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TOWARD A CURRICULUM FOR THE FIRST GRADE
OF THE REFORM JEWISH RELIGIOUS SCHOOL

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Thesis submitted in partial fulfillment of
the requirements for the Degree of Master
of Arts in Hebrew Letters and Ordination

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To

"Uncle Ben" Aronin

my teacher and my friend

Academic chairs are many, but wise
and noble teachers are few.

- Albert Einstein

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DIGEST

This thesis is an attempt at producing lesson plans for a first grade religious school class. Developmental psychology teaches us that one of the tasks of a six-year-old is to learn about the world around him. Therefore, a "significant" religious school curriculum must reflect this.

The lesson plans included in this thesis form the middle portion of a one-year curriculum. The program I envision would consist of four (4) units. The first unit would introduce the members of the family and explore their family roles. Unit II would deal with the basic needs of all living things; Unit III, with the concepts of limitation and finite existence. And Unit IV would conclude the year with travel, moving, and strangers.

In addition to teaching these topics, the lessons operate on two historical planes. The essential aims of the lessons are found in the present with the acquaintance of the child with his own world. But on a secondary level, the lesson plans introduce the child to the world of the Patriarchs. In the second grade, the children will study the Joseph story. Therefore, they require an introduction to the lifestyle of this period. These lesson plans provide such a background through a continuing narrative set in the patriarchal period, which serves as a springboard to the primary aims of the lessons.

The lesson plans have been written with extensive detail. Proper religious school education requires teachers who are knowledgeable in the areas of education, Judaism and history. However, reality often falls

short of this ideal. Therefore, I have attempted to provide background material in all these areas to compensate for some of the deficiencies in the teacher's background.

Despite the tremendous detail of these plans, they should, ideally, only serve as guidelines for the teacher. The teacher's creativity should be allowed to enter into the lessons and reshape them to his/her individual style, provided the aims of the lessons are met.

Although this is only a "draft" of a "proposal" for an "ideal" religious school, it is hoped that this thesis will be a step forward in religious school education.

INTRODUCTION

A.

A review of the recommended curricula of both the Union of American Hebrew Congregation (UAHC) and the United Synagogue of America (USA) reveals that a Jewish religious school is expected to provide the student with a survey view of Judaism. In the recommended courses, the totality of Jewish history is reviewed twice, Israel is discussed, and the Hebrew language is taught. From these courses, the student is expected to learn what it means to be a Jew, so that he is prepared to make a commitment to the Jewish religion at the completion of the high school program.

However, is a study of what Judaism has been the most effective direction for religious schools to follow? If the goal of such an education is to create knowledgeable and committed Jews, the recommended curricula are in need of revision. The experience of educators reveals that youth groups and other extracurricular factors have a more profound influence upon the child's Jewish commitment than the curriculum itself. It is apparent therefore that we must reassess the role of the religious school if it, too, is to be an important factor in the child's religious education.

A common complaint voiced about our present system is, "What does all this material that you are teaching mean to me?" I believe that a religious school should help a child to find his own understanding of religion. But to do this, it should not focus upon what religion has been, but rather upon what religion now is.

A dichotomy has arisen between what Judaism has been and what it now is. Reform Judaism has evolved into a significantly different religious system from past Jewish systems. In reform, there is a liberal interpre-

tation of Judaism with emphasis upon freedom and choice. The individual alone is responsible for his personal choices as a Jew. This differs from past Jewish systems in which the individual had no freedom to create his own understanding of his religious commitment. Rather, they were expected to accept past teachings as the proper understanding of Judaism.

Efforts are being made to remedy this problem; but, they seem to be concentrated in planning for upper-grade classes. However, courses which allow for freedom of choice, coming when they do, appear to be more in the nature of concessions than the sincere and authentic teachings which they are meant to be. Retreats, mini-courses and elective programming seem to be "salvage" operations or "last-ditch" attempts to keep disillusioned students "in the flock."

Why must we wait until high school to teach our students a relevant concept of religion? To teach religion effectively and coherently, it must extend comprehensively from the nursery to the high school. Therefore, what we think is properly Reform Judaism should be taught at every level of the school.

What is the difference between teaching religion and teaching about religion? Religion is a personal concern. Each individual Jew must determine his own relationship to the Jewish tradition. Therefore, if a curriculum is to teach religion, it will aid the student in determining how his tradition will help him meet the major concerns of his life. A curriculum that teaches about religion is one which shows the student how others have used their tradition to create their own interpretation of the Jewish religion. The two methods are not unrelated, the difference is in emphasis.

A change in emphasis from teaching about religion to teaching reli-

gion will necessitate a new curriculum and new materials for the students and teachers. It will necessitate a reevaluation of the needs of the children at each level of the school and the creation of suitable materials. Once the children enter the upper grades, they can enter into formal study of history and language. They will have already gained the knowledge that religion is important for them today and thus will be better prepared to appreciate what it has been in the past.

B.

What then do we teach to a class of first graders? The developmental tasks of middle childhood (6-12 years old) include developing concepts necessary for everyday living, and building wholesome attitudes toward oneself as a growing organism. Children in first grade, 5-7 years, work at these tasks by exploring their world and attempting to learn their position in it. This should be reflected in the lesson plans. Therefore, the overriding aim of first grade lesson plans should be "Getting to know my world." They should teach the children what is found in their world and how this affects them.

A secondary aim is "Getting to know somebody else's world." This serves a three-fold purpose. First, it provides a contrast to the child's world, and allows specific areas to be highlighted as they are found in only one culture or the other. Secondly, it emphasizes mutual concerns that cross cultural lines. And finally, it provides the child with a basic familiarity with a people he will study in future courses.

These are the primary overt aims as reflected in the "content." The format and specific aims of each individual lesson fosters a covert aim. The children are encouraged to think, to reason, and to feel. They are supported by the teacher in these efforts. Thus, the lesson plans

encourage independence and feelings of self-worth. The children are respected in their attempts to cope with their world and hence gain the self-confidence necessary for future striving. They begin to be trained for their eventual independence which will accompany maturity.

C.

With these goals in mind, a four-unit curriculum is envisioned for the first grade (two of these are contained in this thesis). The first unit acquaints the child with the family. Who is in the family? What do they do? What role do I (the child) play in the family? It also compares life in the modern family with other families. Are all families alike? Have families always been structured like the modern family? Are family roles always the same?

The next unit focuses upon the child as a living being. What are my basic needs? The lessons explore food as a source of nourishment, clothing as protection for the body, and shelter for protection from the environment. Do all living things have these needs? If so, do they all meet these needs in the same manner? Have all living things always met these needs as they do today?

Unit III introduces the concept of finite existence. In what ways am I limited as a human being in "my" world? What do these limitations permit or prevent? Will I always have these same limitations? Limitations due to physical structure, environment, health, and ultimately death are introduced and explored. The children are taught that although our activities are in some degree restricted by these limitations, they nonetheless permit or promote other pleasurable and productive activities. They are also taught that although some limitations cannot be overcome, man can live a happy and productive life if he reconciles himself to his finite

existence.

The final unit is concerned with factors outside of the individual and the family itself. It focuses upon neighbors, strangers and the experience of moving. What is it like living in familiar surroundings? How does it feel when we must leave them? What is it like to be in a different place? What are people like who are different from us? In what ways are different places and people alike? Since families today are highly mobile, the experience of moving is a very familiar situation for young students. It is a part of their world and consequently an important area for their consideration.

These four units are developed through a series of lessons that concentrate both upon the present world of the child, and upon the world of the patriarchs. The central focus is upon the child's world. The world of the patriarchs is utilized for comparison and contrast. The lessons begin and conclude in the context of the present, but the patriarchal period is used to develop the central portion of the lessons.

D.

The general structure of the individual lessons is as follows:

- I. Topic
- II. Aims
- III. Material and special preparations
- IV. Setting the stage
- V. Presentation
- VI. Review
- VII. Thought questions
- VIII. Class project
- IX. Summary
- X. Homework

Sections I-III are self-explanatory.

"Setting the stage" is an activity designed to begin the class session itself. Its intent is to introduce the topic for the day, and to pro-

vide physical activity for the children. It is only an introduction and is by no means an attempt to exhaust the subject matter. If a homework project was assigned the previous week, it is incorporated into this section. After introducing the topic, a transition is made into the "presentation."

The "presentation" is generally a story related to the lesson. Usually set in the patriarchal period, the narrative lays a foundation for the central portion of the lesson. The historical perspective of the narratives are as accurate as possible. Thus they provide an alternative culture for comparison and contrast. (In their present form the narratives are new creations. Following further refinements, it is hoped that they will be gathered into a storybook and fully illustrated to develop their full potential.)

Each "presentation" is followed by a "review." Recommendations are presented for areas of concentration. Thus the teacher is enabled to assess the success of the particular story in furthering the aims of the lesson and to direct the children into the next section.

The "thought questions" develop the ideas introduced in the "setting the stage" and "presentation" sections. The questions arise directly out of the experiences of the first grader. They then compare these experiences with those of the patriarchal family found in the story. In the answers, feelings of self-confidence and independence are fostered. The child learns about his world and how he can relate to it.

The questions are followed by a "project" which concretizes the lesson and allows the students to utilize their newly gained knowledge. A "summary" of the class and "homework" section conclude the class and prepare for the next session.

Two other sections may be found in the lesson plans. "To the teacher" contains notes about the intent of a section or any other information that is outside the scope of the outline. A section labeled "historical perspective" is a mini-history lesson for the teachers, to acquaint them with the period of the patriarchs.

E.

These lesson plans have been written with great care and in detail. Ideally, Sunday school instructors should be qualified teachers who are competent in Jewish studies and familiar with Reform Jewish philosophy. However, reality often falls short of this ideal. Therefore, these plans have been created to compensate for some of these shortcomings.

The plans have not been written to stifle the skills and creativity of the teachers. Rather, they are intended as a guide for them. Once acquainted with Reform Jewish philosophy, and the aims of the lesson plans, the teachers are permitted to draw upon their experience to enhance the lesson plans.

F.

Finally, I would be remiss if I failed to thank the people who were instrumental in the creation and preparations of these lesson plans. First, I would like to thank Dr. Alvin J. and Hermene Reines, who were pioneers in creating this new conception of religious school education; Rabbis Barry Weinstein and Alvin Sugarman whose previous efforts interested me in the project; and Congregation Or Ami, Richmond, Virginia, for testing some of the lessons. I also wish to thank the Administration and first grade teachers of Clifton Elementary School of Cincinnati, for allowing me to observe their classrooms. Carol Godsave and Lois Alpern cannot be thanked

enough for their time and energy in helping me revise the lesson plans, and Moira Steiner, who typed my final copy.

Last, but not least, a special thank you goes to my wife Judy, for typing my draft, assisting in the contents, and most of all tolerating me during the preparation of the thesis.

Unit I--Basic Needs: Food, Shelter and Clothing (Lessons 1-7)

In this unit, we begin to explore everyday life. Our central focus will be upon man's basic need for nourishment (food), protection of his body (clothing), and shelter (housing). Through these lessons, we will teach the children what these needs are, how we meet them today, and through our narrative, one way these needs have been met in the past.

This unit will consist of seven (7) lessons. We begin with a trip to the zoo. This is in order to acquaint the children with the appearance of the animals we will be talking about. In the following lessons, we develop the concept of man's need for food, clothing and shelter today and during the Patriarchal period. We then have a lesson on hospitality. To concretize these lessons, the unit concludes with a costume party during which the class acts out a day in the life of biblical man and a day in the life of modern man.

In studying the life-style of the Patriarchal period, we will find that several misconceptions have entered into our thoughts. For a number of reasons, life in the Patriarchal period was believed to be identical with Bedouin nomadic life today. At one time, it was believed that the Bedouin had continued, in an unchanging fashion, the life-style of ancient Israel. Today, current research has shown this to be untrue. There are a few similarities between these ancient and modern cultures. But they are not as similar as they were once thought to be.

