roles. (The glasses can be labeled with the name of the role or the players can wear 8 1/2" x 11" nametags.)

The players should react spontaneously to the "Object" of their perceptions. How do they see the object? What do they think of it? How do they feel about it? (It is obviously not necessary to conduct all four roleplays, but at least two should be run to make the point of the exercise.)

At the end of each roleplay, ask the *players*:

"What did you see through the glasses you were wearing?"

"In other words, what did you see through the interests and values of your role?"

After the roleplays have been conducted, discuss:

"What roles made the biggest impression on you? Why?"

"What conclusions can you draw about the relationship between role and reality, between perceptions and reality?"

"What implications does this exercise have for our study of Africa?"

"There is a Chinese saying: 'We see what is behind our eyes.' What does this mean? How is it related to this exercise? How is it related to our study of Africa?"



Picture A

*Picture B*



*Picture A-B*



### **Body Ritual Among the Nacirema**

The magical beliefs and practices of a group of people known as the Nacirema are interesting because they are so unusual. The Nacirema have many magical beliefs, but the most interesting are those about their own bodies and how they should be cared for.

The Nacirema are a group of people who live in the territory north of the Tarahumare people in Mexico. No one knows much about their origin, but traditional legends say they came from the east. Their customs have been studied for many years, yet their culture is still poorly understood.

The Nacirema have a highly developed market economy. They live in a rich natural habitat. The people devote much of their time to economic activity. However, a large amount of money and a great deal of time each day are spent on ceremonies. The subject of these ceremonies is the human body. The Nacirema are extremely concerned about the health and appearance of their bodies. They believe that certain rituals and ceremonies must be practiced to maintain and improve the condition of their bodies. Though it is not unusual for people to be concerned about their own bodies, the rituals practiced by the Nacirema are unusual and extremely time consuming.

The main belief of the Nacirema appears to be that the human body is ugly and that the only way to prevent it from growing weak and diseased is to practice powerful rituals devoted to this purpose. Every household has one or more shrines devoted to this goal. The more powerful people in the society have several ritual shrine rooms in their houses. In fact, the wealth of the owners of the houses is often measured in terms of the number of such ritual shrine rooms in a house. The shrine rooms of the more wealthy people are walled with stone. Poorer families imitate the rich by applying pottery plaques in their shrine room walls.

While almost every family has at least one shrine in the home, the ritual ceremonies associated with it are not family ceremonies but are private and secret. The rites are normally discussed only with children, and then only during the period when they are being initiated into these mysteries. I was able, however, to make friends with the natives and they allowed me to examine the

shrine rooms. Though they were reluctant to talk about them, they finally described the rituals to me.

The most important part of the shrine is a box or chest which is built into the wall. In this chest are kept the many charms and magical potions without which no native believes he could live. The natives get the charms and potions from specialized practitioners. The most powerful of these are the medicine men, whose assistance must be rewarded with generous gifts. However, the medicine men do not provide the curing potions for their clients, but decide what the ingredients should be and write them down in an ancient and secret language. This writing is understood only by the medicine men and the herbalists who, for another gift, provide the required charm.

The charm is not thrown away after it has served its purpose, but is placed in the charm box of the household shrine. Since the people believe that a new magical material must be obtained each time a new problem arises, and since the real or imagined problems and diseases of the people are many, the charm box is usually full to overflowing. The packets and containers of magical materials are so numerous that the people often forget what their purposes were and fear to use them again. While the natives are very vague on this point, we commonly assume that the reason for keeping all the old magical materials is that their presence in the charm box, before which the body rituals are conducted, will in some way protect the worshipper.

Beneath the charm box is a small basin. Each day every member of the family, one after another, enters the shrine room, bows his head before the charm box, mixes different sorts of holy water in the basin, and conducts a brief ceremony of ritual cleansing. The holy waters come from the Water Temple of the community, where the priests conduct elaborate ceremonies to make the liquid ritually pure.

The Nacirema have another kind of specialist whose name is best translated as "hold-mouth-man." The Nacirema have an almost extreme horror of and fascination with the mouth, the condition of which is believed to have a supernatural influence on all social relationships. Several times each day, the natives rub the insides of their mouths with a small bundle of hog bristles. Those

who neglect this ritual are forced to visit the holy mouth man who, as punishment, digs holes in their teeth with sharp instruments. Though small children must be forced to undergo this punishment when they neglect the mouth ritual, adults willingly accept it. Were it not for the rituals of the mouth, they believe that their teeth will fall out, their gums bleed, their jaws shrink, their friends desert them, and their lovers reject them. I observed that those nearing marriageable age even decorated their teeth with strips of metal which are believed to improve their appearance.

The medicine men have a special temple, or *latipsoh*, in every community of any size. The more elaborate ceremonies required to treat very sick patients can only be performed in this temple.

The maidens who conduct the ceremonies move quickly about the temple chambers wearing special costumes and headdresses. No matter how ill the native may be or how serious the emergency, the guardians of many temples will not admit a client who cannot give a rich gift to the temple.

The people willingly go to the *latipsoh* even though they fear it. In fact, I observed that many people who went to the *latipsoh* for a cure died during the curing ceremonies, which appear to be very harsh. One curing ceremony which takes place at this temple involves allowing the medicine men to cut out and throwaway parts of their bodies. The Nacirema believe that this ceremony will remove the evil from their bodies and improve their health. The medicine men who conduct these ceremonies own a large collection of special knives which the client is never allowed to see. The Nacirema also allow the maidens of the temple to place sharp wires in their bodies and to remove small amounts of their blood in order to cure them.

Our review of the ritual life of the Nacirema has certainly shown them to be a magic-ridden people. It is hard to understand how they have managed to exist so long under the burdens they have imposed upon themselves.

Reprinted by permission from Horace Miner, *American Anthropologist* 58 (1956): 503-507.

## Lesson 3

# ETHNOCENTRISM

### **Student Preparation**

- o Read "One Hundred Percent American," printed at the end of this lesson.
- o Read the "Introduction," pp. 15-21.

### **Learning Objectives**

Students will:

- o recognize cultural borrowing by discussing "One Hundred Percent American" and listing recent examples of borrowing in the U. S.
- o identify ethnocentric behavior by listing examples from their own lives.
- o analyze the causes of ethnocentrism by orally proposing ways to avoid the negative effects of ethnocentrism.
- o analyze the causes of cultural change by discussing change in contemporary Africa and by completing the "Me and My Parents" exercise.

### **Key Concepts**

- o cultural borrowing
- o ethnocentrism
- o culture change

### **Focus Questions**

- o How can we overcome ethnocentrism?
- o What makes cultures change?

## **Procedure**

### **1. What is ..... ?**

To help students understand how different people can perceive the same phenomenon in different ways, present the following perception activity.

Hand out the following questions and ask students to answer each question on the page.

"What is a lot of money?"

"What is a tall man?"

"What is cold weather?"

"What is an old lady?"

"What is a romantic color?"

"What is good music?"

"What is a good job?"

"What is a good family?"

Ask students to share their responses; list representative (and contrasting) answers to each question on the board or overhead.

"How did your answers differ from those of your classmates, if they did? Why?"

"What determined your answers?"

"How would culture affect a person's perceptions of these phenomena?"

## 2. Cultural Borrowing

Begin with a general discussion of "One Hundred Percent American."

"Why is this article called 'One Hundred Percent American'?"

Help students see the irony of the title and the humor in the piece. Read sections of it aloud.

"Why is it impossible for anyone to be 100% American or 100% anything in the modern world?"

Write "Cultural Borrowing" on the board. Point out that cultural borrowing, sometimes called cultural diffusion, is a universal phenomenon.

Tell the students-a true story-that a college student in India once asked a visiting American professor, "Do you have Coca-Cola in the United States?"

"How does that question make you feel?"

"How would you answer it?"

"How does the incident relate to 'One Hundred Percent American'?"

It seems that some people, perhaps most, tend to appropriate the things we use every day as our own, quickly forgetting, if we ever knew, where they originally came from.

As a culminating activity for this section, have students form pairs and list examples of recent American cultural borrowing that were not listed in the article, "One Hundred Percent American." Have each pair offer one example of a recent cultural acquisition.

## 3. Ethnocentrism 1

Hand out or project on the overhead the following passage

from Aristotle; read it aloud.

And they are friends who have come to regard the same things as good and the same things as evil, they who are friends of the same people, and they who are enemies of the same people .... We like those who resemble us, and are engaged in the same pursuits .... We like those who desire the same things as we, if the case is such that we and they can share the things together.

"What do you think Aristotle is saying?"

"Do you agree with him?"

"If Aristotle is right, what effect would this attitude have on our study of other cultures? Of people who are different from us?"

Write "ethnocentrism" on the board. Draw a line between "ethno" and "centrism." Explain that "ethno" comes from the Greek (remember Aristotle?), meaning race, people, cultural group. "Centrism," of course, means center or putting in the center. So ethnocentrism means putting one's own group in the center, feeling superior to all other groups, which are put on the periphery.

#### 4. Ethnocentrism 2

Turn to the "Introduction" of *Through African Eyes* and ask a student (or a series of students) to read five paragraphs aloud, beginning with paragraph three, under the headline "No Immaculate Perceptions," and ending with the paragraph before the headline "Agrarian Origins."

"How does the West judge the rest of the world? How fair is this?"

"If everyone is ethnocentric, what is wrong with it?"

"How can we overcome the negative aspects of ethnocentrism?"

How does *Through African Eyes* attempt to deal with ethnocentrism?

What will African eyes see that non-African eyes would not see?

To conclude this section, ask students to write down at least one instance of their behaving ethnocentrically. Whip around the room for responses.

**5. Culture Change**

Move to the last three pages of the "Introduction," beginning with the subhead "Agrarian Origins," and discuss the changes now taking place in Africa.

"What are some of the changes now taking place in Africa?"

"What are the causes of these changes?"

It would be useful to list these changes and causes on the board and to have students record them for future reference. *Through African Eyes* will deal with these issues in detail.

Conclude the lesson by spotlighting aspects of the cultural tug of war that students face within their own lives.

**Me and My Parents**

Ask students to write a number from 1 to 7 next to each of the items below, indicating the level of agreement between themselves and their parents.

Not at all							Totally
1	2	3	4	5	6	7	
Clothes	_____						Work _____
Food	_____						Sex _____
Music	_____						TV _____
_____							

Share the results, relating this exercise to earlier discussions of perceptions, point of view, mindset, and seeing what is behind our eyes (the glasses activity).

"What do you think causes these differences between you and your parents?"

"Who is right?"

"What could you and your parents do to improve mutual understanding?"

"How is a family understanding process similar to understanding other cultures?"

### **One Hundred Percent American**

There can be no question about the average American's Americanism or his desire to preserve this precious heritage at all costs. Nevertheless, some insidious foreign ideas have already wormed their way into his civilization without his realizing what was going on. Thus dawn finds the unsuspecting patriot garbed in pajamas, a garment of East Indian origin; and lying in a bed built on a pattern which originated in either Persia or Asia Minor. He is muffled to the ears in un-American materials: cotton, first domesticated in India; linen, domesticated in the Near East; wool from an animal native to Asia Minor; or silk whose uses were first discovered by the Chinese. All these substances have been transformed into cloth by methods invented in Southwestern Asia. If the weather is cold enough he may even be sleeping under an eiderdown quilt invented in Scandinavia.

On awakening he glances at the clock, a medieval European invention, uses one potent Latin word in abbreviated form, rises in haste, and goes to the bathroom. Here, if he stops to think about it, he must feel himself in the presence of a great American institution; he will have heard stories of both the quality and frequency of foreign plumbing and will know that in no other country does the average man perform his ablutions in the midst of such splendor. But the insidious foreign influence pursues him even here. Glass was invented by the ancient Egyptians, the use of glazed tiles for floors and walls in the Near East, porcelain in China, and the art of enameling on metal by Mediterranean artisans of the Bronze Age. Even his bathtub and toilet are but slightly modified copies of Roman originals. The only purely American contribution to the ensemble is the steam radiator, against which our patriot very briefly and unintentionally places his posterior.

In this bathroom the American washes with soap invented by the ancient Gauls. Next he cleans his teeth, a subversive European practice which did not invade America until the latter part of the eighteenth century. He then shaves, a masochistic rite first developed by the heathen priests of ancient Egypt and Sumer. The process is made less of a penance by the fact that his razor is of steel, an iron-carbon alloy discovered in either India or Turkestan.

Lastly, he dries himself on a Turkish towel.

Returning to the bedroom, the unconscious victim of un-American practices removes his clothes from a chair, invented in the Near East, and proceeds to dress. He puts on close-fitting tailored garments whose form derives from the skin clothing of the ancient nomads of the Asiatic steppes and fastens them with buttons whose prototypes appeared in Europe at the close of the Stone Age. This costume is appropriate enough for outdoor exercise in a cold climate, but is quite unsuited to American summers, steam-heated houses, and Pullmans. Nevertheless, foreign ideas and habits hold the unfortunate man in thrall even when common sense tells him that the authentically American costume of gee string and moccasins would be far more comfortable. He puts on his feet stiff coverings made from hide prepared by a process invented in ancient Greece, and makes sure that they are properly polished, also a Greek idea. Lastly, he ties about his neck a strip of bright colored cloth which is a vestigial survival of the shoulder shawls worn by seventeenth-century Croats. He gives himself a final appraisal in the mirror, an old Mediterranean invention, and goes downstairs to breakfast.

Here a whole new series of foreign things confronts him. His food and drink are placed before him in pottery vessels, the popular name of which-china-is sufficient evidence of their origin. His fork is a medieval Italian invention and his spoon a copy of a Roman original. He will usually begin the meal with coffee, an Abyssinian plant first discovered by the Arabs. The American is quite likely to need it to dispel the morning-after effects of overindulgence in fermented drinks, invented in the Near East; or distilled ones, invented by the alchemists of medieval Europe. Whereas the Arabs took their coffee straight, he will probably sweeten it with sugar, discovered in India; and dilute it with cream, both the domestication of cattle and the technique of milking having originated in Asia Minor.

If our patriot is old-fashioned enough to adhere to the so-called American breakfast, his coffee will be accompanied by an orange, domesticated in the Mediterranean region, a cantaloupe domesticated in Persia, or grapes domesticated in Asia Minor. He will follow this with a bowl of cereal made from grain domesticated

in the Near East and prepared by methods also invented there. From this he will go on to waffles, a Scandinavian invention, with plenty of butter, originally a Near-Eastern cosmetic. As a side dish he may have the egg of a bird domesticated in Southeastern Asia or strips of the flesh of an animal domesticated in the same region, which have been salted and smoked by a process invented in Northern Europe.

Breakfast over, he places upon his head a molded piece of felt, invented by the nomads of Eastern Asia, and, if it looks like rain, puts on outer shoes of rubber, discovered by the ancient Mexicans, and takes an umbrella, invented in India. He then sprints for his train—the train, not the sprinting, being an English invention. At the station he pauses for a moment to buy a newspaper, paying for it with coins invented in ancient Lydia. Once on board he settles back to inhale the fumes of a cigarette invented in Mexico, or a cigar invented in Brazil. Meanwhile, he reads the news of the day, imprinted in characters invented by the ancient Semites by a process invented in Germany upon a material invented in China. As he scans the latest editorial pointing out the dire results to our institutions of accepting foreign ideas, he will not fail to thank a Hebrew God in an Indo-European language that he is a one hundred per cent (decimal system invented by the Greeks) American (from Americus Vespucci, Italian geographer).

"One Hundred Percent American" by Ralph Linton. Reprinted by permission from *The American Mercury*, 40 (1937), 427-29. (*The American Mercury*, P.O. Box 1306, Torrance, CA 90505.)

