

Junior Youth Spiritual Empowerment Campaign

Office of Social and Economic Development

Bahá'í World Centre

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Introduction

‘Abdu’l-Bahá, in *The Secret of Divine Civilization*, states that knowledge is the key to the progress of civilization. “It is inconceivable that any nation should achieve prosperity and success unless this paramount, this fundamental concern is carried forward.” At the same time, He observes that “the mass of the population is uninformed as to these vital agencies which would constitute an immediate remedy for society’s chronic ills” and that “because of their inadequate schooling, most of the population lack even the vocabulary to explain what they want.”

Bahá’u’lláh Himself emphasizes the power of expression. “Human utterance is an essence which aspires to exert its influence and needeth moderation.” And He adds:

Utterance must needs possess penetrating power. For if bereft of this quality it would fail to exert influence. And this penetrating influence dependeth on the spirit being pure and the heart stainless. Likewise it needeth moderation, without which the hearer would be unable to bear it, rather he would manifest opposition from the very outset. And moderation will be obtained by blending utterance with the tokens of divine wisdom which are recorded in the sacred Books and Tablets. Thus when the essence of one’s utterance is endowed with these two requisites it will prove highly effective and will be the prime factor in transforming the souls of men.

Above all other words is the Word of God. It is “the king of words and its pervasive influence is incalculable.” Through the Word of God the Manifestation recreates the human heart and mind and, thereby, sets in motion a process leading to a new civilization. The Universal House of Justice has explained, in a letter to all National Spiritual Assemblies, the importance of endowing each individual with capacity to interact with and respond to the Word of God.

The Holy Word has been extolled by the Prophets of God as the medium of celestial power and the wellspring of all spiritual, social and material progress. Access to it, constant study of it and daily use of it in our individual lives are vital to the inner personal transformation towards which we strive and whose ultimate outer manifestation will be the emergence of that divine civilization which is the promise of the World Order of Bahá’u’lláh.

After analyzing the results of a series of pilot projects, the Office of Social and Economic Development has defined the parameters of a program aimed at the spiritual empowerment of junior youth. The program seeks to endow young people between the ages of 12 and 15 with the capabilities needed to effectively use “the word” as an instrument of their own transformation and the transformation of their society. It is intended not only for Bahá’ís, opening for them the opportunity to read and study the Word of God, but also for junior youth

in general, whose engagement with Bahá'í-inspired themes will enable them to contribute more effectively to the progress of their communities, their nations, and the world.

The present document outlines the parameters of the program, which, it is envisioned, will take different forms according to the reality of the country where it is implemented. It is the hope of the Office of Social and Economic Development that, as the program is established in country after country, a global campaign for the spiritual empowerment of junior youth, on whom the future so intimately depends, will emerge.

Background for a Campaign for Junior Youth

The proposed campaign for junior youth is shaped by two interrelated experiences. The first is the experience that was gained from large-scale expansion in the Bahá'í world over more than three decades. From among the segments of any given population that embraced the Faith, invariably the junior youth responded with a high degree of energy and enthusiasm to consolidation activities. "Strategies to advance the process of entry by troops cannot ignore children and junior youth," the Universal House of Justice explained in a message dated 26 November 1999, "if the victories won in one generation are not to be lost with the passage of time. It is imperative, then, that at this point in the process of systematization of the teaching work, definite steps be taken to ensure that the vision of the community fully embraces its younger members." Similarly, in the Ridván 2000 message the House of Justice singles out this group for particular attention:

Among the young ones in the community are those known as junior youth, who fall between the ages of, say, 12 and 15. They represent a special group with special needs as they are somewhat in between childhood and youth when many changes are occurring within them. Creative attention must be devoted to involving them in programs of activity that will engage their interests, mold their capacities for teaching and service, and involve them in social interaction with older youth.

The second body of experience that shaped the idea for a campaign comes from efforts to promote literacy in the Bahá'í world. In July 1989, the Universal House of Justice wrote to all National Spiritual Assemblies emphasizing the importance of every believer having access to the Holy Word. Reading provides "the most immediate access to the dynamic influence of the sacred Word" and is, therefore, "a fundamental right and privilege of every human being." The House of Justice cited the example of the Iranian Bahá'í community, which, with no outside aid, created a multifaceted approach to education that resulted in a literate Bahá'í community, and called upon all national communities to take purposeful steps toward this same goal. "Systematic attention", the House of Justice explained, needs to be given "to eventually eliminating illiteracy from the Bahá'í community."

National communities responded to this call in a variety of ways. Recognizing that promoting literacy is a complex social process that requires sustained action over a considerable period of time, the Office of Social and Economic Development embarked on an endeavor to systematize the experience of these countries. The first step was the establishment of three pilot literacy projects in 1994, and four more in 1996. In February 1996, and again in November 1997, representatives from the projects gathered at the Bahá'í World Centre, together with a number of other interested persons and professionals in the field, to consult on their accomplishments. It was clear that some of the pilot efforts had achieved impressive results.

What was most striking, however, was that, here again, junior youth had responded with a much higher level of enthusiasm than any other segment of the populations served.

The insights that emerged from these two experiences convinced the Office of Social and Economic Development that a campaign could be launched to reach on a global scale young people between the ages of 12 and 15. The analysis of successful approaches and methods in the field confirmed its conviction that literacy programs need to be designed in the broader context of enhancing the power of expression. Accordingly, it began to outline the components of a program for that purpose aimed at junior youth, which would allow the learning that had accumulated thus far to be rapidly diffused throughout the Bahá'í world. A few national communities, well positioned to take up the challenge, were asked to apply the program's elements in their countries, which served to clarify further its nature and parameters. These efforts constitute the initial stages of a campaign which will gather momentum each year as additional countries are invited to join the enterprise, spreading the program to new areas and embracing first thousands and eventually hundreds of thousands of young people.

It is important to underscore here that the campaign has not been designed as an instrument for teaching the Faith. Nor is the junior youth spiritual empowerment program intended to replace the classes that are conducted in every Bahá'í community for the Bahá'í education of the members of this age group. The campaign is, rather, an endeavor of the worldwide Bahá'í community in the field of social and economic development, the purpose of which is to equip young people with the words and a way of thinking that will enable them to engage in meaningful social action as they grow. Undoubtedly, many of those transformed by the program will be attracted to Bahá'u'lláh's teachings, and therefore opportunities should be provided for the junior youth to learn more about the Faith, if they choose. Additional information on the relationship between teaching the Faith and social and economic development can be found in the November 1999 document "A Clarification of Some Issues Concerning Social and Economic Development in Local and National Communities", prepared by the Office of Social and Economic Development.

General Parameters of the Program

What is described in the paragraphs below are the general parameters of a program for the spiritual empowerment of junior youth. When implemented in a given country, the program will assume a shape, and take on characteristics, suitable to the culture and local circumstances. In some, for instance, efforts will need to begin on a small scale and grow gradually and systematically over time. In others the institutional capacity will exist to reach thousands at the outset. Some will want to focus exclusively on the study of materials, while others will find it more effective to incorporate a range of extracurricular activities in promotion of the arts and community service. In some, the program will extend throughout the year. In others, the circumstances of life will necessitate that it be offered in a concentrated period of several weeks once a year. Viewed from a global perspective, these diverse national endeavors will contribute to a campaign that is organic, proceeding at different rates in different places, that is sometimes a bit chaotic, but that is ever-advancing, driven by a worldwide process of learning.

Program Content

Experience in the field of literacy amply demonstrates that to successfully impart the various skills related to the power of expression—reading, writing, speech—program content must be rich and meaningful. Empty passages, such as "The dog walks on the road," bring

little result. Students, whether adults or youth, respond best when themes and words have relevance to their lives, motivate them, and elicit their effective participation. In the case of junior youth, a Bahá'í-inspired program can go far in raising their consciousness to higher levels, awaking and strengthening in them the will to take charge of their own development and contribute to the progress of their communities. The materials to be used in the campaign, then, must strive to incorporate spiritual and moral themes that promote such a process of transformation. Further, the texts should include not only readings, but also exercises that address language skills, critical analysis and higher thought processes, moral values, and social action.

What is being suggested is that national communities joining the campaign think of a program in terms of three levels and choose a set of core materials accordingly. The three levels would correspond roughly to the ages of 11 to 12, 12 to 13, and 13 to 14. Ideally, junior youth would enter the program at the age of 11 or 12 and progressively move through the levels year after year, completing it as they approach the age of 15, by which time, in one way or another, many of the patterns of thought that will characterize their endeavors throughout their lives will have been fixed. It is hoped that the program will have given them the first elements of a conceptual framework that will guide their future actions and enable them to play a fulfilling role in the life of humanity.

Clearly, then, the selection of the core texts will be of paramount importance to the program's success. Certain points should be borne in mind about the nature of this age group, if suitable materials are to be chosen and developed for each level. First and foremost, it should be remembered that junior youth are not children, as is evident from the previously quoted passage from the message of the Universal House of Justice. In many parts of the world, young people of this age will have already had weighty and demanding responsibilities thrust upon them. They have had their share of hardships and have acquired the ability to think deeply about issues, even though their thought processes may not be structured. When properly challenged, they have strong powers of concentration. It would be a mistake to think that they are satisfied with simply "having fun" or, worse, that serious matters need to be dressed up in the guise of games in order to arouse their interest. This is not to say that the texts would not be studied in an atmosphere of joy and happiness.

The materials chosen for all three levels should be concerned with developing the capabilities of reading with good comprehension and expressing thoughts with clarity and eloquence. In addition, it is necessary to address at each level the broader question of the need for words to be accompanied by pure deeds. It is assumed that the young people entering the program will possess some reading skills (the mechanics of reading and writing are discussed below). The materials selected for Level I ought to contain readings and exercises that further these basic skills, helping the students to reach the point where they can read with ease and begin to articulate ideas with some precision. While, out of necessity, the materials for this level will have to maintain a certain degree of simplicity, the tendency to confuse simplicity with superficiality should be avoided. It is envisioned, rather, that the themes of the readings would set the basis for the moral structures of the youth by cultivating certain attitudes and imparting essential moral concepts.

For Level II, a range of texts needs to be selected that systematically builds on the foundation laid in the first level, both in terms of language proficiency and moral thought and action. In Level III the capabilities of reading with good comprehension and expressing thoughts with clarity and eloquence should be developed further and the discussion of moral

reasoning broadened, making explicit some of the salient features of the conceptual framework the youth must gradually elaborate over the years to interact effectively with society.