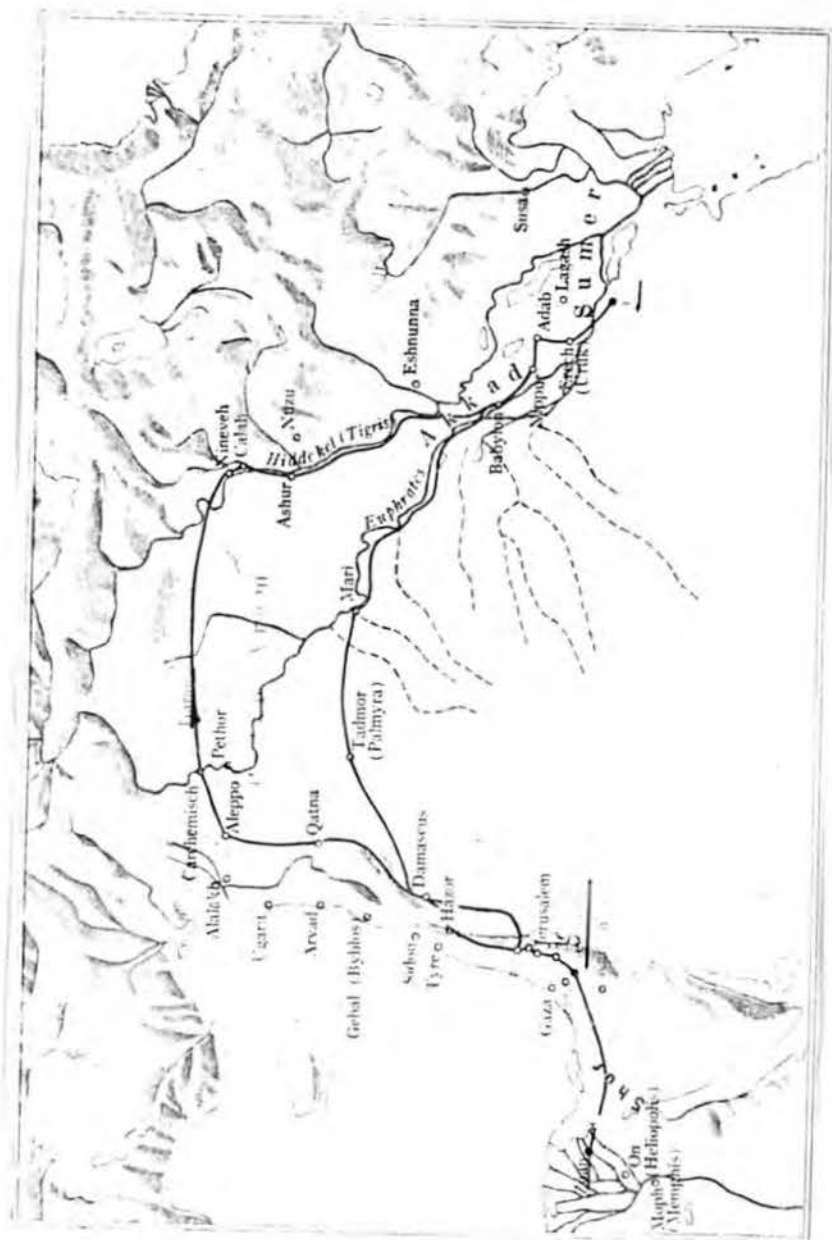
The teacher is cautioned to study the material here and in the "historical perspective" section of the lesson plans to avoid unintentional mistakes in presenting the Patriarchal period.

Who are these people? Although the Patriarchs are part of an ancient

people (1900-1400 B.C.E.), it is incorrect to consider them a primitive people. In many ways, this is a sophisticated people. They are shepherds (as distinguished from farmers) although they may do a very small amount of farming around their summer encampments. They are semi-nomadic, having a degree of fixedness to their life-style, dwelling along a route marked by a series of wells which they owned exclusively. They probably returned to a semi-permanent camp every winter. They must engage in trade for grain and similar goods which they cannot produce, and they must also trade with craftsmen, such as smiths, to gain their services. However, although symbiosis exists, they are nomadic. Therefore, they are virtually self-sufficient during their travels.

It is also of interest to note that the Patriarchs were "donkey-nomads" and not "camel-nomads." The camel and the horse were yet to be domesticated. Because of this they could not travel across the desert, but rather, they had to follow the fertile crescent (see map). They dwelled along the outskirts of the city. For they could not raise a large number of animals within the city itself. But they remained near the city for trade, food-stuffs and water. They were not itinerants, they were a part of the larger community.

It is important for you, the teacher, to read the entire unit before beginning Lesson I in order to learn which ideas are to be stressed as the lessons unfold.



GRADE I LESSON PLAN I

LESSON I

I. TOPIC: A VISIT TO THE ZOO: ACQUAINTANCE WITH PASTORAL ANIMALS.

II. AIMS:

- A. To provide the children with first-hand knowledge of the animals that accompanied the patriarchs.
 - 1. To learn what they look like.
 - 2. To learn what they eat.
- B. To lay a basis upon which we can demonstrate to the children how these animals provided the patriarchs with food, shelter, and clothing. Today's class is an outing to the zoo. If necessary, our aims can be partially realized at a dairy farm. During the trip, the children should be allowed to experience the animals as fully as possible (smell, feel, sound, etc.) The teacher should discuss the characteristics of these animals relevant to this unit: the hides, does it give wool, does it give milk, what kind of meat do we get from it, how is it fed? A large amount of time should be pro-

vided for a visit to a children's zoo or some similar place where the children are allowed to play with the animals themselves.

If possible, someone should record the day's events on film (movies, snapshots, slides, etc.) for the next class. The children should see and be photographed with the following animals which were known by Lot: goats, oxen, donkeys, cattle, wild birds, and long-horn cattle.

Lot could also recognize camels and horses. But, they are both known only in a wild state. The camels mentioned in Genesis are an anachronism. Horses are not mentioned in Genesis, but they are later found as beasts of burden. If anyone ever rode in a caravan, they rode on the donkeys. But these were basically beasts of burden. People walked beside the animals.

III. SETTING THE STAGE:

"Today we are going to the zoo. We are going to see many of the animals that lived in Lot's time. We are going to see what they look like, learn their names, and talk about what they are used for. After we have looked at all of the animals, we will go to the children's zoo where we will have a chance

to play with some of the animals."

IV. VISIT THE ZOO:

V. CLASS PROJECT (to be done at the zoo or in the class room, time permitting.)

- A. Have the children cut pictures of animals out of magazines and paste them on paper.
- B. Practice identifying the animals. Use cards or the pictures cut out of magazines.

If in the classroom, write the names on the board and let the children copy them near the appropriate picture.

VI. REVIEW AND SUMMARY:

"Class, today we went to the zoo to see some of the animals that lived with Lot. Who can remember some of the animals that we saw there?"

Discuss the trip, the animals seen, how they get their food and water.

"Next week, we will look at the pictures of our trip and we will begin to learn about the many helpful things these animals do for man."

LESSON II

- I. TOPIC: FOOD--A COMPARISON BETWEEN THE FOOD OF THE PATRIARCHS AND THE STORE-BOUGHT FOOD OF TODAY.

II. AIMS:

- A. To reintroduce the concept of basic needs: that which we must have in order to remain healthy, have energy, and grow properly.
- B. To explore the concept of food as one of man's basic needs.
- C. To relate "foods" to their "animal" or "vegetable" sources/origins.
- D. To compare food from patriarchal times with today's store-bought processed food.
- E. To emphasize how the patriarchs depended upon their animals for food (both directly and through trade).

III. MATERIALS AND SPECIAL PREPARATIONS:

- A. Photographs from trip to the zoo, and if slides or film, a projector and screen.
- B. Animal flash-cards.
- C. Wooden or toy animals.
- D. Food flash-cards.
- E. Vegetable seeds and planting equipment.
- F. Paper plates. Pictures of food cut out from magazines.

IV. SETTING THE STAGE:

"Today, Mr./Ms. _____, has brought the (slides, pictures, movies) that were taken of our trip to the zoo last week." As the pictures are viewed, let the class explain what is going on. Also have them attempt to identify the animals. "The zoo is just one of the many places where we find animals. Can you think of some other places where animals are found?"

- a) Home--"We see that many people have animals in their houses for pets."
- b) Running wild--"Many kinds of animals are found running wild in jungles, deserts or any open area."
- c) Farms, dairies, and ranches (this leads into our lesson).--"We also find animals on farms where they are used as pets, for work animals, and for basic needs, such as food and milk. Animals at dairies are used to give milk and ranch animals are raised for food."

(At this point we only introduce the concept of animals giving us food. We will develop this idea in the thought questions.)

At this time review the different animals seen at the zoo, using the flash-cards.

Discuss where these animals may be found. Then allow the children to play with the toy animals.

(When you feel the class is prepared to concentrate again proceed with the presentation.)

V. HISTORICAL PERSPECTIVE:

SEE LESSON I FOR ANIMALS FOUND AT THIS TIME.

Insights into the eating habits of the patriarchal period can only be gained through reading the historical accounts of that period and noting comments made in passing upon foods eaten. From these accounts we find that there was usually a morning meal and an evening meal. Little is said about the morning meal. But, since guests are usually greeted in the evening we find many descriptions of the evening meal.

Here we learn that the patriarchs probably had a wide variety of foods to choose from: milk and milk by-products, fruits, vegetables, meats, and grains. Milk is one of the staples of their diet because of its versatility. By boiling it, the patriarchs were able to produce butter, cheeses and yogurt-like products. This is

one of the first items served, and is usually accompanied by fruits, especially figs, grapes, and olives.

For meat, they ate mostly mutton. But for special occasions or for honored guests, they served veal or a young calf. Wild deer and goats were also eaten, as well as wild fowl.

A third staple in their diets was grains. Whole grain breads and cakes are often mentioned. Cakes of finely ground meal were considered a delicacy. Barley, wheat and rye were available to them, but they were traded for. The semi-nomad had no time to grow his own.

In addition to the above, we find that the patriarch also ate nuts and vegetables. Spices are also found during this period.

VI. PRESENTATION:

"Lot is with his Aunt Sarah. Aunt Sarah has a great deal to do. She must watch over all the women who are working.

Today, she is busier than usual. Messengers have informed her that special guests are coming tonight. Uncle Abraham has told her what foods to prepare and she must make sure they are ready.

As they approach the cooking area, Lot

sees that they are very, very busy. He asks his aunt, 'Why are they so busy, they do not know that guests are coming?' Aunt Sarah laughs a little. 'Lot, they are always very busy. It takes a great amount of work to feed the hundreds of people who are with us all of the time. We must make special food for our visitors, but that is only a small amount of additional food for a few of the cooks.'

Lot and Aunt Sarah go to a group of women who are surrounded by pails of milk. 'Lot, these women are the milk boilers. They take the milk from the cows and the goats and boil it. From the boiled milk we get the milk that we drink, many kinds of cheese, and yogurt.' Aunt Sarah goes up to one of the women and asks her to prepare a special cheese and butter for the visitors.

The next group of women are busy grinding grain. Lot knows what these people are doing. They make the bread and cakes. Lot also knows that when visitors come, there is a special treat; a special cake made only for special events. Aunt Sarah tells one of the women to make sure that these cakes are made.

Another group of women are busy preparing the meat. They have removed the skin from the dead sheep and are cutting the meat for dinner. Many animals must be killed and prepared each day. Because of the guests, Aunt Sarah is serving a special meat. In place of lamb, Aunt Sarah has planned to have a young calf prepared. Instead of mutton, they would have beef. This is really a treat.

The last place that Lot and Aunt Sarah go is the storage tent. Here she arranges for all the other things they will need. She orders wine, honey, fruit, vegetables and nuts.

Lot is very happy. Because of the guests, they will eat very special foods. They will have special cheese instead of plain cheese, cakes in place of bread, and beef not mutton.

Lot helps his aunt carry some packages back to the tent. He is very, very happy. Tonight there will be a big party."

VII. REVIEW:

In the review make sure that the children are aware of various types of food that are eaten. In the thought questions we will discuss where these products come from.

VIII. THOUGHT QUESTIONS:

1. How is Lot's food different from the food we eat today?

Answer: Discuss the difference between the wide variety of foods available today and the foods found in the story.

2. Why is food important?

Answer: Food is important for all living things. Without food, they would not be able to live. Food helps people live, grow, be healthy, and have energy.

3. Therefore, food is one of man's basic needs. What are some other basic needs?

Answer: Besides food, man requires clothing to protect his body and shelter to protect him from his environment.

4. How do other animals meet their basic need for food?

Answer: Some animals eat other animals. Other animals eat leaves and fruit off of bushes and trees. Still others climb trees to pick their food. These animals all feed themselves. They get their own food and eat it without help from others.

But other animals need help from others to eat. Most baby animals must be fed. Animals in zoos must be fed. Yet

whether they feed themselves or others feed them, all living things need food.

5. What kind of foods do we eat?

Answer: Some of the foods we eat are meats or fish (give examples), some of them are vegetables and others are fruits. (Give examples.)

6. Where do these foods come from?

Answer: Most vegetables grow in the ground. Carrots, potatoes, and onions are some of the vegetables that grow in the ground. Other vegetables grow above the ground, like lettuce, corn and peas. Still others grow on vines like tomatoes, pumpkins, and squash.

Most fruits grow on trees. Apples, oranges, and grapefruit are some of these. Other fruits grow on vines like grapes and watermelons.

Meat comes from animals. Under the skin of animals is something (muscle) which we use for meat. When we cook it, it is good to eat.

7. Are all animals used for meat? (To reassure the children that their pets will not be used for food)

Answer: No, not all animals are used for food.

Certain animals are specially raised to be used for meat. These animals are found on special farms and ranches where they are well fed and cared for, then sent to special places called slaughter-houses where they are killed for food.

These animals are not the same as the animals we saw at the zoo, nor the pets which we have at home. The animals at the zoo are there so that people can go and see animals from all over the world that they would not be able to see otherwise. We have pets in our homes so that we can watch how other animals live and grow. Some pets like dogs and cats are also fun to play with.

8. Not all food is eaten. Some of it we drink.
Do you know where this comes from?

Answer: The most important drink is water. All animals drink water. If it was possible to get water but no other food, we could live for several months; but without food and water, we could not live more than a few days.

We drink many things other than water also. We drink soda (pop in the Midwest) and juice or milk. These are also good for us. Since they all contain water we do not have to worry

about drinking extra water to get the water we need.

9. Do we need all of the food that we eat and drink?

Answer: Today we are very fortunate, we have much more food than we need just to meet our basic needs. Because of this, we have a large variety of foods to choose from, and we are also able to eat more than just what we need to live.

10. What are some of the special foods we can eat because we have more food than we "need?"

Answer: Treats---cakes, cookies, ice cream, etc.

We also eat special food at parties, on some holidays, and when we have company.

11. Do you know where Lot's food came from?

Answer: Lot's food came directly from their flocks and from trading some of those animals with farmers for grain and vegetables.

12. Where do we get our food today?

Answer: Today we do not have our own flocks, nor do we buy directly from farmers. When we must get food, we buy it at the store or the supermarket. People that we never meet buy the food from the farmers and prepare it for us. This is some of the food which we buy. At the store there are also many different

kinds of foods. There are fresh foods, frozen foods, canned foods and mixes. We also have stoves, ovens, toasters and other appliances that allow us to prepare our food in many different ways.