## **Lesson 4**

### **ETHNIC IDENTITY**

#### **Student Preparation**

Read "Growing Up in Acholi, Part I," pp. 22-38.

#### **Learning Objectives**

Students will:

- o increase their understanding of ethnicity by writing responses to questions about their own ethnicity.
- o compare "ethnicity" to "tribe" by discussing the differences orally.
- o identify and compare the ideal types of males and females in Acholi and the U. S. by listing ideal traits on a chart.
- o compare the socialization process in Acholi and the U. S. by listing elements of the process on a chart.

#### **Key Concepts**

- o ethnic group
- o tribe
- o ideal type
- o socialization

#### **Focus Questions**

- o What is an ethnic group? How does it compare to a tribe?
- o How do the ideal types of men and women in Acholi society compare to these ideal types in the U. S.?
- o How are children reared in traditional African societies?

## **Procedure**

### **1. Ethnicity**

Begin the class with a general discussion of ethnicity.

"What is an ethnic group?"

"How does it affect one's life?"

Then ask students to write on a piece of paper answers to the following questions. They will not have to share this information unless they choose to.

1. What ethnic group do you belong to or identify with, if any?
2. How has membership in your ethnic group influenced your life? (Consider your tastes, attitudes, values, etc.)
3. How do you think others perceive your ethnic group?

Conduct a general discussion by asking for volunteers who are willing to share their answers.

"How many ethnic groups in this class?"

"How many would you say there are in the U.S.?"

"How many in Africa?" (Refer to the Introduction to "Growing Up in Acholi.")

"How does an ethnic group differ from a tribe, if it does?"

### **2. The Acholi**

Begin an analysis of "Growing Up in Acholi." To make sure

students know who the Acholi are, ask the following basic questions:

"Where do the Acholi live?" (Refer to map on p. 24.)

"How many Acholi are there?"

"How would you describe the Acholi way of life?"

Focus on the sociological concept of "ideal type." (The concepts of "role" and "socialization" will be discussed later.)

Ask students individually to answer the following questions by filling in the boxes below. "What is the ideal Acholi male, female? What is the ideal American male, female? List the ideal characteristics in the boxes."

Acholi Male

Acholi Female

- 1.
- 2.
- 3.
- 4.
- 5.

American Male

American Female

- 1.
- 2.
- 3.
- 4.
- 5.

Ask students to form small groups to compare their charts and

to discuss these questions:

"How different or similar are Acholi and American ideal types of males and females?"

"How would you explain the similarities and differences?"

### 3. Socialization

Complete this lesson by analyzing the process of socialization among the Acholi and in the U.S.

**"How do Acholi children learn their gender roles?  
How do American children?"**

**Acholi**

**American**

- 1.
- 2.
- 3.
- 4.
- 5.

**"Who are their teachers? (Do teachers have to be people?)"**

**Acholi**

**American**

- 1.
- 2.
- 3.

Discuss student responses and explain that Part II of "Growing Up in Acholi" will provide more evidence about the socialization process.

## **Lesson 5**

### **GROWING UP IN ACHOLI**

#### **Student Preparation**

Read "Growing Up in Acholi, Part II," pp. 39-55.

#### **Learning Objectives**

Students will:

- o compare social roles in Africa and the U.S. by completing the "Social Role" chart.
- o identify personal preferences in sex role characteristics by completing the "Mate Match" form.
- o analyze the causes of social change by discussing the relationship between ideal types and the process of socialization.
- o infer the reaction of Acholi and Americans to each others' cultures by writing letters home describing the cross-cultural experience.

#### **Key Concepts**

- o socialization
- o role
- o change

#### **Focus Questions**

- o Who controls the socialization process?
- o How do social roles change?

**Procedure**

**1. Social Roles**

Begin with a discussion of social roles. Ask students to complete the chart below by responding to the question: "How do Acholi roles differ from American ones (if they do?) for the following categories of people?"

	Acholi	American
women		
men		
parents		
young children		
adolescents		
uncles, aunts, cousins		
older people		

Have students share their responses in a general discussion.  
Then ask:

"Besides sex and age, what else is used as a basis for social roles?"

"What would happen if there were no roles in society?"

(Note: To illustrate the function of roles, come into class one day, sit down, and do nothing. Count the minutes it takes the students to get restless. Then discuss the experience with them. Societies function on the basis of expectations of what others will do, how they will behave [roles]. If these expectations are not fulfilled, societies would disintegrate into chaos.)

## 2. The Mating Game

Play "Mate Match," the computer service that matches mates in the matrimonial market.

Assignment for each student: "Write to 'Mate Match,' explaining exactly which qualities you are looking for in a mate. Focus on traits that would be associated with gender roles, i.e., characteristics that would be associated with ideal types. Fill out the form below. Do not sign it."

### Mate Match Form

Dear Mate Match:

I am looking for a (woman, man) who has the following qualities.  
(She, he) must be ...

1. Able to:
  
2. Willing to:
  
3. Interested in:
  
4. Primarily committed to:

Ask the students to put their completed forms in one of two

boxes, one marked "Male Mates" and the other marked "Female Mates." Girls should put their forms in the "Male Mate" box and take one form from the "Female Mate" box. The boys should put their forms in the "Female Mate" box and take one from the "Male Mate" box.

Have some of the students read aloud the form they have. Conduct a general discussion. Some questions to be considered:

"What do you think of what the opposite sex is looking for in a mate? Are you surprised? Was it predictable? How well do you qualify for what they are looking for?"

"How much variation was there in the forms?"

"How much agreement would you say there is concerning ideal male and female types in this class? In the U.S. in general?"

"What did you learn about yourself in filling out the form?"

### **3. Social Change**

Return to a discussion of the Acholi. Focus on change.

"What changes are taking place in the roles (the behavior) of young Acholi men and women?"

"What has brought about these changes?"

"What changes have taken place in American male and female roles? What were the causes?"

"If we socialize our children pretty much the way we were socialized and they do the same, how do we bring about fundamental change in society?"

"If our ideal types (internalized values) didn't change, how could the socialization process change? And if the

socialization process didn't change, how could our behavior and our internalized values change?"

"What is it that would change our notions of the ideal male and female?"

"How would you compare the socialization process in Acholi and the U.S.? How different is it in the two cultures?"

"Leaving technology aside and focusing only on social processes, how would you compare the complexity of Acholi and American cultures?"

**(Special Note: The important point to be made here is that the Acholi, while perhaps less sophisticated in terms of modern technology than, say, the Americans, are every bit as sophisticated in terms of social processes, such as socializing the young, modeling adult roles, and teaching cultural ideals. Some would argue that it's only the glamour of cars and computers that allows the West the illusion of superiority.)**

#### 4. Assignment

Write two short letters, one from yourself, an American student who has gone to Acholi on an exchange program for one year, and one from your Acholi counterpart who is spending a year in the U.S. Write each letter home to one of your friends, explaining the things you like and the things you're having trouble with in your new environment. You are living with an Acholi family during your year abroad and your Acholi counterpart is living with an American family.

## **Lesson 6**

# **BENEFITS OF AN AFRICAN CHILDHOOD**

### **Student Preparation**

Read "Benefits of an African Childhood," pp. 56-60.

### **Learning Objectives**

Students will:

- o analyze the importance of the family by completing the "Major Functions of a Family" worksheet.
- o compare the characteristics of the African extended family and American nuclear family by completing the "Family Values Inventory."
- o assess their own family values by completing the Personal Ranking column of the "Family Values Inventory:."
- o identify the ways in which their own families aided their personal growth and development by completing the "Family Bank Account" chart.

### **Key Concepts**

- o extended family
- o nuclear family

### **Focus Questions**

- o What are the major functions of the family?
- o What are some of the benefits of an African family?
- o How does an extended family differ from a nuclear family?

## **Procedure**

### **1. The Family**

Write on the board or overhead: "The family is the nucleus of civilization."

Lead a general discussion on the following questions:

"What does this statement mean? How would you interpret it?"

"In what sense is the family the nucleus of civilization?"

"What would happen to society if the family as an institution failed?"

"What are the major functions of a family?"

List student responses to this last question on the board or overhead. After students have given all the functions they can think of, hand out the following list.

#### **Major Functions of a Family**

To socialize children

To provide members with a sense of belonging

To provide emotional support

To give children an identity

To provide social status

To organize production and consumption

To procreate

To educate

To provide economic support

To help children grow into responsible adults.

Ask students to compare their list of family functions with this one, adding to this list any functions not already there.

Form small groups and assign this task: "From this combined list of family functions, draw up a "Top 10" list, from most important to least important. Complete in 10 minutes.

Ask groups to display their lists, compare them, and discuss their reasons for their rankings.

## **2. Childhood: African and American**

Move to a general discussion of "Benefits of an African Childhood."

"What are the major benefits of an African childhood, according to this reading?"

"Do you agree they are benefits?"

"Could American families bestow these same benefits on their children?"

"What accounts for the differences in childhood in Africa and in the U.S.?"

"What is the main difference between a 'nuclear family' and an 'extended family'?"

To re-enforce the distinctions between nuclear and extended families, and to help students clarify their own family values, hand out the "Family Values Inventory" printed at the end of this lesson and ask students to follow the directions.

After student have completed their inventories, have them

share responses in open discussion.

"What do you like about the extended family structure?"

"What don't you like?"

"What do you like about the nuclear family structure?"

"What don't you like?"

### **3. Exchange Student Letters**

Refer students to the letters they wrote concerning the adjustments that would have to be made by Acholi and American teenagers if they exchanged places for a year. Before collecting the letters, ask:

"Which letter did you find easier to write?"

"Which exchange student do you think would have the most trouble adjusting, the Acholi student in the U.S. or the American student in Acholi? Why?"

"What was the greatest difficulty you faced in writing your letter?"

"How free do you think your letters are from ethnocentric bias?"

### **4. Special Assignment**

If you have time, conclude this class with the "Family Bank Account" exercise, located at the end of this lesson. If not, you could assign the exercise as a homework assignment.

After students have completed the exercise, they could use it to prepare a one-minute presentation on their family deposits and withdrawals. Students could give their presentations over a number of classes, producing an interesting refrain on how the family contributes to personal growth and development.

## Family Values Inventory

Name \_\_\_\_\_

**Directions:** For each value statement below, put a check in the Africa or My Family column. Then write a number from 1 to 10 in the Personal Ranking column to indicate how strongly you personally support each statement, with 1 standing for "Not At All" and 10 standing for "Total Support."

STATEMENTS	AFRICA	MY FAMILY	PERSONAL RANKING
Family loyalty comes first			_____
To be independent is important			_____
What is mine is ours			_____
Every minute counts			_____
My work belongs to me			_____
Private time is valuable			_____
Childhood is a time for fun			_____
Work is only for adults			_____
Children must support parents economically			_____
Permanence and stability are valued			_____
Family ties are intense and emotional			_____

### **Family Bank Account**

The "Family Bank Account" exercise is designed to illustrate how the family contributes to personal growth and development.

The left-hand column below lists a number of positive qualities a person could possess. Examine the list and circle the qualities that you particularly value.

Then under the Withdrawals and Deposits columns, indicate how you came to value these qualities (something taken, perhaps, *from* the family: Withdrawals) and how you have shared these qualities (something given, perhaps, *to* the family: Deposits).

(Remember: "Withdrawals" and "Deposits" do not refer to material things; they might be an inherited quality, an attitude, a value, or an interest.)

Complete the "Family Bank Account" activity according to the directions below.

**QUALITIES**

**WITHDRAWALS**

**DEPOSITS**

1) Study these terms below. Circle five which you particularly value.

2) Using the five circled items, identify a family member from whom you learned each quality. Indicate the circumstances under which you realized its importance.

3) Using the five circled items, indicate the most recent sharing of each quality with your family. Describe the circumstances of the sharing.

Cheerfulness  
Cleanliness  
Cooperativeness  
Courage  
Courtesy  
Fairness  
Forgiveness  
Friendliness  
Generosity  
Helpfulness  
Honesty  
Kindness Logical thinking Loyalty  
Self-confidence  
Self-control  
Sense of humor  
Tolerance  
Trustworthiness

## **Lesson 7**

### **DR. SPOCK IN AFRICA**

#### **Student Preparation**

Read "Dr. Spock in Africa," pp. 61-70.

#### **Advance Preparation**

Students should bring in items that offer advice for U.S. parents about childcare. These might include books or magazines on parenting, a doctor's pamphlet, or an advertisement about car seat safety.

#### **Learning Objectives**

Students will:

- identify and compare the perceived needs of babies in Africa with the U.S. by listing examples from "Dr. Spock in Africa" and their prior knowledge.
- recognize the importance of spiritual connections by reading about the diviner in Dr. Spock.
- identify beliefs about the status of newborn babies by circling appropriate characteristics.
- differentiate the roles of various caregivers by placing them in order of importance.

#### **Key Concepts**

- childcare
- spirituality
- parenting

- What does society perceive are the needs of babies?
- How does society fulfill these needs?
- How does society fulfill these needs?
- What is a 'diviner' and what role do they play in African societies?

## Procedure

### 1. Needs of Infants

In small groups, ask students to list at least three perceived needs of American babies using the materials they have brought to class and their prior knowledge as references. Then, using the Dr. Spock passage from the text, have each group list at least three perceived needs of Beng babies in the Cote D'Ivoire.

Next, "whip" around the room asking each group to contribute a new idea. Record the answers on the board in two columns. Ask:

"What are the similarities and differences between the perceived needs of Beng and American babies?"

"What spiritual needs, if any, do people in the U.S. perceive for babies?"

"How do you think society determines the needs of babies?"

Next, to have students look more closely at the spiritual needs described in the reading, ask the students to read aloud the first four paragraphs from *Manual #2: Written by Hypothetical Beng Diviner*. Ask:

"According to the diviner, what is the baby struggling with?"

“What, according to the diviner, would ease the baby’s transition between worlds?”

## 2. The Life Span

Have the students create two graphic organizers, one that illustrates how an American sees his or her life span and one to illustrate a Beng perception of the life span. The organizers should show the relationships between the following life stages: birth, childhood, adolescence, adulthood, old age, death.

Three possible graphic-organizers:

### A. *A Time Line*

U.S. Perception of Life Span:

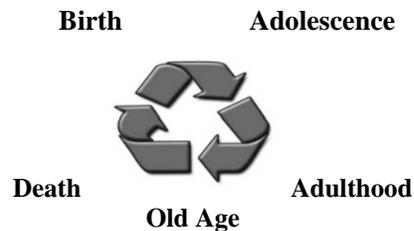
Birth\_\_\_\_\_>childhood\_\_\_\_\_>adolescence\_\_\_\_\_>adulthood  
 \_\_\_\_\_>old age\_\_\_\_\_>death

### B. *Overlapping Life Lines*

Beng Perception of a Life Span:

I\_\_\_\_Baby's former life\_\_\_\_\_I  
 I\_\_\_\_\_Baby's present life\_\_\_\_\_I  
 I\_\_\_\_\_Baby's next life\_\_\_\_\_

### C. *A Life Circle*



Have each group present and explain its graphic organizer.

Then ask:

"What are some of the links between these stages of life?"

"If you didn't add *wrugbe* to your Beng graphic organizer, where would you place it?"

"In what ways do people in the U.S. make spiritual connections with other worlds or their ancestors?"

### 3. Caregivers

Now have students identify the perceptions about how babies enter the world by completing the questionnaire below, circling all answers that apply.