Examples of texts for all three levels are included in the appendix. These will give an indication of the kind of materials that can be used in the program. Some national communities may wish to adopt these as their core texts so that they can begin without delay, but clearly they should not limit themselves to these items. Many materials will be needed at each level in order to create a rich educational environment, and it is hoped that, as the program takes root in country after country, a wide selection of Bahá'í-inspired materials for junior youth will become available.

In addition to the study of the core texts, the opportunity should be given to the junior youth to practice their newfound skills. There are numerous stories and newspaper and magazine articles that will capture their interest, and the program should make generous use of these. There is also ample room for the development of other supplementary materials, designed specifically for the youth participating in the program, for example, a weekly or monthly news bulletin or comic books that tell uplifting stories. Special events in which the youth from an entire area or region come together to recite poetry, give talks, and sing songs can be organized as well.

In many countries, a fundamental question regarding language will have to be addressed at the outset. It is not uncommon for two languages to be widely spoken by a given population: a tribal language or local dialect in which daily conversation occurs and the national language, usually the medium used in schools and in which reading materials are available. A decision will need to be made as to which language to use in the junior youth program. In some cases, the national language will be the obvious choice, while in others it may be necessary to work in the local language. Where the decision is not clear, various factors should be weighed. Materials presented in the local language may help to strengthen the connection between the young people and their community and culture. On the other hand, learning to read in one's national language opens the door to a wider body of knowledge that is the heritage of the human race. This is particularly true in the case of the Word of God at the present time when the range of Sacred Texts translated into local languages is so limited. One possibility would be for the students to begin with materials in the local language and to make a transition to the national language at a suitable point in the program.

Mechanics of Reading and Writing

It is recognized that in some countries the educational system is weak and that, as a result, youth of this age group are not well grounded in the mechanics of reading and writing. In that case, provisions will have to be made to teach them the basic skills they will require for the successful study of the core texts. Many packages are available for this purpose, some prepared nationally and others designed by international organizations. Care should be exercised, however, that the materials chosen do not incorporate messages that are in conflict with Bahá'í principles. It is also possible, of course, to develop Bahá'í-inspired materials for teaching the mechanics of reading and writing. Several attempts to produce such materials have been made, and two examples are provided in the appendix which take different approaches.

It should be noted that the content and structure of materials to teach basic literacy will vary significantly depending on the language. For example, English is usually taught using

phonics or the whole-word recognition method, or some combination of the two. Spanish, and many other languages, lend themselves to instruction that concentrates on syllables. It may not be possible, therefore, simply to translate existing materials for reading mechanics from other countries. In fact there are various methods employed around the world, and any one of them could serve the needs of the program. Most studies indicate that more important than the specific method is the motivation of the students to learn.

The Delivery of Courses

Institutes everywhere face the challenge of providing suitable educational programs for junior youth. So eager are they to learn and take part in study circles that it is impossible to keep them from joining the older members of their communities in the study of the institute's main sequence of courses. While some do well, most have not yet reached a level of maturity required to fully benefit from the courses. And experience shows that years later, when they have grown, many are not interested in restudying materials they have already seen so they miss the opportunity of gaining a more in-depth understanding of the subjects and sharpening their skills and abilities for service. One of the possible ways in which the junior youth spiritual empowerment program can be implemented, then, is in response to this challenge.

In this approach to the delivery of courses, the program would be offered in study circles by tutors trained by the national or regional institute. Such study circles would develop their own dynamics suitable for junior youth. Activities that complement the study of the core text would need to be carefully organized, drawing on appropriate pedagogical methods to maintain the interest and canalize the energies of these young people. It is envisioned that the training required by a tutor to work effectively with this age group would constitute the first course on a specialized branch in the institute's curriculum. The materials employed in tutor training would gradually need to be developed over time through a process of consultation, action, and reflection on action.

However, the junior youth program need not be limited in use to study circles, regularly held throughout the year. Experience suggests that there are other ways in which courses could be delivered, whether by the institute, a national committee, or a Bahá'í-inspired agency operating in the country. One approach would be to offer the courses during a span of six to eight weeks of intensive study during the school holidays. Every year volunteer tutors would participate in a special training session prior to the launch of the endeavor. They would then be deployed with the aim of forming small study groups in villages and towns throughout the region or country. Just as the program is intended for all youth, whether members of the Bahá'í community or not, so too could the tutors be drawn from the wider community in order to ensure adequate coverage and to reach large numbers. Depending on the circumstances, the volunteer tutors could be asked to live in the villages where they are working, spend a few hours every day helping the junior youth to complete one level of study, and devote the rest of their time to carrying out other activities with the youth and serving the local community. In that case, they would be able to establish a special relationship with their students and return the following year to take the groups through the next level of study.

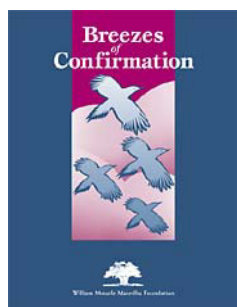
It should be mentioned that the two approaches described above are not mutually exclusive. Some national communities may find it useful to offer the program in the setting of study circles all year round, as well as through intensive periods of study. Of course, when efforts begin in any given national community, the initial groups may contain students of various ages, but eventually the time will come when the youth can be separated into the three

age groups mentioned earlier. Another approach, entirely different, would be to introduce the program into the formal educational system of the country. Here again, the key to success would be to provide proper training to the teachers. No doubt as the program spreads to more and more countries and the global campaign unfolds, other approaches for the delivery of courses will emerge.

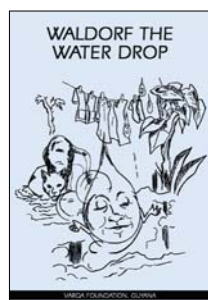
Attachment

Appendix

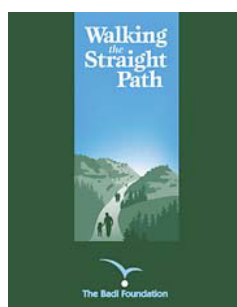
Attached are lessons from texts prepared by several Bahá'í and Bahá'í-inspired agencies around the world. They are intended to give an indication of the kind of materials that can be used at each level of the junior youth spiritual empowerment program. Also attached are two lessons from Bahá'í-inspired materials for teaching the mechanics of reading and writing. Below is a brief description of each item.



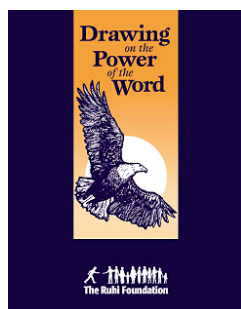
As an example of the kind of material that could be used at the first level of the junior youth spiritual empowerment program, the readings of Lessons 1–3 from *Breezes of Confirmation* are attached, together with Lesson 9 in its entirety. *Breezes of Confirmation*, prepared by the William Mmutle Masetlha Foundation in Zambia, tells the story of Musonda, a young girl who has just turned 13, and her older cousin Rose, who has come to visit Musonda's family for the school holidays. A theme that repeats itself throughout the story is that of making effort and anticipating God's confirmations. The sentence structure is simple enough to accommodate the first level, although the use of difficult words is not avoided. By placing such words in different contexts, and drawing out their meaning through exercises, the text helps students build their vocabulary.



Waldorf the Water Drop by the Varqa Foundation in Guyana provides another example of a textbook suitable for Level I. Four pages of the first reading are attached, along with four pages of the corresponding exercises. The book describes the adventures of a young water drop by the name of "Waldorf" and, in this way, tries to raise awareness of the importance of water conservation. While the language is no more difficult than that in *Breezes of Confirmation*, the readings are somewhat lengthier. They are complemented by exercises on various aspects of language, such as vowel sounds and syllables.

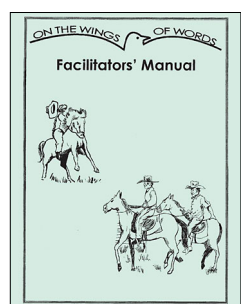


The attached two lessons from *Walking the Straight Path*, prepared by the Badi Foundation in Macau, illustrate the language proficiency students are expected to reach by the end of Level II. Stories have traditionally been a means for conveying moral concepts from one generation to the next, and *Walking the Straight Path* draws on this tradition by bringing together twenty stories from different cultures. Each is relatively short and followed by a series of exercises designed to further comprehension, build vocabulary, and enhance moral reasoning. Short quotations for memorization are also provided. To reach the point where they can read a book like *Walking the Straight Path* with good comprehension, students will need to be exposed to a significant amount of additional materials.

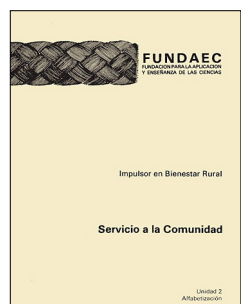


Drawing on the Power of the Word by the Ruhi Foundation in Colombia offers an example of the kind of texts to be employed in Level III. Lessons 1 and 17 are attached in their entirety. The first lesson introduces Diego and his youth group, who live in the small town of Alegrías. In the lessons that follow students are challenged to think about increasingly complex issues as Diego and the members of his youth group explore the moral implications of speech and action through their discussions and collective activities, with the help of a tutor from the institute named Elisa. In the reading of Lesson 17, for instance, the youth group compares two separate newspaper articles on the same subject and sees how the truth can be distorted by sensationalism. Many materials of this kind will be needed at Level III if the junior youth spiritual empowerment program is to succeed in equipping the students with the mental tools and the moral basis required for dealing with the complexities of life.