IX. CLASS PROJECT:

- A. While most of our food comes from the store, some people get some vegetables and fruits from gardens. Today, we are going to plant some vegetables of our own and watch them grow. (Let the class plant the seeds.)
- B. Play with food flash-cards.
- C. Menu Planning:

Pass three paper plates to each student. Label them "breakfast," "lunch" and "dinner." Have the children make menus on the plates for these meals, using either cut-outs from magazines or crayons.

X. SUMMARY:

"Today we talked about one of our basic needs: food. We saw that some of our food grows in the ground, some above the ground and some of it grows on trees and vines. We also saw that some of our food, meat, comes from animals.

In Lot's time they got their meat from the animals in their own flocks. They also

used some of their animals to buy other kinds of food. Today, we do not grow much of our own food, if any. We take money and buy our food at the store.

At the store we can buy many different kinds of food. We can buy more food than we need to live. This is good. We can be sure that we have enough food to eat."

XI. HOMEWORK:

"Take home your menus and compare them to what the people in your house eat."

LESSON III

I. TOPIC: CLOTHING, THEN AND NOW.

II. AIMS:

- A. To reintroduce the concept of clothing for protection as one of man's basic needs.
- B. To compare modern dress with that of the ancients.
- C. To emphasize how the patriarchs depended upon their flocks for their clothing.
- D. To teach the child to distinguish between clothing for protection, and clothing for decoration.

III. MATERIALS AND SPECIAL PREPARATION:

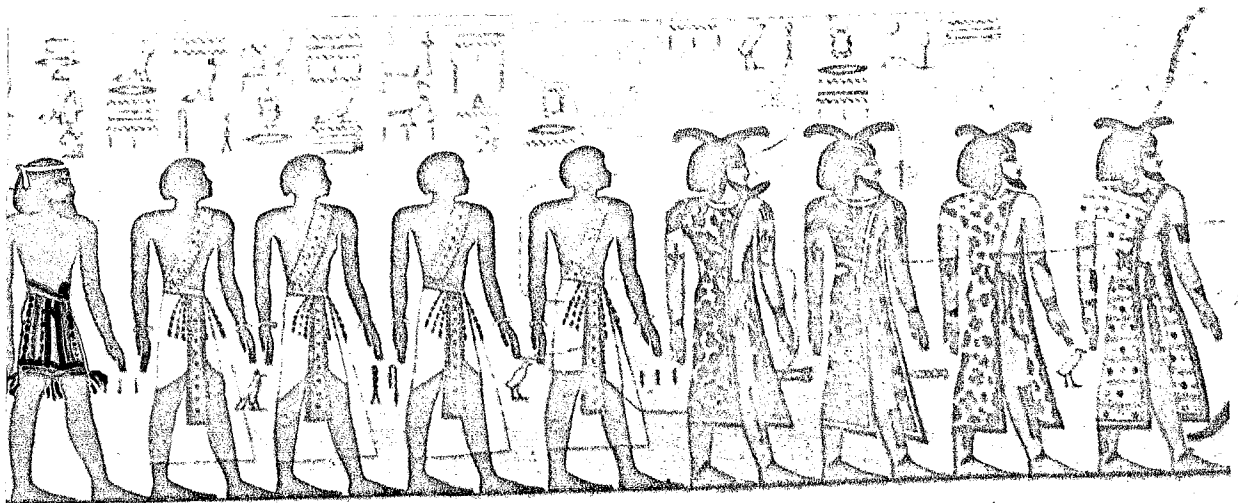
- A. Pictures of different forms of dress around the world.
- B. Small loom.
- C. Clothing posters, flash-cards, or articles of children's clothing.
- D. Dolls with clothing for various seasons.

IV. SETTING THE STAGE:

Show the class pictures of the various ways people dress around the world. Discuss the way climate affects the style of clothing.

V. HISTORICAL PERSPECTIVE:

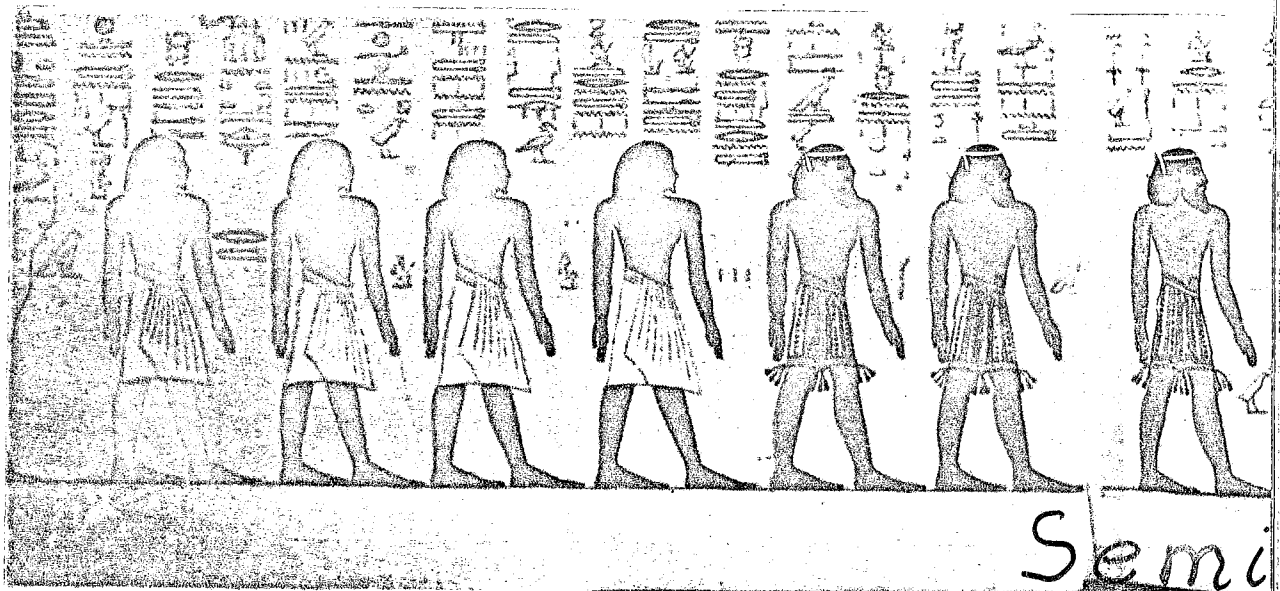
In this lesson, more than in any other



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lesson, it is imperative to remain aware of the fact that the patriarchs are not the modern bedouin. The clothing worn by the patriarch is not what we see on a contemporary bedouin. The following illustrations demonstrate this.

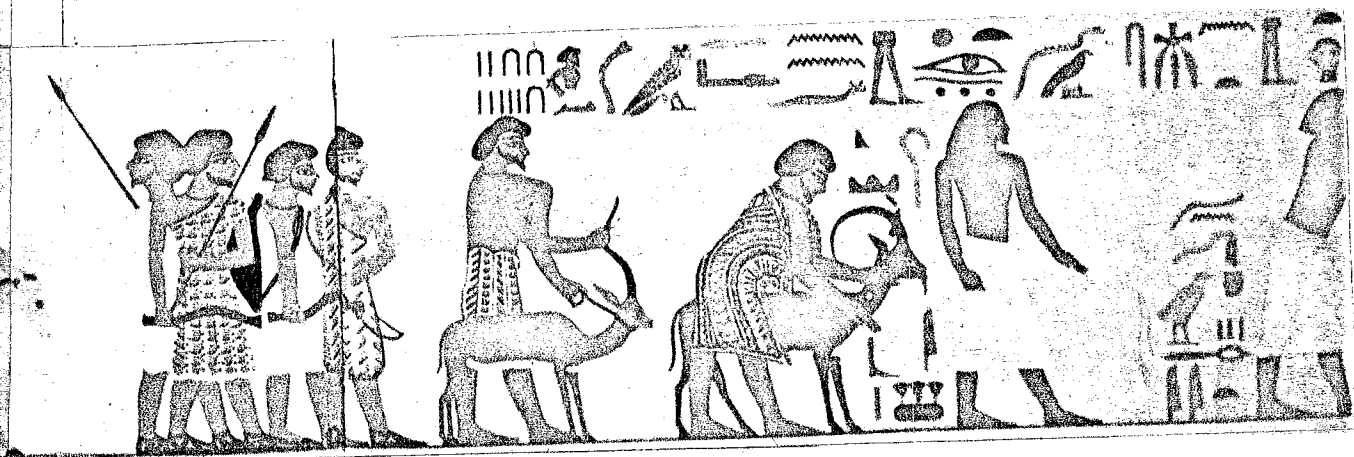
These few pictures comprise most of what is known about early semitic dress. They were all found in Egypt.



This first drawing was found in a wall painting from the tomb of Seti, c. 1300 B.C.E. This seems to be a description of the special characteristics of various different peoples. In examining the stereotypical representations of the semites, we note five characteristics of their dress and appearance. (Note: these men do not dress like modern bedouins.)

1. There is no long, flowing headdress, rather, we find something resembling a sweat band, probably to keep the hair out of their eyes.
2. Semitic (Canaanite) men are always represented as being bearded.
3. Rather than wearing a long, flowing, loose-fitting robe of the modern bedouin, they wear a skirt-like loin cloth.
4. We also find that the clothing in all these pictures is richly colored. This type of material is a great luxury. Their usual clothing, although of the same style, is very plain. It is usually wool or goat's hair cloth. In these pictures, the people are making a royal appearance, therefore they are dressed-up.
5. The men are always belted.

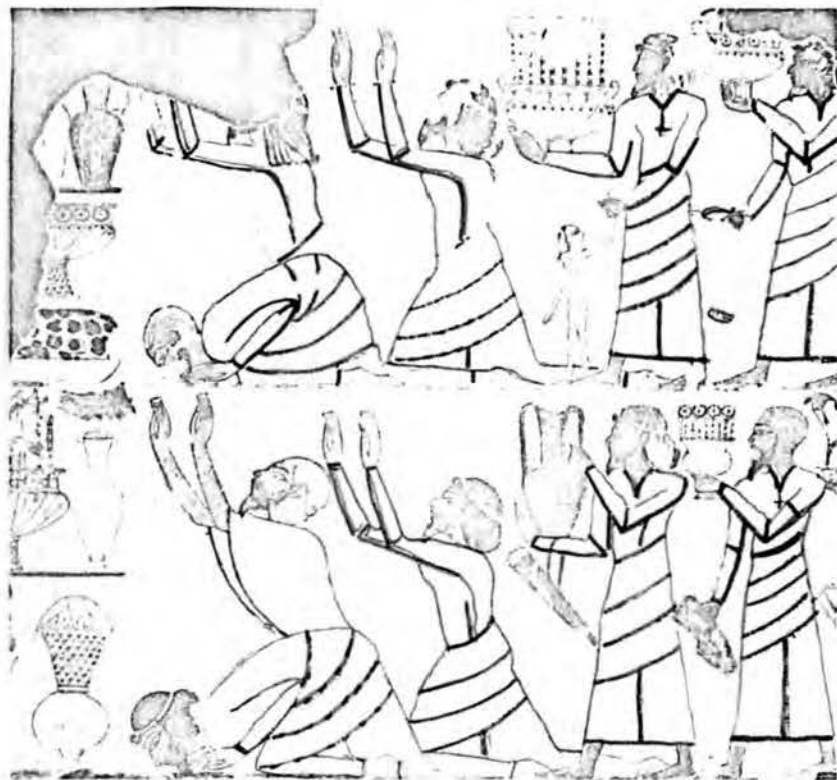




This picture is from an Egyptian tomb at Beni Hasan, early 19th century B.C.E. This picture reaffirms all that we found in the first picture. It also adds new information.

1. The men are wearing sandals, while the women and children are wearing some type of shoe for the long journey to Egypt.
2. On the backs of several men, we find an animal-skin water sack.
3. We find several men carrying musical instruments. Some are carrying spears.
4. Some of the men are wearing long cloaks.
5. Unlike the other pictures, women are found here. We find the women wear long dresses which are worn over one or both shoulders.
6. Like the men, the women wear some type of head band. They do not wear veils as a regular garment. In Genesis 24:65 we find that Rebekah does not wear one until she realizes she is in the presence of her future husband. (Some authorities believe that because she is an aristocrat she has a veil.)

7. From other sources we learn that women also wore jewelry. Rings in the nose; bands on the arm. We also find evidence for earrings, although they may be only for slaves.



This illustration is from a tomb at Thebes, 15th c. B.C.E. This is an alternate form of men's apparel. These men are dressed in long robes with sleeves, either to the elbow or the wrist. The cloth appears

to be stitched together with a type of embroidery to emphasize the line of the garment. Perhaps there is a type of scarf around their waist, or perhaps the garment has different colors inside and out.

VI. PRESENTATION:

"Breakfast has just ended. Lot is ready to go to work in the flock. As he stands to go out, Lot is stopped by his uncle Abraham, 'Lot, it has been a long time since new clothes were made for you. The old clothes are getting quite small. Go with Eleazar. He will see that new clothes are made for you.'

Eleazar takes Lot over to where servants are making clothing. Many things are happening there. Some women are cutting the wool off the skin of some of the sheep that were used for food. One woman has a knife. With it she scrapes the wool off the hide (that is what we call the skin). Other women take this wool along with wool from living sheep and spin it into thread. Once the thread is made, other women take it and weave it into cloth. This then is taken and made into clothing.

In another area, some women have taken

the hides from which the wool was shorn and are preparing it to be used as leather.

They all are very busy. There are many people who need new clothes.