In the U.S., babies are born with:

- a. Spiritual support
- b. Nothing
- c. A family history
- d. Instincts and their five senses
- e. Connections to a former life
- f. Loving parents and family

In the Beng community, babies are born with:

- a. Spiritual support
- b. Nothing
- c. A family history
- d. Instincts and their five senses

- e. Connections to a former life
- f. Loving parents and family

Have some students share their answers and provide some examples to justify their choices.

Now that students have identified what Beng and American babies are born with, and what the babies need, begin a discussion of who meets those needs. Ask each student to generate a list of caregivers who fulfill the needs of Beng babies and those who fulfill the needs of American babies. Students should then rank the caregivers of each list in order of relative importance. Have students share their lists. Then ask:

"What needs are most appropriately addressed by each of these caregivers based on the caregiver's characteristics, skills, and knowledge?"

"Would the order of your lists change if the baby is sick? Dying?"

"What is a diviner? What role do they play in childcare?"

"Why do Africans respect the opinions and advice of diviners?"

"Who might play a similar role to a diviner in the U.S.?"

## **Lesson 8**

### **COMING OF AGE: NELSON MANDELA**

#### **Student Preparation**

Read "Coming of Age: Nelson Mandela," pp. 71-76.

#### **Learning Objectives**

Students will:

- recognize the significance of the Xhosa male initiation rite by orally expressing Mandela's feelings and thoughts on the experience.
- compare the significance of circumcision in the Xhosa and biblical traditions by discussing their similarities and differences.
- analyze the distinguishing traits of childhood and adulthood by completing a series of sentence stems in writing.
- identify their own and their family's rites of passage by completing the "Coming of Age Survey."

#### **Key Concepts**

- rite of passage
- covenant

#### **Focus Questions**

- What is the significance of male circumcision in Africa?  
In the Old Testament?
- What are the most important rites of passage in the U.S.?

## **Procedure**

### **1. Mandela's Story**

Begin the lesson with a discussion of Nelson Mandela's initiation ceremony. Ask a student to read aloud from the bottom of p. 73, beginning with "At dawn, when the stars ... and ending with" A man must suffer in silence." Ask:

"How does Mandela feel about the ceremony?"

"How willing is he to go through with it?"

"How important does he think the ceremony is? Why?"

### **2. Abraham's Descendants**

Break the class into groups of five, with a group facilitator and scribe designated in each group. Give the facilitator in each group a copy of the Genesis page located at the end of this lesson. (Note: three of the world's major religions—Judism, Christianity, and Islam—incorporate Genesis into their holy writings.)

The group facilitator should read the Genesis selection to the group and lead a discussion of the questions that follow. The group scribe should take careful notes to report later on the group's discussion.

Allow seven to ten minutes for this group process. Then ask each scribe to share with the entire class his or her group's answers to the four questions. Conclude with a brief general discussion of issues that may have arisen.

### **3. Childhood to Adulthood**

Hand out two pieces of paper, one yellow and one red (or any two colors), to each student. Ask the students to write "A child

is ..." on the yellow paper and "An adult is ..." on the red. Model this by writing these two sentence stems on the board, one on the far left, the other on the far right.

Ask the students to write as many descriptions as possible on their pieces of paper. Encourage them to think of different kinds of differences, e.g., physical, psychological, intellectual, social, spiritual.

Then lead a brief general discussion of students' responses. As students list their descriptions of children and adults, pick up their yellow and red papers and, with the help of a couple students, tape them on the board on the "Child" and "Adult" sides.

Draw a line down the middle of the board between the two sides, between the yellow pages and the red ones. Ask:

"What is the main difference between a child and an adult?"

"How does society know when a person crosses the line between childhood and adulthood?"

Write "Rite of Passage" across the middle line on the board.

"What is Mandela's rite of passage?"

"What adult qualities does he take on after going through this rite?"

(Note: For special effect, write "Child" and "Adult" on the top of a piece of acetate, draw a line between them and write "Rite of Passage" on the line. Project this diagram on the board so "Child" and "Adult" serve as titles for the two sets of papers, with the line falling between them.

#### **4. Coming of Age Survey**

Hand out the "Coming of Age Survey." After the students have completed it, ask them to form pairs to discuss their responses.

Then conduct a general discussion of the Survey, recording on the board the most common answers given by the students.

As final wrap-up questions, ask:

“What are some other passages in life (besides the one from childhood to adulthood)?”

“How are they acknowledged?”

### **Abraham's Descendants**

"Then God said to Abraham, *As for you, you must keep my covenant, you and your descendants after you for the generations to come. This is my covenant with you and your descendants after you, the covenant you are to keep: Every male among you shall be circumcised. You are to undergo circumcision, and it will be the sign of the covenant between me and you. For the generations to come every male among you who is eight days old must be circumcised, including those born in your household or bought with money from a foreigner—those who are not your offspring. Whether born in your household or bought with your money, they must be circumcised. My covenant in your flesh is to be an everlasting covenant. Any uncircumcised male, who has not been circumcised in the flesh, will be cut off from his people; he has broken my covenant.*"

-Genesis 17:9-14

Discuss the following questions in the group. The scribe should take careful notes to be able to report later on the group's discussion.

1. What is a covenant?
2. What was Abraham's covenant?
3. What was Nelson Mandela's covenant?
4. How is circumcision related to these covenants? In other words, what is the social and spiritual significance of circumcision for Abraham and Mandela?

**Coming of Age Survey**

1. What rites of passage have you already gone through?

	Rite	Consequences If Not Completed?
a.		
b.		
c.		

2. What other rites of passage do you plan to go through on your way to full adulthood?

	Rite	Consequences If Not Completed?
a.		
b.		
c.		

3. Rank order these rites of passage from most important (1) to least important (5).

- 1) \_\_\_\_\_
- 2) \_\_\_\_\_
- 3) \_\_\_\_\_
- 4) \_\_\_\_\_
- 5) \_\_\_\_\_

4. What rites of passage will you go through that your parents or grandparents did not go through?

5. What rites did your parents or grandparents go through that you will not go through?

## Lesson 9

### BOYS TO MEN

#### Student Preparation

Read "Boys to Men," pp. 77-93.

#### Learning Objectives

Students will:

- o identify societal contributions of celebrations by comparing rituals surrounding rites of passage in West Africa and America.
- o compare methods of learning social and familial roles in non-formal schooling in America and Camara Laye's bush school identifying similarities and differences between the two.

#### Key Concepts

- o celebrations
- o non-formal schooling

#### Focus Questions

- o What is the importance of celebrating a rite of passage?
- o What is the significance of non-formal schooling?

#### Procedure

##### 1. Nelson Mandela and Camara Laye—Boys to Men

Take a few minutes to compare coming of age ceremonies between Nelson Mandela and Camara Laye. Ask students to

draw a line down the middle of a page, with Mandela written on the top of the left side and Laye written on the top of the right. Have them list items under Mandela that signified his becoming a man and do the same for Laye. Circle those items they have in common.

Once they have worked on this for a few minutes individually, have them share their responses in pairs or small groups. Once the sharing is complete, have the pairs or groups discuss their answers with the class.

## 2. Celebrating Rites of Passage

Rites of passage serve a social purpose. Usually a public ceremony accompanies a rite of passage, which, in itself, is a reflection of the importance of having members of the community share and rejoice in the newfound status of the initiates.

Ask a student to read aloud the passage on p. 79, beginning with "The public ceremony differs completely ... " and ending with "... girls kept strictly apart from us in their dancing" on p.81.

Ask:

"What is the community preparing for in this excerpt?"

"How is this initiation ceremony important to the community as a whole, as well as to the individual boy?"

"What purpose does it serve?"

"Why are the girls and women kept apart from the men?"

Celebrations for rites of passage take many forms.

Ask:

"What parallels can you find in American society?"

“What rites of passage draw on the wider society in the U.S.?” (Some answers will include prom, graduation, house parties, etc.)

"What purposes do they serve?"

Continue by having the students form groups to create a fictional story about a typical high school senior named "John," describing events that accompany the celebration of John's graduating from high school. Ask each group to share its "story." Ask students to discuss how John's family would celebrate his graduation and compare that to the celebration described by Laye.

Ask:

"In general, how would you compare Laye's initiation rites to John's graduation rites?"

"What are the major differences?"

"What are the major similarities?"

### **3. Non-formal Schooling**

The public ceremony reacts to the specific initiation ceremony that has taken (or will take) place. Certain knowledge is gained through the ceremonies surrounding the specific rite of passage. For Laye, that knowledge was learned in a "bush school."

Ask a student to read aloud the passage on p. 91, beginning with "The teaching we receive in the bush, far from all prying eyes ... " and ending with "the secret rites of circumcision. That is the custom ... "

Begin a group discussion about the "bush school" that Laye attended.

"What did Laye learn in the 'bush school'?"

"Who taught him?"

"Why does Laye describe the experience as not 'very mysterious' but 'secret' at the same time?"

"Do Americans have a 'bush school' or some form of informal education?"

"What would 'John' learn from such education?"

"Who would teach 'John'?"

"To what extent did 'John' and Camara Laye learn the same things in such settings?"

Have the students divide into groups. Ask them to prepare a chart similar to the one below (an example can be written on the blackboard or overhead) and fill in the sections. Groups will report on their findings in ten minutes.

**John's Bush School**

**Laye's Bush School**

**Similarities**

**Differences**

**4. The "Bush School" Debate**

To assess student understanding of African bush schools, conduct the following debate: Resolved, that bush schools be replaced by formal schooling. Half of the class should argue the affirmative; half, the negative.

## **Lesson 10**

### **GIRLS TO WOMEN**

#### **Student Preparation**

Read "Girls to Women," pp. 94-108.

#### **Learning Objectives**

Students will:

- o recognize diverse perspectives among Kikuyu women concerning female circumcision by completing the "Female Circumcision Role Play."
- o discover personal and generational cultural values by completing the "Cultural Values Inventory Sheet."
- o analyze causes of change by attempting to explain in groups the origin of different points of view among Kikuyu women.

#### **Key Concepts**

- o cultural values
- o cultural change

#### **Focus Questions**

- o What are some factors that lead to cultural change?
- o How do generations differ in their perspectives?

#### **Procedure**

##### **1. Female Circumcision-Role Play**

To help students become acquainted with the life histories in

this reading, ask them to form four groups. Each group will represent one of the following women from "Girls to Women."

- Group 1      WATORO
- Group 2      WAMUTIRA
- Group 3      WANJA
- Group 4      NYAMBURA

Each group will be given role instructions printed at the end of this lesson under "Female Circumcision: Role Play." Ask students to follow the directions on the handouts. To make sure that the students understand instructions have one student read them aloud.

After the groups have made their presentations, conduct a general discussion.

"What do these different views tell us about the Kikuyu culture?"

"What might explain these women's different points of view?"

## **2. Cultural and Personal Inventory**

Hand out the "Cultural and Personal Values Inventory Sheet." Ask students to take about five minutes to individually fill out the sheet.

In the small groups have students discuss their answers to the "Cultural and Personal Values Inventory Sheet." Ask them to compile the list of most common responses to the questions on the sheet. Each group will then report on their list.

After the reports, conduct a general discussion.

"How did your values compare to your grandparents' values?"

"If there here were differences, what could account for them?"

"In general, how would you compare the younger generation, say teenagers, to the older generation, their grandparents?"

"Do teenagers around the world have anything in common?"

"Do grandparents around the world have anything in common?"

You may want to collect the inventory sheets at the end of class to assess students' understanding of the subject matter, or you may want to allow students to take them home and encourage them to discuss their answers with their families.

### **Female Circumcision: Role Play**

#### **Group 1**

#### **WATORO**

**INSTRUCTIONS:** Each group will need to choose a recorder and a spokesperson. Take the next five to seven minutes to discuss your group's character and her feelings and thoughts about female circumcision. After your discussion, you will have three minutes to present your character and her feelings to the rest of the class. Please have your spokesperson present your character in the first person. You may want to use the following questions to help guide your discussion:

1. Who is your character (age, marital status, children, whether circumcised)?
2. How does she feel about female circumcision?
3. What was her experience with female circumcision?
4. Do you think she would have her daughter circumcised?
5. List three ideas, thoughts, or feelings your character relates to female circumcision.

**Female Circumcision: Role Play****Group 2 WAMUTIRA**

INSTRUCTIONS: Each group will need to choose a recorder and a spokesperson. Take the next five to seven minutes to discuss your group's character and her feelings and thoughts about female circumcision. After your discussion, you will have three minutes to present your character and her feelings to the rest of the class. Please have your spokesperson present your character in the first person. You may want to use the following questions to help guide your discussion:

1. Who is your character (age, marital status, children, whether circumcised)?
2. How does she feel about female circumcision?
3. What was her experience with female circumcision?
4. Do you think she would have her daughter circumcised?
5. List three ideas, thoughts, or feelings your character relates to female circumcision.

### **Female Circumcision: Role Play**

#### **Group 3      WANJA**

INSTRUCTIONS: Each group will need to choose a recorder and a spokesperson. Take the next five to seven minutes to discuss your group's character and her feelings and thoughts about female circumcision. After your discussion, you will have three minutes to present your character and her feelings to the rest of the class. Please have your spokesperson present your character in the first person. You may want to use the following questions to help guide your discussion:

1. Who is your character (age, marital status, children, whether circumcised)?
2. How does she feel about female circumcision?
3. What was her experience with female circumcision?
4. Do you think she would have her daughter circumcised?
5. List three ideas, thoughts, or feelings your character relates to female circumcision.

**Female Circumcision: Role Play****Group 4 NYAMBURA**

**INSTRUCTIONS:** Each group will need to choose a recorder and a spokesperson. Take the next five to seven minutes to discuss your group's character and her feelings and thoughts about female circumcision. After your discussion, you will have three minutes to present your character and her feelings to the rest of the class. Please have your spokesperson present your character in the first person. You may want to use the following questions to help guide your discussion:

1. Who is your character? (age, marital status, children, whether circumcised)
2. How does she feel about female circumcision?
3. What was her experience with female circumcision?
4. Do you think she would have her daughter circumcised?
5. List three ideas, thoughts, or feelings your character relates to female circumcision.



4. My grandparents value . . . . .

5. If your values differ from those of your grandparents, how could you explain this?

## **Lesson 11**

### **AGE SET MEMBERSHIP**

#### **Student Preparation**

Read "A Different Drummer," pp. 109-114.

Before this class, have the students interview a parent, or another adult. They should ask the adult to list several differences they see between young people today and young people, say, 30 years ago. Then they should ask them why they think these changes have occurred.

#### **Learning Objectives**

Students will:

- o become more aware of groupings of people in their own culture by describing some of the groups they belong to.
- o compare people's reasons for not conforming and the possible consequences of not conforming by completing the chart comparing their age group to that of the Christian Gikuyu girls.
- o identify forces of change in societies by discussing interviews with adults about the reasons for differences between young people today and when they were young.

#### **Key Concepts**

- o age grade
- o group membership
- o conformity

#### **Focus Questions**

What makes people members of the groups they identify

with?

What forces lead people to deviate from traditions?

What are the consequences of not conforming to traditions?

## **Procedure**

### **1. General Discussion**

Begin with a general discussion of the reading.

"The author of a 'A Different Drummer,' a young Gikuyu woman, did not go through initiation (circumcision). Why?"

"How did she feel about this?"

"What did she feel she was missing, if anything?"

"What did she feel she was gaining, if anything?"

"If you had to identify her by a group, what group would you put her in?" (Is she a Gikuyu or a Christian? Or both? Or something else?)

### **2. Group Membership**

Ask the students what it means to be a member of a group. Talk about the different types of groups to which people can belong, including both groups you are automatically included in (family, for example) and groups you join (which could include formal groups like a church or a sports team, or informal groups like a group of friends).