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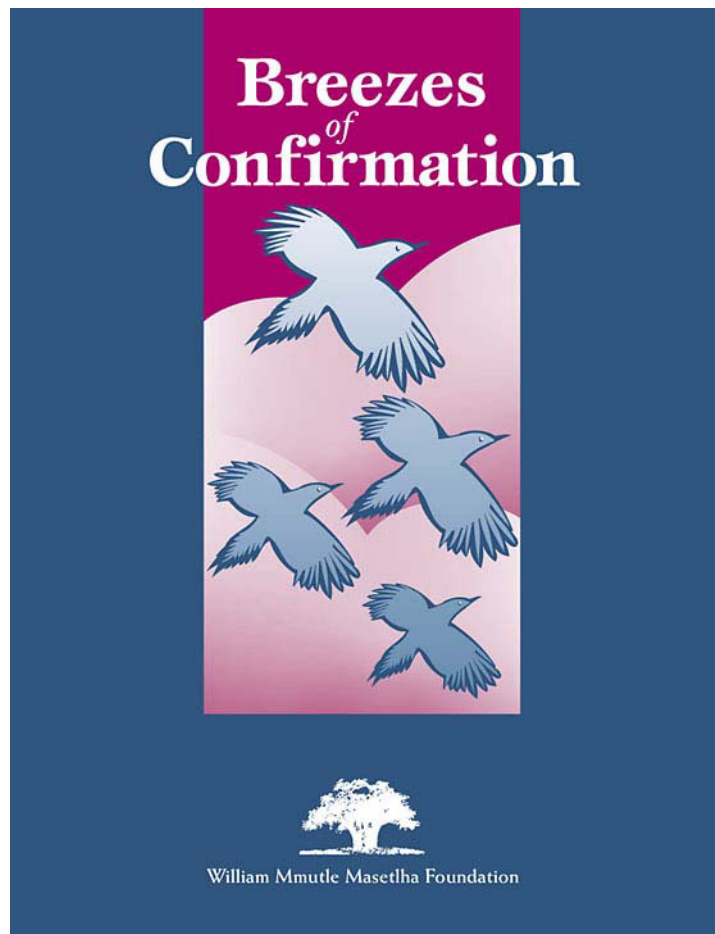


With regard to the mechanics of reading and writing, two examples from Bahá'í-inspired materials are attached. The first is a lesson from the facilitators' manual of the "On the Wings of Words" literacy project, prepared by the Varqa Foundation in Guyana. It shows how facilitators are taught to incorporate moral concepts into their literacy classes. Reading and writing skills are developed through the use of phonics (word sounds) and word recognition (look and say), methods appropriate for the English language.



The second example comes from the unit *Servicio a la Comunidad: Alfabetización*, prepared by Fundación para la Aplicación y Enseñanza de las Ciencias (FUNDAEC) in Colombia. The unit is part of a larger program to help high school students learn how to carry out acts of service in their local communities, in this case teaching younger youth to read and write in Spanish. *Alfabetización* illustrates how words and themes with spiritual significance can be used in teaching basic literacy skills. In the attached lesson, the FUNDAEC students are provided with a series of worksheets, in which new syllables are added to those that have come previously to build new words and phrases that move from the concrete, "La luna ilumina la loma" (The moon illuminates the hill), to the abstract, "Dios ilumina la vida" (God illumines life).

Attachments



BREEZES OF CONFIRMATION

William Mmutle Masetlha Foundation, Zambia

Selected Pages

LESSON 1

Let's Meet Musonda

Follow the story as your tutor reads it.
Underline words that are new or difficult for you.



Musonda just turned thirteen. Her heart is full of joy. Musonda has two brothers and two little sisters. She loves to take care of her sisters, play with them and make them laugh. She lives with her family in a small village called Buumi. Her parents are Mr. and Mrs. Mulenga.

Today Musonda is excited because her cousin Rose is coming to stay with the Mulengas for a few weeks. Musonda and Rose are good friends. They like to tell each other their thoughts.



ACTIVITY 1

Your tutor will divide the class into groups of two. Take turns with your friend reading the story to each other.

ACTIVITY 2

Your tutor will ask the following questions from the class. Discuss them and write the answers.

1. How old is Musonda? _____

2. Whom does she love to take care of? _____

Meeting Rose at the Bus

Follow the story as your tutor reads it.
Underline words that are new or difficult for you.

Rose is fifteen years old. Musonda is looking forward to seeing her. She has many questions to ask Rose. She has been thinking about what she should do with her life.



Rose is traveling to Buumi by bus. Musonda and her father walk to the bus stop in the afternoon to meet her. When Musonda sees Rose come out of the bus, her eyes open wide. “Rose!” she calls. Rose turns and sees Musonda. They run to each other and hug for a long time. Then Rose greets Mr. Mulenga. He picks up Rose’s bag and the three walk home.

When they arrive home, Mrs. Mulenga is cooking dinner over the fire. Musonda’s little sisters and younger brother run out to say hello to Rose. There is joy and laughter. “I hope you are hungry,” says Mrs. Mulenga. “I have cooked something special.”

“Oh, yes!” says Rose. “I can smell the chicken cooking. I did not eat on the bus. A little boy and his mother were sitting next to me. After a while, the boy started asking for something to eat. I had some bread, and I gave it to his mother when I saw that she did not have any food with her.”



Dinner

Follow the story as your tutor reads it.
Underline words that are new or difficult for you.

Musonda brings out the plates and cups, and Mrs. Mulenga serves the chicken. As they eat, they talk about Rose's family and how everyone is doing.

After dinner Musonda and Rose wash the dishes together. Musonda asks Rose, "What do you think I should become when I grow up?"

"I keep asking myself the same question," says Rose.

"I think about service. I want to do something that can help other people. I would like to become a nurse, but you have to study hard. It also costs and I don't think my parents have enough money," Musonda explains.



"Yes, but you can try, Musonda," says Rose. "There is a word, 'confirmation', that I learned a few weeks ago in one of my classes. My teacher says that God confirms us and helps us in what we do. I like this word very much now. I'm sure you will receive God's confirmation if you set your heart on becoming a nurse."



ACTIVITY 1

Your tutor will divide the class into groups of two. Take turns with your friend reading the story to each other.

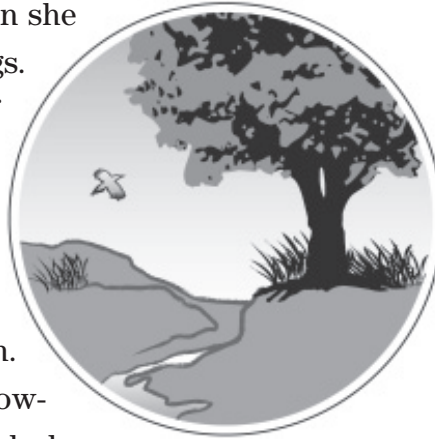
A Special Place

Follow the story as your tutor reads it.
Underline words that are new or difficult for you.

Musonda goes to a special place when she wants to be alone and think about things.

It is near the river. Under the shade of a tall mango tree, there is a big, flat rock. Musonda climbs up the rock. She lies down on her back and looks up at the leaves and branches of the tree, and the blue sky between them.

She listens to the birds and the soft flowing water of the river. It is a beautiful place, and Musonda always feels calm and happy when she is there.



In the weeks since Rose has come to be with her, the two girls have talked about many things, and Musonda's head is full of ideas. So one morning she decides to go to her favorite place. As she lies on the rock, she remembers the day at the clinic. "It was good to do something useful," she thinks to herself. She remembers what her father often says, that trees should bear fruit. Then she wonders, "How will I make sure that my life bears good fruits?" She thinks immediately of the word "confirmation".

Just then there is a strong gust of wind. It blows some leaves into the air. Among the leaves Musonda sees a small yellow bird. After the wind dies down, the leaves all fall into the water, but the bird continues flying. As she watches the bird, a thought comes to her mind. The wind has given the little bird a push, and now it is flying higher and higher. Maybe that is what confirmation means. The bird made the effort to fly and the wind helped it.

She climbs down from the rock and goes home to tell Rose what she has seen and thought. The soft breeze feels good on her face.



ACTIVITY 1

Your tutor will divide the class into groups of two. Take turns with your friend reading the story to each other.

ACTIVITY 2

Your tutor will ask the following questions from the class. Discuss them and write the answers.

1. When does Musonda go to her special place? _____

2. With whom does she go? _____

3. Where is her special place? _____

4. How does Musonda feel when she is there? _____

5. Why does she decide to go to her special place this time? _____

6. What does Musonda think about when she is there? _____

7. What does Musonda's father often say? _____

8. What does Musonda see among the leaves blown into the air
by the wind? _____
9. What happens to the leaves when the wind calms? _____

10. What happens to the little yellow bird? _____

11. What idea does Musonda think of when she sees the bird fly
with the help of the wind? _____

ACTIVITY 3

Now your tutor will read the exercises below and ask you to circle the answers.

1. Musonda's head is "full of ideas". This means that
- a) she has many questions.
 - b) she is thinking about many things.
 - c) she is too tired to think.

2. Musonda hopes that her life will “bear good fruits”. This means that
 - a) she hopes that she will do good things during her life.
 - b) she is hungry.
 - c) she hopes that she will have a farm when she gets older.
3. The phrase “the wind dies down” means that
 - a) the wind stops blowing.
 - b) the wind grows weaker.
 - c) the wind changes direction.
4. As Musonda watches the bird, “a thought comes to her mind.” This means that
 - a) she has a question.
 - b) she has an idea.
 - c) she wonders where the bird is going.

ACTIVITY 4

Your tutor will ask the class to make sentences with each of the words below.

shade flowing favorite flat remember
decide watched means breeze useful

ACTIVITY 5

Now complete each of the following sentences using one of the above words:

1. It was a hot day, so we sat in the _____ to eat our lunch.
2. He looked for a _____ piece of land on which to build his house.

3. She has a _____ prayer which she says each morning.
4. An ox cart is very _____ for carrying heavy things.
5. The cool _____ blew into the house through the open window.
6. The river is _____ fast because of the heavy rains.
7. She could not _____ the words to the song.
8. The young boy _____ the way his older brother tied his shoes.
9. The parents could not _____ what to name their baby.
10. When a mango is yellow inside, it _____ that it is ripe.

ACTIVITY 6

Memorize the following quotation after you have filled in the blanks in the exercise below:

“God is the helper of those souls whose aim is to serve humanity and whose efforts and endeavors are devoted to the good and betterment of all mankind.”

God is the _____ of those souls whose _____ is to
_____ humanity and whose _____ and _____
are devoted to the _____ and _____ of all mankind.