Lot needs new clothes. So Eleazar first takes him to the women who have the finished cloth. They measure Lot. He needs a new skirt. (Yes, men and boys wore something that looked like skirts in those days.) [The teacher may wish to show the pictures in the historical perspective section to the class.] They make him a new skirt out of cloth which is blue, white, and gold. It also has a new belt. They also make him a long robe out of a different cloth.

While the women are finishing these clothes, Lot goes over to the women who are working on the leather. They make him new shoes and sandals. Lot is very happy. By tonight he will have new clothes.

The next morning Lot gets up very early to dress in his new clothes. He puts his new cloak on over his clothes because it is cold in the morning. Later, he will take it off because it will be warmer.

When he sat down to eat his morning meal, Uncle Abraham said to Lot, 'How nice your new

clothes are!'

Lot was very happy. He sang all the way to work. He was so proud of his new clothes that he looked at what everyone else was wearing to see if they too had new clothes.

Some of the men are dressed just as Lot; they are wearing a skirt and belt. Some are wearing their sandals and some are not. They are wearing a small band around their heads and belts around their waists.

When women pass by, he sees that they are wearing dresses. The dresses are made out of the same type of material as Lot's skirt and robe. Some are wearing jewelry. Some wear bracelets on their arms or a ring in their nose.

After watching all day long, Lot thinks to himself, 'Am I lucky. I have the newest and the nicest clothes in the whole camp.'

VII. REVIEW:

At this point, the teacher should review the narrative. Emphasize the different types of clothing worn (skirts, dresses, robes, shoes, sandals, etc.). Clothing is protection and as such it is one of our basic needs.

VIII. THOUGHT QUESTIONS:

1. Protection is one of man's basic needs.

Clothing protects man. Do you know how clothes do this?

Answer: We wear clothes to keep our bodies warm or cool. When it is very cold, we wear many things such as sweaters and coats and gloves. These garments help to keep the warm in and the cold out.

When it is very warm we wear short sleeve shirts, shorts, etc. These clothes are lighter because we do not need as much clothing to keep us warm.

2. What kind of clothes do we wear?

Answer: Have the children describe as many articles of clothing as possible.

3. Which do we wear in warm weather? . . . Cold weather?

Answer: Make a list on the blackboard with two columns. In one column list warm weather clothing; in the other cold weather clothing. Show the class which items of clothing appear on both lists as basic clothing and which are special for that type of weather (bathing suits, shorts, gloves, etc.).

4. What type of clothing did Lot and his friends wear?

Answer: Basic clothing for Lot and the men was skirt and sandals with a headband when it was warm outside. When it was cold, they had a robe-like coat and shoes to wear.

The women wear long dresses and sandals. When it gets cold they also have coats and shoes like the men.

5. What are clothes made of?

Answer: In Lot's days, the material for clothing came from animals. The cloth was made by spinning the wool of the sheep into thread and weaving this into cloth. The leather was made from the skin of the dead animals.

Today, things are different. Most of our material does not come from animals anymore. Most of it is synthetic--it is made from chemicals by scientists. Even a material like leather can be made of some kind of plastic today.

6. Do we always "need" all of the clothing that we wear?

Answer: No! Do you remember that when we learned about food, we learned that some of the food we ate was to fulfill a basic need, while some of the food we ate just because we like to eat? The same is true of clothing. We wear some clothes for warmth and protec-

tion and some clothes we wear just to look nicer. Some of our clothes we wear to play in and some we wear to dress up in.

IX. CLASS PROJECT:

- A. Can you tell me if the following items are for protection or for decoration?

Hold up various items of children's clothing and have them identify them. Write the name on the board. Then have the class decide if it is "protection," "decoration," or both.

For example:

T-shirt	protection
Dress	protection
Pants	protection
Tie	decoration
Good dress	protection, decoration
Dress Jacket ...	protection, decoration

Have them copy this on their own piece of paper.

- B. Allow the class to play with the dolls and their clothing, clothing puzzles, etc. (We will "dress up" as grown-ups and patriarchs in Lesson 7.)

X. SUMMARY:

"Today we learned about the second of man's basic needs: his need for clothing for protection. We saw that people dress in different ways, but they all wear some type of clothing for protection. In colder

weather, more clothing is needed. In warm weather, less. We also saw that some clothing is not worn for protection. This clothing was worn for decoration. We wear this clothing to look nice.

We also saw how Lot's clothing was made by women in the tribe from the fur and skin of animals. We learned that today we usually buy our clothes at the store. We learned that some of the material for clothes comes from animals, but most of our clothing is made from chemicals."

XI. HOMEWORK:

When you dress this week, ask yourself, "Am I wearing this for protection or decoration?"

LESSON IV

- I. TOPIC: SHELTER: PART I: THE HOUSE.
- II. AIMS:
 - A. To reintroduce the concept of shelter as the third of man's basic needs.
 - B. To explore what is found in a house.
- III. MATERIALS AND SPECIAL PREPARATION:
 - A. Before the week's lesson, arrange for the class to be able to roam through the building to go exploring (an alternative plan is to arrange a tour of a home under construction. In this event, the following lesson will require certain adjustments).
 - B. Pictures of houses from around the world.
 - C. The story book by T. S. Geisel, Come Over to my House (New York: Random House, 1966).
(This book was chosen because it is an excellent cross-cultural study of houses with pictures. The teacher may substitute other books if necessary, as long as they are in agreement with this goal.) Here are others that I found.

Cross-culture: Bernard Case, The Story of Houses (New York: Sterling Publishing Co., Inc., 1957).

Cross-history: Irving and Ruth Adler, Houses (New York: The John Day Company, 1964).

Both: E. A. Verpilleux, The Picture Book of Houses (New York: The McMillan Company, 1931).

IV. SETTING THE STAGE:

Gather the class together and begin something like this: "For the last () classes we have been studying food and clothing as two of man's basic needs. We have seen how man needs food for energy and food to grow. We have also talked about how clothing keeps us warm and covered-up. Today, we are going to look at one more of these basic needs: shelter. Shelter is how we protect ourselves from our environment, from heat and cold, rain, wind, sun, snow, dew, etc.

One type of shelter is a house. I have some pictures of different kinds of houses from all around the world for us to look at today (show the pictures). While many of these homes look very different, people use them for the same thing: to protect themselves from the elements."

Discuss the different ways in which these homes provide shelter.

V. PRESENTATION:

"Today we are going exploring. We are going to search all through the building to find out how many different things go into a house. As we learn about the parts of the house we will see how they are used to protect us."

As the class wanders, the teacher should allow the class to find as many details as possible. Walls, doors and windows are obvious, but they should also find storage room, light fixtures, electric outlets, wiring, nails, heating/cooling ducts, etc. Discuss how these objects help protect us from our environment. Show how this protection differs from the protection we get from clothing.

VI. REVIEW AND THOUGHT QUESTIONS:

When the class returns the teacher should have a short contest-style discussion to review all the different things found while exploring. The teacher should list all of these items on the blackboard. The class can then play the "basic need/luxury game" as they have with food and clothing.

The teacher should show how man tries to control his environment within the house by using heaters and airconditioners, dehu-

modifiers, etc. (cf. Lesson 9).

VII. CLASS PROJECT:

Read Come Over to my House to the class.

When you have finished the story, discuss it with the class. Compare the houses in the story to the school which the students explored.

VIII. SUMMARY:

"Today we studied shelter. We found that just like food and clothing, shelter is one of man's basic needs. We looked at many different kinds of houses and saw how they are all used to protect the people who live inside them from the environment.

We tried to find out how many different things there are in a large building like our school, and how they serve to protect us from the environment."

IX. HOMEWORK:

Assign one of the types of houses in Come to my House to each of the students in the class. "During the coming week, compare this house with the house you live in."

LESSON V

I. TOPIC: SHELTER. PART II: HUT AND TENT:

II. AIMS:

- A. To explore the idea of hut and tent as "shelter."
- B. To contrast a pup-tent with the tents of the patriarchs.
- C. To compare the hut and tent with houses as "shelter."
- D. To briefly discuss community organization at the time of the patriarchs.
- E. To emphasize how the patriarchs depend upon their flocks for shelter.

III. MATERIALS AND SPECIAL PREPARATIONS:

- A. Pictures of huts.
- B. Straw to build a model hut.
- C. Pup tent--or the largest tent available--set up near school--acquire from a local scout troop or a congregant.

IV. SETTING THE STAGE:

Begin with last week's homework assignment. "Do you remember last week we looked at different types of houses people used for shelter? How did these houses compare with the houses you live in? Today, we are going

to discuss other types of shelter. Can you think of forms of shelter other than houses?" Elicit as many different responses as possible. There are campers, trailers, lean-tos, teepees, igloos, barns, cabins, tree-houses, tents, huts, etc.

"There are many different types of homes. Today, we will look at two of them. I have here some pictures of huts. (Show the pictures.) You see that some of these huts look a little like houses. But we also can see that they are not as strong or as well-made as our homes."

Discuss the similarities and differences between houses and huts. Elicit as much information as possible from the class. When you feel that the class understands the differences, allow them to build a small hut in the class room. When they have completed it allow them to experience living in it. When this is finished proceed to the "Presentation."

V. HISTORICAL PERSPECTIVE:

It is important to realize that the tents we will discuss are not like the pup-tent that we will show the class today. The patriarchs lived in very large tents made out of

either woven goat's hair or animal hides. These tents may have been subdivided into large rooms or compartments, or they may have been several large tents joined together. Being the chief, Terah's tent occupied a central location in the camp and the other tents were clustered around his. A large tent of assembly or assembly room was found attached to his tent also.

The patriarchs did not pitch their tents out in the heart of the desert, they dwelled along the outskirts of the city. They sat under trees which are not found in the desert. They also remained in one place for a long while and seemed to have followed a regular route, because they dug wells which were theirs forever. In the summer they followed vegetation for their flocks and in the winter they set up semi-permanent housing.

Beware! Do not let the fact of a "tent" existence fool you. They used their tents like we use our homes. They were not pup-tents.

VI. PRESENTATION:

"Terah had just led the caravan to a new campsite. When they got there, he said, 'This is a good place. Here we will set up camp.'

He then issued orders for everyone to set up the camp.

Terah and his family began to set up their own tent in the center of the area for the camp. The head of the clan always put his tent in the center. Everyone else began to put up their own tents in their assigned places around Terah's.

Terah's tent is so large that it takes many, many men to set it up. Many men are needed to hold up the support rods. Even more men were needed to stretch the hides over the poles. Then other men take rocks and hammer stakes into the ground to hold the skins down.

Once the outside of the tent has been set up, there is much work to do on the inside. Terah's tent has many rooms. One of them will be the assembly room. In this room Lot helps arrange all those things that are needed for meetings of the elders.

Another room is Terah's. In this room they arrange a spot for Terah to sleep. They did not sleep in beds, but they slept on a pile of straw on the floor. They also placed Terah's personal items in his room.

Abraham and Sarah had their own room

and so did Lot. Each room had a sleeping area and each room had a place for personal belongings.

Later that night, after the camp was all set up, and Lot had gone to sleep, the elders gathered in the assembly room of Terah's tent to celebrate their new camp. A fire is lit in the center of the room; and the elders sit around it for light and warmth. (The smoke from the fire goes out through the roof where there is a special hole for it.) First, the men discuss the work that is finished. Then they make their plans for the next day. They are very pleased because so much work has been done. There is much to celebrate. The elders sit and talk late into the night."

VI. REVIEW:

In reviewing the story, the teacher should be preparing the children for the transition from the tent of the story to the tent that the class will visit in the next phase of the lesson.

VII. CLASS PROJECT:

Visit a tent. Try to allow the class to "experience" living and moving around in a tent. Try to emphasize the differences between this tent and a tent for the patriarchs (material, size, etc.).

VIII. THOUGHT QUESTIONS: (back in class or at tent)

1. We have been discussing the third of man's basic needs for the last () weeks. That need is called "shelter." We have seen and and talked about three different types of shelter. Do you remember what they were?

Answer: Houses, huts, and tents.

2. We saw that each of these kinds of shelter is different from the other two. What are some of these differences?

Answer: In discussing the differences between the various types of shelter, the teacher should discuss both the advantages as well as the disadvantages of each type. Mobility, suitability to climate, etc., should be discussed.

Allow the discussion to continue as long as it is productive. Conclude something like this:

"Different peoples and different cultures have different needs for shelter. This will determine whether they choose to live in houses, huts or tents. But whatever they choose, they try to live in the best kind of shelter for their way of life."

IX. REVIEW PROJECT:

"For the last () weeks we have been

talking about man's need for food, shelter and clothing. We are now going to play a few games. I am going to describe some situations and you can act them out."

Situation No. 1.

You are an American family today. You live in a house and have plenty of food and clothing.

Situation No. 2.

You are a family living at the time of Abraham, living in a tent, with plenty of food and clothing.

Situation No. 3.

You are a modern family with a very small, poor house. You do not have much food. Your clothing is very old and you do not have much money.

The teacher can create other situations as desired. Try to discuss with the class how they feel in each situation. Which situation did they like best?, least?

X. SUMMARY:

"Today we talked about the third of man's basic needs: shelter. We saw that shelter is where people live. Some people live in houses, some in huts and some in tents. We live in houses and

apartments; Lot lived in a tent. Different people live in different kinds of shelter depending on their needs and their money. But no matter what type of shelter people live in, they all need shelter.

We also reviewed some of man's other basic needs. We played a few games that showed us how important food, shelter, and clothing is for us."

XI. HOMEWORK:

"During the week try to decide which kind of shelter would be the most fun to live in."