Divide the students into pairs. Ask the pairs to work together to answer the following question:

"What groups do you associate yourself with? Think of the different types of groups that we discussed."

Choose two of those groups, and answer the following questions about them:

"How did you become a member?"

"What shows that you are a member of the group?"

"What traits do you share with the other members?"

"What makes others not be included in this group?"

"How does it benefit you to be part of this group?"

Think about the Christian Gikuyu girls. "What different groups did they belong to over time?" Answer the above questions about their groups.

Have the students share their answers with the class. Discuss the differences and similarities between the Gikuyu and American experiences of membership.

### **3. Age Sets in America**

Ask a student to read the third paragraph on p. 109 aloud ("African age grades are like time convoys ... "), Discuss whether the students feel that their school class or grade is like an age set in any way. Have them think about things that make them feel closer to the people in their grade than to people of a different age—young children, or their parents, for example. Ask if there is another group besides their class which they might think of as an equivalent to an African age grade (their sports team, or children who have grown up in the same neighborhood, might be examples).

Divide the students into groups of four. Give each group a piece of flip chart paper and markers to fill out the following chart. One person in the group should be ready to present the group's chart when they have finished.

Characteristics (what shows that someone is in the group)	Reasons for not conforming	Consequences of not conforming
--	----------------------------------	--------------------------------------

Christian  
Gikuyu girls

Your  
group of  
friends

As a class, discuss the charts, comparing the answers (the similarities and the differences) for Africa and the U.s. Ask students to point out areas in the reading where Christianity and traditional beliefs were in conflict. Ask if they see similar conflicts in the U.S.

#### **4. Changes in Society**

Talk about the interviews the students conducted. Have the students to list the differences that were mentioned by the adults they interviewed. Write them on the board (or overhead). List the reasons that were suggested for these changes. Ask the students if they have other ideas about reasons for the changes to add to the list. .

Based on the interviews and their own observations, ask if they think society has changed. Why? Ask if any of the causes of change are similar to causes of change they have read about in African societies.

## Lesson 12

# RITES OR RIGHTS

### Student Preparation

Read "Rites or Rights," pp. 115-123.

### Learning Objectives

Students will:

- become aware of the tensions between outside and inside forces in the process of social change by role-playing "insider" and "outsider" roles in the pair activity.
- analyze the relationship between female circumcision and human rights by discussing "Rites or Rights."
- synthesize the arguments for one position on female circumcision by writing a letter to the United Nations.
- compare various positions on the circumcision issue by participating in a mock U.N. press conference.

### Key Concepts

- human rights
- cultural change

### Focus Questions

- What are the arguments for and against female circumcision?
- What are some of the difficulties in bringing about change from the outside?
- Who defines human rights? What is the connection between human rights and cultural practices?

## **Procedure**

### **1. Female Circumcision-Pro and Con**

Begin with a brief review of female circumcision as presented in earlier classes. Procedure

"What is the purpose of female circumcision?"

"Why is it important for those who practice it?"

"Why do some people oppose it?"

### **2. "Inside-Outside" Exercise**

Introduce the "Inside-outside" exercise, which is designed to show the pressure African women may feel when faced with Western opposition to female circumcision. This exercise turns the tables on Americans by suggesting a change that some non-Americans might suggest for the U.S.

Divide the class into pairs; count off one, two, one, two, etc. Student "one" will defend the practice of liberal dating (teenagers dating several people at once unsupervised); the "ones" should argue for the need of this liberal view of sexuality in their society.

Student "two" will play the role of an outsider who is very critical of liberal dating. The outsider will attempt to convince student "one" that liberal dating is immoral and unnecessary in any society, arguing that there are much better methods of courtship.

The "ones" and "twos" will talk with each other for approximately five minutes.

Process the activity with the whole class.

"What were the main arguments the 'ones' used?"

"What were the main arguments the 'twos' used?"

"What was difficult about being a defender (a 'one')?"

"What was difficult about being a critic (a 'two')?"

"How did 'defenders' react to outside criticisms? Were you offended? Did you feel unduly pressured?"

"What strategies did 'critic' use to advocate for change?"

"Was there a point where you (the 'ones') felt you should 'back down'? Why or why not?"

### **3. An Inside View**

Turn to page 118, the part of "Rites or Rights" where two African women present their views of Alice Walker's documentary film, "Warrior Marks." Ask:

"What is the main point these women make about Alice Walker's film?"

"How do they feel about her depiction of the practice of female circumcision?"

"How do they feel about the U.S. State Department requiring human rights reports on female circumcision?"

"How do these women think the question of changing the practice of female circumcision in Africa should be handled?"

The core of the Western argument against female circumcision is that women's human rights are being violated by this custom. Discuss the issue of universal human rights.

"What are human rights? How would you define human rights?"

"What human rights are universal to all people, if any?"

"Who defines those human rights?"

Ask students to refer to the text again, and find specific claims of human rights violations (page 117 in particular)? In the reading, the U.S. immigration case allowing political asylum to a 16-year-old girl who faced circumcision is highlighted. Refer to that passage.

"What kind of danger was the girl in?"

"What may have happened if she refused to be circumcised and remained in Togo?"

"Was the American judge appropriate in saying, in effect, that this cultural practice was a violation of the girl's human rights? If yes, how could his position be justified?"

"Conversely, was the judge being insensitive to African cultural practices? In other words, was he being ethnocentric?"

#### **4. Extended Activity: Debate on Female Circumcision**

Organize a debate to be held on the issue of female circumcision as a rite or right. The class should be divided into three groups, representing three different positions, listed as Groups 1, 2, and 3 below.

**Group 1:** African mothers and daughters who believe that the practice of female circumcision is a matter of cultural pride; they do not feel that their rights are being violated. They also believe that the UN and other Western institutions are infringing on their human rights to practice what they choose.

**Group 2:** African women who oppose the practice but feel that any change has to originate in their culture and

perceive Western initiatives as impositions. Outline planned indigenous strategies for ceasing the practice.

**Group 3:** U.N. and Western country representatives who believe female genital mutilation is a barbaric practice that infringes on the rights of women and girls who do not have the power to choose for themselves. Give specific examples of human rights violations and propose specific strategies for convincing Africans to cease female circumcision practices.

Instruct the groups to prepare a letter to the Secretary General of the United Nations explaining their position on female circumcision and what they think the U.N. position should be on the issue. Allow ten to fifteen minutes to prepare the letters.

Hold a news conference at the United Nations in which each group will be allowed to read its letter to the Secretary General and to field questions from reporters, i.e., the other two Groups. For example, after Group 1 reads its letter, it will then take questions from Group 2 and Group 3, and so forth.

Hold a follow-up general discussion.

"Which of the three positions did you find the most convincing? Why?"

"If we accept the positions of either Group 1 or 2, what role should Western outsiders play?"

"If we accept the position of Group 3, what would be the most culturally sensitive strategies outsiders could use to eradicate the practice of female circumcision?"

## Lesson 13

### LEARNING THE RITE WAY FROM AFRICA?

#### Student Preparation

Read "Learning the Rite Way from Africa?," pp. 124-130. Complete the questionnaire at the end of this lesson: "If I'm an Adult, How Do I Know?"

(This questionnaire could also be completed in class or, in lieu of filling out the questionnaire, the questions could simply be used for a general discussion in class.)

#### Learning Objectives

Students will:

- o analyze their adult status by completing the "If I'm an Adult ... " form.
- o evaluate the effectiveness of their personal rites of passage into adulthood by completing the "If I'm an Adult ... " form.
- o synthesize the elements of adulthood by designing an original rite of passage, including the writing of the steps of the rite and the drawing of an emblem for the rite.

#### Key Concepts

- o adulthood
- o rite of passage

#### Focus Questions

- o When do Americans become adults?
- o What rites of passage into adulthood do Americans observe?
- o How clearly do these rites mark that passage?

## **Procedure**

### **1. On Procedure Becoming an Adult**

Ask the class to form small groups of five or six. Each group should:

- a) Designate a discussion leader
- b) Designate a reporter
- c) The discussion leader should facilitate a discussion of group members' responses to the "If I'm an Adult, How Do I Know?" questionnaire.
- d) The reporter should record the number of "yes," "no," and "don't know" answers; the general tenor of the discussion surrounding the issue of becoming an adult; and the average score on the rite of passage scale.

Ask group reporters to share their findings with the entire class; then conclude this exercise with an open discussion of the group reports and the topic of adulthood in general.

### **2. Learning from Africa**

Turn the discussion to the reading, "Learning the Rite Way from Africa." (Students should stay in their small groups.)

"Who is Malidoma Some?"

"When did he go through initiation? What was unusual about this? Why did he decide to do it?"

Ask a student to read aloud the first two paragraphs of Some's writing (the indented material starting on p. 125), beginning with "Initiation is the bridge ..." and ending with "... accepted into a community."

"What do you think of Some's idea that the West "suffers a kind of spiritual poverty and a lack of community?"

"How do you feel about his idea that "young people are feared for their wild and dangerous energy?"

"Do you agree with him that the West can "learn from indigenous people" how to solve these problem through ritual initiation into a community? Why or why not?"

### **3. A New American Ritual**

Give the following task to the small groups:

Design a ritual for young Americans that will mark in a meaningful way the transition from childhood to adulthood. Outline the major steps of your ritual on newsprint or an overhead transparency. Also, create an artistic design or emblem that graphically illustrates your ritual.

You will be asked to present your design to the class. At the end of the group presentations, the class will choose a winning ritual.

Concerning a possible new American ritual, Some says: "I don't know yet what the content of American initiation will be, but I do know what it's going to look like. It has to have a moment of separation from the family and the community. It has to happen in nature and be a genuinely challenging ordeal."

Does your group accept these conditions? If yes, then build them into your design. If no, then ignore them but be prepared to explain why you rejected them.

Some also says: "Whatever the initiates feel before entering this cycle must be deepened to the point of transcendence, giving

them the opportunity to feel whole." Keep this standard in mind as you design your ritual. If you reject it, be ready to defend your position.

After the groups have completed their design work, ask them one at a time to present their new American initiation rituals to the class, using their written outlines and emblems.

At the end of the presentations, ask the students to vote for a winning design. (It would be useful, if not inevitable, to discuss the criteria being used in selecting a winner.)

As a final question, ask:

"To what extent do you think American society will accept this ritual as a rite of passage from childhood to adulthood?"

(On this point, Some writes: "Finally, and most importantly, there has to be a strong community ready to welcome the survivors of the ordeal. This welcoming must be massive, not like a simple ceremony of giving a diploma, but a recognizable, wholehearted embrace and valuing of the initiates' power to contribute to the community.")

### If I'm an Adult, How Do I Know?

Answer the following questions as completely as possible. Use the back of the page, if necessary.

1. Do you consider yourself an adult? Yes \_\_\_\_ No \_\_\_\_ Don't know \_\_\_\_
2. Do your parents consider you an adult? Yes \_\_\_\_ No \_\_\_\_ Don't know \_\_\_\_
3. Does society consider you an adult? Yes \_\_\_\_ No \_\_\_\_ Don't know \_\_\_\_

(If there is a discrepancy between your answer to #1 and your answer to either #2 or #3 above, explain why you think this is so.)

4. At what age did you (will you) become an adult?
5. What marked (will mark) your passage into adulthood?
6. On a scale of 1 to 10, rate the quality of your rite of passage as a marker of adulthood.

Vague and  
largely  
meaningless

Clear and  
powerfully  
meaningful

1    2    3    4    5    6    7    8    9    10

**PART TWO:**  
**MARRIAGE AND**  
**THE FAMILY**

## Lesson 14

### INTRODUCTION

#### **Student Preparation**

Read the "Introduction" to Part II, pp. 133-138.

#### **Learning Objectives**

Students will:

- o recall the meaning of "option" and "ligature" by defining the terms orally.
- o identify the options and ligatures in their own lives by completing the "My Life Chances" worksheet.
- o compare their options and ligatures with their classmates' by creating a composite list of their options and ligatures.
- o hypothesize how life patterns change over time and over generations by completing the "My Life Chances" worksheet questions.
- o analyze the relationship between options and ligatures by using the "Life Chances Scale."

#### **Key Concepts**

- o life chances
- o options
- o ligatures

#### **Focus Questions**

- o What are life chances?
- o What life chances do students have?
- o How do life chances change over time or over generations?

## Procedure

### 1. Dahrendorf's Idea

Begin with a general discussion of the new concepts—life chances, options, ligatures—introduced in the reading.

"What are life chances? What are options and ligatures? Examples?"

"Is it more valuable to have the chance to go to college (an option), or an aunt who is a governor (a ligature)?"

Both options and ligatures can provide valuable life chances, but these chances are valued differently from person to person, and from culture to culture.

### 2. My Life Chances

- A. Ask the students to complete the "My Life Chances" worksheet located at the end of this lesson.

When students finish working individually, divide them into small groups. Give each group a transparency and Pen to write its list of life chances on. (*Note: For time's sake, the questions at the end of the handout can be cut from the worksheet and given as homework.*)

- B. Ask each representative to share his or her work with the class using the overhead. Where appropriate, ask students what common themes are emerging. Write these themes at the board at the board for use at the end of this section. Begin the discussion by asking students to compare themselves with the Acholi.

"How do your life chances compare with those of the Acholi?"

"What does this tell you about your life—who you are?"

"What does this tell you about American society?"

"How do you think a person's life chances change over his lifetime? How do they change over generations? How do you think these changes account for children being impatient to grow up? How might the changes account for older generations chiding younger generations over lost opportunities?"

Return to the students' themes that are recorded on the board.

"What values underlie these themes?"

### **3. Life Chances Scale**

Begin an analysis of options and ligatures with this question.

"What is the relationship between options and ligatures?"

Help students to see that having more ligatures generally means having fewer options, and vice-versa. Draw the "Life Chances Scale" on the board to help students visualize this relationship.

To wrap up this section, have students complete this exercise in pairs:

Draw a scale from 1 to 10, with 1 representing "extreme options" and 10 representing "extreme ligatures." Based on the introduction and other readings in the book, where would you place the following on this scale?

Life in Acholi culture

Life in the U.S.

Life in your community

Ask students to share their thoughts with the class.

### My Life Chances

Please answer the following questions as completely as possible. You will then have an opportunity to share your answers in small group discussion. A group recorder should create a composite list of these life chances and record the group's thoughts regarding the questions.

List four *options* that you recognize in your life today.

1) \_\_\_\_\_

2) \_\_\_\_\_

3) \_\_\_\_\_  
\_\_\_\_\_

4) \_\_\_\_\_

List four *ligatures* (responsibilities) that you recognize in your life today.

1) \_\_\_\_\_

2) \_\_\_\_\_

3) \_\_\_\_\_

4) \_\_\_\_\_

How do the life chances you've listed here compare to the ones you had as a child? How do you imagine your life chances might be different in 20 years?

How do you think the life chances you've listed here compare to those of your parents when they were your age? How about your grandparents?

Based on your answers to these questions, what patterns do you see emerging, if any?

## **Lesson 15**

### **TRADITIONAL MARRIAGE**

#### **Student Preparation**

Read "Love and Marriage, the Old-Fashioned Way," pp. 139-156.

#### **Learning Objectives**

Students will:

- o interpret the major elements of the Gikuyu marriage system by completing the "Gikuyu Marriage Manual" role play.
- o analyze the elements of both the Gikuyu and American marriage systems by comparing and contrasting the two systems in open discussion.

#### **Key Concepts**

- o marriage
- o polygamy
- o divorce

#### **Focus Questions**

- o What are the major elements of the traditional Gikuyu marriage system?
- o How is courtship conducted?
- o How is a polygamous household managed?
- o What are the responsibilities of wives?