WALDORF THE WATER DROP



VARQA FOUNDATION, GUYANA

WALDORF THE WATER DROP

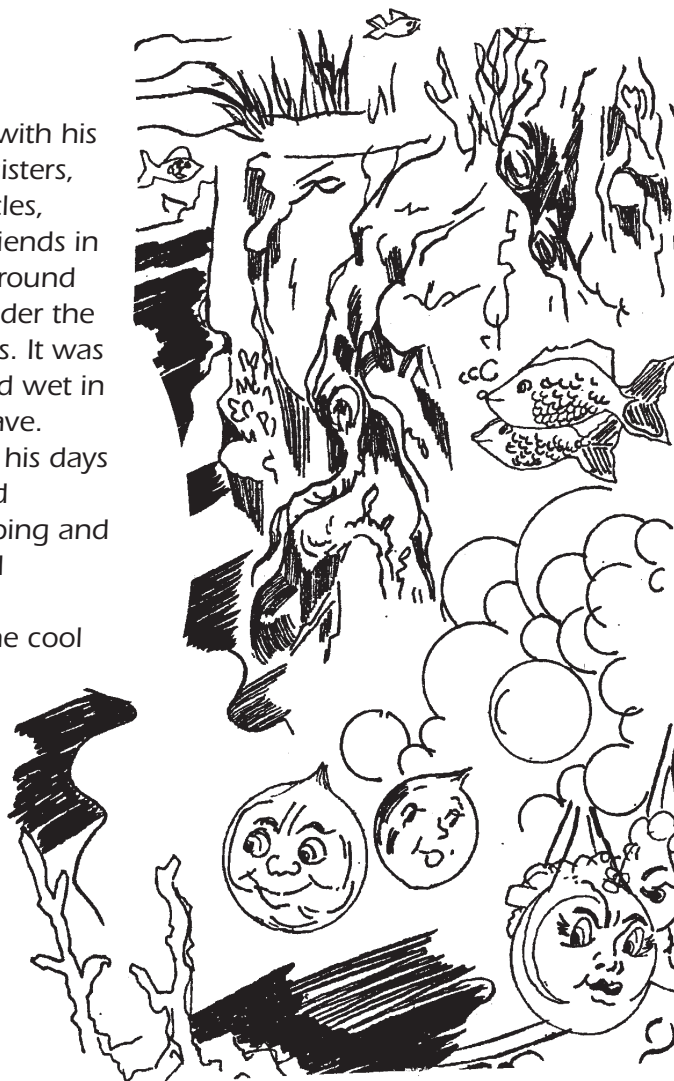
Varqa Foundation, Guyana

Selected Pages

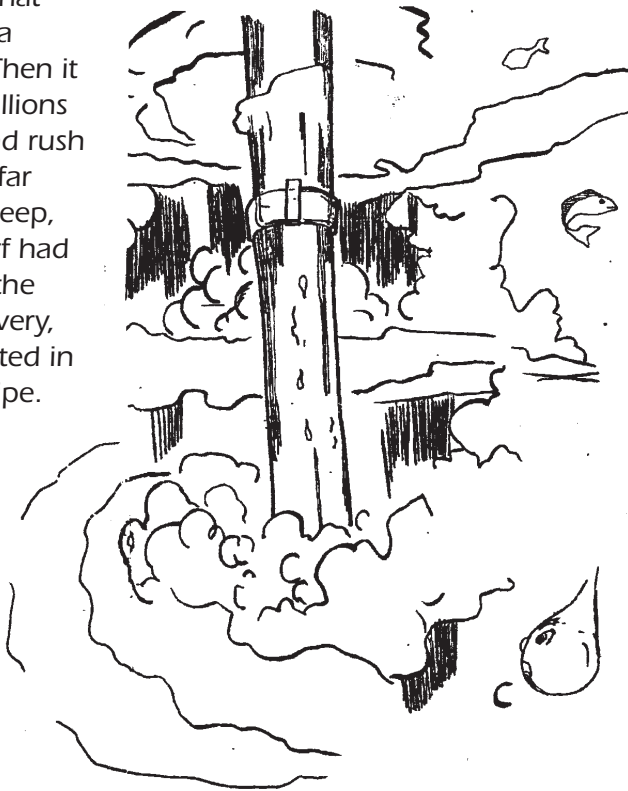
Waldorf & the Lost Water Drops

Part 1

Waldorf lived with his brothers and sisters, aunts and uncles, cousins and friends in a cool underground lake far, far under the trees and grass. It was quiet, dark and wet in that hidden cave. Waldorf spent his days swimming and floating, bumping and splashing, and dripping and dropping in the cool darkness.

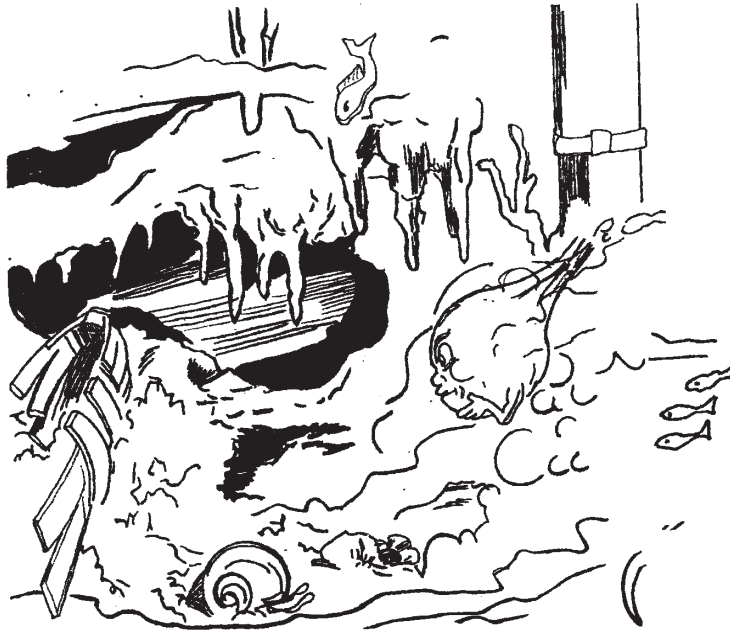


At the very deepest part of the pool there was a long metal shaft that sometimes made a whirring sound. Then it would suck up millions of water drops and rush them to the land far above Waldorf's deep, cool pool. Waldorf had never been near the shaft but he was very, oh so very interested in that long metal pipe.



Many water drops had been sucked up that pipe and some had returned with wonderful tales of the people that lived in the land far above the cool cave.

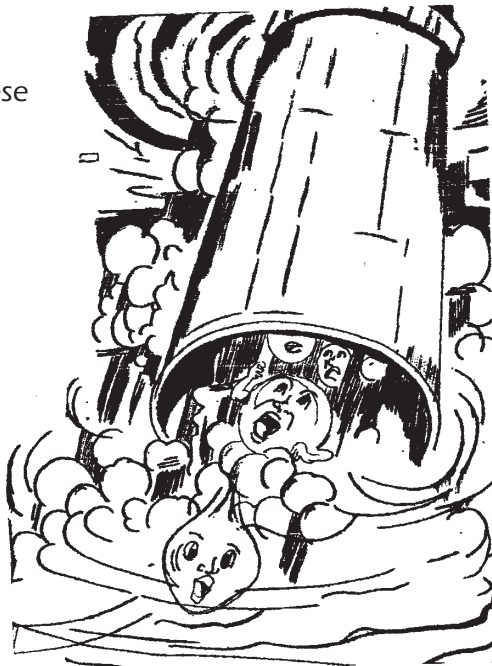
One day Waldorf went exploring to the far side of the pool. He wanted to see the spectacular stalactites that formed like dinosaurs' teeth around the far side of the dark cave.

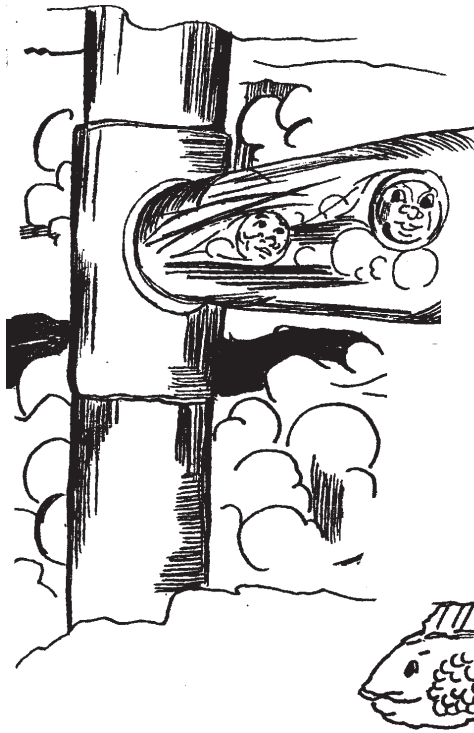


He was so interested in these jagged rocks that he didn't realise he was right under the long metal shaft.

Suddenly, just as he was enjoying the wonderful sight, he heard the loud whirring sound!

Before he could move or shout "Bursting Bubbles", he felt himself being sucked up, up, up out of his huge pool and into the thin tube.





Was Waldorf afraid as he rushed up that long thin pipe?

Did he start to cry and shout for help?

Did he wobble and tremble with fear?

NO!

Waldorf was very happy. Here was his chance to be useful.

He wondered if he would water the plants, clean the dirty clothes, put out a blazing fire, water the thirsty animals, cool the refreshing drinks, or perhaps cook the rice.

He was so excited! Here was his chance to be useful, here was his chance to help.

Waldorf & the Lost Water Drops, Part 1

Questions

Comprehension

Answer the following questions in complete sentences:

1. Where did Waldorf live? _____

2. Who did Waldorf live with? _____

3. What did the long metal shaft at the bottom of the pool do?

4. What did the water drops that returned after being sucked up
the metal shaft tell of their journey above the ground? _____

5. How did Waldorf end up right under the long metal shaft?

6. What happened to him as he was enjoying the wonderful
sight of the jagged rocks? _____

7. Why was Waldorf happy to be sucked up out of the huge pool?

8. What were some of the services he thought he would be able to perform when he was above the ground? _____

9. How did Waldorf's journey end? _____

10. What were some of the thoughts that passed through Waldorf's mind as he dripped out of the water tap? _____

Discussion

Discuss these questions:

1. Do you think that a lot of water drops leaked out of the tap?
2. Do you think Waldorf is gone and lost forever? What will happen in the next part of the story?
3. Have you ever seen a leaking pipe? In what other ways is water wasted?
4. What are some things that can be done to prevent wasting water?

Dividing Words Into Syllables

We have learned to divide words with two consonants in the middle into syllables. This was easy. We just divided between the consonants: pic/nic sham/poo

Try these: inside tablet often
 hiccup farmer content

Sometimes words have one consonant in the middle of the syllables.

 comet cabin present

How will we divide these words? If a vowel comes at the end of a word or syllable it usually has a long vowel sound: he, she, go, I

If the vowel in a word or syllable is followed by a consonant, it usually has a short vowel sound: hen, got, shell, in

So if the first syllable has a short vowel sound we put the consonant with the first syllable:

 com/et cab/in pres/ent

The following words all have short vowel sounds in the first syllable. Circle the one that shows the correct way to divide each word into syllables. Remember we need to put the consonant with the first syllable.

petal:	pe/tal	pet/al	forest:	for/est	fo/rest
dragon:	drag/on	dra/gon	damage:	dam/age	da/mage
clinic:	clin/ic	cli/nic	brigade:	bri/gade	brig/ade

Look at the following pairs of words. Underline the word in each pair that has a short vowel sound in the first syllable, for example:

prevent | present

family | famous baby | baboon robot | robin rival | river

Look at each word you have underlined. Now draw a line between the two syllables. Remember to put the consonant with the first syllable.