LESSON VI

I. TOPIC: HOSPITALITY: SEMITIC AND MODERN.

II. AIMS:

- A. To discuss the nature of hospitality: trying to make someone feel at home.
- B. To explore the children's feelings of discomfort when visiting others, or when others visit them.
- C. To discuss hospitality in patriarchal times and today.
- D. To set the stage for a fancy dress party.
(Lesson 12).

III. MATERIALS AND SPECIAL PREPARATIONS:

None.

IV. SETTING THE STAGE:

"Did you ever go to a strange place?

Have you ever wondered how to act when you get there? Do you feel different when you are at someone else's home than when you are at your own?"

Begin the class with a short discussion of the awkwardness of being in a strange place, the comfort of being home, and the desire to feel comfortable everywhere.

V. HISTORICAL PERSPECTIVE:

There are four examples of classical se-

mitic hospitality found in Genesis. I will outline those occurrences here:

- A. Abraham: Found sitting in his tent.
Runs out to greet strangers.
Bows to ground.
Offers to fetch water to bathe their feet.
Invites them to recline under a tree.
Arranges to have a meal prepared and serves as waiter.
Serves: flour cakes, young calf, curds and milk.
After dinner he accompanies them along as they start on their way.

N.B. Wife is not actively present. She remains in the background.

- B. Lot: Found at city gate.
Rose to greet them.
Bows low.
Offers to have them come to spend the night.
Offers to have them come to wash their feet.
Argues strongly to get them to come with him.
Serves them a feast and unleavened bread.
Protects them from attack, "Do not do anything to these men since they have come under the shelter of my roof."

N.B. Wife not involved.

- C. Rebekah: Find Abraham's servant at the well.
Offers the stranger a drink and also to draw water for the camels.
The servant pays for the water.
(In this case, the servant must request an invitation home for the night.)
- D. Laban: Runs to meet servant at the well.
Invites him and his cadre and animals home.
Helps unload animals and feed them.
Brings water to bathe their feet.
Food is served.

N.B. Male does formal greeting.

When visiting a noble gifts such as vessels, perfumes, cosmetics, wine, honey, etc. are brought. (Compare also illustration No. 3, Lesson 8.)

VI. PRESENTATION:

"Lot is very excited. Guests are expected today. Special food has been prepared and the servants are standing by ready to serve a gala feast.

Terah, Uncle Abraham and Lot are sitting at the edge of the camp watching for the approach of the visitors. Lot noticed a few dots moving along the horizon.

As the dots move closer, Lot sees that it is his uncles and their donkeys coming from Ur. Lot sees that there are about 6 people and 12 donkeys. He tells his grandfather, 'Look! Look! they are coming.'

A while later, as the group draws near, Terah, Abraham and Lot run out toward their guests. When they meet them they bow all the way to the ground.(cf. illust. No. 3, Lesson 8). They rise and Terah says, 'Brothers, it is good to see you again. You must be very tired after your long journey. Please come back to our tent. We will bring

water to wash your feet. We have prepared a feast for you. The servants will tend to your animals.' The servants lead the animals off to tend them and the men go to Terah's tent.

As Lot walks back to the tent with his father, grandfather, and uncles, he is very happy to see them. They have not been together for a long time. Everyone removes their sandals and washes their feet. They then sit down together. Sarah and some of the women bring in the feast. Lot has been waiting for this all day. First there is butter and cheeses. Then there is roasted beef and meal cakes which are like dinner rolls. There also was wine, fruit, nuts, vegetables and honey. It was all delicious. Lot ate all of these treats along with the adults.

After dinner, a fire is lighted; and as the men sit around it, Lot's uncles present gifts of cloth and spices and animals to Terah for his hospitality.

Now, Lot must go to bed. He says "good-night" to his uncles and leaves them sitting and talking around the fire. As Lot lies on his straw mat trying to go to sleep, he

thinks about how nice it is that his uncles are there. They will stay for several days. Lot will listen to all of their stories and he will tell them all about himself. It will be very nice. Lot falls asleep with a big smile on his face."

VII. REVIEW:

In reviewing the story the teacher should emphasize the special things done to make the guest feel "at home" in a strange place.

VIII. THOUGHT QUESTIONS:

1. Lot was very happy that guests were coming.

Why are we usually happy when guests come?

Answer: There are many reasons to be happy when guests come. It is good to see people from outside of our immediate family. We see people we don't see every day. We eat special food, we hear stories about things we did not see, and places where we have not been.

Discuss some of the pleasant aspects of having visitors.

2. But not everything connected with company is pleasant. Some things are unpleasant. Can you think of some of the unpleasant things about having company?

Answer: Allow the children to express their

feelings of discomfort at such things as having to dress up, being unable to touch anything until company arrives, being embarrassed if they spill or break something, etc. Support these feelings as real.

3. We have talked about our feelings when company comes to visit us. How do we feel when we are company? How does this compare to being the host?

Answer: Allow the children to express their feelings both positive and negative and support these feelings.

4. If you were the host how would you like to make a guest feel?

Answer: You probably would like to make your guest feel as comfortable as possible. You would like to make your guest feel "at home." You go out of your way to make things as familiar as possible. You want them to know that you are happy that they have come to visit.

We do many things to make people feel at home. We give them treats. We serve special food. We treat people in a special way.

5. If you were a guest how would you like to feel?

Answer: You would like to feel comfortable. You

would also like to know that people are happy
you are there.

IX. CLASS PROJECT:

"Let us pretend that we are hosts and
company." Let the class role-play for a
while.

X. WRITING LESSON:

"Make a list (as many as you can) of
words you use with guests and friends to make
them and you feel comfortable:

Please, thank you, hello . . .

XI. SUMMARY:

"Today we saw how uncomfortable people
feel when they are in a strange place. We
talked about how we feel when we are company
and how we feel when we have company.

We saw how a host tries to make people
feel comfortable when they come to visit and
how he tries to show that he is happy to see
them. It is very important to help people
feel 'at home' when they are in a strange
place."

XII. HOMEWORK:

"Next week we will have a fancy dress
party. We will spend half the class as a
modern family and half the day as a family
in Lot's day. Ask your parents to help you

make a costume for the party." (The teacher should also send home a note.)

LESSON VII

I. TOPIC: FANCY DRESS PARTY.

II. AIMS:

- A. To reinforce the biblical patterns of life by comparing and contrasting them with present-day life styles.
- B. To see the similarities and differences between the modern, technological life style and that of one based on a nomadic, pastoral economy and to see that there are basic similarities between people of all times and places--a common humanity.
- C. To have fun.

III. MATERIALS AND SPECIAL PREPARATIONS:

- A. Costumes: Biblical and modern.
- B. Food for special snack-foods of the patriarchal period. (Fruit, cheese, nuts, goat's milk, etc.)
- C. Food for a regular snack.

To the Teacher:

In this lesson we will attempt to concretize the similarities and differences between biblical life and modern life.

We will attempt to do this in a manner that will teach this to the children and also be

fun for them, by acting out a day in the life of each culture, with the children dressing in costumes for that time period.

IV. SETTING THE STAGE:

"Today we are going to try to see how Lot's day is like our day and how it is different from our day. We are going to divide our lesson into two parts. During the first half, we will act out a day in the life of a biblical family like those living in the time of Lot. During the second part of the lesson, we will play a modern family like those living today. We will see how each family spends its day from the time it gets up in the morning until the time it goes to sleep at night."

V. CLASS PROJECT:

A. Biblical times.

Have the children dress themselves as they did in the biblical period. Assign various members of the class the roles mother, father, child, grandparents and servants. It is likely that the children would enjoy changing roles as the day progresses. Thus a child may be a mother during the morning part of the lesson, and the same child may be a child in the evening part of the

lesson.

The following questions may be used for direction. The teacher may ask the questions and the class may either answer the questions directly or act out their answers. Or the teacher may have a question and answer period followed by the children playing out what they learned in the discussion. In either case, one historical period should be completely finished before beginning the next.

1. Morning.

a. How do you wake up?

As the light of the sun comes the animals awaken and this noise awakens the people.

b. What do you have for breakfast?

Breakfast and dinner are your two main meals of the day. Therefore you eat a large breakfast. You eat milk and cheese, fruits like dates and bread.

2. Late morning and afternoon.

a. How do you spend your day?

After breakfast the adults go to work. The men would do what they

considered "man-type" work. They go off to tend the flock, repair the tools, mend the tents, etc. The women work at preparing food, and making and mending clothing, etc., which was considered "woman-type" work.

The children would play with other children in the tribe for part of the day. The rest of the day is spent with the adults. The little boys would work and play with the animals. Little girls work and play with the women, preparing food, mending clothes and looking after the other small children.

b. Do you go to school?

No. They did not have schools like we have today. Children learned by watching, listening to and copying the adults. Schools were only found in the city. Only a few children from wealthy families went there to learn how to write. This is a special skill.

c. Do you eat lunch?

You probably carry a small snack

to work with you. You also have water in the water sack on your back. You probably ate your snack while you watched the animals, if you were a boy or man, or while you worked if you were a girl or woman. Work would go on from morning until dinnertime.

3. Evening.

- a. What do you do when it starts to get dark?

When the sun is setting, work begins to stop for the day. Everything must be cleaned up before it gets dark. There is no electricity for light. After it gets dark a few people go to work as guards while everyone else goes home.

- b. What is dinner like? (In discussing dinner, the teacher may want to serve the first snack.)

When you return from work, a fire is usually lit and the men sit around it and talk. The women eat dinner while they prepare it for the men. Then the men eat.

You all eat cheese and butter and milk and fruit just as you did at breakfast. But at dinner you usually eat meat along with everything else (cf. Lesson 2).

- c. What do you do after dinner?

When dinner was over, so was the day. People may sit and talk for a while. The elders may have a meeting. But people usually went to sleep. The next day would start very early: and there is much work to do.

To the Teacher:

This exercise may take the whole morning.

If it does, save the second half for the next session.

- B. A Modern Family.

Allow the children to change back into everyday clothes. The teacher can then assign roles as above. The servant's role may be omitted.

Since life in this period is not as structured as that of the biblical period, the discussion should be more free-wheeling. Hence, the answers given below will be more general than those above. The children will

also be better acquainted with this period. Therefore, less teaching should be needed and more discussion should be possible.

1. Morning.

a. How do you wake up?

There are many ways people wake up today: alarm clocks, clock radios, phone calls, someone waking you, etc.

b. What do you eat for breakfast?

We may eat many things for breakfast. Some people eat cereal, others toast and coffee. Still others, eggs and breakfast meats. Others eat a combination of these. What others can you think of? (Pop-ups, fruit, juice, mixes, etc.)

c. What do you do after breakfast?

Many adults go to work. They go by car, train, or bus. Other adults stay home to take care of the house and children. They run errands and do many other things. How many of these things can you think of?

(Do not divide roles by male and female. Most of these roles today defy such limitations.)

Children usually go to school. When there is no school, or if they are too young to go to school they can play with their toys or friends. They can also listen to records or the radio, or even watch T.V. What other things can children do?

2. Afternoon.

a. Where do we eat lunch?

People eat lunch in a great variety of places: home, school, office, restaurant, carry-out, etc.

b. What do we have for lunch?

We eat many different kinds of things. How many can you think of? (Sandwiches, hot lunches, etc.)

c. What do we do after school?

After school we have time to do many of the things children too young for school do all day (see above). We also have time for lessons (piano, dance, sport,) clubs, etc.

3. Evening and night.

- a. What happens when it starts to get dark?

Our day does not end when it begins to get dark. We have electricity so we can turn on lights to make it bright. Adults usually come home from work and children usually have to be home for dinner.

- b. What is dinner like? (the second snack can come here).

Dinner is usually the biggest meal of the day. We can eat it in many different places and eat many different things. Dinner is when the whole family can sit together and tell each other about what they did during the day. It is usually a very nice time.

- c. What happens after dinner?

With gas and electricity there are many things that can be done after dinner. How many can you think of? (visit, watch t.v., go to the theater, etc.). Some stores are open 24 hours a day,

radio and t.v. operate day and night. The car, buses, trains and airlines are always available. Life goes on at night just like during the day. In fact, many adults go to work at night.

Children can stay up for a short time after dinner also. What kinds of things can they do?

d. When do we go to sleep?

People go to sleep when they are tired or when they know that if they do not go to sleep they will not be able to work well the next day. It is very hard to learn the right time to go to sleep.

VI. REVIEW:

"We have had a lot of fun this morning acting out life in Lot's time and life today. We saw a great number of differences between life then and life today. There are also a great number of things that are the same. What are some of these similarities?"

The teacher should end the class in a discussion of the common nature of human existence and man's dependence upon his basic needs.

VII. SUMMARY:

"Today we had a party. We also compared life today with life in Lot's time. We wore clothes like Lot and pretended to live a day like he did. We also pretended to live a whole day like we do today. We saw that while we dress differently and have different kinds of jobs, life today is very much like life was in Lot's time."

Unit II--Finite Existence (Lessons 8-12)

In this unit, we introduce the child to the concept of limitations. By his nature, as a human being, the child finds himself limited. We hope to teach the child that while some of these limitations are frustrating, many are very helpful. Despite man's confinement to finite existence, life can still be meaningful and give us a great amount of happiness.

There will be five (5) lessons in this unit. The child will first be introduced to the concept of limitations. The lessons then teach the child to accept the limitations imposed upon mankind by climate and weather, health and illness, and ultimately death. The concluding lesson teaches the child that although death is the ultimate limitation, new leadership emerges and life continues.

In this unit we begin to teach the children to accept their own finite existences. All living beings have limitations placed upon them. Some have more than others. Plants have the most limitations placed upon them, animals fewer and, among the animals, man is probably the freest creature. Yet, they all are limited.