## Procedure

### 1. Background

Begin with a brief general discussion of the *Gikuyu people*, *Jomo Kenyatta*, and *Gikuyu marriages*. It would be helpful to write these topics on the board or overhead. Note that "Gikuyu" is often spelled "Kikuyu"; both spellings are equally acceptable.

"Who are the Gikuyu?" Where do they live? How numerous are they? How would you describe them?"

"Who was Jomo Kenyatta? What qualifies him to write about the Gikuyu? Why, or why not, is the title of his book appropriate?"

"In general, how would you characterize the Gikuyu marriage system? What is the most sacred duty of Gikuyu husbands and wives? What is the relationship between the grandchildren and the grandparents, especially the first two boys and the first two girls?"

### 2. Gikuyu Marriage System

To help students "get inside" the Gikuyu marriage system, ask them to participate in the "Gikuyu Marriage Manual" roleplay.

Form five groups, with Group 1 having more members than the others; ideally Group 1 would have eight members, while the others would have around five.

Hand out one or more copies of the "Gikuyu Marriage Manual, Group Instructions" sheet to each group. Note that you must fill in the number of the group and its assignment on each handout.

The groups, following the subtitles of the reading, are as follows:

Group 1: Choice of Mates

Group 2: Wedding Day

Group 3: System of Polygamy

Group 4: Management of a Polygamous Household  
and Duties of the Wives

Group 5: Divorce

Note that Group 1's section of the reading is subdivided by the titles First Stage, Second Stage, Third Stage, and Fourth Stage. A natural division of labor for the group would be to assign two students to each Stage.

Conduct the roleplay.

### **3. Analyzing the System**

After completing the roleplay, conduct a debriefing of the experience and an analysis of how Gikuyu and American marriages compare.

"How did you feel as you were being instructed?"

"What thoughts passed through your mind?"

"What are your general impressions of the traditional Gikuyu system of marriage?"

"How does the Gikuyu marriage system differ from the typical American marriage system? How is it the same?"

"In terms of options and ligatures, how do the two systems differ?"

"Which system allows for more options? What are

they?"

"Which system attaches more ligatures? What are they?"

"How does divorce differ in the two systems? In which system would you expect to find more divorce?"

## The Gikuyu Marriage Manual

### Role Play

#### Instructions:

John Kuria and Janet Kuria, brother and sister Gikuyu teenagers, were born in the United States and lived here until they were 16, when their parents decided to return to Kenya.

Before returning home, however, Mr. and Mrs. Kuria wanted to educate their children about traditional Gikuyu marriage customs. So they have called together a group of especially well-informed Gikuyu specialists to explain to John and Janet just what is expected of them as they approach the age of marriage, and what *will* be expected of them once they are married.

You are a member of Group\_\_\_\_\_. Your job is to explain the

\_\_\_\_\_ to John and Janet.

Note: Choose one male and one female from the group that follows yours (Group 2 if you are 1, Group 3 if you are 2, etc., and Group 1 if you are 5) to play the roles of John and Janet. Have John and Janet sit in front of your group as you explain elements of the Gikuyu marriage system to them. They are free to ask questions for clarification, but they are *not* free to disagree with you or to talk back to you. Good luck!

## **Chapter 16**

### **THE PRICE OF A BRIDE**

#### **Student Preparation**

Read “The Price of a Bride,” pp. 157-164.

#### **Learning Objectives**

Students will:

- o comprehend bride price and how bride price negotiations occur by explaining each one orally.
- o compare African and U.S. marriage practices by writing short answers to three questions.
- o develop a sense of empathy for bride price negotiation by participating in a simulation.
- o analyze their negotiation experience by participating in an oral debriefing.

#### **Key Concepts**

- o bride price (bridewealth)

#### **Focus Questions**

- o What is the function of bride price in Gikuyu culture?
- o How are bride price negotiations conducted?
- o How does it feel to experience a bride price negotiation?

#### **Procedure**

##### **1. Heated Negotiations**

Begin the class with a discussion based on the reading.

"What does bride price (bridewealth) mean? What is its purpose in Gikuyu culture? Who pays it?"

"In the negotiations over Nancy's bride price, who is and who isn't involved?"

"What are the 'rules of the game' when it comes to negotiation?"

To help students analyze the representatives' negotiation styles, ask:

"How does each side in the negotiation get what it wants?"

"How long does the observer anticipate the negotiations over Nancy's bride price will take?"

To put these negotiations in a broader context, ask students to discuss American wedding customs, either in pairs or in small groups. The groups should record their answers to share with the class.

"Who sets the date for a wedding in an American marriage?"

"Prior to setting the date, what agreements, if any, must be made between the families of an American couple?"

"What is the connection between ligatures and bride price practices, if any?"

"What is the connection between options and the lack of bride price practices, if any?"

"Based on your understanding of options and ligatures, how would you explain the existence of bride price in Africa, and its absence in the U.S.?"

## 2. Bride Price Comes to America: A Simulation

Note: This simulation may take more than one class period. If possible, introduce the simulation to the students by reading the opening—located at the end of this lesson—and then select students to participate in the simulation that will take place on the following day. In this way, the participants will have enough time to prepare for the simulation.

### A. Setting Up the Simulation

- i) Read the simulation opening, or place it on an overhead, to explain the simulation and open the activity.
- ii) Twelve (12) students will play character roles in the simulation and the remaining students will participate as observers. The twelve character roles are:

<i>James' Group</i>	<i>Nancy's Group</i>
James	Nancy
James' head representative	Nancy's head representative
James' four (4) additional reps.	Nancy's four (4) additional reps.

- iii) The three groups—James' group, Nancy's group and the observers—meet separately. James reads his instructions to his group, Nancy reads to her group, and a representative from the observers reads the observer instructions as well as the instructions given to James' and Nancy's groups. *It is important to separate each of the groups so that they do not overhear the instructions of the other groups!*

- iv) Ask the members of James' and Nancy's groups to wear something during the simulation that represents group membership.

**B. Running the Simulation**

i) *Time*: Decide on a time limit for the negotiation. Put this limit on the board and note the time remaining as the negotiation progresses.

ii) *Beginning*: The simulation begins with James' group coming to the home of Nancy's family. The groups introduce themselves, and then the negotiation begins.

**C. Closing the Simulation**

Read, or project on an overhead, one of the two possible outcomes at the end of the simulation.

**D. Debriefing the Simulation**

Begin the debriefing by asking the participants, and then the observers, about the experience. *Be sure to allow enough time for students to discuss each of the three (3) debriefing areas thoroughly and sequentially.*

Area 1: "What happened?"

Area 2: "What was that like? How did it feel?"

Area 3: "What does it mean? What have you learned from this?"

**E. Homework**

Write a letter to 'Dear Abby' discussing a financial problem you personally are having within your family, or, if you prefer, write a letter about some financial problem that you think is common in American marriages. The letters will be shared in class.

### **Simulation Opening**

Suppose that two of your classmates, James and Nancy, are about to be married. Almost as suddenly as they get engaged, however, bride price negotiations have become a trend that is sweeping through the country. American people everywhere, interested in establishing closer ties between families joined by marriage, have made bride price an institution of the American wedding. What do you imagine this act would look like in America? What wealth would be demanded for a bride such as Nancy? How would each group outmaneuver the other?

Now, the time for James and Nancy's bride price negotiations has arrived, and the bride and groom have each asked five people to represent them at the meeting. The two families both love their children and are proud of the partner their child has chosen to marry. But, at what cost to the families will the wedding date be set?

### **Instructions for Nancy and Her Representatives**

Congratulations! Nancy has honored each of you by asking you to represent her in her bride price negotiation. In return, you hope to earn her a respectable bride price, but seeing her and James happily married is what is valued most.

James' representatives will come to the negotiations with an unknown number of tokens, which represent their wealth. Each token may represent any object, from a case of Coca-Cola to a new car. With each additional token your group obtains from James, your status as representatives and Nancy's respectability increase. Therefore, in your minds, the value of each token isn't as important as the number of tokens you've collected. The negotiation ends when you are satisfied with the bride price and you agree to set a wedding date, or when a bride price cannot be settled upon. You can agree to the bride price at any time, but in the weeks prior to the negotiations, your group has decided that five tokens would be the ideal bride price for Nancy.

At the negotiation itself, remember that you are speaking on behalf of Nancy and so you do not want to insult James or his representatives. Likewise, on Nancy's behalf you should not accept any insults. James and Nancy will not take part in the negotiation directly, but you can consult Nancy if you have any questions regarding her interests. Your head representative is a local government official; use his or her status to your advantage as you see fit. Finally, because of circumstances outside of everyone's control, you only have today to complete the negotiations. Either the wedding date is set today, or the relationship must end!

### **Instructions for James and His Representatives**

Congratulations! James has honored each of you by asking you to represent him in the bride price negotiation. In return, you hope to set a wedding date early in the negotiation at the least possible expense, but seeing him and Nancy happily married is what is valued most

As James' representatives, you will go to the negotiations with four (4) tokens, which represent the wealth you've collected from family and friends for this event. Each token may represent any object, from a case of Coca-Cola to a new car. Nancy's representatives will recognize the value of each token, but they do not know how much wealth (how many tokens) you are bringing to the negotiation. The negotiation ends when both groups are satisfied with the bride price and they agree to set a wedding date, or when a bride price cannot be settled upon. You would like to set the wedding date as quickly-and with as few tokens-as possible, which will elevate your status in the community. In the weeks prior to the negotiations you have decided that, ideally, you will pay only three (3) tokens for Nancy's bride price.

At the negotiation itself; remember that you are speaking on behalf of James and so you do not want to insult Nancy or her representatives. Likewise, on James' behalf, you should not accept any insults. James and Nancy will not take part in the negotiation directly, but you can consult James if you have any questions regarding his interests. Your head representative is a successful local entrepreneur; use his or her status to your advantage as you see fit. Finally, because of circumstances outside of everyone's control, you only have today to complete the negotiations. Either the wedding date is set today, or the relationship must end!

### Instructions for the Observers

As a team of sociologists, today all of you will be observing a new marriage ritual that is sweeping the nation. As outside observers, you receive privileged information on each party, information to which the parties themselves will not be privy. (At this point, you should read your copy of the instructions that have been given to Nancy's and James' groups.)

As you can see, this simulation is designed so that each group of representatives must make a sacrifice in order to reach an agreement on bride price and set a wedding date. If either group is stubborn and puts its own status ahead of the couple's interest to be married, the negotiation will fail and the couple will have to split up. The sacrifices are simply that Nancy's group must agree to a lower bride price than it would like, and James' group must agree to a higher bride price than it would like. The simulation is set up in such a way that it is impossible for Nancy's group to get all the wealth it would like: five (5) tokens, because James' group has only four (4) tokens in all. Similarly, it is highly unlikely that James' group will ever get a wedding date from Nancy for any less than four tokens, all of James' wealth.

As scientists of human social behavior, your job will be to observe the groups' interaction and to take note of the following:

- o What happens during the negotiation?
- o What does not happen, if anything, that you might have expected?
- o What stands out for you?

Your observations will be important to the post-negotiation debriefing. Good luck.

**Closing #1: And they lived happily ever after ...**

Congratulations to the representatives and to James and Nancy! Thanks to the sacrifices of each party, a wedding date was agreed upon. Though Nancy's group really desired five (5) tokens to properly respect Nancy, you settled for four (4) tokens for the sake of their marriage. And since James' group really only had four tokens to give, you could never have given so much as five tokens but in the end you gave all the wealth that you had.

Again, congratulations and we're all looking forward to the wedding!

**Closing #2: Sadness at such a price ...**

Unfortunately, the negotiation has come to an end and because the groups could not settle on a bride price, our hopeful couple will not be married. Nancy's group came to the meeting with the intention of earning five tokens to appropriately respect Nancy. James' group actually arrived with only four tokens in all, and were initially set on paying no more than three. Because both groups were not able to make the sacrifices necessary to reach agreement, young Nancy and James will not be wed.

## Lesson 17

### BRIDEWEALTH: TO PAY OR NOT TO PAY

#### Student Preparation

Read "Bridewealth: To Pay or Not to Pay," pp. 165-180.

Write "Dear Abby" letter, assigned at end of Lesson 16, to be shared with other students.

#### Learning Objectives

Students will:

- o identify problems associated with bride price in Africa by discussing news reports orally.
- o evaluate solutions to these problems by analyzing the appropriateness of Dolly's answers in class discussion.
- o identify the pros and cons of bride price by creating a list of each through class discussion.
- o identify financial problems in American marriages by reading student "Dear Abby" letters aloud and discussing them.
- o evaluate the relative importance of various marital issues in the United States by creating a rank-ordered list of such issues.

#### Key Concepts

- o bride price (lobolo)
- o marital expectations

#### Focus Questions

What are some of the problems associated with bride

price in Africa?

How do these problems compare to financial issues in American marriages?

## **Procedure**

### **1. Bridewealth: The Problems**

Begin with a brief open discussion of the "News Briefs."

"What are some of the problems Africans face in paying bridewealth, or bride price?"

Write the problems on the board or overhead as students mention them.

### **2. Problems and Solutions**

Turn to the "Dear Dolly" section of the reading and go through the letters systematically. One way to do it would be as follows:

- A. One student reads the letter from the reader.
- B. Another student reads Dolly's answer.
- C. The class "evaluates" Dolly's answer in general discussion.

Two different students should read each successive letter.

### **3. Lobolo in South Africa**

Conduct an open discussion of the third part of this reading, "South African Debate."

"How do Nelson Mandela's daughters, Maki and Zinzi, feel about paying lobolo, bride price? What arguments do they give in support of it?"

"What arguments are given against it by other young

Family celebrities in South Africa?"

List the pros and cons on the board or overhead for visual comparisons.

"Based on the pros and cons given in this article, what do you think will happen to lobolo in the future? Why? Is this good, bad, or inconsequential? Explain."

#### **4. Family Finances in America**

Ask students to draw comparisons between bride price in Africa and financial arrangements in American marriages.

"Is there anything comparable to bride wealth in American marriages? Is there anything that takes the place of bride wealth?"

"What are the financial expectations in American marriages? Who pays for what?"

To help organize the discussion surrounding the last question, write "Husband" and "Wife" on the board and list the financial expectations of each as the students mention them.

"How universal are these financial expectations in American marriages? How much flexibility is there? How does this flexibility compare to the flexibility with lobolo?"

"What happens when financial expectations are not met in American marriages?"

Ask students to take out their "Dear Abby" letters. In discussing the conflicts surrounding finances, ask students to read their letters aloud to illustrate the variety of issues that can arise.

(Note: This sharing of letters could be done in small groups, allowing all students to share their letters. After hearing the letters, the students in each group could make a group list of issues that were expressed in the letters. The small groups

would then share their lists in the full class.)

### **5. Money Matters—How Much?**

To launch a broader discussion, ask:

"Among all the issues that are important in American marriages, where would you place financial matters? First place, second place, etc.?"

One way to help students put financial matters in the full context of marriage is to ask them to create a rank-ordered list of the Top Five (or Top Ten) marriage issues in the U. S.

They could do this in small groups or in the full class. The list should be kept for future discussions of marriage issues in Africa.

*Assignment:* Have students exchange their "Dear Abby" letters and write responses to them. The responses could be shared in the next class.

## Lesson 18

# CHILD BRIDES

### Student Preparation

Read "Child Brides," pp. 181-203.