Adding the Suffix -ly

An ending or a suffix is added on the end of a root word.

The meaning of the suffix **-ly** means **in a _____ way**.
So **badly** means **in a bad way**.
The boy played **badly** means the boy played **in a bad way**.

Read each sentence below. Write the meaning of the underlined word. For example: Talk quietly. Talk in a quiet way.

1. Please speak softly so the baby will not wake up.

Please speak _____ so the baby will not wake up.

2. The car went slowly over the bumpy road.

The car went _____ over the bumpy road.

3. The children divided the sweets fairly.

The children divided the sweets _____.

Read the words and each pair of sentences below. Write the correct word in each blank to complete the sentences. Remember! If the word means "in a _____ way", use the word with the suffix -ly.

1. (soft, softly) A rabbit's fur was very _____.

The man spoke _____ to the little girl.

2. (quick, quickly) Run _____ and get the doctor.

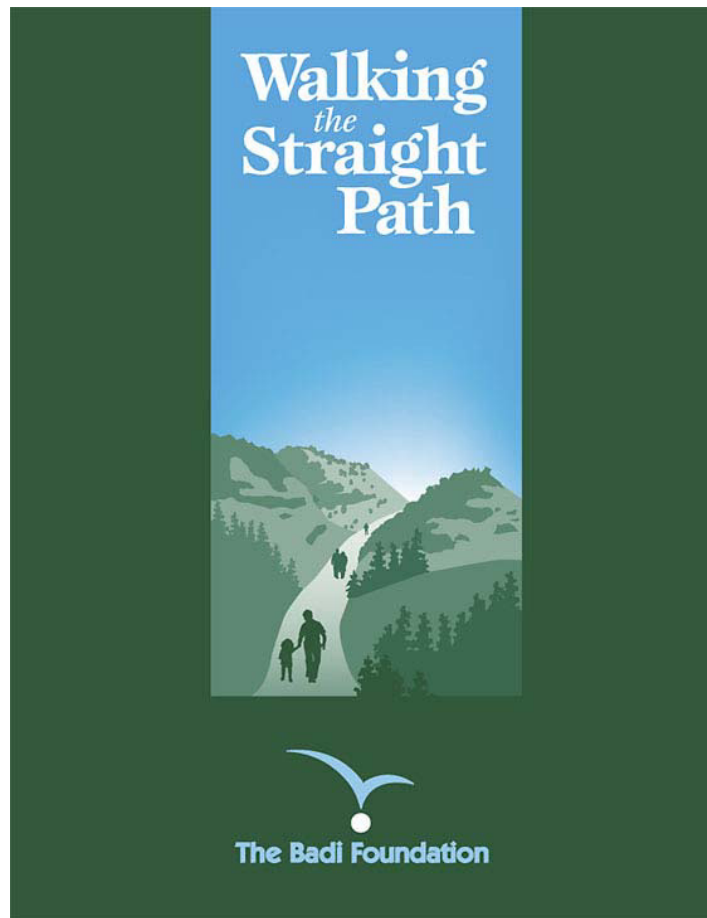
The mouse was too _____ to catch.

3. (glad, gladly) I am so _____ you are all safe.

We will _____ help you find the lost boy.

4. (perfect, perfectly) The shoe fit _____.

It was a _____ fit.



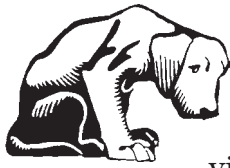
WALKING THE STRAIGHT PATH

The Badi Foundation, Macau

Sample Lessons

IV

There are times when we all need something that we do not have. To work for that which we desire is worthy of praise. However, if it is not controlled, desire can become greed, and greed can become our master.



A dog found a nice juicy bone lying in the trash. He quickly grabbed it and headed home, imagining all the time the pleasure of eating the bone in peace. On the way, he had to cross a small river that ran through the village. As he stepped on the plank used for crossing, his eyes fell on a delightful sight. There in the calm waters of the river was another dog, just like himself, with a delicious looking bone in his mouth.

“This is really my lucky day,” he thought. “Surely I can take away that bone from this silly dog. By the time he gets out of the water, I will have reached home.” But the moment he opened his mouth, his own bone fell into the water and disappeared. All he could see, then, was the other dog staring back at him with a sad look on his face. It was the face of a disappointed dog who had lost not one but two delicious meals.



COMPREHENSION

Answer the questions below in complete sentences.

1. What did the dog find lying in the trash? _____

2. What was the dog imagining while he headed home with the bone? _____

3. What delightful sight did the dog see while crossing the river?

4. What do you think he really saw? _____

5. What do you think kept the dog from seeing what was really there? _____

6. Why did he think he would be able to take the second bone and get away? _____

7. What happened when he tried to take the other bone? _____

8. How did the dog feel after losing both bones? _____

VOCABULARY

Complete each of the sentences on the next page using one of the following words:

delightful, delicious, pleasure,
plank, greed, desire, disappeared,
controlled, disappointed, worthy

1. It is always a _____ to meet people with a smile on their face.
2. She was _____ in herself when she realized that she could have studied harder and done better on the exam.
3. The mango was so _____ that he bought five more.
4. One bench was made with a flat _____, while the others were made with round logs.
5. The four friends spent the afternoon together and had a _____ time.
6. Because of her strong _____ to help people, she decided to become a doctor.
7. Because of his _____, he kept raising the prices in his store until, one by one, he lost his customers.
8. The moon _____ behind the cloud.
9. Although he was very upset, he _____ his anger.
10. He was very humble and did not think he was _____ of all the praise he received for being first in his class.

DISCUSSION

Is it a sign of greed to want to improve our lives?

MEMORIZATION

“Concern yourselves with the things that benefit mankind, and not with your corrupt and selfish desires.”

XVI

Too often we underestimate things because of their appearance. If we learn to look carefully, we see that even God's smallest creation has much to offer. Here is the story of how a lion came to understand this truth.



Mouse was trembling. Almost everything frightened him. Almost everything was bigger than he was. Not only was Mouse small but he also felt small and insignificant.

Lion was not afraid of anything. He was strong and fierce. Convinced that nothing could harm him, he walked around full of confidence. And he seemed to be amused that little animals were frightened of him. That is why when he saw Mouse gathering seeds in the shadow of a small tree, he decided to strike. His big paw came down on Mouse and trapped him.

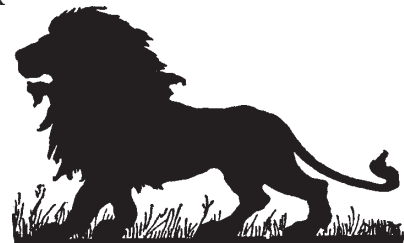
Mouse trembled. "O Great One, don't eat me," he said in fear.

"Why not?" asked Lion. "Surely, that is all you are good for!"

"But I am so small that I cannot be of any use to you as a meal," said Mouse. "Let me go and I will be your friend forever."

"A friend!" said Lion. "Of what use is your friendship to me?" he roared with laughter. "You make me laugh. It is good to laugh. For that I will let you go this time."

A few days later, while walking proudly through his territory, Lion noticed that several traps had been laid out by hunters. "Foolish hunters," he thought to himself. "They think they can catch me!" He walked carefully and avoided every one of the traps—every one, that is, but a net hanging in a tree. "Arrrr," roared Lion as the net crashed down on him. He struggled to free himself but, no matter how hard he tried, he could not.



Mouse, hearing all the noise, went over to find out what was happening. When he saw Lion caught in the net, he approached and said, "O Great One, I have come to help you."

"It is not a good laugh I need now," said Lion, "but strength and force!"

Mouse did not allow himself to be discouraged. He went to work. Thread by thread, he chewed through the ropes until there was a hole in the net and Lion was free!

Lion learned a good lesson that day, and he was noble enough to admit it. "I have misjudged you, my little friend," he said. "Your friendship turned out to be more valuable than all my power and strength."

COMPREHENSION

Answer the questions below in complete sentences.

1. How would you describe Mouse? _____

2. How would you describe Lion? _____

3. Why did Lion decide to attack Mouse? _____

4. With what did Lion trap Mouse? _____

5. What did Mouse ask Lion? _____

6. What did Lion answer? _____

7. Why did Lion let Mouse go? _____

8. What did Lion think of the hunters? _____

9. Once trapped, what did Lion think was necessary to free himself? _____

10. What did Mouse do? _____

11. What lesson did Lion learn that day? _____

VOCABULARY

Complete each of the sentences below using one of the following words:

amused, underestimate, misjudged,
noble, avoid, discouraged, admitted,
insignificant, appearance, confidence

1. Ramses was _____ by the way the kittens played with each other.
2. After climbing for a while, Xi Zhao realized that he had _____ how long it would take to reach the top of the hill.
3. We should never _____ the power of friendship.