Among the limitations imposed upon finite beings, we find limitations that are beneficial and limitations that are frustrating. Sometimes they are both. In observing humans we find that we cannot smother ourselves easily. We only bleed a limited amount if we are healthy. Our body can only tolerate a small amount of disease before we develop symptoms to let us know it needs treatment. But we can only lift so much weight, tolerate so much pain, and move at a certain speed.

Some of the limitations placed upon living beings create some of the

greatest frustrations that they will experience. Finite creatures can never exceed their physical limitations. People can never have absolute knowledge of right and wrong. They get sick and ultimately they die.

Yet, though we are aware of these limitations, we continue to live and try to do the best we can. We know that we can find a great amount of pleasure and fulfillment within the boundaries of finite existence.

LESSON VIII.

I. TOPIC: LIMITATIONS, AN INTRODUCTION.

II. AIMS:

- A. To introduce the child to the concept of limitations.
 - 1. Boundaries.
 - 2. Physical limitations--strength and tolerance.
 - 3. Mental-knowledge.
- B. To show the class that some limitations are beneficial while others are frustrating.
- C. To show the class that some limitations can be overcome while others cannot.

III. MATERIALS AND SPECIAL PREPARATION:

- A. Two maps showing the same area (U.S., Europe, etc.) at different periods of its historical development showing radically different boundaries.
- B. Several bowls.

IV. SETTING THE STAGE:

Have the two maps set up in front of the class so that they can look at both of them at one time. (Pointing to the maps), "Who knows what these are? . . ." "That is right, these are maps. What do we see on maps? . . ." "We see many things on these

maps. Cities, states, countries, oceans, rivers, etc." (Point to a border) "What do we call this? . . ." "Yes, this is a border. What do borders show? . . ." "They show where one place ends and another begins. Sometimes borders change (compare the two maps). Then we have new borders." (Discuss the borders of the maps.)

"Another word for border is 'boundary'. Everything has a boundary. Countries and cities have boundaries. Houses have boundaries, rooms have boundaries, even people have boundaries. Our skin is our boundary. What is inside a boundary belongs to that object. What is outside that boundary does not belong to that object."

Explore the classroom and have the children find the boundaries of objects and discuss what belongs to that object, and what is outside of that object. You may also wish to discuss boundaries outside of the classroom.

V. PRESENTATION:

"Boundaries are good, They tell us the limits of an object so that we can know what it is and what it is not.

Some other types of limitations are found because something is what it is. Because

people are people they are limited in certain ways. We are going to try several experiments to demonstrate some of our own limitations."

As the class completes each experiment have them discuss how they feel about each limitation.

Experiment No. 1:

"How long can you hold your breath? Can you hold your breath as long as you want? Can you hold your breath forever? Let's hold our breath and see.

We see that we can only hold our breath for a short period of time. Even if we tried very, very hard to hold our breath, you would faint and begin breathing. This is very good. If we could hold our breath for a very long time, it would begin to destroy your brain. If you could hold it longer than that, you would die of suffocation. Therefore it is good that we cannot hold our breath very long."

Experiment No. 2:

Set up a series of bowls of water with temperature ranging from room temperature to far too hot to touch. Be careful to make the change in temperature from bowl to bowl noticeable.

"Can we tolerate a great range of tem-

peratures? Can we tolerate things very, very hot? Very, very cold? In this experiment, we will see if we can tolerate very hot temperatures. I have a row of bowls here with water of various temperatures. Let us see if we can touch them.

We see that we can only tolerate a small amount of heat. Many things are much hotter than our water. Things such as flames and melted metal. We certainly could not touch them.

If we tried this with cold, we would find that we have a similar limitation. It is very good that we have this limitation. If we could touch things too hot or too cold, we would hurt our skin. If something is too hot, we would burn ourselves. If something is too cold we might get frostbite. Therefore, this limitation is good for us."

Experiment No. 3:

"Can we lift anything we want to? Can we move anything that we want to? Let us try."

Have the children try to lift objects. Make sure that there are objects too heavy for the children. Have them try to move the walls of the room or open the door in the

wrong direction. Show that you, the teacher, also have this limitation.

We see that we cannot lift everything. We also cannot move some things. This limitation is not always good. Sometimes, we wish we could lift objects that weigh more than we can lift.

As we get older, we grow. As we grow, we get stronger. We can lift heavier objects, but there always will be objects which we cannot lift. We must learn that some things cannot be lifted by hand."

Experiment No. 1:

"Do we have endless energy? Can we do something for as long as we want? For example, can we jump up and down forever? Let us try.

We find that we cannot exercise forever. We do get tired and must rest. Let us rest now."

VI. THOUGHT QUESTIONS:

1. We have discussed borders and boundaries, and have seen that our bodies have certain limitations. What other things have limitations?

Answer: All living things have limitations.

Animals have limitations. Can you name some

of them? Plants are even more limited. Do you know why? Man is the freest of all animals.

2. Although man is very free, he does have some limitations. What other limitations do we have?

Answer: Have the children discuss some of their limitations: streets they cannot cross, bedtimes, etc. Discuss why they have these limitations and how they are beneficial or frustrating.

3. Some of these limitations are because we are (5,6,7) years old. As we grow older, we will not have these same limitations. Can you think of some of these limitations? Do you know why we have them?

Answer: Some of these limitations like streets we cannot cross alone, places where we cannot play and bedtimes are limitations which will change as we grow older. When we are (5,6, or 7) years old, we need help to learn to care for ourselves. As we grow older, we learn how to be our own "limit maker," and this allows some of our limitations to change. They may not go away completely but they will be different.

Limitations like those that are caused

by our weather, or those that occur because we are "human" do not go away. We will study these in our next lessons.

VII. SUMMARY:

"Today we began to discuss limitations. We talked about boundaries which help us know what belongs to something and what is outside of it. We also saw that things have some limitations because of what they are. These limitations allow them to do some things, but prevent them from doing others.

We tried to see some of our own limitations by trying some experiments. We saw how many limitations help us very much. We also saw how some of them bother us.

We outgrow some of our limitations, and we grow into others. Some day each of you will be your own 'limit-maker.' But it is also very difficult. This is why we must be taught how to become our own 'limit-maker.' That is why we are learning to do more and more things by ourselves."

VIII. HOMEWORK:

"Next week we will study about weather and climate. In order to see how the weather was this week, let us take a piece of paper and draw a sun, a cloud, and some rain on it.

Take it home with you, and each day make a mark under the picture of that day's weather. Then, next week, we will see what kind of weather we had."

LESSON IX

I. TOPIC: TOWARD AN UNDERSTANDING OF MAN'S
LIMITATION BY WEATHER AND CLIMATE.

II. AIMS:

- A. To teach the child how his choice of activities is permitted or restricted.
- B. To show the child the wide variety of activities available in spite of this "seeming" limitation.

III. MATERIALS AND SPECIAL PREPARATION

(For setting the stage.) Several large pictures or posters (travel posters are excellent) of outdoor environments suitable for varied and mutually exclusive activities (e.g. a warm sunny day for boating, bicycle riding, a snowy day for sledding, a rainy day, etc. Try to be as varied as possible). Each picture should represent an environment that will permit some activities while excluding others.

IV. SETTING THE STAGE:

"Let us look at our pictures from last week and see what kind of weather we had." The teacher should have a brief discussion of how the weather varies from day to day.

Then proceed with the following activities, which introduce the concept of "weather-controlled activities." The teacher may wish to utilize one or all of them or create new ones.

Place posters of outdoor environments on the various walls and dividers in the room in a random order.

A. Alternative Activity No. 1

The teacher can start the class with a discussion of today's weather, and then lead the class from picture to picture and have the class decide if this is like today's weather and which activities are appropriate for that kind of day.

B. Alternative Activity No. 2

Place one child under each poster and have the child describe the BEST and the WORST activity for his particular weather.

C. Alternative Activity No. 3

Place the entire class in the center of the room. Describe an activity, then have the class run to the posters of the kind of day that this activity can be held on or the poster that describes the kind of day that that activity cannot be done on.

V. PRESENTATION:

"Thinking about how the weather affects our activities, reminds me of a story about Lot and a big sandstorm.

Terah and uncle Abraham are leading the caravan across the wilderness. They want to hurry along to the new campsite alongside a large sanddune. (Explain a 'sanddune' if necessary.) They want to set up a permanent campsite there.

Lot would like to continue the trip quickly too. He has seen the big sanddune and he wants to run and jump and climb all over it. He wants to explore it and play on it. Everyone is excited.

Suddenly a big cloud of dust appears! It is a huge sandstorm. The caravan cannot go anywhere; everyone must hurry and put up their tent and go inside, until the storm is over.

Soon it is dark as night. Yet, it is still daytime. No one can leave their tents.

Lot is very sad. He can't explore his sanddune. He must stay in his tent. He walks around with a very sad look on his face.

Uncle Abraham sees Lot and knows that

he is sad. He says, 'Lot, come here! Why are you so sad?'

Lot: 'I wanted to play on that great big sand dune. I have been thinking about it for days and days and today we were supposed to be there. Now I can't. It's not fair!'

Uncle Abraham: 'I know you are mad, Lot. You really wanted to be there already.'

Lot (in tears): 'Yes, I really wanted to play on that sand dune. It's not fair!'

Uncle Abraham: 'Lot, you must understand, there are some things that are beyond our control. We cannot control a sandstorm. We must be patient and wait until it is over. Then we can travel on.'

Lot: 'Can we go soon?'

Uncle Abraham: 'We must wait and see. We must wait for the storm to stop. Lot, do you know that Terah and I are also disappointed? We were supposed to arrive at our campsite today. We, too, had many plans. We are very upset like you.'

Yet we have many things to do in our tents when we cannot travel. We can fix our tools, mend our supplies and do many important things. We have much to do. Just because we cannot travel, today is not a wasted day. Is there something you can find to do?'

Lot: 'Let me see. If I try real hard, I might find something to do to keep me happy.'

So Lot went off to find something to do, and uncle Abraham repaired a broken tool."

VI. REVIEW:

As the teacher reviews the story, emphasis should be placed upon the disappointment felt by Lot and his uncle Abraham, and upon the opportunity to find alternative activities.

1. How does our weather affect our activities?

Answer: As we saw in our game(s) at the start of class, the weather determines whether or not we can do certain outside activities. There are many activities that can be done in different types of weather. We must learn to choose activities that are appropriate for the weather conditions of that day. If it is snowing, it is a good day to build a snowman, even though it is a bad day to go swimming. Can you think of other examples?

2. Sometimes, we plan to do something days before it happens. We hope that the weather will be good. But sometimes the weather is not appropriate for the activity we have chosen. Has this happened to you? How did you feel?

Answer: Allow the class to express their feelings, wants and wishes. Support the child's feelings as real and natural even though some wants, such as absolute control over the weather, are impossible. These are real feelings. We thus learn that not all bad feelings can be prevented.

3. Do we have any control over the weather for our own pleasure?

Answer: While we can sometimes predict the weather, we cannot control it. Man is basically

unable to change the weather for his personal desires.

4. Man can, however, change the weather in small areas. Can you think of ways to do this?

Answer: We can change the weather in a small area by heating or air conditioning a house, by opening or closing a window or a window-shade. We change the weather by putting a dome on a stadium or by putting a swimming pool indoors. But these are only small areas. The weather stays the same outside this area.

5. Even though we don't always get what we want from the weather, we get many things. Can you think of things the weather helps?

Answer: Let the class express as many things as it can, from activities outdoors to helping plants and animals grow.

6. But we also know that sometimes we can't do what we want. What must we do then?

Answer: When weather prevents us from doing what we wanted to do, we must find something else to do that is different from our original idea, something that is appropriate for the kind of weather we have. This is not always easy. Sometimes we must try hard. But we can always find something to do that is appropriate.

VII. CLASS PROJECT:

- A. Divide the class in half. Pretend we cannot play outside. See which half of the class can find the most activities to do in the classroom.
- B. Draw weather pictures.

VIII. SUMMARY:

"Today we discussed weather. We saw how weather creates limitations regarding what we can do. We saw that weather makes many activities possible, but we also saw that sometimes it stops activities. If it is an activity which we had planned for a long time, we might be very disappointed if it is inappropriate for the weather on the day itself. But, we saw that no matter what kind of weather we have, it is 'good weather' for many different things."

IX. HOMEWORK:

"We learn about the weather in many ways. When we look out the window, we can see what it is. We also hear a lot of people making 'forecasts'--guesses about what the weather will be.

During the next week, look in the newspaper, watch the television and listen to the radio. See how many different ways people can

learn about the weather where they live,
or in other places.

LESSON X

I. TOPIC: TOWARD AN UNDERSTANDING OF MAN'S LIMITATIONS BY HEALTH AND ILLNESS.

II. AIMS:

1. To help the child understand the limitations imposed by health and illness.
2. To explore the child's feelings about illness in himself.
3. To explore the child's feelings about illness in others.
4. To help the child find ways to cope with the limitations due to illness.
5. To teach the child that despite the limitations imposed by illness, life can be pleasant and meaningful.

III. TO THE TEACHER:

There are a number of fears that a child experiences whenever he/she or a parent is ill. In this lesson, we will attempt to allay some of these fears.

To the child, his body image is of great importance. When a child is injured or requires to undergo surgery, there is a fear that part of his body will either fall off or be removed.

The child naturally fears pain, and perhaps, even worries about death.

When a child is ill, he encounters many persons in white or colored uniforms whom we know as doctors and nurses, but who appear to the child as strange and huge. If hospitalized, there are many other strangers and strange places: new nurses, orderlies, room-mates, operating rooms, recovery rooms, etc. There is also a fear of separation and/or abandonment when the child is ill. Therefore, the sick child requires a great deal of attention.