### Learning Objectives

Students will:

- understand issues involved in child bride marriages by verbally explaining the rules governing Aman's marriage.
- interpret demographic data by explaining the "Estimated Median Age at First Marriage" chart in their own words.
- compare current and past demographic trends by completing the "Data on the End of Dating" worksheet.
- analyze cause and effect relationships by writing about benefits and hindrances to marrying at different ages.
- identify and prioritize the factors that are important to them in deciding when to be married by completing the "Of Marrying Age" worksheet.
- examine how social and economic environments influence the age at which people get married by oral discussion in small groups.

### Key Concepts

- child brides
- *nahuusha*

### Focus Questions

- What is a child bride?

- In Somali Islamic culture, what does it mean to be *nahuusha*?
- What influences the age at which people, in general, decide to get married?

## Procedure

### 1. Aman's Marriage

Begin the class by discussing "Aman."

"Who is Aman? How would you characterize her? What is a child bride? How does Aman fit your image of Muslim females?"

"How did Aman's marriage begin and end? What people were involved in the disputes over the marriage? Culturally speaking, how were they influential in the matter?"

"Desperate to end the marriage, Aman agreed to become *nahuusha*. What did this mean to her and her family? The Islamic community?"

### 2. Of Marrying Age

Give each student a copy of the "Of Marrying Age" worksheet to complete individually. When students have finished, ask them to share their work with the class. As homework, give them the writing assignment based on their work on the "Of Marrying Age" worksheet.

### 3. Data on the End of Dating

Break students into pairs to work on the "Data on the End of Dating" worksheet. Once they've finished, ask them to share their analysis of the data. Have them compare their answers at the top of the "Of Marrying Age" worksheet with the actual data.

### Of Marrying Age

As an estimate, I'd say most women in the U.S. right now are getting married at age\_\_\_\_, and the men at age\_\_\_\_. In 1900, the average woman was probably\_\_\_\_years old when she got married, and the man was probably\_\_\_\_\_.

If I get married, I would like to be married around age\_\_\_\_because ...

- 1)\_\_\_\_\_
- 2)\_\_\_\_\_
- 3)\_\_\_\_\_

*But, some concerns with starting a marriage at this age are ...*

- 1)\_\_\_\_\_
- 2)\_\_\_\_\_
- 3)\_\_\_\_\_

If you did not get married at your ideal age, what age would you consider:

- a bit too old
- too old
- very much too old
- a bit too young
- too young
- very much too young

When you say "too old," what do you consider the disadvantages of marrying at these "old" ages? List three disadvantages. And List three possible advantages.

When you say "too young," what do you consider the disadvantages of marrying at these "young" ages? List three disadvantages. And list three possible advantages.

### **Of Marrying Age Writing Assignment**

Write a paper that addresses the following questions:

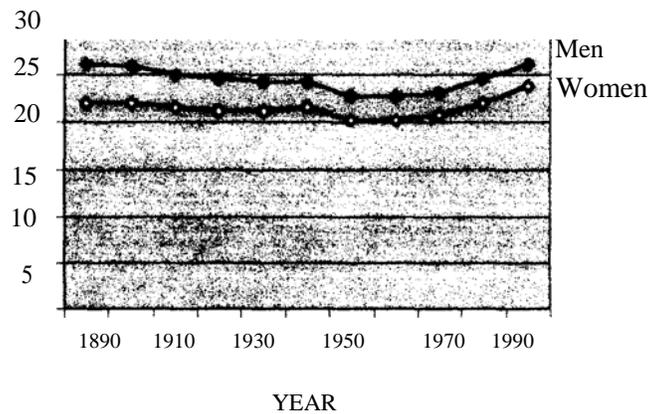
- 1) What factors were important in your decision on when you'd like to be married? Prioritize them from most important to least important.
- 2) How do you think your priorities are influenced by your social and economic environments?
- 3) How do your priorities compare with Aman's when she was first married?
- 4) What aspects of her social and economic environments influenced her priorities?
- 5) When we make moral evaluations on whether child bride marriages are right or wrong, what is our basis for judgment?

### Data on the End of Dating

Working in pairs, answer the questions below on a separate sheet of paper. Be prepared to discuss your findings. The data set for this graph has been included as well.

#### Estimated Median Age at First Marriage, by Sex

(Source: U.S. Census Bureau)



Year	Men	Women
1890	26.1	22.0
1900	25.9	21.9
1910	25.1	21.6
1920	24.6	21.2
1930	24.3	21.3
1940	24.3	21.5
1950	22.8	20.3
1960	22.8	20.3
1970	23.2	20.8
1980	24.7	22.0
1990	26.1	23.9

#### Questions:

- 1) Look at this graph and table. What information does it give you?
- 2) What information stands out? Why?
- 3) Why do women marry younger than men? Has the age gap narrowed over time? If yes, why? If no, why not?
- 4) Where could you find explanations of these marriage patterns?

## **Lesson 19**

### **SONG OF LAWINO, PART I**

#### **Student Preparation**

Read "Song of Lawino, Part I," pp. 204-218.

#### **Learning Objectives**

Students will:

- increase their comprehension of the impact of modernization in Africa by putting into their own words the consequence of modernization on Lawino's life.
- analyze the causes of cultural change in Africa by deducing the origins of Ocol's new ideas and discussing them orally.
- increase their appreciation for traditional cultures in Africa by discussing the ways in which traditional culture satisfied basic human needs.
- analyze the effect of language style on meaning by identifying specific literary techniques in discussion and explaining their impact.

#### **Key Concepts**

- modernization
- culture change

#### **Focus Questions**

- Why is Lawino's song a lament?
- How does Lawino view polygamy?
- How has modernization affected traditional cultures?

## Procedure

### 1. The Problem

Begin the class by discussing the title of the reading itself. Ask:

"'The Song of Lawino' is subtitled 'A Lament.' Why?

Who is lamenting what?"

To get a "feel" for the poem, ask a student to read aloud the first section, "My Husband's Tongue Is Bitter," on p. 206.

"Why has Ocol lost interest in Lawino? What are some of his complaints?"

### 2. The Marriage

Ask a student or a series of students to read aloud the next section, "The Woman With Whom I Share My Husband," on pp. 206-210.

"Who is the *other* woman?"

"How is she (Clementine) a part of Ocol's modern world?"

"How does Lawino react to Ocol's having a second wife?"

"If Lawino doesn't object to Clementine, what does she object to?"

To reinforce Lawino's position, reread or discuss the section on p. 209 that begins "I am not angry" and ends with "Must Not be uprooted," on p. 210.

### 3. The Culture

Continue reading the poem aloud, pp. 210-213.

"How would you characterize Lawino's attitude toward her hair and toward the Acholi way of life in general?"

"How would you characterize Ocol's attitude toward the Acholi way of life?"

"What has influenced Ocol's attitude?"

"What influence would convince him that the dances of black people are 'mortal sins'?"

"What does Lawino think of Western dancing?"

### 4. The Language

Finish reading aloud Part I of "Song of Lawino," pp. 213-218.

"What types of images does Lawino use to illustrate her points? What does this tell you about her way of life?"

"Where does Lawino, i.e., the author, Okot p'Bitek, use personification as a literary technique and what effect does it have?"

"What pumpkins have you seen or heard of being uprooted in your own culture? What were the causes? What were the consequences? Could the uprooting have been prevented?"

### 5. Debate topic: "Resolved, that Ocol is more cultured and civilized than his wife Lawino."

## **Lesson 20**

### **SONG OF LAWINO, PART II**

#### **Student Preparation**

- Read "Song of Lawino," Part II, pp. 219-231.
- Complete the "Changing Times" assignment at the end of this lesson.

#### **Learning Objectives**

Students will:

- identify the ways in which concepts of time affect lifestyles by discussing the human impact of Lawino's and Ocol's concepts of time.
- Compare 1950s' ideas of "ideal" wives and husbands with contemporary ideas of these ideals by completing the "Changing Times" exercise.
- Analyze the role of learning (books) in creating change by discussing Lawino's position on how books have changed Ocol.

#### **Key Concepts**

- Time
- lifestyle
- human relations

#### **Focus Questions**

- How does culture affect our concept of time?
- How does lifestyle affect our relationship with other people?
- How would you define the "ideal" wife and "ideal" husband?

## **Procedure**

### **1. Counting Time**

Begin by having a student read aloud the first part of the selection, from p. 221 to p. 226, dealing with time.

"Ocol thinks being able to tell time by a clock is necessary for being sophisticated. What do you think?"

"How has the clock changed Ocol's life?"

"How would a clock improve Lawino's life?"

Debate Topics:

Resolved, that Lawino's approach to time is outmoded and no longer useful.

Resolved, that Ocol's approach to time is destructive of good human relations.

Note: The objective here is to discuss the pros and cons of each view of time. In particular, it is important for students to grapple with modern issues concerning time. Ask them how they would solve the following problems as expressed by Lawino.

"Time has become my husband's master."

"He rushes without dignity."

"And he never asks you in."

### **2. Changing Times**

Ask students to share their homework assignment on "Changing Times" by forming groups on the basis of (a) Those who critiqued the 1951 wife's ideal; (b) Those who critiqued the 1951 husband's ideal; (c) Those who wrote contemporary versions

of the ideal wife; and (d) Those who wrote contemporary versions *of* the ideal husband.

Within each group, students should share their papers and ideas and then prepare to make a presentation of their views to the entire class.

Groups give their presentations, allowing for a brief discussion at the end of each presentation.

### **3. Books, Faith, Culture, Change**

Conclude the lesson by having students read aloud the last section of the poem, pp. 226-231, and discussing the following questions.

“What is Lawino's view of books?”

“What is her view of Western medicine?”

“Conceding that her views are extreme, does she still have a point?”

“How do books bring about change?”

“What are some of the limitations of book knowledge? What aspects of life are still beyond explanations found in libraries?”

“What is Lawino's one final wish? Can Ocol grant it?”

“Or to put it another way, can the new change the old without uprooting the pumpkin?”

### Changing Times

(During the 1940s and 50s in the U.S., one of the most popular daily radio programs was Don McNeils "Breakfast Club." In 1951, the number one request to "please read on the air again" was the following advice on how to be a "good" wife and husband.)

#### How You Can Be a "Good" Wife

"AS I am to be married soon and want to be a good wife. I'd like to know specially how I can be 'all things to my man,'" wrote a listener to Don McNeil in 1951.

The reply from Samuel and Esther Kling, who were marriage counselors at the time, was as follows:

Show him in a thousand, little ways that you love him and think he's a wonderful person. Romance dies through indifference and neglect. You can keep it alive by being a responsive lover, by looking attractive, and by using some of the feminine wiles you used during courtship.

Remember that a man also needs appreciation and flattery. If he gets it from his wife, he's far less likely to look for it elsewhere.

Make your husband feel you're the one person in the world whom he can always rely on for sympathy and understanding. Earn his confidence by keeping his secrets. Rejoice in his triumphs and sympathize with his defeats. Don't belittle his accomplishments or nag about his mistakes.

Interest yourself in the things that interest him so you can enjoy them together. When you share many interests, you get keener pleasure from each others' company and have endless topics for conversation.

This means carrying your share of the domestic load. It means keeping the home clean and attractive, being a good cook and a thrifty shopper. It means being cheerful even when times are hard, and encouraging when your mate is losing faith in himself. It means doing all you can do to help him get ahead by discussing his business problems with him and making friends for him.

Keep your husband amused and entertained, and be ready to go out "on the town" when he's in the mood. Many men seek outside recreation alone because their wife is too busy with household details or other interests, or because she is too dull to provide an evening's diversion. Other men go out alone because their mates are "killjoys" or "worrywarts."

The impression people get of your man will depend largely on what you say about him and how you act toward

him in public. Don't play the martyr or look for sympathy at the expense of your husband. If you make remarks about him and act as if he's a fine person, you'll be helping him as well as yourself.

No matter how old your husband is, he still needs to be babied and coddled at times. He needs to be watched and worried over when he's ill. And he needs to be scolded for his little misdeeds, then kissed and forgiven just the way his mother did many years ago.

### **How You Can Be a "Good" Husband**

"WHAT should a 'good' husband be like?" asked a young man about to be married. And here's what Samuel and Esther Kling told him:

A good husband makes his wife feel important in his scheme of things, and shows his affections by actions as well as words.

He is sympathetic to his wife's moods or setbacks, and lets her know he appreciates the work that goes into running a home efficiently and raising the children wisely.

A good husband gives his wife some degree of financial independence through a joint checking account, an allowance, or a checking account of her own. He is a companion to his wife, talking things over with her, and sharing her interests.

He takes his wife out regularly for recreation, realizing that he is the only escort she can have, now that she's married. He cheerfully assumes his responsibility in the disciplining and raising of the children.

A good husband is considerate in the intimate side of married life. He is faithful to his wife, is on friendly terms with his in-laws, and is honest with his mate.

He is attentive to his wife in public, avoids flirting with other women, and consults his wife before making any important household or family decisions.

A good husband places the interests of his wife and children ahead of his relatives, and avoids being overly critical. He makes it possible for his wife to have some leisure time for outside interests. Lastly, a good husband often compliments his wife, and does it with sincerity.

### **Assignment Options**

1. Write a short paper reacting to the advice for either the wife or the husband, answering these questions: What part of the advice do you accept? What part do you reject? Why? If you think parts of the advice sound old-fashioned, what do you think has brought about the changes in modern perceptions of wives and husbands.
2. Write a contemporary version of either the wife's or husband's advice.

## **Lesson 21**

# **LIVING IN TWO WORLDS**

### **Student Preparation**

Read "The Return of Kwasi Oduro" and "An 'Enlightened Man' Who Enjoys Going Home." pp. 232-246.

### **Learning Objectives**

Students will:

- o analyze the reasons for conflict between traditional and modern cultures by identifying the norms in each culture, and the points where these norms conflict, through class discussion.
- o identify their parents' obligations to family by completing the "Family Burdens & Benefits" worksheet.
- o analyze the factors that influence their parents' obligations by completing the "Family Burdens & Benefits" worksheet.
- o define the limits of their extended family by drawing up a list of their extended family members.
- o interpret Ashanti and American proverbs by translating the meanings of proverbs into their own words.
- o synthesize American values by composing their own proverbs.

### **Key Concepts**

- o extended family
- o norm
- o proverb

### Focus Questions

- o How do the norms of modern and traditional life conflict with each other?
- o What obligations and benefits are derived from an extended family?
- o What is the boundary for inclusion in an extended family?
- o Why are proverbs useful for learning about cultures?

### Procedure

#### 1. A Man of Two Worlds

Begin the class with a general discussion of Kwasi Oduro,

"Who is Kwasi Oduro? Where does he live? What does he do?"

"What is Oduro's life like with his family in the city? What are his options and ligatures with his nuclear family?"

"Where is he from originally? What is his life like with his family in the country? What are his options and ligatures with his extended family?"

"Oduro seems to be living in two worlds simultaneously: one modern and one traditional. How does he feel about these worlds? How do the norms of these two worlds conflict with each other?"

"How would you suggest that Oduro reconcile these competing norms? How might he solve the problem of living in two worlds?"

As a point of comparison, incorporate the piece on the 'Enlightened Man' into the discussion.

"Who is Kwabena Tabi Amponsah?"

"Why is Amponsah caricatured as an 'Enlightened Man'?"

"Do both Amponsah and Oduro face the same challenges in fulfilling their families' expectations? Why or why not?"

## **2. Our Burdens and Benefits**

Have students work individually on the "Family Burdens & Benefits" worksheet. If students ask how far to extend their 'extended family' in the worksheet lists, tell them to list as many people as they can. When they have finished, students should share their work with classmates either in pairs, small groups, or as an entire class.