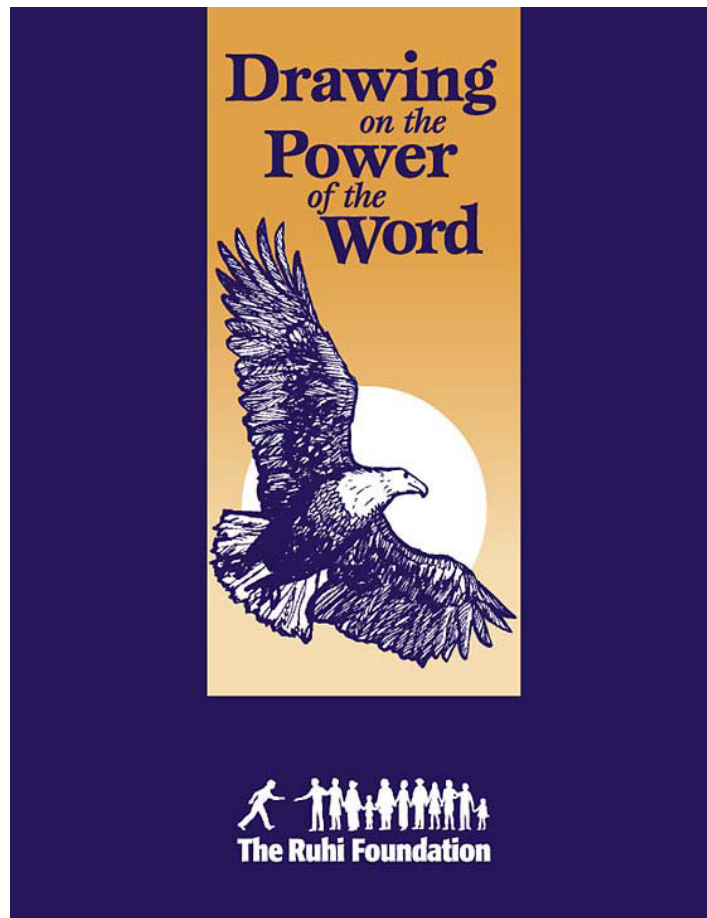
4. She had such a youthful _____ that it was hard to believe she was a university professor.
5. It is best to _____ planting the same crop in the same field year after year.
6. The amount of money it took to fix the old tractor was _____ compared with the cost of buying a new one.
7. Instead of being _____ by the difficulty of his homework, David decided to look up in the dictionary the words that he did not understand.
8. Alison was always truthful, courageous, and willing to help; her _____ character was admired by all of her friends.
9. He _____ to having many shortcomings, but said that dishonesty was not one of them.
10. She is shy, and it is difficult for her to speak in public, but she gains more and more _____ every time she tries.

DISCUSSION

How can we avoid being fooled by appearances?

MEMORIZATION

“One must see in every human being only that which is worthy of praise. When this is done, one can be a friend to the whole human race.”



DRAWING ON THE POWER OF THE WORD

The Ruhi Foundation, Colombia

Sample Lessons

I

Diego is a fifteen-year-old youth who lives in the small village of Alegrías. In Spanish, “alegrías” means joy and happiness. The inhabitants of Alegrías believe that the name of their village was not chosen by accident. They all work together to make it a place where happiness and joy truly reign.

Some time ago, the people of the village received a visit from a respected teacher who told them, “Alegrías can become a model community, where we can achieve both material and spiritual progress.” At the beginning, Diego did not exactly understand what “material and spiritual progress” meant, but he shared the excitement of his entire community. Since then, he has learned a great deal about this matter. He has become aware that, although physically small, he is no longer a child and is capable of helping his village achieve the desired material and spiritual progress.

Last year, two of his friends invited him to join a youth group that was being formed in the community. They told him that they were working for unity and that youth from every religion and family could participate. Because Diego likes unity and the thought of being with youth his own age, he attended the first meeting. At that meeting, Elisa, a young woman from the Regional Institute, came to help the youth organize themselves. After introductions were made, Ana Maria, a very energetic member of the group, asked Elisa, “Could you please explain what a youth group is and what we have to do?”

Elisa responded, “Ana Maria has asked an important question, but you yourselves will have to define the aims of the group. To get started, each one of you should state what you would like the group to achieve.” The youth spoke about all the things they wanted to do, and from what they said it became clear that they wanted to serve others and learn useful things for the future.

In the weeks that followed, Elisa visited the group regularly and helped them to strengthen their unity and to think about their activities. The word the youth most often heard Elisa repeat was “excellence”. They understood clearly that they should help each

other achieve, day by day, a higher level of excellence in all things. The first quotation they memorized was about this very idea:

“Let each morn be better than its eve and each morrow richer than its yesterday.”



The youth appreciated that Elisa respected them and did not treat them as if they were children. She told them that, at their age, they were thinking about very important things and that they needed to discuss and analyze them together. “Analyzing,” she explained, “is when you take something apart to see what is inside it.” The youth liked this idea and, since then, in every meeting they have analyzed some important subject.

One day, Elisa invited them to play a game of letters and words. She wrote some letters on pieces of paper and pinned one to each person’s shirt. Then she asked them to stand in a line and change places until they became a word. Here are two examples of what they looked like at the beginning, and the words they eventually formed:

I E R F N D

FRIEND

N I T U D E

UNITED

After they had played this game for a while, Elisa said: “Separately, each of you is like a letter. But when you come together in a youth group, you become friends and learn to cooperate. You become like words. You have meaning, and you have something important to say.” She then asked them to memorize this quotation:

“Love thou the children of men and share in their sorrows. Be thou of those who foster peace. Offer thy friendship, be worthy of trust. Be thou a balm to every

sore, be thou a medicine for every ill. Bind thou the souls together. Recite thou the verses of guidance. Be engaged in the worship of thy Lord, and rise up to lead the people aright. Loose thy tongue and teach, and let thy face be bright with the fire of God's love."

EXERCISES

1. Can you play a game of letters and words in your youth group? Here are some letters that will make words found in the quotation memorized by Diego and his friends:

R A H E S	_____
C A E E P	_____
S U T T R	_____
O Y H T W R	_____
C E T A H	_____
T I C E R E	_____
C E I U G N A D	_____
H P I S R O W	_____
H G I T R B	_____
V E O L	_____

2. The word "inhabitant" means a person who lives in a place. Write down below the names of three inhabitants of your village.

_____ is an inhabitant of our village.

_____ is an inhabitant of our village.

_____ is an inhabitant of our village.

3. The word “energetic” means full of energy. An energetic person is not lazy, but is wide-awake and ready to do things. Who is the most energetic person you know?

4. “To achieve” means to reach something one desires. Write below some of the goals you wish your youth group to achieve:

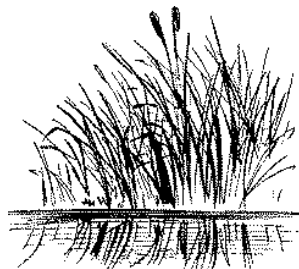
a. To be always united.

b. _____

c. _____

d. _____

e. _____



XVII

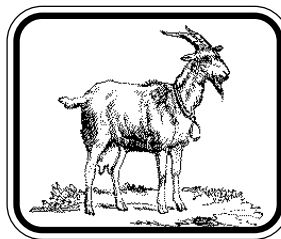
During the next two weeks the youth made a special effort to look through the newspapers for interesting articles. When Elisa returned to Alegrías for the weekend, they were eager to share their findings.

“I’ll start,” said Roberto. “I brought a short article about a robbery.” And he read it aloud:

Three goats were stolen from James Romero and his family on Monday night in Chorrera. The clipped fence was noticed Tuesday morning when Leanora Romero went out to feed the animals and discovered the goats were missing. A suspect has been arrested and is being held for questioning.

“Hey!” exclaimed Carlota. “The article that I brought is about the same robbery, but it’s a little different.” Carlota read her article:

George Flores of San Isidro has been arrested for stealing three goats from the family of James Romero of Chorrera Monday night. When Leanora Romero went out to feed their animals on Tuesday morning, she was shocked to find that three of the goats had disappeared. There was little doubt that the animals had been stolen since the fence had been clipped. A neighbor of the Romero family claims that she saw someone who looked like George Flores walking near the house late Monday evening. It is known that Flores and Romero have had disagreements in the past and recently, one source reports, a conversation between the two men was overheard in which Flores threatened Romero that he would soon “collect his due”. George Flores is being held at the police station pending further investigation.



“Well, if you ask me,” said Roberto, “the second version is a lot more interesting. It has more information.”

“What about that information?” asked Elisa. “Do you think it is necessarily correct?”

“It says that George Flores stole the goats, that a neighbor saw him, and that he probably did it because Mr. Romero owed him. The first article doesn’t mention any of that,” replied Roberto. “The second one is more dramatic.”

“Actually, it says that the man the neighbor saw only looked like Mr. Flores,” said Mariela. “What if it was not him? People who read this will think he did it anyway. That’s not fair.”

Ana Maria then added an interesting observation: “You know, when I was reading different articles, I noticed that many of them were full of exaggeration. It made it hard for me to believe them.”

“What good does it do to read the paper if it twists things like that?” asked Carlota.

“You have all brought up some important ideas,” said Elisa. “Of the two articles we have just read, the first one presents only the known facts. The second article might appear more interesting, but if we read it carefully, we can see that certain details are exaggerated and overemphasized. This is what we call ‘sensationalism’. Frequently news items are dramatized to make them more interesting, even to the point of twisting the truth, as Carlota mentioned.”

“I just had an idea,” said Diego. “Newspapers have a lot of power because they use the power of the word. If they use it well, they help bring progress. If not, they cause harm.”

“That is an excellent point,” responded Elisa. “Newspapers are a very important source of information, and they have a great responsibility to report the truth.” She then shared the following quotation with the youth:

“The pages of swiftly-appearing newspapers are indeed the mirror of the world. They reflect the deeds and the pursuits of divers peoples and kindreds. They both reflect them and make them known. They are a mirror endowed with hearing, sight and speech. This is an amazing and potent phenomenon. However, it behooveth the writers

thereof to be purged from the promptings of evil passions and desires and to be attired with the raiment of justice and equity. They should inquire into situations as much as possible and ascertain the facts, then set them down in writing."

"The mirror of the world," repeated Mariela slowly. "A mirror reflects things exactly as they are. Is that why most of the things we read are negative? Because the world is in such a sorry state?"

"Unfortunately," responded Elisa, "that is true. But it is also because sensationalism has a way of bringing out and exaggerating the negative."

"We know there are also many good things people do in the world," said Ana Maria. "Why don't newspapers report about those things?"

"Well, Samuel wrote about what we are doing," added Antonio hopefully. "The world needs more journalists like Samuel!"

"And better educated readers who won't believe everything that is printed," said Elisa.

EXERCISES

1. Below are several words found in the above quotation. To the right of each one are three explanations. Mark the explanation that is closest to the word in meaning.

purge	_____	fill up
	_____	clean out
	_____	organize
divers	_____	mixed; varied
	_____	confused
	_____	many
pursuits	_____	fears
	_____	undertakings
	_____	thoughts

endow	_____ use up
	_____ give
	_____ cut
potent	_____ powerful
	_____ mysterious
	_____ interesting
inquire	_____ glance at
	_____ invite
	_____ look into
phenomenon	_____ happening
	_____ drama
	_____ story
attired	_____ dressed
	_____ cleaned
	_____ exhausted
ascertain	_____ cover up
	_____ find out
	_____ write
raiment	_____ ornament
	_____ rag
	_____ clothing
equity	_____ economy
	_____ order
	_____ fairness

2. The quotation that Elisa shared with the youth mentions five specific things that journalists must do. They should:
- be _____ from the promptings of evil passions and desires.
 - be _____ with the raiment of justice and equity.
 - _____ into situations as much as possible.
 - _____ the facts.
 - _____ the facts down in writing.