When the parents are ill, there is also fear of separation and abandonment. The child worries about who will take care of him.

As the lesson progresses, the teacher should be prepared for these feelings to be vented by the students. They may also express other fears. We will try to allay as many of these fears as much as possible and develop feelings of comfort and independence in the face of crises.

IV. MATERIAL AND SPECIAL PREPARATIONS:

- A. Toys to play doctor and nurse.
- B. Storybooks about visit to doctor or to hospital.

V. SETTING THE STAGE:

"Where is (name of someone who is absent) today?" Or if everyone is present, discuss how hard it is to have perfect attendance.

"What are some reasons for missing religious school?" The responses can include visiting relatives, trips out of town, being sick . . . After compiling a list, discuss each reason.

"Last week, we discussed how weather can help or prevent us from doing things. We have just seen several reasons why we might miss religious school. Let us look in on Lot and see if he will be able to play on his sand dune, or will one of these reasons stop him. Let's see . . ."

VI. HISTORICAL PERSPECTIVE:

As early as 3000 B.C.E. there was a fair degree of medical sophistication. There were practicing doctors, but they were mostly, if not all, in the capital city and thus not accessible to the nomads.

Although symptoms were generally thought to be "the hand of a god" or even "the work of the devil," they were studied. Some rational means of medical treatment were used along with magical incantations. At this

time, doctors were beginning to classify symptoms and establish certain procedures for treating them. But since autopsy was a taboo, and only healthy animals were used for sacrifices, they did not possess a very sophisticated knowledge of anatomy, physiology and pathology.

For the most part, household remedies were used. If it worked once, it was tried again. Herbs, spices, etc., were their medicine. And each clan usually had its own specialist in this area.

VII. PRESENTATION:

"The sandstorm is over. Everyone is packed and ready to move on. Then they are on their way.

As the caravan travels on, Lot keeps asking his uncle Abraham, 'Can I play on my sand dune today?'

Uncle Abraham: 'If we get there in time, you can play after dinner.'

A few moments later:

Lot: 'Will I have time to play? Will I?'

Uncle Abraham: 'I'm not sure, but I hope so.'

A little later:

Lot: 'Can't we go faster? Please?'

Uncle Abraham: 'We are travelling as fast as we can. We should be there in time, but I can't promise.'

"About mid-afternoon, the caravan arrives at the campsite near the sanddune. Suddenly, everyone is busy. Men are busy setting up the tents, gathering the animals and getting everything in order. The women are busy preparing food for dinner. Everyone is hurrying about. Lot and his friends are very excited. They too are helping get everything set up. When the camp is set up, they will eat, and after dinner they are going to play on the sanddune.

During dinner uncle Abraham notices that Lot is not eating, and asks Lot, 'Why aren't you eating?'

Lot: 'Oh, I'm just not hungry.'

Uncle Abraham: 'Do you feel all right? We have come a long way today.'

Lot: 'I'm o.k.'

Uncle Abraham: 'You look pale. Are you sure you feel all right?'

Lot: 'I'm o.k. Can I go out and play?'

Uncle Abraham: 'I think you better come here first.'

Lot limps over to his uncle. Uncle Abraham feels his forehead and says, 'I think you have a fever. Is something wrong with your foot?'

Lot: 'My foot is fine. Can I go out and play?'

Uncle Abraham: 'Let me take a look at your foot first.'

Lot: 'No, it really is o.k.'

Uncle Abraham picks up Lot's foot and finds a large cut. He examines it for a moment and says, 'I don't think you can go play outside. I think your foot is infected. You will have to go to Binah, the medicine woman's tent, where she will care for you.'

Lot: 'No. I won't go. I want to play outside. I've waited a long time to play on my sand-dune.'

Uncle Abraham: 'I don't think you are able to go.'

Lot: 'I can. I am able.'

Uncle Abraham: 'I think you should be taken to Binah's. If you aren't well enough to eat your dinner, you certainly aren't well enough to play.'

Lot gets very angry and begins to cry. Abraham has one of the servants carry Lot over to the medicine woman's tent. Lot is laid down on the ground, and the servant tells Binah what the problem is.

While lying on the ground, Lot looks around him. He smells many strange smells. Binah is cooking some strange things over an open fire. Lot sees other people who are being cared for. Some have bandages on. Some are sleeping. There are many people being helped.

Binah comes over to examine Lot's foot. She sees that it has gotten infected. So she

says a few special words and goes to get a bandage.

Binah takes the bandage and dips it into one of the pots of herbs which Lot had smelled cooking on the fire. Then she takes the bandage and cleans out the cut. It hurts a little as she cleans it very thoroughly. She then takes another bandage and wraps it around Lot's foot and says, 'You will have to stay off your foot for a few days. Tonight you will stay here, and tomorrow you will return to your uncle Abraham's tent.'

The next morning, Binah re-examines Lot's foot, mumbles a few words, and re-bandages it. Several servants come and carefully carry Lot back to his uncle's tent.

Although he must stay in his bed, [remember, beds were only in Egypt, Lot's bed was a pile of straw on the floor] Lot is not too upset. He is getting a lot of special attention. The servants bring him his food in bed. Aunt Sarah and uncle Abraham look in on him when they have time. Even Lot's friends come by to see how he is doing. Lot enjoys this very much.

After several days, Lot is still in bed. His foot seems to have healed, but Lot says he

still doesn't feel well. Uncle Abraham and aunt Sarah are concerned. He should be getting better. He doesn't have a fever. His foot is not sore. They don't know what is wrong.

That night, Abraham sits down by Lot for a little talk.

Uncle Abraham: 'How do you feel?'

Lot: 'Not too well.'

Uncle Abraham: 'What is wrong?'

Lot: 'I just don't feel well.'

Uncle Abraham: 'Is it your foot?'

Lot: 'No, that is all better. I just don't feel well.'

Uncle Abraham: 'We are worried about you because you haven't gotten well.'

Lot: 'I know. It makes me feel good to know everyone cares.'

Uncle Abraham: 'Do you like to be taken care of?'

Lot: 'Yes, it is nice.'

Uncle Abraham: 'Do you think that you might really be feeling better, but you are enjoying being taken care of?'

Lot (sheepishly): 'Maybe.'

Uncle Abraham: 'Well, we'll check and see. You stay in bed tonight, and tomorrow try to get around a bit. O.K.?'

Lot: 'O.K.'

Uncle Abraham: 'Good night, Lot.'

Lot: 'Good night, uncle Abraham.'"

VII. REVIEW:

In reviewing the story, the teacher should emphasize Lot's disappointment, the strangeness of the medical tent, the pleasure of being cared for, and the difficulty of giving it up.

VIII. THOUGHT QUESTIONS:

1. How do you feel on a bright sunny day when you know that you are healthy and are able to go out and play?

2. How do you feel when you are ill/sick?

Answer: Allow the children to express and vent their feelings. You can expect feelings of discomfort, fear, and helplessness. You might also encounter fears of loss of body image.

3. Who takes care of you when you are ill/sick?

Answer: Answers may range from siblings to parents or other relatives or servants. The variety is limitless.

4. Do you know any other people who help us when we are ill/sick?

Answer: Try to get the children to vent their feelings about doctors, nurses, etc. These people are often frightening strangers to the child. The teacher should attempt to allay some of the children's fears. The fear of strangers, of pain, etc. Try to instill feelings of comfort and trust in the class.

These people do their best to help us to feel better even though they may have to cause a little pain sometimes.

There are special people who can help us when we need more help than our parents and friends can give us. These people are doctors, dentists and nurses. They went to a special school so that they can help us when we are sick/ill. They know all about medicine and treatments to help us feel better.

5. How does it feel to know that someone is there to help you?

Answer: When someone is there to help us when we are ill/sick, it helps us to feel better, we are less afraid.

6. Do you enjoy being taken care of when you are sick? Do you like being the center of attention?

Answer: Discuss malingering. Talk about how nice it is to be cared for, but emphasize that it is better to be healthy and do what healthy 1st graders do.

7. How do you feel when mother or father are sick/ill? How do you feel when they get better? Allow the class to express their feelings. The children probably express concern over who will take care of them. Reassure the class

that while people occasionally get sick/ill, they are basically strong and they get better quickly.

IX. CLASS ACTIVITY:

A. Play "What would happen if . . ."

This game will present two categories of questions. The questions in Category One are intended to elicit from the children the answer, "We could do it ourselves." If the teacher wishes, additional questions eliciting this answer can be included. The answers to the questions in Category Two will generally require the recognition by the children that there are things they cannot do for themselves.

Begin, "Children today we are going to play a game. The game is called, 'What Would Happen If . . .'. I will ask a question that begins with 'What would happen if,' and I am very much interested in your answers. Later, we can make this game more fun by taking turns playing the roles of different members of the family." (Teacher later assigns Father, Mother, Neighbor, Big Brother, Big Sister, Child, Baby, etc. roles.)

1. Questions (Category One):

"What would happen if your mothers and fathers had to stay in bed this morning because they

were sick?"

- a. "Who could take off your pajamas?"
- b. "Who could wash your face?"
- c. "Who could brush your teeth?"
- d. "Who could dress you?"
- e. "Who could tie your shoes?"
- f. "Who could give you a drink of water?"

It is important to affirm and approve the fact that there are many things that we can do for ourselves. The point can also be added that as we grow older we are able to accomplish more and more by ourselves. It is good and it is fun to be able to take care of ourselves.

2. Questions (Category Two): Let us play our game again.

- a. "What would happen if your mothers and fathers had to stay in bed this morning because they were sick?"
 - i. "Could you have a hot breakfast?"
 - ii. "Could you come to Religious School?"
- b. "What would happen if I (teacher) had to stay home this morning because I was sick?"
 - i. "Could we be playing this game together?"

- ii. "Could we be learning together?"
- iii. "Could we be together having fun with each other?"

From the children's discussion it should be clear that there are many needs we have that can be satisfied only with the help of others. The following is a suggested summary.

"There are some things we can do for ourselves and there are other things we need others to help us with. The older we get and the more we learn, the more we can do for ourselves. But let us remember that, no matter how big we become and how much we learn, there are always times, like when we are sick, when we can use the help of others. It is great fun to help others, and it is also fun, especially when we are young, to have others help us."

- B. Free Play: 1) Doctor and Nurse.
- 2) Parents and Children .
- 3) Lot gets sick.
- C. Read a story book about visit to doctor or hospital.

X. SUMMARY:

"Today we talked about how good it is to feel healthy and be able to do the things which we like to do. We saw, however, that

we are not always healthy. There are times when we are sick. When we are sick we cannot do everything which we could do when we were healthy. We must stop and get better.

We saw that when we are sick, there are many people who can help us: parents, relatives and friends. We also saw that there are people who can help us if we are very, very sick, such as doctors and nurses. When we are sick, these people help us.

We finally saw how good it is to feel healthy after we were sick."

LESSON XI

I. TOPIC: TOWARD AN UNDERSTANDING OF THE
LIMITATIONS PLACED UPON HUMAN LIFE BY
DEATH.

II. AIMS:

- A. To introduce the child to the concept of death.
- B. To provide the child with honest information about death and to try to remove some of the misconceptions.
- C. To teach the child that death does not always accompany illness.
- D. To teach the child that not all death is the violent death he learns about from the media.
- E. To teach the child that in spite of death, life can and must continue.
- F. To teach the child that despite the ultimate eventuality of death, man can find his life meaningful and pleasurable.

III. TO THE TEACHER:

Death is one of the inevitable limitations upon living things. All living things die, including man. In this lesson, the teacher should stress that we ultimately do not need others. The most important person

in the whole world to oneself is that individual. Even though people very close to us may die, our condition is not helpless, we still have other people; but most of all we have ourselves.

Since reassurance is a vital element in this lesson, it is very important for the teacher to be comfortable, honest and forthright in his/her presentation of this subject matter. (Explaining Death to Children, Earl Grollman, ed. and On Death and Dying by Kubler-Ross are good reference books.)

IV. MATERIALS AND SPECIAL PREPARATIONS:

None.

V. SETTING THE STAGE:

It has been several weeks since the class has planted vegetables. Have the class gather around the plants and begin with a discussion of which plants are "healthy" and which are "sick." Note that some of the plants have died.

Conclude the discussion like this:

"Many of our plants are growing very well. They are very healthy. But some of our plants have died. They will not grow. All living things die at some time. Some of our plants died early; others will die later, after they

give us food.

People die also. It is sad when they die. Today we are going to read a sad story about Lot and his grandfather Terah."

VI. PRESENTATION:

"Lot has been watching the caravan for several weeks, he notices that Terah is not as strong as he was at the beginning of the journey. Uncle Abraham is doing more and more of the work. In fact, he has become like the head of the whole caravan.

Lot sees that Terah is staying in his tent more and more, and he needs a lot of rest. He does not look well. Uncle Abraham and aunt Sarah look very sad.

One day Lot goes to his uncle Abraham and asks him about his grandfather.

Lot: 'Is grandfather o.k., uncle Abraham?'

Uncle Abraham sits down with Lot.

Uncle Abraham: 'Lot it is time for you to know that something is wrong with grandfather. Grandfather has become very old and he doesn't seem to be getting well. Soon, we fear, he will die. You know, Lot, that we have done all that we could to take care of your grandfather. We hope he will recover, but as time goes on, our hopes are diminishing.'

Suddenly, they hear one of the women crying from the direction of Terah's tent.

Lot: 'Isn't that the maid-servant who is taking

care of Terah?'