## **3. A Proverb Is Worth a Thousand Words**

Wrap-up the lesson with a brief discussion of family proverbs.

"Oduro quotes two popular Ashanti proverbs: 'If your elders take care of you while you are cutting your teeth, you must in turn take care of them while they are losing theirs,' and 'The family is a crowd.' What simple lessons does each of these proverbs teach us about the Ashanti?"

"What proverbs about family or family matters have you heard at home? What are these proverbs' intended lessons?"

## **4. Pop Goes a Proverb**

As homework or classwork, give students the following assignment.

"Write an original proverb about American culture that would help an Ashanti in Ghana understand American

families. Then, write a short paragraph or two explaining what the proverb means and how it elucidates American family life."

### **Family Burdens & Benefits**

List the members of your extended family on both your mother's and father's sides.

*Mother*

*Father*

Identify your mother's obligations to the family. What benefits does she receive?

Identify your father's obligations to the family. What benefits does he receive?

How is each of your parent's obligations and benefits influenced by gender? By geography? By the number of siblings in his or her family?

In the lists above, how far did you "extend" your family? (For example, did you list second cousins? third?) What might this tell you about the boundaries for membership in your extended family?

## Lesson 22

# POLYGAMY: THE PUSH AND PULL

### Student Preparation

Read "Polygamy: The Dilemma" and "Second Wife, Second Class?" pp. 247-256.

### Learning Objectives

Students will:

- o define polygamy, polygyny, and polyandry by differentiating between the terms in a discussion.
- o examine the state of polygamy in Africa by presenting evidence of the public's approval and disapproval of polygamy.
- o identify forces for and against polygamy in Africa by completing the "Forces at Work" handout.
- o evaluate the influence of forces on polygamy's future by completing the "Forces at Work" handout.

### Key Concepts

- o polygamy
- o polygyny
- o polyandry

### Focus Questions

- o What are polygyny and polyandry?
- o How widespread is polygamy in Africa?
- o What are the forces for and against polygamy in Africa?

## Procedure

### 1. The Many Faces of Polygamy

Begin the class with a general discussion of polygamy in Africa.

"What is polygamy? What is the difference between polygyny and polyandry?"

"How widespread is polygamy in Africa today?"

"What evidence can you present for polygamy's popularity in Africa? For its loss of public approval?"

Focus on the role of wives in the polygamous marriage.

"One of our readings is titled 'Polygamy: The Dilemma! What is the dilemma? For whom? What is Oduro's dilemma?"

"Though Oduro is in a dilemma, who is doing most of the suffering? How does Margaret, Oduro's first wife, respond to Oduro's second marriage?"

"How do social and economic forces influence Margaret's decision to accept the new wife?"

"In 'Second Wife, Second Class?' how do the second wives describe their relationships with the first wives of their families? How does this compare with Margaret's situation?"

"If so many wives are unhappy with polygamous arrangements, then why does the system persist?"

The next exercise will help students answer this last question.

## **2. Force Field Analysis**

Break students into pairs to work on the "Forces at Work" handout. When they are finished, write a composite list of the forces on the board or on an overhead.

"Based on your weighting, does polygamy's future look bright or bleak?"

"What are the dominant forces at work here? Why?"

"What criteria did you use to determine a force's weight?"

"What values underlie your criteria?"

### **Forces at Work**

There are many forces in Africa today that support polygamy, and others that work against it. Your job is to list as many of those forces as you can below. Be as specific as possible. (For example, "economic forces" is not specific.)

After your list is complete, weight each force in the list between 1 (low impact) and 5 (high impact) based on how much you feel that force influences polygamy's future.

#### **Forces for Polygamy**

Force

Weight

TOTAL \_\_\_\_\_

#### **Forces Against Polygamy**

Force

Weight

TOTAL \_\_\_\_\_

## Lesson 23

# MARRIAGE THEN AND NOW

### **Student Preparation**

Read "Polygamy Then and Now" and "When Tying the Knot Goes Gordian," pp. 257-267.

### **Learning Objectives**

Students will:

- o identify justifications for polygamy as given in "Polygamy Then and Now" by giving the justifications orally as part of a group presentation.
- o design a case against polygamy in modern Africa by tapping arguments given in "When Tying the Knot Goes Gordian" and previous readings, and presenting the case orally as part of a group presentation.
- o make the case (synthesize the evidence) for monogamy in modern Africa by defending the wives in "When Tying the Knot Goes Gordian" in an oral group presentation.
- o make the case (synthesize the evidence) for traditional values in Africa by defending the husbands in "When Tying the Knot Goes Gordian" in an oral group presentation.
- o make the case (synthesize the evidence) both pro and con for religious freedom and legal restraint in the matter of polygamy in the United States by presenting the case orally in a group presentation.

### **Key Concepts**

- o polygamy
- o monogamy

- "church and state"

### **Focus Questions**

- How was traditional polygamy justified in Africa?
- What are the modern arguments against polygamy?
- How does U. S. law view polygamy?

### **Procedure**

#### **1. Group Presentations**

Divide the class into five groups, according to the five themes below. Allow 10-15 minutes preparation time and a minimum of five minutes of presentation time for each group.

Hand out the following group assignments individually to each group or simply display the assignments on the overhead.

##### 1. Polygamy in the Past

Make the historical case for polygamy, referring specifically to the reading "Polygamy Then and Now." In other words, explain the author's justification for polygamy in Nigeria two or three generations ago.

##### 2. Polygamy Today

Make the modern case for polygamy, referring specifically to the reading "Polygamy Then and Now:'. Draw on evidence from previous readings, also.

##### 3. Monogamy Today

Make the contemporary case against polygamy and for monogamy, referring specifically to the reading "When Tying the Knot Goes Gordian."

#### 4. Tradition Versus Modernity

In reference to the reading "When Tying the Knot Goes Gordian," defend the husbands by appealing to traditional culture. Why should traditional values of polygamy in Africa give way to Western values of monogamy?

#### 5. The Church Versus the State

Shift the debate to the United States. In 1878, the U. S. Supreme Court ruled in *Reynolds v. The United States* that polygamy could not be legally practiced in the U. S., even by Mormons whose religion sanctioned it. Argue the pros and cons of religious freedom versus legal restraint.

## Lesson 24

# MARRIAGE AND THE LAW

### Student Preparation

Read "The Legal Status of Polygamy" and "Marriage Laws and Broken Homes," pp. 268-279.

### Learning Objectives

Students will:

- o increase their comprehension of the issues involved in lawmaking by creating laws to govern marriage practices.
- o analyze the state of marriage in Africa by discussing the conflicts between Western and traditional perspectives on marriage.
- o induce a cultural pattern of difference by classifying phrases as representative of Western or African perspectives.
- o appraise the practicality of African legal perspectives on marriage by using the individualism-collectivism concepts to explore the African identity.

### Key Concepts

- o Western culture
- o individualism
- o collectivism

### Focus Questions

- o What are the challenges in creating laws to govern marriage practices?

- What is polygamy's legal status in Kenya and Tanzania?
- What conflicts exist between the legal and the traditional marriage and divorce practices?
- What are individualism and collectivism? How do these concepts help us understand a person's sense of identity?

## **Procedure**

### **1. Legal Eagles**

To give students a sense of the challenges facing lawmakers, break them into small groups for the "The Council on Marriage and Family" exercise. Each group should receive a copy of the "The Council on Marriage and Family" worksheet. When the groups have finished, ask a representative from each group to share its work. Ask students:

"What was challenging about this exercise?"

"What issues did you have to take into consideration?"

"How would the American public respond to your laws?"

### **2. Africa's Marital Issues**

Move the discussion into a brief analysis of the readings.

"Based on our readings, what are the main issues in Africa in regard to marriage and divorce laws?"

"What are the challenges of using the law to regulate marriage practices in Kenya?"

"The authors say that Kenyan and Tanzanian lawmakers have been influenced by 'Western culture.' What does this mean? Who are Westerners? What is important to them? What is 'Western culture'?"

“Why do many Westerners prefer monogamy over polygamy? Why do many Africans prefer polygamy over monogamy?”

"Traditionally in Africa, marriage and divorce have been communal affairs. Now, however, the law proposes to make these the affairs of a man and a woman. Given your understanding of ligatures in Africa, how well suited is this legal perspective to the culture?"

### 3. The Individual and the Group

Edward Hall was an American cultural anthropologist whose work, around the 1950s, laid the foundations for cross-cultural communication theory. Hall discovered many of his concepts inductively through personal experience, and this exercise should help students begin to induce one of Hall's major contributions to the field—the distinction between individualism and collectivism.

Ask students to listen to the following pairs of comments and decide which statement in the pair is more likely something a Westerner would say, or something an African would say. Students should write their answers on a sheet of paper.

1. a) “I generally make my decisions on my own.”  
b) “I prefer to ask my friends for advice before making a decision.”
2. a) "When I first meet someone, they often ask me about my family."  
b) "When I first meet someone, they often ask me what I do for a living."
3. a) "It seems lonely to live by yourself."  
b) "I enjoy having my apartment to myself."
4. a) “I joined this fraternity (or team) because I like the guys I met there.”

- b) "I joined this fraternity (or team) because my brother is a member."
  
- 5. a) "I decided not to work at my mother's office because I'd like to go into photography."  
b) "After high school and college, I'll work at my grandfather's business."

Repeat the questions again and tally the students' responses by asking for a show of hands. Ask students if they see any patterns of difference between what the Westerner said and what the African said. Move the discussion into a formal introduction of Hall's concepts.

#### **4. Hall's Insights into Identity**

Give each student a copy of the "Individualism & Collectivism" handout, pp. 149-150. Have students complete the questions on the handout in pairs. Ask them to share their answers with the class.

#### **5. Homework: Individualism-Collectivism Continuum**

Give students a copy of the "Individualism-Collectivism Continuum" handout, p. 151, and ask them to complete the questions to demonstrate their understanding of the concepts and the graph.

### **The Council on Marriage and Family**

With the growing cultural diversity in the U.S. over the last 40 years, Congress is considering rewriting the laws that govern marriage practices. To initiate this process, Congress has appointed your group as The Council on Marriage and Family.

The Council's task is to propose a legal code addressing the following five elements of marriage practices:

**Monogamy      Polygamy      Divorce**  
**Child custody      Property rights**

For each of the five elements, write a one- or two-sentence law that will govern all U.S. citizens:

## Individualism & Collectivism

In the 1950s, Edward Hall, a cultural anthropologist, created a number of concepts that have been useful in understanding people from different cultures. These concepts help us see how people in different cultures have been socialized to view the world and interact with it—very differently from one another. For example, Hall makes a distinction between what he calls *individualistic cultures* and *collectivistic cultures*.

**Individualism**—the idea that a person's sense of identity stems from himself as an individual, independent of his affiliation with any groups. The individualist makes choices based on self-interests, believing that if he takes care of himself, the group will also benefit. Independence and self-reliance are valued, and though an individualist may join groups, his affiliation is a matter of choice and is not forced upon him or expected of him.

**Collectivism**—the idea that a person's sense of identity stems from her belonging to a larger group identity. The collectivist makes choices based on the group's best interests, believing that if she supports the collective, the collective will support her in return. Interdependence and selflessness are valued, and while collectivists share an intimacy with other in-group members, persons that are not members are often kept at a distance, psychologically.

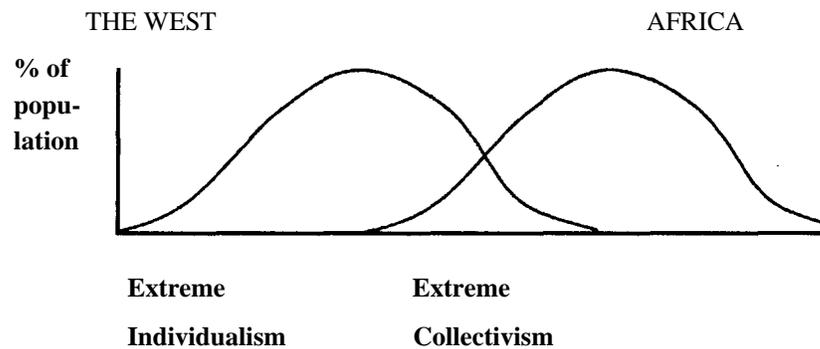
These concepts can help us describe how people interact with the world around them. Neither one is better than the other. They are simply two perspectives, or two modes of operating. Also, individualism and collectivism are not either-or propositions; most people fall somewhere in the middle of these two poles, enjoying some degree of independence while also desiring group affiliation. Similarly, every culture is made up of some people who are more individualistic and some who are more collectivistic.

However, most individuals do prefer one mode of operating over the other—probably because the people around them prefer that same mode. In this way, a child is socialized to operate harmoniously and successfully in its environment, whether the environment is predominantly individualistic or collectivistic.



## Individualism-Collectivism Continuum

1.



On a separate sheet of paper, answer the following questions:

- 1) What does this graph tell you?
- 2) What doesn't this graph tell you?
- 3) Imagine a Kenyan woman who is represented in the graph where the curves overlap with each other. How would most people in Kenya describe her? How would most Americans describe her? How does this help explain culture's influence on our perceptions?

2.

## **Lesson 25**

### **INSIDE AND OUTSIDE WIVES**

#### **Student Preparation**

Read "'Inside Wives' and 'Outside Wives,'" pp. 280-293.

#### **Learning Objectives**

Students will:

- o identify the benefits and costs of public and private polygamy for wives and husbands in Nigeria by completing the "Public and Private Polygamy-Benefits and Costs" chart.
- o compare Nigerian and American college women's attitudes toward marriage by identifying similarities and differences in open discussion.
- o judge the contest between monogamy and polygamy in Nigeria by presenting group reports orally in class.
- o clarify their personal attitudes toward marriage by analyzing (in writing) statements on marriage or by designing (in writing) an ideal marriage system.

#### **Key Concepts**

- o marriage
- o monogamy
- o polygamy

#### **Focus Questions**

- o What are the benefits and costs of polygamy?
- o How do Nigerian college women view marriage?
- o What is happening in the contest between monogamy

and polygamy in Nigeria?

## Procedure

### 1. Public and Private Polygamy

To help students identify and evaluate various aspects of polygamy, ask them to complete the following "Benefits and Costs" chart. Either duplicate the chart as a handout or project it on the overhead.

	<b>Benefits</b>	<b>Costs</b>
<b>Traditional Polygamy (Public Polygamy)</b>		
For the wife		
For the husband		
<b>Private Polygamy</b>		
For the "inside" wife		
For the "outside" wife		
For the husband		

Ask students to form either pairs or small groups to share their completed charts. Then ask the pairs or groups to share the highlights of their discussions with the full class.

## 2. College Women and Marriage

Turn to the section of the reading on college women, p. 289.

Ask:

"How would you characterize these college women's attitudes toward marriage?"

"What are they looking for in marriage?"

"How do their attitudes compare to those of "outside wives?" (Refer to the case studies on pp. 284-288.)

"How do you think their attitudes compare to those of American college women?"

## 3. Monogamy Versus Polygamy

In the "Conclusion" to this reading, pp. 292-293, the author writes: "Monogamy is in a state of severe crisis and seems to be losing ground to polygamy."

Ask students—in pairs, small groups, or as a full class—to discuss this statement. Make sure they also discuss these questions:

"Why do you think monogamy may be losing ground to polygamy in Nigeria?"

"How would you compare the Nigerian crisis in monogamy with the state of marriage in the U. S., where the divorce rate is almost 50 percent?"

## 4. Supplemental Activities

If you could design your own system of marriage, what would it look like? Write out the rules concerning spouse responsibilities, monogamy, polygamy, divorce, and childcare.