3. This exercise is to be carried out like the first exercise. It covers more words from the lesson.

source	_____	fountain
	_____	point of origin
	_____	book
shock	_____	flow
	_____	drive
	_____	surprise
dramatic	_____	striking
	_____	colorful
	_____	unclear
disappear	_____	hide
	_____	vanish
	_____	reflect
threaten	_____	confuse
	_____	menace
	_____	enrich
exaggerate	_____	overstate
	_____	wrap around
	_____	undo
negative	_____	easy
	_____	common
	_____	unfavorable
suspect	_____	accused
	_____	witness
	_____	victim
cause	_____	support
	_____	bring about
	_____	arrange
arrest	_____	catch
	_____	sleep
	_____	excite
overemphasize	_____	stress
	_____	focus on
	_____	think about

observation	_____	speech
	_____	measurement
	_____	comment
responsibility	_____	suggestion
	_____	movement
	_____	duty
harm	_____	injury
	_____	greed
	_____	comfort

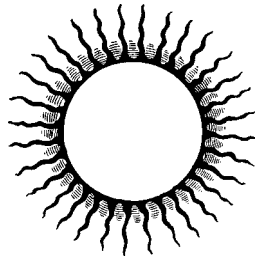
4. Look through your local or national newspaper and try to find articles that are examples of sensationalism. Share them with your group.
5. Read the following poem with your group and learn to recite it well.

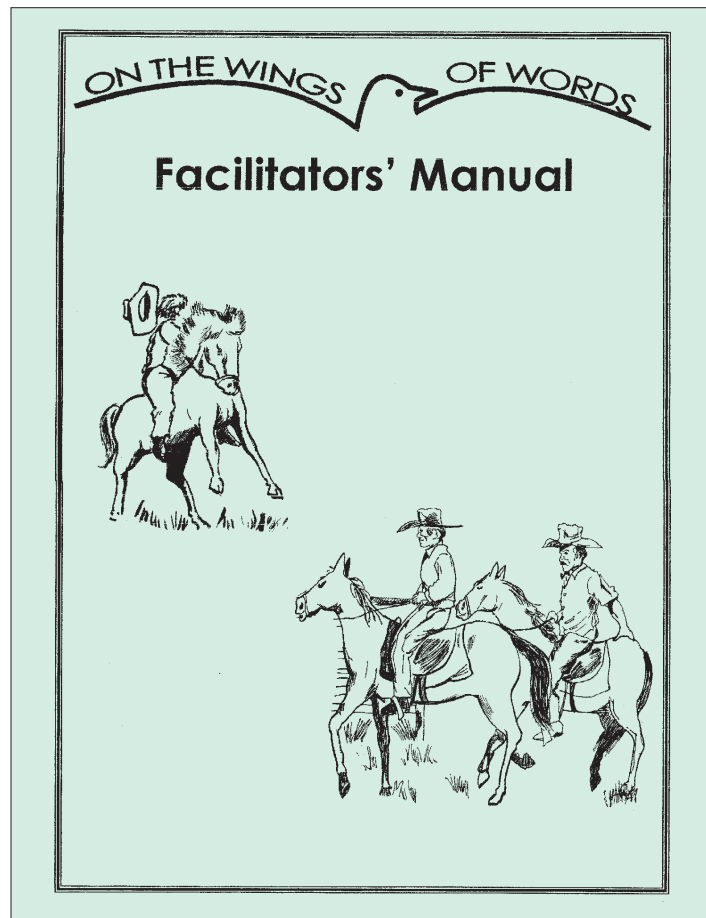
Truth never dies. The ages come and go.
The mountains wear away, the stars retire.
Destruction lays earth's mighty cities low;
And empires, states and dynasties expire;
But caught and handed onward by the wise,
Truth never dies.

Though unreceived and scoffed at through the years;
Though made the butt of ridicule and jest;
Though held aloft for mockery and jeers,
Denied by those of transient power possessed,
Insulted by the insolence of lies,
Truth never dies.

It answers not. It does not take offense,
But with a mighty silence bides its time;
As some great cliff that braves the elements
And lifts through all the storms its head sublime,
It ever stands, up lifted by the wise;
And never dies.

As rests the Sphinx amid Egyptian sands;
As looms on high the snowy peak and crest;
As firm and patient as Gibraltar stands,
So truth, unwearied, waits the era blessed
When men shall turn to it with great surprise.
Truth never dies.





**FACILITATORS' MANUAL
ON THE WINGS OF WORDS**

Varqa Foundation, Guyana

Selected Pages

LESSON 2

GOOD DEEDS

Recite the quotation from last week.

"No one who does good deeds will ever come to a bad end."

Say three times

"Let deeds, not words, be your adorning."

Baha'i Faith The Hidden Words No. 5

1. What should be our adorning?
2. What is an "adorning"?
3. What should not be our adorning?

Say three times

"Beware, O people, lest ye walk in the ways of them whose words differ from their deeds."

Baha'i Faith Advent of Divine Justice p 25

1. What must not differ?
2. In what way must we not walk?

Discussion

1. Describe two good deeds and two bad deeds.
2. How do you think God will treat those who have performed good deeds?

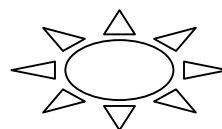
Tell if the following are True or False.

1. It is all right to do bad things if no one sees us.
2. We do good things so that everyone can see what a good person we are.
3. It is easier to do good things than bad.
4. God sees our deeds, both good and bad.
5. When we do a good deed we don't need to tell everyone.
6. If someone does something bad to us it is all right to do something bad to him.

MEMORISATION

Memorize the first quotation.

GAME



Write the word 'can' on the board.

Ask for the word.

Explain that each answer begins with the syllable can.

Divide the group into two teams.

Put a bell or similar in the middle of the teams.

Tell the students you will call out a clue and the person who knows the answer runs out and picks up the bell. The first person to the bell is allowed to answer and gets 2 points if the answer is correct.

One point is lost for a wrong answer.

No time is allowed for thinking when they have the bell.

Ask – What kind of can

- | | | |
|-----|------------------------------------------------------|----------|
| 1. | gives light? | candle |
| 2. | is a country? | Canada |
| 3. | is a big trench? | canal |
| 4. | is a serious illness? | cancer |
| 5. | is a boat? | canoe |
| 6. | is another name for sweets? | candy |
| 7. | eats other people? | cannibal |
| 8. | fires big metal balls? | cannon |
| 9. | is a heavy material used for making shoes and tents? | canvas |
| 10. | means to score something out? | cancel |
| 11. | means can't? | cannot |
| 12. | is a small truck? | canter |
| 13. | is a metal box? | canister |

READING



LOOK AND SAY UNIT 2 Will You Help?

you	will	help
You	Will	Help

Teach the words

1. **Write** each word on a flashcard.
2. **Show** students a word.
3. **Ask** if students know the word and if not **tell** them.
4. Have students **repeat** the word.
5. **Ask** for sentences using the word.
6. **Give** students a flashcard of each word.
Repeat steps 2 – 5 for the other words
7. **Practise** the words.

Practise the words

- ❖ Call out the following sentences.
Students make the sentences using their flashcards and the punctuation cards made in Unit 1 '**Questions and Answers**'.

A (car) will go.
Help.
Will a (boy) help?
Can a (car) go to help?
Will you help?
You will help.
Can you help Will?
Will can go.
Will a (boy) go to a (tree)?
Can Will help you to go to a (tree)?
Will you help a (car) go to a (tree)?

- ❖ Read pages 5 – 8 of the **Reading Book**.

PHONICS

s as in sun

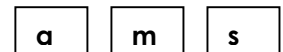
Teach the sounds

1. **Write** the letter **s** on a flashcard.
2. **Show** the letter.
3. **Ask** if the students know the **name** of the letter.
4. **Ask** if the students know the **sound** of this letter.
5. Have the students **repeat** the sound.
6. **Ask** for words that begin with this sound.
Repeat for the other sound
7. **Practise** the sound

Practise the sounds

- ❖ Cut out the pictures at the back of the book.

Cut three cards



Have students correctly arrange the pictures under each letter using the beginning sound.

- ❖ Have each child make a set of letter cards as the activity above.
Show a picture that begins with a letter sound. Students hold up the correct letter. Continue in this way.
N.B. If a student is not showing the letters correctly give extra help **later**.
Do not stop and try to correct during the activity.

- ❖ Play '**Memory**'

Memory

Players – 4 – 6 players

Materials – Two sets of words and sounds learned to date.

Rules - Cards are turned face down on the table.

The first player turns over a card and says the word or sound. He then picks up another card and calls the word/sound, trying to find a pair.
If it is a pair the player keeps the cards and has another turn.

If it is not a pair the cards are turned over again and play passes to the next player.

Players try to remember the location of the cards turned over.

The winner is the one at the end with the most pairs.

❖ Student Workbook page 5

Circle the pictures that begin with the sound s.

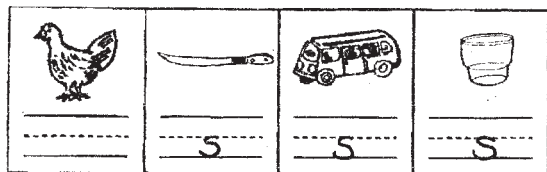


Look at each picture.

Say the words.

Listen for the 's' sound.

Write s if you hear that sound at the end.



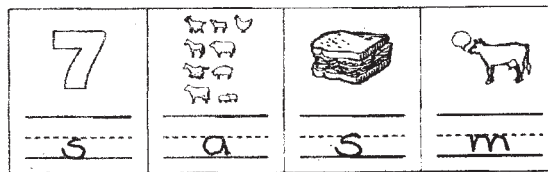
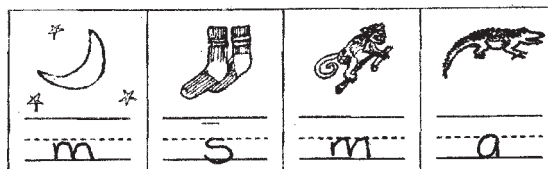
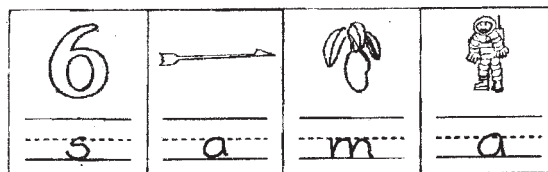
Workbook page 8

Look at each picture.