Maid-servant, calling: 'Come quickly! Come quickly!'

Uncle Abraham rushes off to Terah's tent.

Aunt Sarah runs over also. Lot stands back thinking about all of this.

Uncle Abraham and aunt Sarah have been in Terah's tent for a long time. Many servants have been rushing in and out of the tent. Suddenly, Lot hears several people scream followed by the sounds of crying from Terah's tent. Some of the servants come out weeping. Uncle Abraham comes out also. He has tears in his eyes as he walks over to where Lot is still sitting and sits down with him.

Uncle Abraham: 'Grandfather has died.'

Lot: 'Does that mean that he won't be with us anymore?'

Uncle Abraham: 'Yes.'

Lot: 'I can hardly believe it. It seems so strange.'

Uncle Abraham: 'It is strange to me also. We had known how sick grandfather had been. We had been with him all this time and yet we too find it hard to believe. But we know that it is true. We feel as though part of us is gone.'

Lot: 'It is very strange. Who will lead us? Who will take grandfather's place?'

Uncle Abraham: 'Grandfather did not leave us helpless and without a leader. I will now be the leader. I will need your help.

Someday, Lot, when you become older, you too will become a leader.'

Lot: 'Aren't you afraid to be a leader without

grandfather?'

Uncle Abraham: 'Oh, perhaps a little bit. But grandfather has taught me to be a man, and I know that a man has to do this. Just as Sarah had to become a woman when her mother died. You, too Lot, are learning to be a man; and you, too, will be able to go off on your own and be a man when you are older.

I know that this is hard for you to understand. But now, you are learning to work and to care for the flocks. As you grow older, you will learn about other jobs in the caravan. You will also learn to make important decisions and to lead your own group.'

Lot: 'That is a lot to learn.'

Uncle Abraham: 'Yes, it is Lot. But you will learn. We can talk about it again. But right now, I have to go and make arrangements for Terah's funeral.'

Abraham goes to the elders of the city and purchases a cave in which to bury Terah. The next day there is a long procession and Terah's body is carried into the cave and laid in a special place prepared for him. The people then return to the flocks and continue working."

VII. REVIEW:

As you review the story, emphasis should be placed upon the death of Terah and the transition of authority to Abraham.

VIII. THOUGHT QUESTIONS:

1. Did you ever lose someone or something that you felt close to? (people, pets, animals, flowers, trees, bugs, etc.).

Answer: By this age, almost all of the children

have been exposed to death in many ways, through their life-experiences and through the media. In the discussion be aware of the various forms of dying expressed by the children. Some children may be overly concerned with a certain way of death (this information should be noted by you, although it is not the teacher's task to do therapy. This may enlighten some of that child's future responses). Point out that while some deaths do occur violently, most deaths occur naturally. Reassure the child that death is a normal part of life.

2. We find that that is the way that life is. All living things must die. How do we feel about this? How do you think Lot would feel when his grandfather died?

Answer: Allow the class to vent their feelings about death.

There are three stages in the feelings that are present when one is confronted with death. The first feeling is DENIAL: "It is not true!" "You're lying!"--"We are closely attached to people and things which we love. When we first hear that they died, we don't want to believe it. We can't imagine not having them/it around."

The second feeling is GRIEF--"When we realize that it is in fact true, we become very sad. We might even cry. This is o.k. When people are very sad, whether they are adults or children, they cry. It is very sad to lose a loved one."

The third feeling is acceptance and memory--"We finally learn to accept the fact that the loved one is dead. We miss them a great deal, we will remember them, but we must carry on without them."

These feelings are the most obvious, and the easiest to accept. However, there are also feelings of anger and guilt. Anger because the loved one has abandoned me; and guilt because they feel that they may have done something that caused the death. If they come out in the above discussion, deal with them there. If not, present something like the following:

"Sometimes we feel angry when a loved one dies. We feel abandoned, left alone, rejected. 'How could you go away from me?' Many people feel this way at first. They may be ashamed of this feeling. They say it is selfish and not nice. But it is really 'o.k.' to have these feelings, but we must realize that this is be-

cause we want to be cared for, we want to be loved, so we get mad when these people go away. Yet, we must learn to be independent and take care of ourselves. We learn that others cannot be depended upon forever and we learn to become more and more independent. Now, there are others who care for us, but in the future we will have to care for ourselves.

We might also be worried that something we thought or wished caused our loved one to die, and now we are being punished by their death. Living things don't die because some other living thing thought or wished something bad. Your loved one didn't die because of anything you did. Even if you wished them dead, would that cause someone to die? No. Wishing or dreaming things to happen whether good or bad will not cause it to happen."

[If the class is reluctant to accept this point, try the following activity. Have the class stand in a circle and hold hands. Have each member of the class make a wish with the proviso that it should be something to come true immediately. Then have them all open their eyes and tell their wish. Do wishes make things come true?]

3. What is being dead like?

Answer: No one has ever become undead, so we do

not know exactly what it is like to be dead, but we observe certain characteristics of dead things. They don't breathe, they don't move, they don't grow. When we observe dead things, we see that they don't do anything living things do while they are alive. Yet, we also know that living things do not live forever, all living things do die.

4. Death is very much a part of life. What does it mean to be alive?

Here we are looking for 4 main categories of answers; being born, growing, learning, and dying. "All living things are born. The act of coming alive is called being born. The end of life is death. Between birth and death all living things grow." Here, allow the class to discuss these characteristics in living things which they know: pets, animals, people flowers, etc.

There is one other thing that is done by many living things. This is learning. Many living things learn. They learn in school and out of it.

What living things do you know that learn?

That do not learn?

5. What things can we do because we are alive?

Answer: We can continue this list for a very long time because we will see that everything we do

is possible only because we are alive. Therefore, we are very happy to be alive.

"We know that all living things must eventually die. But we also know that it is good to be alive. Therefore, we try to make our life as meaningful as possible."

IX. CLASS PROJECT:

Take the class outside and have them go exploring. Whether it is spring or winter, there are many living things to be found.

X. SUMMARY:

"Class, today we talked about death and its place in the cycle of life. We also discussed what it means to be alive. These topics are not easy. Some of the questions we discussed are some of the most important and most difficult questions any person, no matter how young or old, can ever attempt to answer. These are questions we will be asking ourselves over and over throughout our entire lives. We do not know all of the answers to the questions we raised, but it is important that we talk about them."

XI. HOMEWORK:

"Next week we'll talk about growing up. During the week, see how many things we can do for ourselves. Ask your parents how many things

you have learned to do by yourself since you
were born. "

LESSON XII

I. TOPIC: TO UNDERSTAND LEADERSHIP AND THE
TRANSFER OF AUTHORITY.II. AIMS:

1. To summarize the concepts of limitation and independence.
2. To discuss the loneliness of freedom.
3. To discuss patriarchal authority.
4. To emphasize that despite the limitations placed upon man and the loneliness of freedom, life can be happy and meaningful.

III. MATERIALS AND SPECIAL PREPARATIONS:

- A. Blindfolds for class project.

IV. TO THE TEACHER:

This lesson summarizes the unit. In all of the preceeding lessons, emphasis has been placed upon all the roadblocks man must transcend in order to attain a life of happiness and fulfillment. In this lesson, we emphasize how good it is to be grown and independent. While we do discuss the loneliness of total freedom, far more emphasis should be placed on the good feelings one gets being himself.

V. SETTING THE STAGE:

- A. "Last week, we discussed the death of Terah, and talked about growing up and some of the ways in which growing things change. How have

you changed since you were born?"

Discuss growth and increased ability.

Emphasize the growing number of things that the child can do for himself.

- B. Play "Follow the Leader." Allow each child to be the leader. After the game ask them how they felt when they were leader? follower? What were your responsibilities?

VI. HISTORICAL PERSPECTIVE:

In a lesson on family roles, we noted the important leadership role occupied by Terah beyond his role as "father." In this lesson this role is brought out and is an additional responsibility placed upon Abraham's shoulders.

As an introduction to the next unit, Abraham will make a decision to migrate due to "natural" causes. This is not Biblically accurate. This is total fabrication. There is no evidence for any famine at this time. Biblically, Abraham goes by divine command and not because of a "natural" event. However, we do not wish to introduce theology at this level. Theology will be introduced in the second grade lesson plans, and fully explored in the upper grades. Presentation of any theology at the 1st grade level is too complex and would confuse the children.

Presenting the Biblical God concept at

this time will preclude other god concepts. Thus, when the child is old enough to understand theology, he will either not be open to other god concepts, or if he rejects the Biblical God he will dismiss it as the Jewish god concept which is not accurate, and with it all of Judaism. Therefore, I have created a famine to force the family to move. When the child studies Genesis, he will learn that the Bible tells that Yaweh commanded Abraham to migrate to Canaan.

VII. PRESENTATION:

"When we last visited Lot, uncle Abraham had just become leader. Let us look in and see how he is doing . . ."

"It has been several weeks since uncle Abraham has become leader. Lot has been working with his uncle most of this time. Uncle Abraham has made many important decisions. Lot remembers many of them . . ."

One day Lot and uncle Abraham were sitting and talking about what Lot had learned at work that day. As they sat there, three men came to uncle Abraham. Lot remembered them. He worked with them shearing wool from the sheep. These men told uncle Abraham that they had finished all of the sheep. Uncle Abraham was very happy. He told them what a good job they

had done and gave them a day off. He told them to report to him the next day and he would give them a new assignment. Lot had seen this happen many times. Uncle Abraham knew where every man was working. He also knew what jobs needed more men and which jobs needed fewer men. It was his responsibility to have the right number of men at each job.

Then there was the time uncle Abraham was teaching Lot to use a new tool. It was made out of metal. Lot had to be very careful. He did not want to break the tool.

Uncle Abraham had many broken tools in his tent. People would bring them to uncle Abraham to get them repaired. Today, the repairman was coming. He came several times a year to fix the tools that were broken badly.

The repairman was not a member of the caravan. He lived in the city. It was uncle Abraham's responsibility, as the leader, to be sure that all of the tools were repaired and that the repairman came, and was paid for his repairs.

Then there is the day that Lot remembered more than all the others. On this day, uncle Abraham is so busy that he has very little time to talk to Lot. This day is market day. On this day, animals from the flock are taken to

the city to be sold. Wool and cloth is also sold.

At the market place they sell these things by bartering. Bartering is when you trade one thing for another. The men might trade one lamb for 20 bushels of grain. Or a cow for 2 donkeys.

Uncle Abraham made the decisions about what was to be sold and what they needed to buy. He would give the men many instructions and then send them to the city to the market place.

Uncle Abraham has had to make many decisions every day. But today, uncle Abraham must make a very important decision. He met with the elders late into the night and he will announce his decision today.

The whole caravan has gathered together this afternoon. Uncle Abraham stands up to speak.

'My good family,' he says, 'we are shepherds and we need our flocks and herds to live by. There has not been enough rain, the flocks and herds barely have enough to eat and drink. A caravan of traders has told me of a better land far away, where there is plenty of food and water. This land is called Canaan. You all know the jobs you have to do. Let us pre-

pare ourselves and our animals for a long journey. We leave at dawn in two days.'

The people hurry to prepare for the journey."

VIII. REVIEW:

The next unit will deal with moving and travel. In reviewing this lesson, the teacher should emphasize Abraham's responsibilities.

IX. THOUGHT QUESTIONS:

1. Uncle Abraham has become leader of the caravan. His job has changed in many, many ways. Can you think of some ways that his job has changed?

Answer: Before uncle Abraham became leader, he had a job like the rest of the men. But now that he is leader, he is not just responsible for his family, he is responsible for the whole caravan. He is like a big father for all of them. He decides what work is to be done and who should do it. He decides what goes to market and what should be bought. He even decides when they should move.

2. This is a lot of responsibility. How do you think uncle Abraham felt about this?

Answer: In the beginning uncle Abraham was probably worried about being a leader. It is a big responsibility to care for a family. Now, he must care for hundreds of people. It would be nice to have someone like Terah to help him

make the decisions. Uncle Abraham now must do this himself. Uncle Abraham also has confidence. He knows he can do it. He has learned by caring for his family and the people he worked with. He has cared for more and more people, so that now he can care for the whole caravan.

3. Many people are responsible for you. Can you think of some of them?

Answer: A wide range of people care for us: parents, relatives, older siblings, teachers, guardians, etc.

4. We, too, care for ourselves in many ways. How many things can you do for yourself?

Answer: Allow the class to list as many things that they can do for themselves.

5. There are many things which we can do for ourselves. How do we care for others?

Answer: Here also allow the class to list as many ways as possible.

X. CLASS PROJECT:

- A. Blind walk.

"The first step in being a leader, is being responsible for ourselves. The next step, is to care for someone else. Now we are going to play a game like 'follow the leader,' but it is a little different."

Divide the class in half and pair them.

"This game is called a 'blind walk.' I will blindfold one person in each pair. Later, we will switch the blindfold to the other person.

The one without the blindfold will take the person with the blindfold for a walk around the classroom. The leader must protect the blindfolded person from bumping into things or tripping or falling down. In () minutes we will trade places. This way, we all will see how it feels to care for someone else."

- B. After everyone has led and been led, discuss how this felt different from "follow the leader."

XI. SUMMARY:

"This week, we talked about being a leader. We saw that a leader cares for himself and for those around him. We also played a game called 'blind walk' to see how hard it is to be a leader.

Today, many people care for us. But as we grow older, we will learn how to be leaders. We will learn to care for ourselves and to care for others, just like uncle Abraham."

XII. HOMEWORK:

"Next week we will see what it is like as Abraham and the caravan move. How many of you

have ever moved? During the week, ask your parents what it was like when they had to move."

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