Choose one of the following quotations on marriage and write a brief reaction to it. Do you agree with the sentiment expressed?

Why or why not?

Alternatively, look at these quotations collectively. How do they portray marriage? Write a general reaction to these quotations.

Be creative. Write your own set of "quotations" on marriage.

### **About Marriage**

"Marriage is a great institution, but I'm not ready for an institution yet."

--Mae West

"Matrimony is a process by which a grocer acquired an account the florist had."

--Francis Rodman

"Marriage: a book of which the first chapter is written in poetry and the remaining chapters in prose."

--Beverly Nichols

"Love, the quest, marriage, the conquest, divorce, the inquest."

--Helen Roland

"When two people are under the influence of the most insane, most violent and most transient of passions, they are required to swear that they will remain in that excited, abnormal and exhausting condition until death do them part."

--George Bernard Shaw

3.

## Lesson 26

# MODERN MARRIAGE, MODERN MORALITY

### **Student Preparation**

Read "Modern Marriage, Modern Morality," pp. 294-304.

### **Learning Objectives**

Students will:

- o share attitudes about modern African morality by expressing their opinions of chic-choc-cheque practices orally.
- o compare their ideas of modern African and American morality by discussing differences in how they would judge chic-choc-cheque practices at U.S. and African universities.
- o analyze social and economic pressures in young Africans' lives by identifying forces that compel young women to have chic-choc-cheque relationships.
- o analyze the social and economic pressures in their own lives by completing the "Handling Pressure" worksheet.

### **Key Concepts**

- o chic-choc-cheque
- o socio-economic pressure

### **Focus Questions**

- o How do these women's actions compare with students' images of traditional African women?
- o Why are these women choosing to have chic-choc-cheque relationships?

- How do African and American students cope with the pressures in their lives?

## **Procedure**

### **1. Let's Talk About Sex**

Begin the class with an open-ended discussion of students' reactions to the readings.

"What struck you about the readings?"

"Were you surprised? If so, by what? Why is this surprising to you?"

"What did you think of these young women? The men? How do these women compare with your image of traditional young African women? Where, if at all, might we have seen this behavior in Africa 50 years ago?"

"How would you feel if these stories were about women at American universities? How do your thoughts here compare with your thoughts about the young African women?"

"What is your basis of judgment of these people?"

### **2. The "Why" of It**

Once students have had the opportunity to voice their reactions, encourage them to explore the "Why" of these women's actions to better understand the social and economic forces at play.

"What pressures are influencing the lives of these young female students? How strong are these pressures?"

"So why have these young women decided to do this? Who are chic, choc, and cheque? What do the women gain by these relationships? What do they lose or risk? How are chic, choc, and cheque affected?"

Debate Topic: Resolved, chic-choc-cheque practices are a form of polyandry.

### **3. Handling Pressure**

Bring the discussion home by asking students about the social and economic pressures in their lives. Then, give students the "Handling Pressure" worksheet to complete individually, either in class or as a homework assignment.

"What pressures influence your lives in this school and at home? How strong are they?"

"How do students cope with these pressures? What are the positive and negative outcomes of these coping mechanisms?"

### **Handling Pressure**

In a box below, describe a pressure that you are facing in your life. Then, list three ways that you cope with that pressure, or that you might cope with that pressure. Finally, write a few sentences about some of the positive and negative outcomes of using each of these methods to cope with that pressure in your life.

**PRESSURE**



**Coping Method 1**

**Coping Method 2**

**Coping Method 3**

**Lesson 27**  
**READERS WRITE FOR HELP**

**Student Preparation**

Read "Readers Write for Help," pp. 305-317.

Have students find a letter from an advice column in a newspaper or magazine at home and begin analyzing the letter by writing short answers to the four questions below. Have them bring their columns and analyses to class.

- a) Where is the column published and who is giving the advice?
- b) Briefly, what's the writer's problem? What's the advice, if any?
- c) Based on the advice given, what do you think the columnist values?
- d) Who, aside from the writer, is the target audience for this column?

**Learning Objectives**

Students will:

- o recognize a variety of personal problems young Africans might face by discussing the *Dear Dolly* and *Dear Auntie Adisa* advice columns.
- o analyze how the media reflects and influences society by creating lists of subjects from African and U.S. advice columns, comparing the lists to each other, and comparing the lists to their own impressions of Africa and the U.S.

- o understand how they decide whom to share their personal problems with by completing the "Where to Go for Good Advice?" worksheet.

### **Key Concepts**

- o values
- o objectivity

### **Focus Questions**

- o What are advice columns? Who reads them? Why?
- o How does the media reflect its audience? Influence its audience?
- o How might culture influence the way someone shares a problem or asks for help?

### **Procedure**

#### **1. Modern Advice**

Begin the class by asking students about the reading.

"What do you think of the letters? What do you think of the people who wrote them? What about their problems?"

List the problems on the board under "Africa."

"What subjects are popular in these columns? What does this say, if anything, about the local society?"

"What do you think of the responses from 'Dolly' or Auntie Adisa? Was it good advice? Why or why not?"

"What sorts of values do 'Dolly' and 'Auntie Adisa' promote? What does this say, if anything, about the media in Africa?"

"Why do you think newspapers or magazines publish such letters? Who do you think reads them?"

## 2. Media Messages

Have the students form small groups to share their homework assignments: the advice columns they selected and their analyses.

Once all students have shared their columns, conduct an open discussion.

"What are some popular subjects of these columns?"

List these problems on the board under "USA."

"What do these teach us, if anything, about U.S. society?"

"How are these letters similar to ones we read from Africa? How are they different?"

"What might someone from South Africa think of Americans if he read these columns? Would he be right? What if he saw a few episodes of a TV talk show where people share their personal problems?"

"What impressions do we get of Africa from the letters we've read? How accurate do you think these impressions are?"

"What values are promoted by the different columnists in the U.S. advice columns? What does this say about the media in the U.S.?"

"How well does the media-in the U.S. and Africa reflect the life or views of the average person? What does this mean for us when we see international news? How accurate or complete is the picture we get?"

### 3. Where to Go for Good Advice?

As a concluding activity, ask students to complete the "Where to Go for Good Advice?" worksheet and to share their answers in open discussion.

In processing question 1 on the worksheet, ask students to determine the most popular advisor for each age. Record these advisors on the board and refer to them in discussing the other questions on the worksheet.

At the end of the discussion, ask students to apply a similar analysis to Africa.

"Because newspapers and advice columns may be inaccessible to rural people in Africa, whom do you suppose someone like (see list of names below) would speak with regarding personal problems? Whom wouldn't he or she speak with? Why?"

- a) Lawino
- b) a young newlywed
- c) a girl in a bush school
- d) an Acholi chief

"Why do you think that both *Dear Dolly* and *Dear Auntie Adisa* are purported to be written by women?"

**Where to Go for Good Advice?**

1) Throughout life, we turn to different people for advice on our personal problems. For each age below, list two or three people you did (or would) turn to for good advice.

Age 6: \_\_\_\_\_

Age 12: \_\_\_\_\_

Age 18: \_\_\_\_\_

Age 24: \_\_\_\_\_

Age 30: \_\_\_\_\_

Age 40: \_\_\_\_\_

Age 60: \_\_\_\_\_

Age 80: \_\_\_\_\_

2) How did the people you listed change, or remain the same, over time? Why?

3) For personal problems, how do we decide on the best person to talk to? What are the criteria for a good "advisor?"

4) In the U.S., why would someone ask a stranger—like "Dear Abby"—for advice on a personal problem?

5) What are the advantages of an "objective" opinion? What are the disadvantages?

## Lesson 28

### THE BODY IN QUESTION

#### Student Preparation

Read "The Body in Question," pp. 318-331.

(Special Note: This lesson cannot be completed in one 50-minute class period. Ideally, it would be spread over three periods.)

#### Learning Objectives

Students will:

- detect some of the underlying values in traditional African cultures by participating in "The Trial" role play.
- identify some of the values of modernity that conflict with traditional African values by participating in "The Trial" role play.
- compare the application of civil law to the application of social norms in controlling human behavior by participating in "The Trial" role play.
- deduce causes of the identity crisis faced by some contemporary Africans by participating in "The Trial" role play.
- evaluate the competing claims of tradition and modernity in Africa by participating in "The Trial" role play.

#### Key Concepts

- *Gemeinschaft-Gesellschaft*
- options-ligatures
- identity

**Focus Questions**

- What value conflicts has modernization brought to Africa?
- How is the personal identity of contemporary Africans affected by the conflicts between tradition and modernity?

**Procedure****1. The Trial**

The principal activity of this lesson is a role play that simulates (in very broad terms) the trial over the disposition of Mr. S. M. Otieno's body.

There are three roles directly involved in the trial-the Urban Team, the Luo Team, and the Legal Team- and one role for post-trial analysis, the Social Analysis Team.

Ideally, five students would make up each of the four teams. In a class of more than 20, however, the extra students could either serve on the four basic teams, increasing their size, or they could form duplicate teams, preferably an added Social Analysis Team, if only one duplicate team is needed, and an added Urban Team and Luo Team, if two duplicate teams are needed.

Depending on class size, the number of teams would be as follows:

<b>Students</b>	<b>Teams</b>
20	Four Basic Teams
25	Four Basic Teams + Social Analysis Team
30	Four Basic Teams + Urban Team and Luo Team
35	Four Basic Teams + Urban Team, Luo Team, and Social Analysis Team

### **The Role Play Sequence**

- Step 1: Groups meet to prepare their roles (20-30 minutes).  
The role descriptions, at the end of this lesson, should be duplicated and handed out according to team membership. No further instructions are required except for an overall description of the sequence of the roleplay.
- Step 2: The Urban Team makes its presentation (15-20 minutes }.
- Step 3: The Luo Team makes its presentation (15-20 minutes }.
- Step 4: The Urban Team makes its retort (5 minutes).
- Step 5: The Luo Team makes its retort (5 minutes).
- Step 6: The Legal Team meets to prepare its final ruling (5 minutes)  
and to make the presentation of its ruling (10-15 minutes }.
- Step 7: The Social Analysis Team makes its presentation (15-20  
minutes }.

### **The Timing of the Role Play**

Obviously, the entire roleplay cannot be completed in a typical 45- or 50-minute class period. (This may not be a problem with modular scheduling.) One solution to time constraints is to subdivide the role play sequence into three parts, as suggested by the broken lines above: *Class I*—Step 1; *Class 2*—Steps 2,3,4, and 5; *Class 3*—Steps 6 and 7.

## **2. The Aftermath**

As a final activity, conduct a general class discussion of the entire roleplay sequence:

"What did you learn from this exercise?"

"How did the playing of roles contribute to what you learned?"

"Do you think you understand the role you played better than the other roles? If yes, why do you think this is so? What does this suggest about learning about others? If no, why not?"

"Overall, how would you describe the challenges faced by modern, urbanized Africans in trying to shape a personal identity?"

### **The Urban Team**

- Who:** You are members of a special legal team hired by Virginia Wambui, the wife of the late S. M. Otieno, to argue her case before the Kenyan court. You are all lawyers and you all will have a chance to appear before the court if you so desire.
- What:** Your task now is to prepare your presentation. You have 20-30 minutes to do this. Your presentation itself will last 15-20 minutes.
- When:** When the court meets, you will be asked to give your presentation first, to be followed by the presentation of the opposition, the Luo relatives of the deceased. You will then have five minutes for rebuttal, followed by five minutes of rebuttal from the other side.
- How:** You may use any format you choose for your presentation. However, because you will not be able to call witnesses beyond your own team members, it is important to include as many members of your team as possible in your oral arguments. (The judges are known to be impressed by a variety of viewpoints.) It is also important to have visual aids to emphasize your main points, so you might consider using overhead transparencies or newsprint posters in your presentation.

### **The Luo Team**

- Who:** You are members of a special legal team hired by the late S. M. Otieno's brother Ioash Ochieng Ougo to present Mr. Ougo's case before the Kenyan court. You are all lawyers, not necessarily all Luo, and you will all have a chance to testify before the court if you so desire.
- What:** Your task now is to prepare your presentation. You have 20-30 minutes to do this. Your presentation itself will last 15-20 minutes.
- When:** When the court meets, you will be asked to give your presentation after the lawyers representing Virginia Warnbui, the wife of S. M. Otieno, make their arguments. The opposition will then have 5 minutes to rebut your presentation, after which you will have 5 minutes to respond.
- How:** You may use any format you choose for your presentation. However, because you will not be able to call witnesses beyond your own team members, it is important to include as many members of your team as possible in your oral arguments. (The judges are known to be impressed by a variety of viewpoints.) It is also important to have visual aids to emphasize your main points, so you might consider using overhead transparencies or newsprint posters in your presentation.

### The Legal Team

- Who:** You are members of a special legal team hired by the Kenyan Court to hear the case of *Joash Ochieng Ougo v. Virginia Wambui*. You are all lawyers and you will all hear the arguments before the court. You will then render a verdict.
- What:** Your task now is to review all of the documents relevant to this case. You have 20-30 minutes to do this. Ultimately, you will base your verdict on the arguments you hear during the trial, but right now you should evaluate the written evidence and form a tentative conclusion.
- When:** When the court meets, you will hear arguments from both sides in this case. Your role is to pay close attention to these arguments and to factor them into your evaluation of the two sides. After the trial arguments have been concluded, you will have five minutes to meet to weigh the evidence and to make your final decision about a verdict in this case. You will then have 10-15 minutes to make your presentation to the court justifying your ruling.
- How:** You are free to plan your presentation as you wish. However, because your decision is final in this case, it is important for the two sides as well as the public to feel that the court's decision was unanimous. Hence it is important for all members of your team to participate in the final verdict and the presentation of your reasoning for this verdict.

However, if your team is split on the verdict-if there is a deeply-held minority opinion-then you are free to include this minority view in your presentation. Finally, with only five minutes available after the trial to deliberate, you should have your opinion pretty much settled before the trial begins. Of course, if the trial produces new evidence or influences your opinion one way or the other, then you should take this into account in making your final decision.

Note: It is important to have visual aids to clarify the reasoning behind your verdict, so you might consider using overhead transparencies or newsprint posters in your presentation.



## The Social Analysis Team

- Who:** You are a group of professional social scientists—sociologists, anthropologists, psychologists—especially trained in analyzing cultures. You are particularly adept at describing the tensions that arise when dramatic or rapid change hits a society.
- What:** Your job is to analyze the social significance of the Otieno case by reviewing all of the documents available to you. You have 20-30 minutes to do this. You will also be able to observe the trial itself from beginning to end, including the arguments on both sides and the final verdict. You will then have 15-20 minutes to present your analysis.
- When:** Your presentation is the culminating event of the Otieno trial, putting the case in a broader social context, extracting the cultural meaning of the event. Although you can use evidence from the trial itself as grist for your mill, you should be prepared to give your presentation on the basis of your examination of the documents alone, because the court and the public will be expecting a live cultural commentary immediately following the trial.
- How:** Substantively, you should use the well-known sociological concepts of *Gemeinschaft* and *Gesellschaft* to analyze the social background of Virginia Wambui (Otieno's wife) and Otieno's Luo relatives. What social world are the two sides living in? At the same time, you should apply the concepts of "options" and "ligatures" to this case. Which of the two is each side emphasizing? Finally, you should determine where the court lies in this social spectrum. Assuming that Kenyan courts, a product of British colonialism, belong to the sphere of *Gesellschaft*, where would you expect this court to come down on the issue of options versus ligatures? What in fact happened? Why?

To help organize your presentation and to make it more effective, plan to incorporate visual aids such as overhead transparencies or newsprint posters.