Say its name.

Listen to the beginning sound.

Write the letter of the beginning sound.



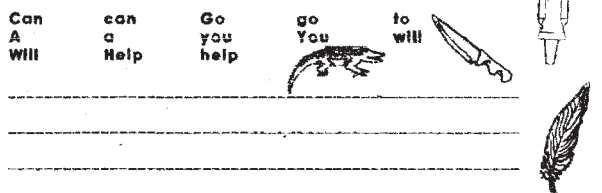
Workbook page 6

Read each sentence.

Circle the correct word in parenthesis.

- Will you (can, go) to a ?
- Can a (help, go) a to go?
- A can help (you, to).
- You can help a .

Using some of the words and pictures below, write two sentences of your own.

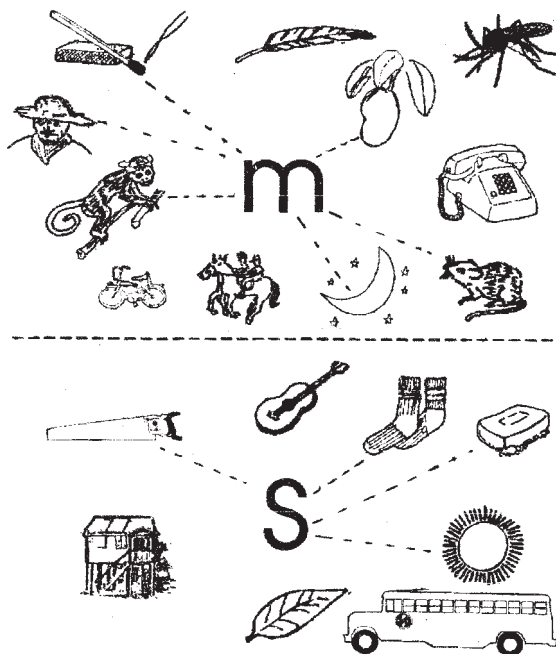


Add the correct ending mark to each sentence.

- Will you help ?
- You will help a to go _____

Workbook page 8

Draw a line from each letter to the words that begin with that sound.





FUNDAEC
FUNDACION PARA LA APLICACION
Y ENSEÑANZA DE LAS CIENCIAS

Impulsor en Bienestar Rural

Servicio a la Comunidad

Unidad 2
Alfabetización

SERVICIO A LA COMUNIDAD: ALFABETIZACIÓN

Fundación para la Aplicación y Enseñanza
de las Ciencias (FUNDAEC), Colombia

Sample Lesson

TEXTO : SERVICIO A LA COMUNIDAD

FUNDAEC

UNIDAD : 2: ALFABETIZACION

LECCION : XXI: "TENGO FUTURO". Familias de Sílabas — Idea de Plural

1. Familia na — ne — ni — no — nu

Esta nueva familia se introduce con una frase alentadora: "NADA TEMO". La única sílaba que no conocen los alumnos es NA, pero la van a aprender en esta clase. Siguiendo las indicaciones dadas para todas las lecciones, se enseña primero la familia NA — NE — NI — NO — NU, y se pasa después a combinar las sílabas entre sí como en NENE; luego se forman palabras añadiendo vocales como en UNA, y después combinando las sílabas de esta familia con la de otras ya aprendidas, por ejemplo, nativo, moneda, etc. Se forman después frases pequeñas: UNA MANO, UN NIDO, y oraciones completas: UNE TU VIDA A MI VIDA, DAME TU MANO, etc. La guía para estudiar esta familia está en la página 131.

2. Familia la — lo — lu — le — li

Esta familia se aprende del mismo modo que las anteriores. Basta con seguir el ejercicio de la página 132.

3. Familia ca — co — cu y sa — se — si — so — su

En este ejercicio se ven dos familias juntas. La familia CA — CO — CU y la familia SA — SE — SI — SO — SU. Se han dejado las sílabas CE - CI para estudiarlas más tarde para evitar confusiones en este momento.

Lo que se debe hacer ahora es practicar mucho con las dos familias de la clase para poder distinguirlas después de CE y CI. Se recomienda mucha práctica con las palabras contenidas en la página 133 y pasar luego a la página 134 en donde aparecen varias frases que integran diferentes familias de sílabas. Este ejercicio sirve como repaso de todo lo que se ha visto. Se puede utilizar también para repasar la escritura. Los alumnos deben llenar muchas planas de todo lo que van aprendiendo a leer, ya que se necesita mucha práctica para lograr una buena escritura.

4. Idea de Plural

Para introducir la idea de plural se empieza la clase haciendo notar con ejemplos la pronunciación de una palabra en singular y otra en plural. Así: vaca-vacas, gato-gatos, mano-manos, casa-casas. Se hace notar la diferencia también en la escritura, mostrando la necesidad de colocar una S al final de la palabra cuando se quiere indicar que se trata de dos o más objetos. No es necesario mencionar la palabra plural ya que los alumnos van a comprender mejor con ejemplos. Se puede decir: "¿Han oído a alguien decir que tiene cuatro gato o un gatos? Seguro que no. Un gato y cuatro gatos es lo correcto". Se pasa a leer con los alumnos la columna de la izquierda de la página 135,

todas las veces que sea necesario. Luego se pasa a la columna de la derecha donde hay unas palabras en plural. Como se verá, allí hay unas palabras terminadas en S sin ser plural, como **ves** y **vienes**. Pero tampoco es necesario decir nada, sencillamente se leen con ellos. Algunas de estas palabras son **ves**, **vives**, **dos**.

Se aprovecha esta clase para repasar un poco los números y hacer notar a los alumnos que el número uno se refiere siempre a un objeto y los demás números a varios objetos. Decimos una mano, un tomate, pero decimos dos manos, tres tomates, etc.

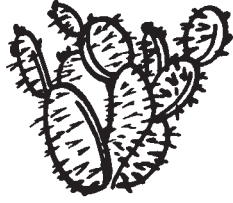
La página 136 tiene muchas palabras en plural. Se debe practicar su lectura muchas veces explicando el significado de las frases. Cuando se lea por ejemplo **TODOS SOMOS UNIDOS**, se puede pensar en situaciones en que la gente no es unida y hablar de sus consecuencias. Luego se estimula a los alumnos a dar ejemplos de cómo pueden ser unidos los niños de una clase o los miembros de una familia.

nada temo

na ne ni no nu



mano



tuna



uno



moneda

u no
uno

u na
una

vie ne
viene

nue ve
nueve

u ni do
unido

toma mi mano

dame tu mano

vivo una nueva vida

viva una nueva vida

veo tu vida

vea mi vida

une tu vida a mi vida

una nueva vida

una mano

una tuna

una moneda

una mina

nativo

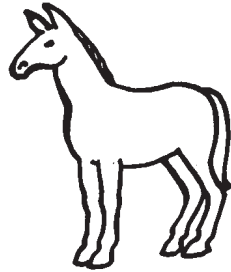
viene

nueve

nuevo

DIOS te dio la vida, tu vida vale

la le li lo lu



la mula



veo la luna

lo ma
a la
te la
la ta
lu lo



me lavo la mano ola



i lu mi na
ilumina



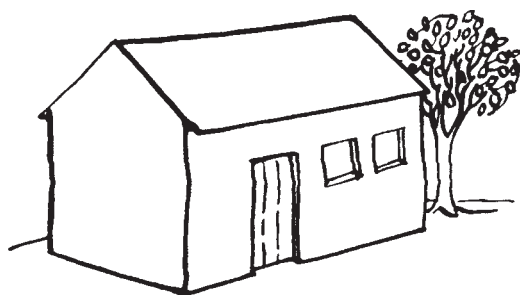
la luna ilumina la loma

DIOS da la vida

DIOS ilumina la vida

tu vida vale

viva la vida



casa

ca co cu

sa se si so su

ca ma
cu na
co co
ca da
va ca

me sa
se da
sa la
su ma
o so

ca sa casa	sa co saco	se ca seca	ca so caso
---------------	---------------	---------------	---------------

ca si casi	co so coso	se co seco	co sa cosa
---------------	---------------	---------------	---------------

ca si ta casita	ca mi sa camisa	ca sa da casada	ca mi no camino
--------------------	--------------------	--------------------	--------------------

a se a asea

a se o aseo

a se a da aseada

tengo una casa

aseo mi casa

cuido mi casa

aseo la sala de mi casa

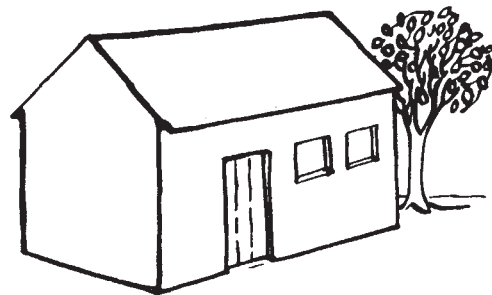
lavo la mesa

lavo la tela

amo mi casita

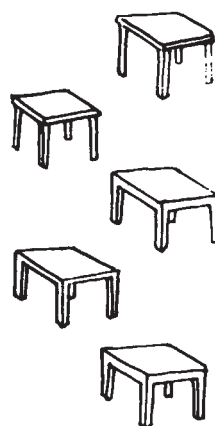
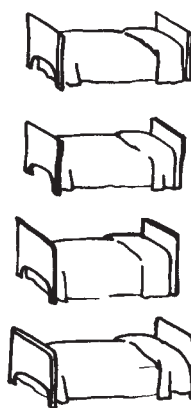
vea mi casita

casita aseada



la	las	las olas	las alas
ma	mas	las camas	las lomas
ve	ves	tú ves	tú vives
mo	mos	somos	vivimos
do	dos	todos	unidos
no	nos	los caminos	
mi	mis	mis manos	mis dedos
ca	cas	las vacas	
sa	sas	las casas	unas mesas

tú lees



2 manos

4 camas

1 vaca

3 tomates

5 mesas

la	las	cama	camas
ama	amas	día	días
dedo	dedos	tío	tíos
ve	ves	tía	tías
todo	todos	camino	caminos
casa	casas	unido	unidos
vaca	vacas	viene	vienes
mesa	mesas	ala	alas

tú lees.

todos somos unidos
 vivimos una nueva vida
 vivimos unidos
 todos amamos a DIOS
 todos nos amamos
 DIOS nos ama
 dame tu mano, toma mi mano
 somos unidos

